

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 1

HAMILTON, MARCH 15th, 1939

Price 10 Cents.

THE DAWN OF A NEW ERA

The great historical event of the Christian world in recent times was the elevation of Cardinal Pacelli to the throne of St. Peter in Rome. There has never been an occasion when the whole Christian world, both Protestant and Catholic entered into a unanimous enthusiasm over such an event. The result was an elevation of consciousness on the part of all Christendom which cannot but bring about beneficent effects. There was a feeling that the Cardinal was bigger than the Church, and that with such a man and his expressed ideals much progress might be made in a world distracted with antagonisms and hostilities. A Toronto newspaper man, Gregory Clark, has been in Rome and sent his report of an interview with Cardinal Rodrigue Villeneuve of Quebec on the election, which he said in its unanimity of the cardinals was brought about by "the realization amongst us all that we must have for the head of the Church a man with the fullest possible understanding of world conditions today." "Does that mean world politics?" the cardinal was asked. "Under no circumstances," he replied. "We are convinced that much of the distress and unrest in the world today is founded upon social injustice, but force will never cure social injustice. That can only

give rise to a new phase of injustice. Faith in God gives birth to conscience, and conscience is the age-old enemy of injustice, and nothing else. I think the new Pope will lead the Church in a great awakening of the conscience of the people everywhere." The sympathy of all true Theosophists should be aroused by such a statement. It is true that what the Cardinal means by God may mean Divine Law or something less personal but more intimately just than enters into the mind of the average man, though not less perfectly merciful and loving, but what he says of social unrest should be clearly in the mind of every Theosophist. He distinguishes between social unrest and political action, something which we have been trying to place before our readers in this magazine, but too many people do not wish to recognize the social injustice, or their own responsibility about removing it. What we call Karma in this respect is our own individual creation and we cannot rid ourselves of the responsibility. The measures to be taken to remove the injustices indicated are not necessarily political, but economic, and the people can remove them in a brief time, if those in authority would only deign to recognize the injustice and accept the responsibility. Poli-

tics will never accomplish this, for politicians are not concerned with justice, but with selfish interests which prevent them understanding or desiring to understand what is wrong. The politicians endeavour to lead people away from the recognition of the existence of injustice in the social conditions, rather than suggest to them any ways in which a remedy might be applied. They insist that there is nothing to remedy and that their duty is fully discharged. Can the Pope or any other authority create a conscience in such people, or renew a right mind within them?

THE PEDIGREE OF MAN

BY ANNIE BESANT

Lectures delivered at the Twenty-eighth Anniversary Meetings of the Theosophical Society, at Adyar, December, 1903

FOREWORD

In sending out these lectures to theosophical students, I desire to preface them with a word of warning. They have no pretension to be an "authoritative" statement, any more than has any other book which has come from my pen. It may seem needless to repeat a statement which I have made so often, but the tendency to regard the simple work of a student as the teaching of an authority appears to recur constantly, and hence the need for repudiation also recurs. I have dealt in these lectures with a most difficult and complicated subject; I have not had the opportunity to consult with any one as to the accuracy of the observations made, by means of which I have filled the gaps in the series of facts given us by H. P. B.; hence they are the unverified observations of a single student, made with such poor powers as I possess, and made amid the turmoil of a busy and crowded life. The things I have observed have been very illuminative to me, and have proved interesting and helpful to the many good students in whose presence

the lectures were delivered. They have cleared up many puzzles, and rendered intelligible many detached and confusing statements. But even this is consistent with many errors in detail, although it seems to indicate that the main newly observed facts are true.

With regard to the fixing of ancient dates, I find myself wholly incompetent. It is easy to observe the co-presence of man and certain types of animals on the globe, but this gives little help in fixing precise dates. I have in this followed the *Secret Doctrine*, because every little advance I have made in knowledge has proved to me the general accuracy of that marvellous book, and H. P. B. had a sweep and grasp of occult knowledge which none among us can pretend to rival.

I may, perhaps, add that certainty on such matters as are dealt with in these lectures is of no great importance. The subject of our past is of profound interest, but errors in detail may consist with a helpful grasp of main truths and principles. I have spared no pains to arrive at facts and avoid mistakes, but accuracy on such questions is more a question of power than of care.

So I send out my little book, with a full consciousness of its inadequacy, and yet with a hope that it may help my fellow-students, at least temporarily, until we all know more.

Annie Besant.

LECTURE I.

THE SPIRITUAL PEDIGREE

Friends: Many of you will have noticed that, in western lands, science during the last fifty years has been trying to trace what is called the pedigree of man. In Germany, in France, in England, scientific men have tried to arrange the vast number of facts collected, so as to draw a genealogical tree and represent the way in which man has evolved from the fire-mist to the civilized human being. The great difficulty

with regard to these pedigrees of man has been the fact that they only apply to his physical nature; in the tracing of his body, scientists trace from step to step the way in which that wonderful and complicated organism has been built up cell by cell in all the kingdoms of nature; and this they have done with wonderful patience and with a large degree of success, although their ignorance of successive cycles of growth has caused much confusion, much linking together of types separated by incalculable æons of time, and much turning upside down of sequences, and translation of descendants into the seats of ancestors.

But when you have traced even accurately the pedigree of man's body, you have not traced the pedigree of man. Man is not body; the body is but the garment that he wears; and man can never be understood, when you leave out of his pedigree the Spirit that makes him eternal, and the intelligence, which is an aspect of that Spirit, differentiating itself in the world of matter, and manifesting as intellect and as mind. Thus the scientific pedigrees of man are all practically thrown out of court by the partial nature of the pedigree, and by the fact that you find the least human part of man exclusively dealt with. In theosophical teachings—those which have been given to us by the great Rishis of the past, reinforced, verified, and repeated in scripture after scripture of all the great religions of the world—in these you will find a truer pedigree, that deals with every part of the nature of man. It is not alone in the Hindu Shastras, though they are the fullest in this respect, that you can find traces of that primeval revelation, that you can understand something of the long road that man has travelled in his journey from the mineral to the God; nay, rather should I say, from God to the mineral and then from the mineral to the God, for, as is truly said, not only

in Hindu writings, but by our brothers of Islam! "From God we came, and unto God do we return."

In order, then, that we may trace man's pedigree aright, we shall do well to follow the broad outlines laid down by that great disciple of the Rishis, H. P. B., whom here I salute, with my heart's gratitude, for the light and the knowledge that she has brought to the modern world. At the very outset of these lectures I would acknowledge my debt to her great work, the *Secret Doctrine*, from which the whole plan and innumerable details are taken; I have added some facts, filled up some lacunæ, bridged some gulfs, perhaps, but most of the materials are hers, and are drawn from that record of her vast occult knowledge, her giant grasp of facts (1).

She taught us that, in trying to understand man and his pedigree, we must mark three great lines of evolution: First, the spiritual, which is by far the most important, for Spirit is the master of matter, guides it, shapes it, builds it into form; and unless the spiritual pedigree be known, man remains an insoluble problem. Then, at the other pole of human nature, the physical, the pedigree of man's body. The spiritual pedigree is the coming down by slow degrees of Spirit into Matter. The physical pedigree is the result of the upward climbing of the Spirit through the Matter, which it shapes for the expression of its own inherent powers. Then, looking at these two great lines, one from above downwards, the other from below upwards, we come to a point at which a third line of the evolution of man's pedigree joins these others, and links them both to form the human being. That is the intellectual evolu-

(1) In consequence of this, references to the *Secret Doctrine* are only given when special reason exists. The whole lectures may be said to refer to it constantly.

tion; that is the coming of the Ego to take possession of his physical tabernacle, and to link to that tabernacle the Spirit which has brooded over it, which has by its subtle influence shaped and fashioned it. When we have traced the spiritual evolution, the physical evolution, the intellectual evolution, then there unfolds before us a vast picture, in which we can see the whole pedigree of man traced in broad illuminative outlines, and we can begin to understand something of the wonder of that Human Nature which is God, God in manifested form, divine in essence and in powers.

H. P. B. says: "There exists in nature a triple evolutionary scheme, for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point..... 1. The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monads, in conjunction with: 2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishvatta Pitris), the 'givers of intelligence and consciousness' to man; and: 3. The Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body.....It is the union of these three streams in him, which makes him the complex being he now is." (1)

Now that is the great task that lies before us in these lectures. To my hands, too feeble for the task, to my lips, not sufficiently articulate to speak it, has fallen this work, really far too great for one like myself, so limited alike in knowledge and in power to gain it; and all that I can hope to do is to place before you the results of some study, guided by knowledge far greater

than my own, hoping by that, not to dictate to you a scheme that you are bound to accept but, to throw out such hints as a student may throw out to students, which may help you in your own study and in your own research; to serve, if I may be so fortunate, as a clue through the labyrinth of nature, which may aid you in your struggle to traverse it.

Today we take the first of these three lines of human pedigree, the spiritual pedigree of man. In order to understand that, we must begin with two vast outlines. The first, the outline of those great Hierarchies of Intelligences, of spiritual Intelligences, who, in past kalpas, past universes, having completed their own human evolution, have climbed up to be co-workers with Ishvara in the shaping of a new Brahm-anda; these are the Hierarchies that guide and mould, the Architects, the Builders, of solar systems. We need to get some idea, however vague, however imperfect, however paltry, of these vast Hierarchies that fill our solar system, and to whom we owe our own spiritual evolution; some idea, traced with reverence, however imperfect it may be, for They are the life of the universe, They are the guiders of spiritual, intellectual and physical evolution. The second outline is that of the Field of Evolution, the place wherein the evolution goes on.

Now according to the old occult records, identical on this point with the most ancient Hindu teachings, we find that our solar system has a life stretching behind it into what, to us, is an illimitable past, counting, it is said, some 1,955,884,703 years up to the present time; (1) a period so vast that it is but words that I utter; the words convey no idea to the human mind save that of illimitable antiquity. Going back into that far off past, we see, to use the

(1) *Secret Doctrine*, i. 180-2 (203, 204).

(1) *Secret Doctrine*, ii. 68 (72 and note.)

splendid simile of Manu, Ishvara as a Mountain of Light appearing to illuminate the darkness. No words can better convey the idea of that dawn of a new universe; words are almost hindrances in the way of the vague idea of the upspringing Light in the midst of darkness unfathomable. That is the simile chosen by the Father of Mankind, when he desired to describe to men the dawn of the solar system. Then we are told—and we can only reverently repeat what we are told—that Ishvara unfolds Himself into a triple manifestation, into three Forms, and from that marvellous light we see issuing in wondrous magnificent outlines three mighty and divine Forms. They are the Powers, the Aspects, of Ishvara, to be manifested in the coming universe—He who creates, He who preserves, He who destroys when the end of the system approaches. The One in three Forms, the Three whose essence is One—we may phrase it as we will. Dimly we feel that we gaze at three upadhis that appear for purposes of functioning, but that divide not the all-embracing Consciousness that ensouls Them. Those wondrous Forms we call the LOGOI, using that Greek term which means the WORD, because the idea of sound best expresses the incalculable potencies of manifested Deity—sound which creates, supports, destroys. Now this triplicity appears in every religion, save here and there, where for passing and temporary causes it has not been clearly and definitely stated. Go back to far Chaldea, study the remains plucked from the opened tombs of dead Egypt, the secrets which its mummies unfold, and everywhere, as well as in Hindu Shastras, do you find shining out the Three from the One, One in the divinity of Their nature, Three in Their manifested powers.

(To Be Continued.)

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“If ye are My disciples ye will love one another.”

BUDDHIST RELICS IN MUSEUM

Suppose the crown of thorns was in existence and disposable what would one think if a Japanese archæologist appropriated it and exhibited it in a museum in Tokio? Or if he made off with the most intimate relics of Shakspeare and put them on exhibition for the Japanese to stare at?

It is a similar problem that faces the Buddhists of Asia when they contemplate the relics in the Victoria and Albert Museum in South Kensington, London, of some of the most sacred things that Buddhists possessed. The Daily London News printed an article by Frank R. Mellor: “Meditation in a Museum, where the Relics of Buddha’s Chief Disciples are on Exhibition.” In a small show-case with its floor covered by a yellow cloth “stand two small round stone boxes which, the label tells one, contain ‘Portions of the Ashes of Sariputta and Moggallana, principal Disciples of the Buddha.’” It is even as though relics of St. John and St. Peter were similarly exposed to public gaze in Calcutta or Cabul for the edification of unbelievers. Mr. Mellor writes his impressions. “When, unexpectedly, I first saw these unpretentious caskets, I confess that a wave of profound religious awe swept over me. Unconsciously my hands joined and I found myself reciting the Salutation and the Refuges, for these are the remains of Holy Men who saw, talked with, and received the Truth from the Blessed One himself.” It was 25 centuries before that Upatissa, a beautiful boy, the eldest son of Vaganta, a rich and influential Brahman, and of the Lady Sari, his wife, a charming Brahmani, became known as Sariputta, Son of Sari, because the charm and beauty of his mother so overshadowed him, and the name clung to him for the rest of his life. As a young man with his friend Kolita, more commonly known as Mog-

gallana, weary of luxury and perceiving the vanity of sensuous pleasures, he went with his friend in quest of the unknown Treasure. After months of wandering Sariputta met a Buddhist monk, who recited for him a four-line stanza that sums up the philosophy of the Buddha.

Of all things which proceed from a cause,

Of these the cause the Tathagata hath told;

And also how they cease to be,

This too the mighty monk hath told.

The first two lines served as a direction to Sariputta and he hastened with his friend to seek the Blessed One. Almost immediately they became the chief disciples of the Buddha, who said that Sariputta was second only to himself in the Order, of which he styled him Captain. He became famous for his eloquence and was an ever willing instructor for young and old, for rich and poor alike. Several chapters of the Buddhist scripture are attributed to him. Sariputta came to the term of his life, and resolved to die in his mother's home in the chamber where he was born. He asked permission of the Blessed One to depart, but was told: "Assuredly, Sariputta, it is seldom that the Brethren are able to listen to a Bhikku like you. Therefore, be so good as to deliver a discourse to them before you depart." Sariputta accordingly expounded the Dhamma to the quiet assembly of the Brethren of the Order in the very presence of the Blessed One. Then he departed to his native village which he reached in seven days. His mother, who was still a Brahmani, had grown old, and was reluctant to welcome the retinue of her son, but love for him overcame her reluctance. He was seized with the fatal disease that afflicted him, but exerting his will he held it back and delivered a discourse to his mother which converted her to the Teaching. And so the great Saint attained to Pari-

Nibbhana. It is little wonder that the devout members of the Buddhist order regard the museum exhibition of the relics of this Saint as a sacrilege and an attempt is being made to recover them, so that they might be returned to the tope where they were found, or handed over to a responsible Buddhist organization for worship and veneration. The Museum authorities have shown no inclination to consider the request favourably. Mr. Christmas Humphreys, president of the Buddhist Lodge and the British Maha Bodhi Society have also been interesting themselves in the matter in England, as have Miss G. C. Lounsbury in Ceylon, Mr. Dwight Goddard, an American Buddhist, and Mrs. M. Salanave, of San Francisco. So may these relics direct many to the Light of Truth."

DEATH OF W. B YEATS

Mr. William Butler Yeats, the famous poet, died at Roquebrune, near Mentone, France, on Saturday, Jan. 28th, says Reuter. He was 73. The funeral will take place at Roquebrune.

Mr. Yeats, who had been staying at Roquebrune since the beginning of December, was in a delicate state of health owing to heart trouble. Last year he made a prolonged stay in a nursing home at Monte Carlo.

Yeats, like few poets of his own or of any generation, gained an early fame, and a fame which, despite changing literary fashions, persisted throughout a long life.

At his death he was the only surviving poet of his period unreservedly praised by the younger poets of today. This was in some measure due to the extraordinary technical development which Yeats's work showed, and to the alertness of the poet's mind, which to the end kept him abreast with modern movements, both literary and political, but in a greater degree to the fact that his reputation was beyond challenge.

William Butler Yeats was of Anglo-Irish extraction, and on his mother's side had Cornish blood in his veins. He was born at Sandymount, near Dublin, in 1865, his father having been J. B. Yeats, R.H.A., a noted portrait painter.

His father was not anxious to press upon him a career, and in those formative years he was free to follow his tastes as he pleased. They led him to the study of theosophy, under the guidance of Madame Blavatsky; to the writing of verse, and to an interest in Irish Nationalism towards which he was propelled by his association with a group of young Nationalists who gathered around the old Fenian John O'Leary. To these days belong *Mosada*, a dramatic poem with a Spanish setting, published in Dublin in 1886, and "The Island of Statues," a verse play which Yeats contributed to the *Dublin University Review*.

In early days the influences upon his verse, apart from theosophy, were Shelley and William Morris. The two last may be traced in *The Wanderings of Oisín*, published in 1888.

Interest in Irish Myth

His feeling for Irish myth and folklore was enthusiastic, and he wrote a number of Irish ballads, though as early as 1888, in *Fairy and Folk Tales of the Irish Peasantry*, he had collected many of the legends of his native land.

In his verse, however, he reflected none of the political aspirations of the Young Ireland Movement, and his poetry was, at that period, lacking, perhaps, in warm human feeling. That was to come later, with his struggle to establish an Irish theatre, a struggle which was crassly misinterpreted by the extreme Nationalists, afterwards better known as Sinn Feiners.

It is notable that at this time Yeats had already written, in "The Lake Isle of Innisfree," what was to remain for many years, thanks to the tyranny of the anthologies, his most popular lyric.

Its haunting rhythms were sufficient to account for its popularity, but, at the same time, it represented a struggle by Yeats to find a personal style which was to give a new orientation to Anglo-Irish poetry and to establish Yeats as the leader of the Celtic Twilight School. This style was perfected in *The Wind Among the Reeds* (1899), in which images that had occurred in earlier poems were now used as symbols, the attempt to explain which first led Yeats to write those elaborate notes which he appended to so much of his poetry.

In 1898, he and Lady Gregory put their heads together at Duras to found the Irish Literary Theatre—a project which had issue, in 1902, in the establishment, in Dublin, of the Irish National Theatre Company.

Quest For Plays

For some years Yeats was busied with the management of the theatre and with the writing of plays for it. "We have to write or find plays that will make the theatre a place of intellectual excitement," he wrote. He succeeded in his quest more fully than he had expected, for the new drama raised the wind of controversy. "The Countess Cathleen," had already been condemned by Cardinal Logue as an heretical play, and more serious controversies arose over Synge's "Shadow of the Glen," attacked by extreme Nationalists, and culminated, in 1906, on the second performance of his "Playboy of the Western World," in street rioting.

But the Irish National Theatre had been founded, and its influence began to spread. Yeats himself had contributed to it, in addition to the powerful little one-act play, "Cathleen ni Houlihan," which he wrote in collaboration with Lady Gregory, a number of verse plays of remarkable beauty, among them "The Hour Glass," a play of the Faust type; "The King's Threshold," "On Baile's Strand," "The Shadowy Waters", and "Deirdre."

After his late marriage, in 1917, to a daughter of the late Mr. W. G. Hyde Lees, of Pickhill Hall, Wrexham, Yeats restored and made his home in the old tower of Thoor Ballylee or Ballylee Castle in the West of Ireland, and lived there during the civil war. Honours began to shower upon him; he was an honorary Doctor of Letters of Oxford, Cambridge, and Dublin, was awarded the Nobel Prize for Literature in November 1923, and served as Senator of the Irish Free State from 1922-28, after which he relinquished his seat with a feeling of relief, not believing that it was in the poet's province "to put a statement right." Owing to his health, he was advised to winter abroad, and he visited Ezra Pound at Rapallo, in Italy. But while his public fame grew, he became more and more absorbed in philosophy. The philosophy which he now sought to formulate, in such fascinating essays as *Per Amica Silentia Lunae*, owed much to his early interest in theosophy and the many branches of occult knowledge. John Eglinton has described how Sinnett's *Esoteric Buddhism* fired the imagination of Yeats and his friends in youth, and he has recorded, too, that "it was Yeats who, without knowing a word of Gaelic, penetrated to the esoteric world of Druidic magic."—*From The Evening Dispatch, Edinburgh, Scotland, 30th January, 1939.*

WATER DIVINING

BY CYRUS FIELD WILLARD, F.T.S.

Some people have written on "Dowsing" or Water witching, but none that I have seen have had practical experience themselves. I had read that the Smithsonian Institution had issued a report on the matter in which it denied its possibility while in Germany it had after investigation been declared that it was possible with some persons, and not with others. The writer had some

placer mines in San Diego county where it was necessary to have water. There was a man in the neighbourhood who had been successful as a cattleman because he knew how to find water and his cattle thrived because he could always get water. I had heard of this man and in conversation with a man who knew him asked if he knew how he did it? He replied, yes, and said he would show me how if I wished, which I gladly accepted. He cut a peach twig off a peach tree in such a manner that it had two ends making it like the letter Y. Grasping one leg of the Y with the end down, he took hold of the other end so the back of the knuckles on each hand faced each other; he then turned both hands over until the end of the twig stood up in the air. I tried it until I got the right way to hold it. Then I took that twig up to my placers and tried it out there, and sure enough I found one place where I seemed to feel a thrill go through me and it pointed down. I thought I was just deceiving myself and walked back and came forward again until I got over the place where it went down before and then I clinched my hands on the ends of the two legs and felt that same sort of a thrill like grasping an electrode of an electric battery and the end of the twig went down no matter how hard I held it and it went down in spite of the fact that I held it so tight it stripped the bark off the two legs of the Y and the straight part of Y curved downward. I drove a stake down at the spot and covered it over with debris and brush and got the man who had taught me, up there and had him try it and then it dowsed at the same place with him as it did with me, when I removed the brush and showed him the stake. I dug there later and found a constant source of water, not heavy enough for my needs but it seemed to be in a vein in a rock bottom. This man who showed me, could tell how far one would have to go

to get water, something like the 47th problem of Euclid, but although I discovered water in several places later, I never became expert enough to be able to determine with accuracy how far down the water was. This man who taught me could tell, and he sank a well and when he got half way of the estimated distance he ran against rock and he drilled some holes and put in dynamite that broke up the rock so that he went down in the shattered rock the estimated distance and got a fine well. He explained it by saying the way he told was to measure the distance from the point where he felt the first faint pull downward to the point where it stands directly pointing downward in spite of all efforts of holder to keep the point standing upward. I was showing this to my wife and we walked down a path that led through the prune orchard and she tried it and the twig went down at a certain point and she got excited and cried out "It's going down." I had her try it as the man who showed me said he was surprised that I could do it as I had blue eyes and blue-eyed people could not do it, or very seldom. So I had her try it as she had brown eyes. This showed me it was one of those mistaken ideas of such matters. I took the switch from her and tried it myself and found the twig went down hard. So I got a pickaxe and shovel and dug down and about four feet down found an iron pipe from the windmill that had formerly irrigated the orchard, and this pipe was full of water from the windmill. It seemed to be a matter of personal magnetism connecting through the live twig through the earth with the water in the earth with our Mother earth, and it was most successful after a long period of chastity, when the kundalini force had been conserved. I could tell more details but have, I think, covered the ground. I believe any one can do it if they will live chaste lives and hold the twig right, I used a peach twig but it is

supposed to be better with witch hazel, hence its name. It is better if twig is fresh cut. Please excuse seeming personality but as much theoretical stuff has been written on subject, thought it best to give actual personal experiences showing actual tests.

A LETTER FROM Æ

The following letter from the pen of the late George W. Russell, written in 1895 to Mrs. T. P. Hyatt, is printed by the kind permission of Mrs. Hyatt. As an intimate revelation of the poet's method of writing, where composition became the exercise of a vital and devoted function and privilege and not merely a literary pleasure, it is of profound interest and should be of value to young writers. In 1895 Russell was 29 years of age, not yet married, and wholly devoted to Theosophy, whose principles he never deserted. The influences that eventually changed the whole conception of the Theosophical Society from a Universal Brotherhood to be the vehicle of personal cults had already begun to operate, and *The Irish Theosophist* was a protest against the change. Mrs. Hyatt explains that her little magazine, of which Russell speaks, was such a success she had to give it up as she could not employ competent people to look after it and finally had to choose between it and her household.

Dr. T. P. Hyatt is at present on a World Tour, and has been in India and Australia and will return from New Zealand by way of California to his home in Stamford, Conn.

3 Upper Ely Place,
Dublin, Ireland.

Dear Mrs. Hyatt:

I would if I could send you poems, stores and illustrations—for your magazine, but I can as it is, barely find time to do the work for the *Irish Theosophist*.

I have only a few hours; two or three every evening, and the Lodge work here occupies all my spare time. Of course you could, if you liked reprint from the I. T. anything you liked. The Ballads for the Children, with illustrations will, when completed, be issued in a small book together with a few songs.

In the first two volumes of the I. T., I wrote some stories which you might reprint, as they are out of print now, and but few copies found their way to the U.S.A. There were three: The Midnight Blossom, The Dawn of the Kaliyuga, and The Mask of Apollo, which might do. If you thought they would be suitable, I would correct some misprints and errors, and simplify them a little.

Gordon Rowe of 6 St. Edmunds, Regents Park, London, writes Stories for Children, and the Theosophical Publishing Company here is going to get a volume of them published shortly with illustrations by R. Machell. He would, I think, send you stories, as he does not regularly write for any other magazine.

There are heaps of things I would like to do, but there is no time to do them. The most gorgeous ideas float before the imagination, but time, money, and alas! inspiration to complete them do not arrive, and for any work to be really valuable we must have time to brood and dream a little over it, or else it is bloodless and does not draw forth the God light in those who read. I believe myself, that there is a great deal too much hasty writing in our magazines and pamphlets. No matter how kindly and well disposed we are when we write we cannot get rid of the essential conditions under which really good literature is produced, love for the art of expression in itself; a feeling for the music of sentences, so that they become mantrams, and the thought sings its way into the soul. To get this, one has to spend what seems a disproportionate time in dreaming over and making the

art and workmanship as perfect as possible.

I could if I wanted, sit down and write steadily and without any soul; but my conscience would hurt me just as much as if I had stolen money or committed some immorality. To do even a ballad as long as The Dream of the Children, takes months of thought, not about the ballad itself, but to absorb the atmosphere, the special current connected with the subject. When this is done the poem shapes itself readily enough; but without the long, previous brooding it would be no good. So you see, from my slow habit of mind and limited time it is all I can do to place monthly, my copy in the hands of my editor when he comes with a pathetic face to me. I hope to do a series of ballads or stories for children, and you can always use them again if you care to. But we have only two or three writers here who regularly write for the I.T., and until they increase in number I feel in a way bound not to withdraw, or write anywhere else, or leave Dunlop, our editor, in a hole.

Now I am really sorry I cannot at present do as you wish. If the Gods would only inspire me a little more vigorously I would write no end, but as it is I have to sweat over my work, such as it is, and often groan that I never have a chance to do it properly. I wish your magazine every success. You should apply to James Pryse for ballads, and songs. No one could do them better than he. He is the greatest literary genius in the T. S., and ought to be worked for all he is worth in that way.

Best wishes,

Ever yours, fraternally,

Geo. W. Russell.

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"The Secret Doctrine teaches no Atheism, except in the Hindu sense of the word *nastika*, or the rejection of idols, including every anthropomorphic god."

"THE ONENESS OF MANKIND"

On Sunday evening, February 12th, the Theosophical Hall on Isabella Street, Toronto, held a large audience to attend a joint meeting under the auspices of the Toronto Lodge of the Theosophical Society and the Toronto Branch of the Baha'i Assembly, the subject for the evening being "The Oneness of Mankind". The four principal speakers were, Rabbi Maurice N. Eisendrath of Holy Blossom Temple, Toronto; Sadhu Singh Dhani, M.A., Ph.D. (University of Toronto) of India; Mrs. Howard Colby Ives of New York and Chicago, for the Baha'i Assembly; and Mr. G. I. Kinman, Vice-President of Toronto Lodge of the Theosophical Society.

Mr. Dudley W. Barr of Toronto Lodge opened the meeting, explaining the objects of the Theosophical Society, and then introduced Mrs. Flora Mortimer, soprano, who sang two numbers in a delightful manner, accompanied by Mrs. John Robarts at the piano.

Mr. F. St. G. Spendlove, of the Baha'i Assembly, then introduced the first speaker, Mr. G. I. Kinman, who said in part:—

"The Theosophical concept of the "Oneness of Mankind" is not based upon anything of a physical or intellectual nature, but rather upon the spiritual side of his existence; all being children of the one Spiritual Father, differing perhaps in their ability to manifest their spiritual powers here and now, but not differing in their potential development. We find the idea of "living the life" is to be found in all religions, most of them having lists of things to do or things not to do, the keeping of which will assist man to become one with the Father or divine nature within. Looking at religions from this point of view, one is able to appreciate fully the saying of the Lord Krishna in the great Hindu scripture,

the Bhagavad Gita, "By whatsoever path men approach me, on that same path will I step out to greet him, for all paths are mine."

Rabbi Maurice N. Eisendrath then addressed the meeting, and the following is an extract from his remarks:—

"The main problem today is the question as to whether there is *any* path whatever upon which men will be permitted to seek God and to carry out the religious beliefs which have inspired our respective faiths through so many countless centuries. That is the momentous challenge that is confronting every religious being today. Not whether we shall by this faith or the other seek to approach our God, but whether in the dark days immediately ahead we shall be allowed to seek Him at all, because wars to the death have been declared in one nation after another, not against any specific religion, as was erroneously believed to be the case in the early days of Naziism especially, but against every form of religion whatsoever. We must bind ourselves together as we have never in the past in order that we might through our strength in unity bring redemption not only to our various and respective religious communions, but to all the children of men."

Dr. Dhani was then introduced to the audience and in the course of his address said:—

"After examining the reasons why Humanity is not one, I propose as a solution towards the achievement of the "Oneness of Mankind" that commercial and economic egotism must cease; that exploitation between nations, and within the nation, must come to an end; that racial mythologies preached by those who are grinding their own economic axes must be exploded; that perfection and not power should be the ideal of men and nations; and that religious and ethical idealism must be made a living reality."

Mrs. Howard Colby Ives, of the Baha'i Assembly, the concluding speaker, said in part:—"We have entered an Age in which mankind *must achieve unity or perish*. Yet, as the human race is being thrown closer and closer together, instead of developing a basis of understanding amongst the different peoples of the earth, forces are being released on every side to fan into flame the smouldering animosities which have been the cause of wars and bloodshed throughout history."

"The World Order of Baha'u'llah", Mrs. Ives continued, "provides the basis for a New Divine Civilization in which the diverse elements of humanity may find their fullest expression in harmonious association with each other. It provides adequate world institutions functioning within a World-State whereby permanent peace may be maintained. It makes possible a common faith for all men in which all the religions may meet and at last find unity—a mature religion for a mature humanity."

This joint meeting proved to be a great attraction to the general public as well as to the members of Toronto Lodge. All present appeared to appreciate thoroughly such a sincere effort towards co-operation, and the opportunity of hearing diversified points of view so ably presented.

DEATH OF MRS JULIAN SALE

Mrs. Marion McCormick Sale, 94, wife of Julian Sale, veteran Toronto leather-goods manufacturer, died Wednesday, February 15, at Altadena, Cal., where she has lived with her husband for the past 10 years. She came out from Ireland with her parents at the age of 15. The McCormick family, who were of seafaring stock, located in Toronto.

Despite her advanced years, the late Mrs. Sale never was ill until her health began to fail two or three months ago.

She did not use glasses, and was able to read and write without difficulty. Her husband, who is the same age, is in splendid health.

In addition to her husband, Mrs. Sale is survived by three daughters, Mrs. W. F. Thomas, Toronto; Mrs. Norman Stewart, Louisburg, Pa., and Mrs. F. N. Goble, Altadena; also two sons, Burton Sale, Altadena, and Julian Sale, Jr., Toronto. A son, Gordon, was killed overseas during the war. The funeral will be held in California.

The above note appeared in The Toronto Daily Star of February 17, and it is with sincere regret that we have to record the loss of such a devoted member of the Society and such a consistent Theosophist as Mrs. Sale proved herself to be in the evening of a long life, full of service and bright and good with kindly human nature and fellowship with all with whom she came in contact. For a number of years before they left for California Mr. and Mrs. Sale had been members of the Toronto T.S., and their home was a happy rendezvous for such Theosophical friends as Mrs. Gibson who lived across the street on Highlands Avenue, and others whom they made at home in their circle. Mr. Sale has always cultivated a broad outlook on life and when he came in contact with Theosophy it appealed to him as the answer to the many problems that he had encountered in his long life. Ten years ago he and his wife went to California and as he wrote last June, "Whatever else goes I shall continue to keep up my standing with my *alma mater*. What has Theosophy done for me? More, perhaps, than I can tell. That question of course pales into insignificance beside the other—what have I done for Theosophy?" When one can write in his nineties in this strain we can understand something of the quality of the Theosophy which he has found in the Esoteric Philosophy as rendered by the Blavatsky and the Mahatmic lit-

erature. Mr. Sale regards *The Key to Theosophy* and *The Secret Doctrine* sufficient guides to the kingdom of Peace at a time when so many are inclined to lament over the vanity of human wishes. While we condole with him in the loss of his honoured and true-hearted partner he knows and we know that the links of the eternal values of life are not to be broken.

NIAGARA SECRET

DOCTRINE CLASS

On February 19, the S.D. Class met at 86 St. Paul St., St. Catharines, Ont., all students being requested to write papers on the topic: "The Seven Principles or Aspects of Man". The following is quoted from a paper compiled by one of the students:

"The eternal Kosmos, the Macrocosm, is divided in the S.D., like man, the microcosm, into three principles and four vehicles which in their collectivity are the seven principles." (*S.D. III.*, 202). The seven principles are life forces, or divine energy, or spiritual impulses functioning in the different bodies, organisms or planes of matters—and likewise in mankind.

This spiritual energy expresses itself by the use of our will power, through the vehicles of our seven human principles.

The three root principles are exoterically: "Man" (the intelligent personality), Soul and Spirit; and esoterically: Life, Soul and Spirit.

The four vehicles are: (1) Body, (2) Astral double, or Astral body, or etheric mould of physical body, (3) Animal (or human soul), (4) Divine Soul (Sthula, Sharira, Linga Sharira, Kama Rupa and Buddhi, the vehicle of Atma or Spirit.)" (*S.D. III.*, 202).

1. The seventh principle has for its vehicle the sixth or Buddhi (divine soul intuition, the plane of law) ;

2. The vehicle of Manas is Kama Rupa.

3. The vehicle of Jiva or Prana or life principle—vitality—is the Linga Sharira or Astral body or double of man which can never leave the body until death. This is the body which appears as a phantom or ghost. It reflects the physical body serving as a vehicle for the human soul or intelligence and is born before man. It is an atomic body.

4. The physical body is the vehicle for all the above principles collectively. "The Occultist recognizes the same order as existing for the cosmical totality, the psycho-cosmical universe." (*S.D. III.*, 202).

The three higher principles, viz.: Atma (spirit or the will process); Buddhi or intuitive vehicle, and Higher Manas or creative abstract neutral mental principles is called man's eternal immortal higher Self, whereas the four lower principles: Lower Manas, Astral Soul, or Kama Rupa; Astral body; Prana; and the physical body are known in Occultism as man's soul or Lower Self. Manas being dual in aspect is a loan, as it were, to lower manas the mental, concrete, materialistic principle. Lower Manas is called the Astral soul but it is not the same as the Astral body.

Prana or Jiva is magnetic or vital energy and is a manifestation of Fohat. The power of prana is the infinite power manifesting itself as the sum total of all the forces in the universe, mental and physical. The different forms of energy are interchangeable and indestructible and their sum total remains the same throughout. The physical body is the molecular body, where we demonstrate our forces. By directing and controlling the six vital creative energies or principles by the seventh, or spiritual will process, we build within our innermost being moral, spiritual and intellectual strength of character and evolve soul qualities.

Uncontrolled the seven principles become blind, destructive forces and are symbolized as devils in Holy Scripture. This refractory force referred to by Plato was transformed into Satan under Christian teachings. It should be hated rather than dreaded.

The seven principles are portrayed in Biblical stories. Read Gen. xxiv. and xxix. Both stories speak about animals and the well. The animals denoting the Kamic nature of man. Well means knowledge and wisdom. Jacob, spirit, and Rachel and Leah, the soul's development.

A. D. Richardson.

REVIEWS

"BLOSSOMS"

Blossoms Culled from East and West is the title of a collection of selections made by the late Joseph Knight Gardner of Salmon Arm, B.C., now gathered from his scrap-books and published by his wife. Mrs. Gardner has kindly sent us a copy and we can certainly recommend it to those who desire a collection of Theosophical thoughts and quotations representing the mind and heart of one deeply devoted to the Heart Doctrine of the Ancient Wisdom. Mr. Gardner, who was an old pupil of Madame Blavatsky in London, had an eclectic mind, and the quotations are drawn from all sorts of sources. For a text for an address, for a subject for meditation, for a morning keynote for the day, or any other similar point of concentration, these pages will be found to furnish ample material, and also preserve the fragrance of a good man's memory.

"THE UNSEEN PRESENCE"

This 53-page brochure is by Walter W. Raymond of the Free Church of Divine Science, Los Angeles, and may be accepted as a summary of the doctrine proclaimed in that conventicle. We

have every sympathy with those who would feed "the lambs" of the religious world, but unfortunately these lambs have an unfortunate habit of never growing up, and while we admire their innocence, their inability to arrive at maturity deserves our pity also. When we read a book like this we can understand why people who join the Theosophical Society, read a few books and then withdraw. The necessity of thinking and exercising their brains is too much for them. They want something easier, and here it is. "That Unseen Presence." Here is a paragraph which states Mr. Raymond's case (page 60): "We err in our thinking when we concentrate our minds upon definite things or conditions, believing they are necessary to the fulfilment of our needs. All our mental processes should be to establish in our consciousness the Allness of God and an understanding that we participate in the glory and beauty of the Christ, of Omnipresence, the one foundation which has always been established in Christ." There is a difference, of course, between vagueness and vacuity, but sometimes it is difficult to determine it. We do not wish to belittle the work or effort of any man, but for the benefit of those who may find this kind of teaching unsatisfactory we may suggest that faith without works does not beget the character by which St. Paul saw it was necessary to press on to the one thing he had set himself to do; the works that seemed so necessary to St. James; and that Apollonius felt in what he described as sacrifice without which there could be no true freedom. Neither should those who have trodden the further path look down upon, much less scorn the "ventures of faith."

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"The Occult Doctrine explains that Hercules was the last incarnation of one of the seven 'Lords of the Flame,' as Krishna's brother, Baladeva."

THE GENERAL EXECUTIVE

The General Executive held a special meeting, all the local Toronto members being present, on Sunday afternoon, March 5, to consider the report of the sub-committee appointed to formulate a questionnaire for submission to the members. Letters were read from Dr. Wilks, Vancouver, Mr. Griffiths, Montreal, and Mr. D. B. Thomas, president of the Montreal T. S., who had read and been present at the discussion by the Lodge of the tentative questionnaire submitted by Mr. Barr. The whole matter was discussed for two hours and a half and the first draft materially altered and amended, and this, it was agreed, will be submitted to the members with the hope that they will seriously endeavour to put their opinions on record and answer the questions presented. The Questionnaire will be mailed as soon as possible and members are requested to send in their replies as early as possible and not later than 21 days after its reception.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when

the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 1, and voting to close on June 1st. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

A STUDENT'S BOOK SHELF

Editor, Canadian Theosophist:—I have wondered what number of books would be considered important by Theosophists, which would provide a lifetime of study with the minimum of expense? Listed herewith are twelve which, to my mind, fill the need sufficiently, and perhaps your readers might be encouraged to submit their views:

1. The Key to Theosophy—H. P. Blavatsky. (original edition)
2. The Secret Doctrine—H. P. Blavatsky. (original edition)
3. Isis Unveiled—H. P. Blavatsky. (original edition)
4. The Theosophical Glossary—H. P. Blavatsky. (original edition)
5. Voice of the Silence—H. P. Blavatsky. (original edition)
6. The Mahatma Letters to A. P. Sinnett—edited by A. T. Barker.
7. The Bhagavad-Gita—Johnston or Judge editions.
8. Leaves of Grass—Walt Whitman.
9. The History of Science, in its relation to Philosophy and Religion—W. H. H. D. Dampier-Whetham.
10. Proclus on the Theology of Plato—Trans. by Thomas Taylor.
11. The Restitution of Platonic Theology—Trans. by Thomas Taylor.
12. History of Philosophy—Thomas Stanley.

Thomas B. Lawrie.

"Holyrood", 30 Milner Rd. S.,
Claremont, C.P., South Africa,
2nd January, 1939.

THE CANADIAN THEOSOPHIST
THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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Wash. E. Wilks, 925 Georgia St. W., Vancouver.
GENERAL SECRETARY
Albert E. S. Smythe, 35 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES

"I have quite a lame arm," writes a subscriber from the Eastern States; "I enjoy reading the magazine very much," and he encloses two years' subscription. We appreciate such attentions and hope that the study of Theosophy which we desire to spread will help our friend to strengthen himself against his infirmity.

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The January-February issue of *Buddhism in England* is unusually rich in contents, containing a second article on Karman by Alexandra David-Neel, an extract appearing by special permission from Capt. Hardy's translation of her book *Buddhism, its Doctrines and Methods*, published by John Lane, and a fifth series of excerpts from Beatrice Lane Suzuki's book on Mahayana Buddhism, besides many other valuable pages. The Buddhist Lodge is to be congratulated on the devotion and common sense with

which it has attained the remarkable success which has attended its work in England.

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Too late for extended notice No. 6 of Mrs. Beatrice Hastings' *New Universe* has arrived and must be passed with a bare mention. But it is equal in analysis and penetration to its predecessors. Mr. S. K. Ratcliffe, who really ought to know better, is dissected, there is news of the Friends of Blavatsky movement and gossip of London, with another list of Friends enrolled. Those who wish to join the Friends of Blavatsky send 25c or as much more as their enthusiasm demands, to Mrs. Beatrice Hastings, 4 Bedford Row, Worthing, Sussex, England.

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Mr. Jinarajadasa reports from Cuba that at the Convention held there the members sang "a very fine new Theosophical hymn, written by a member in Costa Rica who is a distinguished poet, and composed by a local composer. Of course it is in Spanish and none but a poet, and a musician, could put it into English. Otherwise I feel all everywhere would take it up. There is something Gregorian about the music which impressed me. They liked it immensely in Mexico. I suppose you are having it below zero. Here, the lowest at night is about 62, and during the day it is pleasant summer (though here it is their winter). I shall have delivered 204 public lectures when the work ends in a couple of days more; it has been a tour of thirteen months, with no break."

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Dr. Lionel Stevenson, a member of the Vancouver Lodge, has made another hit with his new book, "Dr. Quicksilver." It is a biography of the Irish novelist, Charles James Lever. In *John o' London's Weekly* a review speaks of it and says that Lever's "own personality and his happy-go-lucky conceptions of authorship make a story that is as inter-

esting and amusing as many a 'best seller' in fiction. And that story is now told more fully and brightly than ever before. It is impossible to read Mr. Lionel Stevenson's biography named below, without laughter dashed with laughing pity." A little laughter is a wholesome relaxation, and this book will furnish many good doses of what is too rare a medicine.

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Mr. Felix A. Belcher, a member of the General Executive of fifteen years standing, has decided to make another trip to the Great West, and would be glad to hear from the Lodges or isolated members anywhere who would like to have him pay them a visit, so that he might arrange if possible to do so. He expects to leave Toronto in June, but would like as early notification as possible from those who are interested in seeing him. Mr. Belcher has been very active in recent years in intensive study of *The Secret Doctrine*, and he has not only established many classes, but has evolved a system of study which has succeeded in maintaining the interest of students to a degree not readily equalled. Letters should be addressed to Mr. Belcher at 250 Lisgar Street, Toronto, Ontario.

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We are often asked how far does the Theosophical spirit extend? We reply there is no limitation. Dr. Archer Wallace recently sent us a book of his with the inspiring title *I Believe in People*. It is full of the Theosophical spirit, though not couched in the technical terms that Theosophists become familiar with. We get to talking in a different language than ordinary people use, and the result is a necessity for translation into the "vulgar tongue so as to be understood of the people." Let us recognize the spirit and not the letter in all such matters. I think the average citizen will get more of the true spirit of Theosophy out of *I Believe in*

People, than he would out of, say *Freedom and Friendship* by Dr. Arundale. Dr. Wallace's book is astonishingly up to date, and while it might be regarded as paralleling in this new age the books of Samuel Smiles in the last century, there is all the difference of outlook, of spiritual breadth, of alert common sense, and of divine humour.

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We wish it were possible to inspire among our members a little of the confidence in *The Canadian Theosophist* which is felt by outsiders, and it is outsiders that we desire to reach. We would be ashamed to publish all the tributes we receive, but even if we did, we fear that native Canadians can never be persuaded that any good could come out of a Canadian Nazareth. The mail is just in from the Philippines, where a subscriber writes: "I am immensely grateful for the privilege of reading such a meritorious magazine as the C. T." and by the same mail from Boston, Mass., another writes: "This is the best dollar's worth I know of Theosophical literature." A devoted friend in the West by extra off-time effort made up a sum of Ten Dollars and sent in the amount for subscriptions for ten friends. After one of these got the magazine, her first issue, she immediately sent in two dollars for subscriptions for two of her friends. If our members would only try to circulate the magazine they would not find it difficult.

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My wife recalls for me in connection with the recent death of Mrs. Robert Logan, a memorable evening we spent in Philadelphia. The late Rev. Dr. Robert Norwood had interested a group of people in Theosophy when he was rector of Overbrook, where I had spoken frequently. Subsequently we were guests of Miss Katherine Jones and her brother Horace and his wife, and Mrs. Fishburn, Miss Stelwagon,

Mr. and Mrs. Ed. Mead among many others had continued their study of comparative religion, and through them and Dr. Norwood, then rector of St. Bartholomew's, New York, it had been arranged that I speak in Philadelphia. Mrs. Shillard Smith had made the arrangements and we dined with her before the lecture. Mr. Robert Logan was chairman when I spoke, which was in the gallery of the Art Alliance, formerly the family residence of Mrs. Shillard Smith and her sister Mrs. Robert Logan, and donated by them for the furtherance of art and culture in the city. We cannot forget the kindness and cordiality extended to us on that occasion.

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Apparently weary of the "miseries of this sinful world," as represented by *The Canadian Theosophist*, we are informed through Mr. John M. Watkins of London, England, that Captain P. G. Bowen of Dublin, Eire, has resolved to cancel his subscription to our widely circulated magazine. We have had the pleasantest relations with Captain Bowen since August, 1932, when his first contribution to our columns appeared. Since then we have been glad to give publicity to his writings and to review his books. He said himself that our review of his book *The Occult Way* was the best he had received. We have valued his work highly and his first long article, "The Way Towards Discipleship," we considered so valuable, we had it reprinted separately for students, and it may still be had from us at ten cents a copy. But evidently Captain Bowen does not like the open platform of our magazine, upon which all kinds of opinions are free of speech. We fear Fascism and its inhibitions too much to close our doors on free discussion.

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Mrs. Emylyne Wright, who is so well-known as a member of the reception

committee in the Theosophical Hall, always pleasantly greeting friends and strangers alike, has recently changed her residence, and has gone out of the immediate field of the Theosophical Hall. This is regrettable, both on her own account and for the sake of her friends who can not so readily keep in touch with her. Her residence on Jarvis Street was ever a resort for young people interested in Theosophical matters, and though Mrs. Wright is as well on in years as any of us she still preserves that youthful spirit that makes all young folks feel at home and welcome. The many years in which she has given of her best to the Theosophical movement in Toronto has endeared her to all who have come within her influence. We trust that far a long time yet we may be enabled to be sure of her presence at the Hall, at all the social events and in all the services which she has continued to render through so many years.

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Miss Oba Garside, formerly of St. Thomas, writes from 32 Lonsdale Road, Toronto; "As newly appointed National Secretary of the Canadian Young Theosophists I wish to extend to you as Secretary of the Canadian Section my fraternal greetings. We are planning a youth campaign throughout Canada, and hope that we may be assured of your co-operation in our endeavour to form constructive nuclei through which Theosophy may be presented to Canadian Young Theosophists and thus bring about a greater understanding of true Universal Brotherhood." I feel sure the Canadian National Society will give all the co-operation possible to this new effort, as it has already done to similar efforts in the past. We are particularly anxious that the object of the Theosophical Society to become a Universal Brotherhood should be appreciated and that it should be Universal and not Partial as nearly all the Societies

understand it. Universal Brotherhood includes everybody whether members of the Society or not and without distinction of race, creed, sex, caste or colour. It even includes those who belong to other Theosophical Societies than the Adyar one, though this has not yet been fully recognized by the President and General Council. But we shall get along by the middle of next century, no doubt, and the Young Theosophists now incubating have that prospect before them. At any rate this is a fine slogan for the Young Theosophist to start out with—True Universal Brotherhood.

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A correspondent writes as follows on the subject of the Pratyeka Buddhas, which seems to have aroused a good deal of attention: "I think there must be several kinds of Pratyeka Buddhas. Selfishness must be the basis of all, of course, but I can imagine a selfishness innocent of harm and unconscious, perhaps, of selfishness. They reach a certain stage of consciousness where further progress is barred. They find, realizing perhaps for the first time, that they do not possess in their equipment the particular key which will open up the forbidden country. They are shown or realization comes upon them that if they *choose to do so*, they can start all over again from where they dropped the key, retrieve it, and build it up in selfless service. I would think that there are some who do this—perhaps the "innocent" selfish ones—for it is the ONLY WAY OF SURVIVAL. The others in pride of power REFUSE. They remain actively opposed to the Buddhas of Compassion, become *centres of power* as in Alexander, Napoleon, Hitler and many others known to history, each incarnation becoming weaker than the last, until the lowest give rise to the stories of were-wolves and such like. Now this is how I've worked it out in general outline, but no question about it there must be a tremendous lot more to it and the

above is only a scratch on the surface. All boiled down, however, the *essential* fact remains that pratyeka buddhas, whether potential or developed, seem to be in the opposite camp to the Buddhas of Compassion, whether potential or developed."

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While numbers are not everything and do not necessarily indicate the quality of the Theosophy to be found in any particular jurisdiction, it is of interest to note that the members of the Society are fairly well distributed in proportion to population among the various nations. Without going into the whole list we may take the nations where the largest numbers are reported and as the mortality figures are given by the hundred thousand we will take the Theosophical representation by the million. The United States has the largest number of members by the last Adyar report—4047 which gives 31 members per million of population. India with 4035 comes next with 13 per million. England with 3348, 74 per million. France with 2603, 63 per million. Netherlands, 289 per million. Australia, 175 per million. Belgium, 39 per million. Dutch East Indies, 29 per million. And not to mention others Canada, 29 per million, or with the members of the Federation 45 per million. It will be seen in proportion to population Canada is practically equal with the United States, though of course this neglects the very large membership in other Theosophical Societies which acknowledge the leadership of Blavatsky and *The Secret Doctrine*, though unallied with Adyar. Australia leads all in membership in proportion to population in the British Empire with 175. The Dutch East Indies exceeds this with 289. England comes next with 74. Unquestionably it is easier to spread Theosophy in a densely populated area than in one like Canada where our distances are so vast and the population only 3 to the square

mile. The congestion of population in Australia in its southern areas explains the urban membership of the Society. As a whole Australia has 2.1 population to the square mile, but half the island continent is desert. We have many pessimistic criticisms and lamentations over our ill success in regenerating the world. The old proverb about leading the horse to the water is not less true when one brings the water to the horse and he refuses to thirst.

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Dr. Stokes in his *O. E. Library Critic* for December, just to hand on March 1st, is more than usually brilliant. He deals fully with the situation in which the T. S. in Italy finds itself between the devil of Adyar and the deep sea of Fascism, and we are pleased to see that as in our own case, his sympathies finally lie with Signor Castellani. Dr. Arundale plays the tyrant, "demented with the mania of owning things," to use Whitman's phrase. There is nothing so untheosophical in the whole T. S. Constitution as the section dealing with the possession of property. It is altogether against the original autonomous character of the Society in its origin, and will be the cancerous source of its decline if permitted to develop. The whole principle of Theosophy is freedom and justice but Dr. Arundale would deprive the Italians of their freedom even though they were to be shot at dawn to satisfy his whim, and he would deprive them of justice by taking away their property and handing it over to some other Fascist in name, for none other can hold property in Italy. Can Dr. Arundale not forget Adyar and get back to the *Masters*? At any rate Dr. Stokes shows the way. There is a remarkably able article in Dr. Stokes' review of a recent article in *The Occult Review* entitled "The Secret of Alchemy Re-discovered." Dr. Stokes is a practical chemist of many years' standing, many of which were spent in a govern-

ment position where his attainments as a chemical expert were constantly exercised. He is in a position therefore to speak authoritatively of these alchemical suggestions and he does so in a way that will be welcomed by real students who have not had the opportunity to acquire technical skill in such matters. This article should be indexed in the commonplace book of all enquirers. Another article in the same issue deals with Mr. Oscar Lungstrom's pamphlet on "Unmerited Suffering and Karma" which is a subject generally debated from the temperamental character of the debater. A proper understanding of Karma is worth a thousand hours of debate upon it. The Theosophical Youth Movement is another subject in which Dr. Stokes' views receive our unqualified sympathy. We trust our Canadian youth who join the movement will refuse to be led or dragooned by any seniors however respected or worthy. Young people need to develop their own intuitions.

AMONG THE LODGES

Mrs. H. J. Cable was hostess at the Valentine Tea of Toronto Lodge held on Saturday afternoon, February 11th, from four o'clock on. The members and friends present enjoyed a musical program given by Mrs. Eva Procnier, who played and sang, and Miss Goldie Pratt entertained with a group of monologues. A gift table in charge of Mrs. Wm. Daly and Mrs. W. Pratt was well patronized, and in addition many of those present had their tea-cups read. A draw was made of the Raffles remaining from the Fall Bazaar and the eiderdown was won by Mrs. J. L. Govan; the lace tablecloth by Miss Powers; and the picture by Miss E. Webley. The tea-table, centred with a bowl of gay daffodils and red candles in silver holders, was presided over by Mrs. J. L. Govan and Mrs. A. M.

Wright, and those who assisted in looking after the guests were Mrs. Hobson, Mrs. I. Chessar, Mrs. G. I. Kinman, Miss M. Crafter, Miss Mary Henderson, Miss I. McArthur, Miss F. Moon.

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Hamilton had a real treat in the visit of Dr. Sadhu Singh Dhama on Saturday and Sunday, February 18-19, when he spoke for the Hamilton Association in the Hamilton Art Gallery to a large audience on the subject of "Rabindranath Tagore—Poet and Philosopher," and on the following evening in the Templar Hall for the Hamilton Theosophical Society on "Creative Unity". Dr. Dhama proved himself a most eloquent and at the same time a most informative and lucid speaker, with a charm of frankness and simplicity which holds his hearers in most friendly fashion. In full sympathy with Tagore he gave such a picture of the man and the genius that many must have been led to read the works of the great Indian thinker and educationist. Tagore was not a University man and Dr. Dhama suggested that his originality had more free play on this account. What is of interest to Theosophists is the perfect harmony of his views with those of the Mahatmic tradition. The severe inclement weather prevented as large an audience as was expected on Sunday evening but the hall was fairly filled. Dr. Dhama pointed out that the brotherhood and unity that was usually advocated was not creative in its results, and he indicated the barriers that prevented vital developments among those who professed unity but actually shut out all those of whom they did not approve. In his Tagore address he spoke of the inner and the outer life of man when "The song of the soul was in harmony with the music of the spheres and made a unity for the sake of the whole." His practical elaboration of this idea in a multitude of phases of thought and life and his vivid know-

ledge of the Vedanta philosophy render him one of the great Theosophical speakers of our day. We hear of the dearth of speakers for the Society in the United States. Is there not a reason when such philosophers as Dr. Dhama are available?

CORRESPONDENCE

PHILANTHROPY AND THEOSOPHISTS

Editor, Canadian Theosophist:—Letters such as that of Mrs. Miriam Salanave, and others in like vein, which have been appearing rather plentifully in the pages of your magazine, cause me to wonder if the writers seriously believe that there are some Theosophists, or Occultists who actually maintain that Philanthropy, or Altruism is *not* an absolute essential, if one is to enter upon, and tread *The Path*.

Are there, in real truth, any Theosophists, or Occultists, or "near-Theosophists", or "near-Occultists" who condemn Altruism? (I except, of course, the followers of "Success Cults," and refer only to those who accept the Ancient Wisdom). If there are, I have never, either in print or in person, met one. I think—indeed I am certain that the seeming cleavage which exists between those who take the view illustrated by Mrs. Salanave's letter, and those who would withdraw from worldly activities, and concentrate on self-evolution, is in no sense a real one. The practice of Altruism, or Philanthropy, is the foremost object of each. In one way only do they differ, and that is in the way they manifest, or seek to manifest the quality of Altruism. Those who follow one way—the most numerous group—would manifest their altruistic desires and feelings in objective good works—in forwarding social reforms, in championing the cause of the weak and oppressed, and so on. Those who follow the other way would engage in

battle with their own Separate Selfhood, knowing that when they had achieved the victory they must inevitably become agents of human regeneration.

This view should not be a difficult one to understand and accept, and its acceptance would make easy a real understanding—the understanding which makes true Brotherhood a living thing—between two classes of sincere Seekers who, judging by the tone of the letters I refer to, would seem to be drifting into something like antagonism. There need be no question as to which of those two ways is highest. The peculiar nature of the man, pointing to his karmic needs, determines his Way of advance. I would appeal to those who incline to see any separation between those two classes to seize and use **THE KEY OF DANA**.

If we would but read, and *ponder over*, the words of **THE MESSENGER**, as a whole, not seeking texts to uphold any particular view, we would quickly perceive that she points to both of those Ways, as paths to the one great GOAL. Can we not, at least, TRY to see that our brethren, though their way may not be ours, are none the less striving by such lights as they have towards the same Haven as we are?

B. M. Modenski.

Dublin, Jan. 31, 1939.

AN IRISH ARGUMENT

Editor, Canadian Theosophist:—In your November issue there is an article by J. B. Clayton in which he states, re the mental dual between the Theosophists and the Druids that “.....the issue was not a matter of Captain Bowen’s bonafides but rather his method of introducing himself to the personnel of the T. S. by eyeing askance such devotional books as the *Gita*, *Light* and *V.O.S.*.....” I wonder has J. B. Clayton read *The O.W.*? obviously not, or he would see that on p. 139 these

three books are included in a list recommended by Capt. Bowen as devotional and oriental scriptures to be studied by the learner.

I have no wish to become further ammunition in this duel as it is my belief that spitting words at each other is not going to help us to see eye to eye, and if Miss K. Middleton wishes to see *The Occult Way* as a sinister misleader of innocent beginners, and if to Mr. John Gimpson it is a revelation of the Pitiless Ones, and Mr. J. B. Clayton hasn’t read the book at all, why it is not for me to argue with them. It is surely their loss if they can find nothing more elevating than this in its pages, and even more so is it the loss of those who are touched by their ideas. No, I will not argue with them. They are as entitled to their opinions—and to the results of expressing their opinions as I am to mine, but as they have expressed them, may I do the same?

The point about the Pitiless Ones raised by Mr. Gimpson. Let me quote page 50 of *The Occult Way*. “.....For the Prince of Peace, his Higher Self, must sooner or later, and in the manner already described, descend into the lower prisons, minister unto the imps of darkness by uniting them to his own Being, and rise again, leaving bright winged seraphs to fill the places they once held.” Is this pitiless? To me it has a profound sweep that breathes of compassion, and though I do not presume to understand even the first lessons, (and therefore am no match for these critics), yet I find in *The Occult Way* some spirit that is sadly lacking in these letters. Different mediums? No doubt, yet are they? Truth is One and even a single sentence can contain a depth of Spirituality, and because I am only a beginner and know nothing of the T.S. the only test I can apply to these things is the effect they have upon myself, and is not that the only test? If we can really come to a thing with an

open mind, even to a critic's letter, and find it brings us a deep and widening stir of consciousness, then we may know that it has emanated from a spiritual source, but if the effect is one as of a freezing of the heart, then alas—the writer is simple, promulgating personal opinions that issue not from the Compassionate Spiritual Heart, but from the more usual little human heart.

Let me repeat, I will not argue with any of the critics of *The Occult Way*. They see what they wish to see. But I can say this: that for myself *The Occult Way* holds a spirit that leads me to a better understanding of Spiritual Brotherhood and is that not the aim of all True Occultists and should it not be the aim the whole time, even when criticizing the works of another?

(Mrs.) E. M. Dawson.

6 St. John's Rd.,
Merrion, Eire.

APOCALYPSE, CHAPTER XVIII.

Editor, Canadian Theosophist:—My Dear Sir and Brother: It is the first privilege of brotherhood to disagree, more sharply sometimes than one does with outsiders. Had "The Fate Of England" appeared in the exoteric press, it could have been passed by. But, published within the circle of the brotherhood, it comes in for its share of that brotherly attention which, in the truest kindness, pulls no punches.

In the first place, the people of England, whether with a P or a p, were told in season and out of season what was on foot in the totalitarian States. They were told of the German glider clubs that were a hardly concealed training in military aviation, and told of the athletic and physical training clubs that were an even less concealed auxiliary army. But, there was a minority, noisy beyond its real value, that shouted down and ridiculed the voices of the leaders. A new thing had come upon the earth. Its name was Collective Security, and it

would save the world. It was founded on the League of Nations, an organization emasculated at birth, disowned by its principal parent, and infected with the insidious cancer of Committees to which could be shunted all unpleasant and difficult problems that should have been met by the whole body. But, in all good faith, Great Britain took the foundling pitched out on its doorstep, and tried to rear it to some semblance of maturity. Great Britain alone of the nations kept faith, and disarmed. That point must never be forgotten. Italy was not checked in Ethiopia because Great Britain had kept faith, and went on keeping faith till, one after another, those same little nations whom the League was to protect, dropped away, and left her alone to be the policeman of the world. The first hostile vote against the Sanctions proposed against Italy came from a minor Balkan power, and was followed by a series of similar scuttles more noticeable for haste than dignity. That is history, not prophecy, and capable of verification. When the Fleet went to the Mediterranean, ton for ton and ship for ship it could have blown the whole Italian Navy out of the water in an afternoon, but for one thing. Those same Socialists who in England cry most loudly over Spain now had, in a temporary access to power, let the ammunition reserves fall to fifteen minutes' battle supply. Were they sincere? We have considered above that, at the time, they very probably were. But it does raise the question as to quite what was, at that moment, to be done. Fire a few ineffective salvos, and then, in the face of an astonished world, strike the flag to a couple of gunboats? Is it just that those who disarmed England should complain of her willingness to assume the role of international policeman before the ravages of their disarming have been repaired?

Turning to prophecy and the Book of

the Apocalypse, we find we can nowhere agree. H. P. B. on page 482, S. D., Vol. 2, (original edition) quotes Archbishop Lawrence with manifest approval to the effect that considerable portions of the New Testament are unblushing copies of the Book of Enoch, and ends with the words,—“This Evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master of apocalyptic prediction who prophesied in the name of the antediluvian Patriarch.”

What was the Book of Enoch? On the direct authority of H. P. B. (S. D. II., p. 530) the Book of Enoch was a Chaldean and very incomplete copy of primitive records made before the last universally known, but by no means universal Deluge. London *may* have been foreseen by the pre-diluvian Seer, but we doubt it. The historic city of Babylon actually vanished as the prophecy foretold, and while one is aware of cyclic recurrences of events, it always puzzles one a little why a past and fulfilled happening must of necessity occur once more. That was the interpretation of Puritan England, and is the technique today of our brethren of the British Israelite and International Bible persuasion. But the proof of the prophet is in the happening of the event, and up to now every single prediction arising from the latter schools has been stultified by the result. “Of that day and hour knoweth no man”, and before one can begin to make predictions, one will have to get a little nearer the original text than a translation of a copy of a very incomplete copy of a primitive record. And the keys will be needed when one does get there.

As a matter of historic fact, it was sixteenth century Protestant England, looking around for a rock to throw at its Catholic brethren, that picked up Rev.: xviii as a handy looking boulder,

and threw it, and then with more gusto at the Scarlet Woman than at the actual, physical City of Rome. That is the origin of the connection, and one might remember that before picking up the stone and looking around for another target.

Robert Louis Stevenson, in his essay on Age and Youth has some pointed remarks to make on the habit of clinging to youthful opinion throughout life, and the kindest of them is the suggestion that it is unwise, and no qualification for a prophet to insist on using a chart of the Thames and no other for a voyage to India.

Truly, as you say, “the Members of the Theosophical Society are supposed to be merciful, and their hearts are open to the miseries of mankind.” Agreeing with you, we feel entitled to ask whether that is any reason why last September should have loosed upon the fields and cities of England that which would have made Sodom and Gomorrah look like a dress rehearsal for Guy Fawkes Day? And would that devastation, slaughter and abomination have saved one single Czech or Spaniard from the fate which has since overtaken them? All the indications are that, far from doing anything of the kind, it would have increased their sufferings. England holding her temper, and bowing her back to blows is potentially dangerous, and to be feared, far more than an England, disarmed by her Pacifists, engaged in a war for which she is not yet ready. That is a British characteristic wholly misunderstood by her enemies and detractors. Kipling’s “Et Dona Ferentes” is too long to quote here, but it has some worthwhile observations on the point.

It is not our purpose to attempt to identify the “Babylon” of Enoch as annexed by St. John. It could be any maritime and trading city with which we were, for the moment, at odds. But, having lived some time in London, we

do note with interest that were the leaders of England the scoundrels they are painted, they are, alas for the prophecy, for the most part not Londoners. It is a kindly, friendly, tolerant city. It has led the world in those problems of slum clearance and social amelioration that bedevil the humanitarian. It has its sore spots, and what great city has not? But they fester less than those of Paris, New York, or any other similar centre. And it remains to all history the only Capital in the world that could have, and did, pass through the dethronement of a greatly loved King without bloodshed and under no more control than that of a wholly unarmed civilian police. But,—

“Greater the deed, greater the need
Lightly to laugh it away.
Shall be the mark of the English breed
Until the Judgement Day.”

Charles M. Hale.

700 Pape Avenue,
Toronto, 6.
2nd February, 1939.

“WITHIN THE CIRCLE”

Our good friend, Mr. Charles Hale, whether he “pulls his punches” or otherwise, is obviously more concerned about England and the Empire than about the problem raised in the article he is presumed to be confuting. We can afford to leave “The Fate of England” for second thoughts and return to the original contention, which was, that the 18th chapter of the Apocalypse applied in detail and accurately to London more than to any other city. We would prefer to stick to this point, but the present confused state of affairs in Europe naturally distracts attention.

Now that rebellion is recognized in Spain as the legitimate means of overthrowing a republican government, such governments to be deprived of their international rights in the process, and Czecho-Slovakia given no more con-

sideration than Abyssinia or China, and might or force regarded as possessing all the credentials formerly required from honesty, it is not necessary to argue by the ordinary standards of right and wrong, but merely seek historical precedents wherever they may be found and by whomsoever they may have been established. We are exhorted to the study of ancient and modern religion, philosophy and science, but surely not altogether for the discovery of such precedents! My object in studying the Apocalypse should have been obvious.

It is accepted as prophecy by all the Churches, and by Protestants as applying to Rome. Rome has never been a maritime city nor Babylon either. A correspondent, unable to see any physical correspondence, suggests that perhaps it may apply to Rome spiritually. All true symbols have a sevenfold application, and there must be a physical correspondence in some modern Babylon, whose navies cover the seas and whose markets are enriched by the wealth of the world. Or shall our friends be appeased if we throw them New York, in the latest political manner? It is true the New York mariners do not cover the seas, but that is a detail and we must not stick at trifles. Yet it is not what the Great City may have meant 2000 years ago, but what it means today.

Evading this issue it remains to badger the editor in the traditional legal way of the lawyer with a poor case, yet it is not prudent to count too freely on his ignorance. We can turn, as Mr. Hale suggests, to page 482 of *The Secret Doctrine*, volume two, and find, as he says, that H. P. B. charged the New Testament writers with having copied from *The Book of Enoch*. But nowhere do we find that H. P. B. impugns the correctness of the prophecy. Then Mr. Hale tells us that *The Book of Enoch* was a Chaldean scripture and

that very incomplete copies of primitive records were made, and that London may have been in the mind of the prediluvian seer. Since the 18th chapter of the Apocalypse has nothing to do with *The Book of Enoch* we are at a loss to understand why all this trouble is taken about it. Is Mr. Hale aware that the great city of Babylon is not mentioned in *The Book of Enoch*? As how could it be, seeing that it was written before Babylon existed? The Apocalypse is admittedly a mosaic patched up from older scriptures and the 18th chapter is largely made up from Isaiah, Daniel, Jeremiah, Psalms, Ezekiel, Deuteronomy, with suggestions from some of the lesser prophets like Nahum and Zephaniah. The passages quoted from *The Book of Enoch* in the Apocalypse are much fewer than Mr. Hale seems to suppose, and are listed in his preface to his translation of the book by Archbishop Laurence.

There are, of course, other interpretations than the historical one of the Book of Revelation. Mr. James Morgan Pryse has given us a most satisfactory rendering of the occult values of the book, and the speculations of W. Bousset in the *Encyclopedia Biblica* seem rather foolish by comparison.

The Book of Enoch is evidently very ancient and written long before the age of Babylon. In any case, as this 18th chapter is not quoted from *The Book of Enoch* it is idle to bring it into the discussion, though perhaps he was misled in this. With Mr. Hale's defence of England few will find fault, though it is to be regretted that he felt a defence to be necessary. The Law of Karma is an utterly just and impersonal Law which takes no heed of the feelings or preferences of anyone. The Seers who are capable of such calculations may deduce its operations from the definite causes set in motion in earlier times. Whether the writer of the Apocalypse clearly foresaw London as he depicts it,

or whether he was merely describing the probable character of the capital of the Empire which would crown the evolution after 2000 years of the era whose inauguration he was witnessing when the sign Pisces was entering upon its course, the student may decide for himself, but the climax of every Empire is reached sooner or later and the decline and fall come about in one way or another, by water or by fire. The virtue and beauty of any era, cannot postpone the certain fate that befalls all mortal achievements. The flower, however lovely and sweet, fades and dies. "God fulfills himself in many ways, lest one good custom should corrupt the world." In *The Occult World* we read: "Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin."

We are at the end of one age and the beginning of another. This is not prophesying any more than to say summer is coming and winter is not far behind. Mr. Hale is quite right about *The Book of Enoch*, but it refers to a past kalpa or yuga, while the Apocalypse deals with a minor cycle, the Messianic cycle of 2155 years, which is also treated in the book of Daniel. Let us remember also that all prophecies are solemn warnings.

A. E. S. S.

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE "STATELESS" OF DYING EUROPE

Two women stood before a small group of members of an International League of Women. Two women from Vienna. The one was tall and fair, and the other was of medium height, very dark. Both were very beautiful and both had eyes lighted with courage, fearlessness, and compassion, and behind the light, in shadow, both had in their eyes all the suffering any one could bear—mentally and physically.

Two women, Madame Askanasy and Madame Harand, both formerly of Vienna, are in Canada attempting to bring refugees into this country. One of them, Madame Askanasy, intends making her home here. They both feel a spiritual kinship, they say, with us because "were not your ancestors pioneers, and very often refugees from the old world? Did they not escape that they might think for themselves, might live in harmony with nature and men, instead of in fear of violence, and slavery?"

We who heard them speak wondered: As to the strength that was given to these women, that they were not completely broken. One said: "I have suffered so much for the "stateless" of Germany and Austria; for all who have come to me for help, that when I too, became one of the stateless I did not feel it. There was nothing left to feel—personally". She had seen her own husband beaten to death before her eyes on the streets of Vienna.

Madame Askanasy had been inspired to speak by a Canadian woman, Agnes McPhail, M.P., whom she heard speak at the Prague conference, 1929. She determined to become a speaker, not for the love of speaking, but for the privi-

lege of serving Freedom, Justice and Peace. When Austria was taken over by the monsters of fascism, she became the mouthpiece for the Refugees. She worked with Dr. Nansen of the League of Nations, and now she is in charge of the "stateless" of Europe, working with the Women's International League.

In 1933 Madame Harand was the editor of a weekly newspaper in Vienna. The Viennese people were free at that time. Free to say and think, what they pleased. The paper grew up like Topsy. Madame Harand first wrote a pamphlet on Justice, and against race hatred. The pamphlet was passed around and presently she had letters from 70 people saying: "Write more!" Soon she had 7000 people saying "Write more" and so, with the help of the first 70 people—the weekly paper came to birth. In September 1933, on Catholic Day, young girls with arm bands which had the words written on them "For our Ideal" stood outside the largest cathedrals in Vienna shouting "Justice! two pennies!, Justice! two pennies!" Madame Harand said that people bought, saying,—“Ah, that is cheap, that Justice!” There is no justice in Vienna now, and there is no paper in Vienna called *Justice*.

Our two friends were asked to describe the types of people in concentration camps. Some concentration camps, we were told, were, of course just for Jews. But this is not a Jewish problem, alone, not by any means. One camp, for instance, of seven hundred persons, had only three Jews. It contained twenty-nine Catholic Priests, thirty-seven Protestant ministers as well as socialists and intellectuals, and even generals. It is the people who wish to own their souls who are in concentration camps, we were told. If they escape they be-

come refugees and then suicide is very often the only way out.

The decent people in Germany and Austria do not and never will recognize the gangster rule. They bow their heads in shame, and they look in horror at the so-called Democracies recognizing the fascist monsters and treating them as equals.

The "stateless" are being driven, like cattle, across one border, only to be put in jail, and the next day are driven by their jailers across another border. People sit in the centre of a bridge spanning a river separating two countries, finally settling their problem by dropping off into the water below.

And our government—what does it do? It shrugs its shoulders, and says, "Our own unemployment problem, you know, is very bad. How can we bring these people here? *For, without disturbing the present economic set-up we can do nothing for our own unemployed.* "Our laws are such and such", etc. Well, laws have been made by men. They serve their time and fit a certain period. Times change—laws must change. Laws must be tempered with compassion and mercy. They will be changed too, for there are many men and women in our government who are waiting for the people to demand compassion, justice and mercy, and then they will act. They are acting quietly, surely—for some of the stateless do find refuge here.

Let us realize how our country would be enriched by these "stateless" ones. The culture of the old dying world would enrich us beyond our greatest dreams. Artists, scientists, doctors and teachers are begging us to come, not to mention the less educated but proud souls, willing to work—just wanting to live decently!

It is surely time for students of Theosophy to stop arguing about this and about that, and to add theirs to the voices of these our sisters from Europe,

who are working tirelessly for humanity.

"Let no man look for the time when his eyes shall be incapable of tears; if that state should come upon him while he is still that which we now call man, he would have become a partner in the dark company which is fighting for the ruin of the race." (A Cry from Afar.)

M. E. D.

GEOLOGY AND THE SECRET DOCTRINE

Even now the majority of geophysicists cling to the belief that the continents have remained almost entirely in fixed positions since early geological times, with the exception of a few minor changes and modifications as to details, although during the last few years a new school of geology has developed, numbering among its members men of first-rate ability such as Alfred Wegener, German meteorologist; Eduard Suess, the Austrian geologist and the American scientific writer F. B. Taylor. These scientists incline to the opinion that there was either one original continent, or that the continents were connected by strips of land. How otherwise can we account for the fact that the fossils of the dinosaur and other prehistoric animals have been found in Europe, America, and Africa? Were there ships to carry them from continent to continent or were they marathon swimmers? How does it happen that under similar conditions of soil, moisture and climate the same plants are found everywhere? If the continents were once disconnected what disconnected them? The answers to these questions are given in *The Story of Geology* by Allan G. Benson (one of these geologists of the modern school) who believes in the existence of the legendary continent of Atlantis, the continent that Plato describes in the *Timæus* and which Benson believes to

have 'foundered'. Daly, another writer upon the subject, concedes that 'there may be a basis of fact in the theory'.

While these scientists are speculating as to how the continents 'floated about in the sea of glass eight hundred miles deep', let us consult that theosophical classic, *The Secret Doctrine*. According to it Atlantis was not the first, but the fourth continent, of this our fourth round (vol. II-7). It is not known to the Elder Brothers of Humanity by that name, but is so designated in *The Secret Doctrine* since Plato gave that name to the island of Poseidonis—the last remnant of the land of the Rakshasas (II-338) which perished some eleven thousand years ago. The real fourth continent had a history of several million years (II-7; II-328-413-733-730; I-5). The first calamity that befell it occurred during what is geologically known as the Miocene period, but the final great deluge that left only Poseidonis remaining occurred as recently as 850,000 years ago (I-473; II-9-412). We are told that there have been four terrestrial pralayas, or cataclysms during this round, (II-344-5) and that there will be three more. The fifth continent, Europe, the cradle and playground of the evolution of the Aryan root-race will be the next to undergo drastic changes (I-708; II-278-464) when the useless portion of mankind will be destroyed. However we are not given categorical information as to when this will occur, but we are given to understand that these cataclysms are brought about by a change in the inclination of the earth's axis. (II-287-39-376).

The savants of H. P. B.'s day with few exceptions regarded this theory of the tilting of the axis of the earth and the inversion of the poles as arrant nonsense, and ostensibly the majority of geologists today share the same belief, but the new school of geology leans more towards theosophical tenets, and referring again to *The Story of*

Geology, Benson has the temerity to aver that this hypothesis is the only one that will adequately explain the great glacial epochs of the past.

The Story of Geology is not a theosophical book, nevertheless it contains so many theosophical concepts such as the probability of the existence of great civilizations of remote antiquity—the unity of all life—the winding up of the universe as well as its running down, etc., that perhaps H. P. B.'s prediction that scientists of the twentieth century will ultimately come closer and closer to the Archaic Philosophy is gradually being fulfilled.

E. J. N.

THE MAGNETIC POLES

In corroboration both of theosophical teachings and the viewpoint advanced by Allan G. Benson in his *Story of Geology*, that the continents are not fixed and everlasting as were the hills to which the Psalmist lifted up his eyes, comes a recent discovery that the magnetic pole was formerly far removed from its present location.

A. G. McNish and E. A. Johnson, of the Carnegie Institute, in a paper before the Philosophical Society in Washington recently, describe how new and delicate apparatus makes it possible to determine, fairly accurately, the location of the Earth's north magnetic pole to a fair degree of accuracy.

They make use of the sedimentary layers laid down in the bottoms of ancient streams and lake beds. The layers contain particles of magnetic materials which oriented themselves, as they were deposited, in the then existing direction of the Earth's magnetic attraction. As the sedimentary material turned to clays and stone, the magnetic particles became embedded and fixed in position and have remained so, generally speaking since that time.

McNish and Johnson find that the

magnetic north pole of the Earth, in the glacial epoch was somewhere on a line between Edmonton, Alberta, and New York City.

Were this older magnetic pole to occupy the same relative position to the true North Pole of the earth as does the present magnetic pole to the present true North Pole, a very considerable rearrangement of the Earth's land-masses in respect of their position relative to the axis of rotation can be envisaged. The North Pole during glacial times would have been located far south of its present position in the Hudson Bay area and the equator would have been further south in the western hemisphere and farther north in the eastern. It would have passed near to Buenos Aires and through the Mediterranean. Europe would have had a genial climate and North America would have been in the grip of an ice-age.

Scientists are somewhat in agreement as to the impossibility of the Earth's axis of rotation changing appreciably, in its direction in space, aside from the precessional wobble which causes the equinoxes to precess, but there is no reason why the continents cannot shift around more or less on the rotating plastic core.

Sometime ago a book written in 1894 by F. G. Plummer, a member of Narada Lodge, Seattle, was reviewed in these columns, and it was pointed out that many of his theories concerning *The Last Changes in the Earth's Axis* were being corroborated by Modern Science.

The deductions made above as to the position of the equator on the strength of the shift in the position of the magnetic pole agree to some extent with Plummer's earlier conclusions. One suspects that the land-masses of the globe, and its magnetic poles are never for long fixed in any one position.

W. F. S.

SCIENTISTS BOYCOTT GERMANY AND ITALY

Not so very long ago scientists were accused of being heartless, soulless thinking mechanisms whose sole interest in life lay in the search for truth and in its wide dissemination irrespective of social consequences. There may have been a measure of truth in this accusation at one time; there is, however, little today. The plight of fellow-scientists in Germany, the marked decline in the volume and quality of scientific achievements in that country and ghastly uses to which the fruits of science are there being put, have worked a revolution in the attitude of science to its own responsibilities.

In the Theosophical Society we have heard much of the near approach of science to the wisdom teachings; we are now witnessing a further rapprochement in another direction and the time may yet come when the first object of the Theosophical Society will be also the motto of the research laboratory—"To form a nucleus of the Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. Every month, every week, there is fresh evidence of a changing social outlook.

The latest scientist to take a stand is Professor Percy W. Bridgman, Hollis professor of mathematics and natural history at Harvard University. He announces in the current issue of *Science*, official organ of the American Association for the Advancement of Science, that he has decided to close the doors of his famous research laboratory to visitors from the totalitarian states and to refuse to discuss his experiments with any citizen of those nations. In his manifesto he justifies this step as follows:

"Many scientists must have been profoundly disturbed by the revelations of recent events as to what the implications of the totalitarian philosophy of

the state really are. There would seem not to be any room on the same planet for totalitarian states and states in which the freedom of the individual is recognized.

"Many scientists must have been moved to try to find something to do about it. In my own case this urge to find something to do has resulted in the decision to close my laboratory to visits from citizens of totalitarian states.

"I have decided from now on not to show my apparatus or discuss my experiments with any citizens of any totalitarian state. A citizen of such a state is no longer a free individual, but he may be compelled to engage in any activity whatever to advance the purposes of that state. The purposes of the totalitarian states have shown themselves to be in irreconcilable conflict with the purposes of free states.

"In particular, the totalitarian states do not recognize that the free cultivation of scientific knowledge for its own sake is a worthy end of human endeavour, but have commandeered the scientific activities of their citizens to serve their own purposes. These states have thus annulled the grounds which formerly justified and made a pleasure of the free sharing of scientific knowledge between individuals of different countries. A self-respecting recognition of this altered situation demands that this practice be stopped. Cessation of scientific intercourse with the totalitarian states serves the double purpose of making more difficult the misuse of scientific information by these states, and of giving the individual opportunity to express his abhorrence of their practices.

"Science has been rightly recognized as probably the one human activity which knows no nationalisms; for this reason it has been a potent factor making for universal civilization. Action such as this is therefore to be deeply deplored and to be undertaken only after

the gravest consideration. But it seems to me that the possibility of an idealistic conception of the present function of science has been already destroyed, and the stark issues of self-survival are being forced upon us.

"Perhaps the only hope in the present situation is to make the citizens of the totalitarian states realize as vividly and as speedily as possible how the philosophy of their states impresses and affects the rest of the world. Such a realization can be brought about by the spontaneous action of the individual citizens of the non-totalitarian states perhaps even more effectively than by their governments. Here I think is one of the few conceivable situations in which the popular conception of the social 'responsibility' of science can touch at all closely the individual scientist."

Professor Bridgman has occupied the highest post in the Harvard scientific faculty since 1926. His laboratory, where conditions approximating the state of matter in the interior of the earth, and where hitherto unknown high pressures have been created, has been one of the Meccas of the scientific world. He has won a number of prizes for outstanding work in science, both in the United States and abroad, is a member of the National Academy of Sciences, the American Philosophical Society and many other organizations.

His actions have been the occasion of immediate and favourable comment from other scientists. Professor Christian Gauss of Princeton University urges an embargo on our universities to preserve science's immense reservoirs of energy for constructive purposes.

As keynote speaker at the New York meeting of the National Phi Beta Kappa Society, Professor Gauss declared "intellectual war" on the totalitarian states because "science and humanity already have suffered too much through this suppression of freedom of inquiry

to make any policy of appeasement possible in this field."

"The totalitarian state is by definition the state above the law," he said, adding that science might as well give machine guns to outlaws as turn over further destructive secrets to states on the rampage.

"Professor Bridgman is merely telling us that there is no possible common denominator between democracy and totalitarianism."

DEATH OF DR. A. P. COLEMAN

Dr. Arthur Philemon Coleman, professor emeritus of geology at the University of Toronto, died Sunday afternoon, Feb. 26th, at his home, Huron St. He had been ill for three weeks. He was in his 86th year.

Professor Coleman had won numerous awards and honours for his work as a scientist. He was president of the Royal Society of Canada in 1921, president of the Geological Society of America in 1916, president of the Royal Canadian Institute, 1902-03; fellow of the Royal Society (London), and a member of the Royal Geographical Society, which awarded him the Victoria medal in 1933. Dr. Coleman was awarded the Murchison medal in 1910 for distinguished geological investigation, and the Flavelle medal by the Royal Society of Canada.

He retired from the teaching staff of the university in 1922, but had continued to be active, especially from 1931 to 1934, when he was associated with the Ontario department of mines. This spring he had planned a trip to British Guiana for geological work, but was forced to cancel his sailing two weeks ago when he became ill.

Born at Lachute, Que., Dr. Coleman was a direct descendant of John Quincy Adams. He was educated at Cobourg schools and Victoria University, Toronto. Later he did post-graduate work at the University of Breslau, Germany.

He held degrees from Queen's University, University of Adelaide, Australia; University of Western Ontario and the University of Toronto.

As a young man he spent some months exploring the Giant mountains of Lower Silesia and was later a member of expeditions to Germany, Austria, Switzerland, Italy and Scandinavia.

He is survived by one sister, Miss Helena Coleman, a distinguished Canadian poet, with whom he resided.

Dr. Coleman spoke to the Toronto Theosophical Society on a number of occasions, and was always pleased with its open platform. He was interested in the scientific side of Theosophy and liked to discuss its geological phases. He was an authority on the ice ages, and the teaching of *The Secret Doctrine* on this point caught his attention. Perhaps his most important book is *The Rockies of Canada*.

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VOL. XX., No. 2

HAMILTON, APRIL 15th, 1939

Price 10 Cents.

THE STRUGGLE FOR EXISTENCE

By JAMES MORGAN PRYSE

The world in general is a failure.

For a long time I have written nothing for the Canadian Theosophist; for almost invariably when I made a modest contribution to it critical Theosophists would hasten to display their superior knowledge by controverting whatever views I expressed. Therefore, to forefend another onslaught permit me to say that the above statement that the world in general is a failure is not mine, but was made by the Maha Chohan of the Trans-Himalayan Lodge nearly sixty years ago, his words being taken down by the Master K. H. Said the Maha Chohan:

"The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure."

Although the son of a Presbyterian clergyman (whose faith, however, was derived as much from Druidical traditions and the Dialogues of Plato as from the Bible), in early childhood and until I had for several years studied Theosophy, I had a strong aversion to Christianity. It seemed to me that all who believed in a personal God, eternal damnation and vicarious atonement were mentally deranged, incapable of

reasoning about religion. I have never modified that attitude except to temper aversion with pity. Becoming more fully imbued with Theosophy, I wrote five books dealing with the esoteric doctrines buried in the New Testament like jewels covered over with rubbish.

Referring to the "struggle for existence," the Maha Chohan said:

"Why has that 'struggle' become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find the struggle raging most fiercely in Christian countries, most prevalent in Europe and America."

Not many years after the Maha Chohan thus forcibly expressed his views the "political and social systems based on that idea" (of a personal God) brought about the world war and its ensuing economic depression, with consequent intensification of the "struggle," and now an ominous cloud of worse things to come hangs over the nations, which are divided into three antagonis-

tic governmental and economic systems, democracy, dictatorship and communism. Every great nation is heavily armed with the deadliest weapons of war yet contrived by man—preparing for a titanic struggle for national existence, which may eventually result in the final downfall of the vaunted "Christian civilization." A Catholic Pope has been crowned, who utters platitudes about "peace with justice"—which is impossible of attainment under the irrational religion which he represents. And this Pope, this "blind guide," is believed by his many millions of fatuous followers to be the mouthpiece of the personal God.

The woes of the world are caused by the perversive religions, Christianity in particular, and those woes can not be remedied by merely making changes in political and economic systems. Those systems would harmoniously adjust themselves if men were to accept the true and sane philosophy of life which we call Theosophy. Of course they will not accept it now. They will continue to be Christians, agnostics, materialists, charlatans and cranks until the hard knocks of karma awaken their slumbering souls and clarify their clouded minds. The human race can progress only through the improvement of the individuals composing it. The few Theosophists who remain true to the masters and have preserved their teachings uncorrupted should exert themselves to promulgate those teachings, especially the doctrines of reincarnation, karma, and man's ultimate perfectibility, thus preparing the way for the next messenger of the Masters, who is to appear in about thirty-five years, and whose work will be of vastly greater importance than any of the political and social reforms now being advocated. For until true philosophy replaces the delusions of exoteric religion no real and permanent reforms are possible.

Granted that the world in general is a

failure, that failure does not preclude fresh efforts. It is well to take a hopeful view of the world situation. Another world war is not inevitable. The war-clouds may drift away, leaving a clear sky. But at the worst, even if western civilization does perish in a mad conflagration, it will in future time arise rejuvenated, Phoenix-like, from its ashes. The Drama of Life that is being played on the Planetary Stage has many Acts—and "the show must go on."

WILLIAM QUAN JUDGE

There is an artificial formal attitude among many Theosophical persons, students, members, associates, what not, which makes a real Theosophical life an impossibility. Theosophy is intended to enable one to live naturally. That is, to be what one desires to be when the best thing one can think of is the highest and best in everybody else. We do not always attain that high level, but all honest and sincere people have it in the back of their minds, and it matters not what their occupation may be, they are always striving to be its best exponent. Perhaps it is the knowledge of that striving and its recognition that calls out the mean streak in some people. We all have the mean streak but the intelligently decent people do not let it loose. But when it does get loose it rather spoils the impression that it is hoped might be made. People, however, who live under control, with their foot on the brakes, so to speak, live really naturally and without constraint. A number of such people create a Theosophical atmosphere.

I got an impression something of this sort from William Quan Judge, whom I first met in 1884, and knew more or less intimately, personally and by correspondence from 1889 till his death in 1896. I think there is a general impression that Judge was a different man after Madame Blavatsky's death. That

she was called away on May 8, 1891, and that she had to assume new duties immediately thereafter is the conviction of many who knew her. Judge's karma was of course different, being his own, as well as that of the Theosophical Movement. Had he died physically at the same time as Madame Blavatsky, his reputation would undoubtedly stand higher today, but his karma was inwoven with Mrs. Besant's and others of the Inner Group, and it was necessary that he should not become an object of worship, though many still insist upon the idolatry which he and Madame Blavatsky did their utmost to suppress. "Do not place me upon a pinnacle," he wrote. Still they insist.

It would be quite impossible to carry on normal, impersonal, unselfconscious living if we had to associate with people whom we all the time recognized as gods whether they were or not. We are all gods, no doubt, potentially, but when it is insisted upon, or required, either by egotism or by self-humiliation, the result is stultifying, stupefying, deterring.

Judge was a master of ordinary conditions and could get the honey out of the merest weed. To know him was to love him. There were eleven of us on the Guion liner "Wisconsin" in 1884 when I first met him on his way back from India. He was reticent about India and his business there and no one on the boat knew him as a Theosophist, but he talked mysticism and mystical subjects with me, and I presume with others. A daughter of the theologian, Dr. Geikie, with her husband, a rich New Yorker, an American dentist who had been practising in Paris, two Pennsylvania Dutch girls who had been touring Europe, and a few other etceteras, and Judge formed the cabin group. He walked the decks with those who needed a companion, he played cards, except on Sunday when he drew the line, he play-

ed deck quoits, and he chatted, but always with a certain aloofness, and he retired for long periods to his cabin. It was November and cold and he wore a Tam O'Shanter as several others did and an overcoat and muffler. He looked old and pallid and had I been told his age was 33 I would have said it was 20 years out. We knew nothing of *avesa* in those days, and still less of the battle that had gone on at Adyar for the reputation of H.P.B. The "Friends of Blavatsky" are reviving it today, and with similar lack of sympathy from those who should be chief allies. These things must have weighed heavily on the mind of Judge. Yet he was cheerful and thoughtful of others, and as we neared the end of our ten-day voyage he drew up a memorial, decorated with his attractive penmanship and we all signed it as a tribute to the Captain for his courtesy, kindness and care. That would be a nice memorial of Judge to possess today.

But what are all these outward matters as compared with the inward man of *Letters That Have Helped Me*, of his *Notes on the Bhagavad Gita*, his editions of *The Gita* and *Patanjali*, his *Ocean of Theosophy*, and his many articles in *The Path* and plentifully elsewhere. All these writings are supremely valuable compared with almost everything that has been written since H. P. B.'s death. But students cannot be forced to read anything but what they have eyes and ears to see and hear. To learn to know the work of H. P. B. and W. Q. J. is a liberal education in the ways that belong to the things that are more excellent, the things that endure outside Time and Space, and that lead to the Wisdom of the Master within.

Judge was born on April 13, 1851 and died on March 21, 1896. He has been an inspiration and a guide, and if he made any mistakes, at least he left behind him such advice and recorded

wisdom as might well keep those who follow it from the more grievous errors of inexperience.

A. E. S. S.

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 5)

Then, around that wondrous Trimûrti, we see, standing in the light coming forth from Them, Those, the fruits of past universes, who have won to that marvellous spiritual height; and the next Forms that we dimly glimpse, in the middle of the light, are of Those who are called the Seven. The descriptive words, the names, applied to that number, the Seven, differ in different religions. The Hindu speaks of the seven sons of Aditi—the eighth was Mârttânda, the Sun; each son, or Aditya, having his own "house." They have been called the Seven Spirits in the Sun; the seven Mystery Gods was Their name in ancient Egypt. They were called in the religion of Zoroaster the seven Amshaspends. Among the Jews, They are the seven Sephiroth; among the Christians and Muhammadans, They are the seven Archangels. The names do not matter. Suffice it that every religion points to Them as standing round the manifested Trinity, forming the Viceroy, as it were, of Ishvara in the vast Empire of the solar system, each one with His own kingdom, each one administering His own department. We call Them in Theosophy the Planetary Logoi, because these seven Spirits in the Sun have ever been identified with the seven sacred planets, which are Their physical bodies; those planets in their outer form here are globes, some of the globes that make up our solar system; but in their spiritual nature they are these mighty Sons of Aditi, who has each His own house, that is, His own planet, ruling over His own kingdom, a definite department of the

solar universe. Round these again, in a wider circle, there come the mighty Ones, the Hierarchies that are the creative Hierarchies, or the Twelve Creative Orders, of the universe. These are headed by the Twelve Great Gods, that appear in very ancient stories, looming vast and magnificent from the vast distance in which They dwell. These are symbolized in the familiar Signs of the Zodiac; for the Zodiac is no modern fancy, but was given to the Fourth Race of men by the mighty Teachers, and you may read in your own records the names of some of these teachers, one of whom, Asuramaya, is known as the first of the great astronomers; it was he who gave the Zodiacs to Egypt and to India. Those astronomical wheels are the symbols, the pictures, in which the plan of the solar system is written, and in the traditions of the past we find the clue to the labyrinth, and we realize why we are told that a planet "rules," or is the Lord of, one of the signs of the Zodiac. For the planet is the Planetary Spirit, and His sign of the Zodiac is one of the chief Creative Hierarchies, containing within itself the remaining Hierarchies as sub-hierarchies, and these, under His control and direction, build up His kingdom, and help the Monads in it to evolve. If you bear this in mind, the picture, though wonderful, will not be confused. First comes the great Trinity; round that Trinity the seven Spirits who are his Viceroy in His universe; around Them the twelve Creative Hierarchies, busy with the work of the construction of the universe. Now at the present stage of evolution, out of these twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of them have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven; these all touch, as it were,

our fragment of Deity, the portion of Ishvara, (1) the Jivâtma, the living being, that presently we shall find composes one of these very Hierarchies in his highest, most spiritual, nature. Let us try to glimpse the main characteristics of These, for we need, however vaguely, to characterize each of Them, so that They may not be wholly blurred in our eyes, dazzled by the radiance in which They dwell.

First comes the Order that is only describable by words connected with fire; Formless Fiery Breaths, they are called, Lords of Fire, Divine Flames, Divine Fires, Fiery Lions, Lions of Life; name after name, epithet after epithet, all circling round the attribute of fire, for They, it is written, are the Life and the Heart of the universe, the Atmâ, the kosmic Will, and through Them comes the divine Ray of Paramâtma, that awakens Atmâ in the Monad of man.

Below Them comes the second great Hierarchy, two-fold in its nature, the "two-fold units," Fire and Ether, manifested Reason, the Wisdom of the system, that we speak of as kosmic Buddhi, that arouses Buddhi in the Monad of man.

Below Them again, the third, Mahat, or kosmic Manas, "the Triads," Fire, Ether, Water, the kosmic Activity, that will also bestow part of its essence on the Monad of man as he descends.

These are the Arûpa Creative Orders, dwelling in matter too subtle to assume a limiting form, matter in which all "forms" intermingle and interpenetrate.

Below these come the Rûpa Creative Orders, and first of these, fourth among the Hierarchies, is that which is ours, the Hierarchy of human Monads, not yet having left the bosom of our Highest Father, wherein in truth we ever remain, inseparable from Him, although

(1) "A portion of Myself, a living being." *Bhagavad-Gita*, xv. 7.

to us, in the mazes of matter, we seem to be utterly separated and distinct. We can dimly glimpse them as they stand there in the glory of their birth, with a "certain spiritual individuality," it is written, which has to become more and more separate on the lower planes; These we shall come back to in a moment, after this rough and hasty outlining of the seven great Hierarchies, meant to give us a bird's eye view of the whole; these, called the Imperishable Jivas, are the fourth of the seven Creative Orders—out of the twelve—with which we are concerned. Then we come to the later three, that contain within them many who have already entered evolution in our own planetary scheme in past kalpas, and of whom we may learn a little more, because they touch our own evolution.

The fifth Hierarchy is named that of Makara, and has for its symbol the pentagon; in this the dual spiritual and the dual physical aspects of nature appear, the positive and the negative, at war with each other; these are the turbulent, the "rebels" of many a mythos. Much shall we hear of some of these presently, of those who are called the Asuras, born of the first Body of Brahmâ, the Body which, cast off, became Darkness. A great host of Beings in this Hierarchy have come from a past universe, and spring forth, full grown as it were, from the Planetary Logos. These also seem to be called Asuras, but we are specially concerned with those born from the Body of Darkness, and belonging to this universe by their evolution. These are Beings of great spiritual power and spiritual knowledge, but hide deep within themselves the germ, the essence, of Ahamkâra, of that I-making faculty which is necessary for human evolution. They are the fruitage of the first planetary Chain, a word that will become more familiar as we proceed.

The sixth of these great Hierarchies contains some that we can also recog-

nize, who are born of the Body of Brahmâ which is known as the Body of Light, or of Day; a group of Devas is seen, shining out amid this host of Devas with especial glory, the Pitris of the Devas, who are known by the name of the Agnishvâttas, Those who are called the "six-fold Dhyânis;" They give to man all but the Âtmâ and the physical body, and so are called the givers of the "five middle human principles." They guide the Monad in obtaining the permanent atoms connected with these principles, or the "five-fold plasm." They are the fruitage of the second planetary Chain. This Hierarchy includes also great hosts of Devas, the highest Nature Spirits, or Elementals of the Middle Kingdom.

The seventh Hierarchy contains those whom we know best under the name of the Lunar Pitris, or the Barhishad Pitris, born of the Body of Brahmâ which is called that of the Twilight, the Sandhyâ. They have to do with physical evolution, as the Agnishvâtta Pitris have to deal with the intellectual evolution, of man, so that we shall meet with both of these as we go on with our study. Then, those we see crowding round them, belonging to their Hierarchy, are their agents in the work that lies before them, vast hosts of Devas, the lower Nature Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man. And here too are the "spirits of atoms," the seeds of evolution in future kalpas, with which we have here nothing to do.

Thus the seven great Hierarchies, or Creative Orders, stretch before us in their splendour, ready for the work that lies before them, the work of guiding their youngers along the path of evolution, the work of directing the unfolding of spiritual powers in a universe of spiritual powers in a universe of matter.

Now glance with me at the second great outline, that of the Field of Evolu-

tion. Over this I pass rapidly, because its outlines will come to be very distinct as we deal with physical evolution; but we cannot catch the points of the spiritual evolution, unless we have before us the broad outlines of the Field in which that evolution is taking place. I call it the Field, borrowing that term, Kshetra, from the *Bhagavad-Gita*, because it is the very type of Matter. That word expresses, better than any term I can fashion for myself, all that is included under the name of Matter, in which evolution is to go on. We confine ourselves now to the kingdom of one Planetary Logos, that to which we belong, for each Planetary Logos presides over one Field of Evolution, and this we must study. I only deal with the fundamental principles. First, grasp clearly and strongly the phases of the Field. They are repeated over and over again, and, if once grasped, will be the Ariadne's clue to the labyrinth. There are seven great stages of spiritual evolution. During three the Spirit descends. As it descends, it broods over Matter imparting qualities, it gives to Matter certain powers, certain qualities, certain attributes, and those qualities, powers, and attributes are the outcome of the first three stages of the descent of Spirit. Then comes a stage, the fourth, that stands alone, where Matter, having been thus gifted with various powers and various attributes, comes into manifold relations with the informing Spirit, which now enters it. This is the great battle of the universe, the conflict between Spirit and Matter, the battle of Kurukshetra, of the vast hosts of the two opposing armies. Here, in this part of the Field, is the point of balance; the Spirit, coming into innumerable relations with Matter, is at first overpowered; then comes the point of balance, when neither has the advantage over the other; then slowly the Spirit begins to triumph over Matter, so that, when this fourth stage is over,

Spirit is the master of Matter, and is ready for his ascent through the three stages that complete the seven. The Spirit, in these, organizes the Matter which he has mastered and ensouled, and turns it to his own purposes, shapes it for his own expression, so that Matter may become the means whereby all the powers of the Spirit shall be made manifest and active; the last three stages are taken up by that spiritual ascent. Three, then, of descent, giving qualities one of struggle, forming manifold relations; three of ascent, wherein Matter is fashioned by Spirit into the perfect vehicle he needs for his own manifestation.

We may arrange it thus in tabular form:

Seven Stages	{	Three Downwards	Qualities	Materialising
		One balance	Relations	Conflicting
		Three upwards	Organisms	Spiritualising

Now cling to that main idea, for it is repeated at every stage, and governs each stage, no matter how many additional complexities may mark the stage; over and over again it gives you the clue, when you are losing yourselves in that confusion of Chains, Rounds, Globes and Races, that is so fertile a source of trouble to the theosophical student.

What is the next thing to grasp? That which is called the planetary Chain. Considered as a whole, it forms the Upâdhis of the Planetary Logos, in which His life incarnates. Seven stages must be passed through, so seven the Chains will be; three Chains in which Spirit will be descending; one Chain, the fourth, in which Spirit and Matter will be inter-linking and inter-weaving and forming innumerable relations; then three chains of upward climbing, at the end of which all shall return into the bosom of the Planetary Logos, to merge into Ishvara with the fruitage of evolution. The planetary Chain may thus be thought of as the bodies in which the life of the Planetary Logos

reincarnates itself seven times, each Chain beginning with the fruitage of its predecessor, each handing on to its successor that which itself has made. The period during which a planetary Chain lasts is called a planetary Manvantara, and each Manvantara is followed by a planetary Pralaya; the beings whose highest principles have been evolved during the Manvantara pass at its close, into a blissful state of super-consciousness, the planetary Nirvâna, while those who have not evolved so far sink into peaceful sleep. These "nirvânîs" do not come back to birth until the succeeding Chain has evolved upâdhis suitable to their further evolution, and they then take up again their further growth.

(To Be Continued)

NEW EVIDENCE ABOUT
VOLS. III. AND IV. OF
"THE SECRET DOCTRINE"

A very important piece of evidence throwing an entirely new light on the mysterious disappearance of Vols. III. and IV. of "The Secret Doctrine" has lately been revealed to the Blavatsky Association by an elderly gentleman, a devoted admirer of Madame Blavatsky, who knew Mr. Thomas Green, one of the well-known early workers who helped with the printing at the H.P.B. Press in London before and after H.P.B.'s death. Before he died Mr. Green told this gentleman, who prefers to withhold his name, that he worked at the London Headquarters for some time and was paid to set up the type of Vol. III. and part of Vol. IV. of "The Secret Doctrine." The proofs of Vol. III. were passed by H.P.B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV. as had already been set. This is the first time that the very definite statements of the two Keightleys regarding these volumes

in Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and The Secret Doctrine," and also H.P.B.'s own statements in Vols. I. and II. of the S. D. itself, have been confirmed, moreover by the printer who actually set up the type and was then ordered to break it up by H.P.B. herself.

These statements were reproduced by Mrs. Cleather in "H. P. Blavatsky: A Great Betrayal" in which she marshals all the evidence, including Dr. Stokes' able analysis, and exposes the falsity of Mrs. Besant's statements regarding her spurious version of Vol. III. Mr. Green's testimony carries the evidence against her much further in that it shows, not only that the missing volumes existed, but also that Vol. III. was entirely in type and even some portions of Vol. IV. before H.P.B.'s death. That she gave orders for the type to be broken up makes it practically certain that she also destroyed the MSS. The reason for this seems obvious if we accept Mrs. Cleather's account of the failure of the Inner Group in her "H. P. Blavatsky as I Knew Her," and the consequent withdrawal of H. P. B. The final effort made by her Master M. to save the T.S. by means of the Esoteric School and Inner Group having failed, H.P.B. evidently received orders from him to destroy the remainder of the S.D., as her withdrawal was imminent and it was not safe to give out any further teaching.

Mrs. Cleather states, it should be noted, that he also suspended the Inner Group on account of internal dissensions. How necessary this decision to destroy Vols. III. and IV. was, we realized when, in 1893, Mrs. Besant and Mr. Mead published their third edition of Vols. I. and II., in which some 30,000 alterations and so-called corrections have been counted. As Mrs. Cleather truly says in the "Great Betrayal:" "An indignant posterity will pass judgment on one of the worst cases of literary

vandalism in the nineteenth century."

Now that Adyar announces a fourth edition, including, of course the 30,000 Besant-Mead "corrections" and the spurious Vol. III., Mr. Green's revelations become of particular value and cannot be too widely known. The editor has already commented strongly on this aspect of the matter. I may add that Mr. Green was active with Mrs. Cleather, myself, and many others who took up the defence of Mr. Judge in 1894-5 under the leadership of Dr. and Mrs. Keightley (Jasper Niemand). Belonging to a leading firm of solicitors, his legal training was most useful, and I as a member of the Bar learned to respect his integrity.

Basil Crump.

Ranchi, India, 17/3/39.

U. S.—CANADA "MERGER"

Canada came close to being merged with the northern United States during the civil war to prevent further bloodshed and permit the southern states to secede, the late Sir Joseph Flavelle revealed in a speech two weeks before his death. The incident is recalled in the Financial Post by Horace Hunter, president of the MacLean Publishing Co.

He says: "The occasion was a meeting of the Four Arts club in Palm Beach on Feb. 20. Sir Joseph made a speech. Let me give it to you as nearly as I can recollect it in Sir Joseph's own words.

"As a very young man Goldwin Smith, a British subject, was an observer at the Battle of Gettysburg. A messenger brought a dispatch to him from London, England. It was a letter signed by five men.

"Goldwin Smith read the letter with amazement. It related the horror with which the people of England learned of the great loss of life entailed by the civil war and made tentative and unofficial suggestion that the president, Abraham Lincoln, should allow the south to secede and in return the northern states should

annex all territory to the north of the United States on the north American continent; that is, what is now Canada to the United States.

"This might seem like a wild and visionary proposition, but two of the signatories of this letter were none other than William Ewart Gladstone and John Bright. Sir Joseph asked Goldwin Smith: 'What did you do with the letter?' Mr. Smith replied: 'After reading the letter carefully I walked over to a camp fire, threw it into the flames and watched it burn.'

"This historically important incident was related to Sir Joseph Flavelle by Goldwin Smith."—*From Toronto Star, March 16, 1939.*

THE SHAKSPERE MYSTERY

P. S. Porohovshikov, formerly a High Court Judge in Russia, and now Professor of History in Oglethorpe University, Georgia, United States, has come to the conclusion that the plays of Shakspeare, or most of them, were written by Roger Manners, Earl of Rutland. This was after studying all the available evidence in the Library of Congress, Washington; documents preserved at Belvoir Castle, the home of the Duke of Rutland; at Lambeth Palace, the Bodleian Library, Oxford, and the archives of Padua University. Two articles in the English magazine, John o' London's Weekly give some outlines of the Professor's theories, but they naturally are rather scrappy and condensed. One strong point he makes is the fact that in 1595 and 1596 four anonymous Latin comedies, *Laelia*, *Silvanus*, *Hispanus*, and *Machiavellus* were performed by undergraduates at Cambridge University. These four comedies contain characters, images, and whole scenes which in later years reappeared in *The Comedy of Errors*, *Richard III.*, *Two Gentlemen of Verona*, *Midsummer Night's Dream*, *The Merchant of Ven-*

ice, *Twelfth Night*, *As You Like It*, *Hamlet* and *Macbeth*. The close resemblance between the passages in the Latin comedies and the plays of the First Folio, the Professor thinks is very remarkable. We cannot say the quotations adduced are very convincing. Dramatists in Elizabethan times copied wherever they found material that suited them, and common sources afforded many opportunities for accusing common adapters to be accused of plagiarism from each other instead of from the older source. But Francis Bacon, to whom the Shakspeare plays have been attributed by other critics, was also a Cambridge man, and he was known to take part in all kinds of revels of a theatrical character, and might well have Latinized some of the passages of his own plays if he indeed wrote them. Professor Porohovshikov appears to neglect the kindred evidence accumulated by the Bacon advocates, though in some instances he uses it to support his own case. Such overlapping is to be expected, of course, under the circumstances. He relies on the fact that Rutland had visited a number of cities which are familiarly described in the plays, while cities he had not visited though mentioned were left without detailed references. Bacon appears to have visited all the places that Rutland had been in, so that honours are even in this respect. The theory that a group of scholars and poets and philosophers were assembled by Bacon and that these gentlemen, members of a "secret college" as the tradition has it, which afterwards became the Royal Society of England, were the real authors of the plays and other works, Bacon being, as it were, the editor-in-chief, who made all the corrections emendations and additions, for example, that were found in the 1623 edition of the plays, seven years after Shakspeare, the actor and Stratford butcher boy had been laid to rest. This theory, though not in favour

with the advocates of various claimants, would explain all the difficulties that the plays present, and thus those who know of the influence exerted by secret ecclesia from time to time all down the ages, are able to trace the influence of those who are pledged to give all they can for the benefit of humanity. The Plays known as Shakspeare's have moulded the language in which they were written into a noble manner of speech. It is being lost in England but has come to maturity in America and may continue to be the speech of a new race on this continent. Bacon, by his inductive philosophy, set the stage also for the new science, and out of these may come a new religion which will embrace action and not merely belief, and will avoid the superstition and idolatry and worship of personalities which even the Theosophical Society has been unable to curb. Bacon has wisely avoided idolatrous followers and so have the Masters of Wisdom. It has remained for the false teachers to grasp at such empty honours and so defile the truths they were supposed to be spreading. We may recall that Madame Blavatsky wrote in *The Secret Doctrine* that "Æschylus like Shakspeare, was and ever will remain the intellectual 'Sphinx' of the ages." We always hope that students will read Shakspeare instead of wrangling about him.

The following letter appeared in *John o' London* of February 17:

Shakespeare and the Bible

Sir,—As "John o' London" points out (January 27th), the suggestion has been made that Shakespeare may have been called in to give poetry and majesty to our Bible. I believe this was first put forward in the late Mr. W. T. Smedley's book, *The Mystery of Francis Bacon*, in 1912. He pointed out that not one of the learned fifty-four translators was a literary stylist capable of writing certain portions of the Authorized Ver-

sion. There was a "careful selection of revisers made by some unknown but very competent authority." In 1609 the translators handed their work to King James, and in 1610 he returned it to them completed. Somebody had in the meantime made havoc of much of the translation but, in doing so, had adorned the work with that matchless style which is worthy of Shakespeare.

Many years ago I read an article by the late Mr. A. L. Francis, a master at Blundell's School, in which he demonstrated that the coincidences of thought, expression and style were convincing evidence that the Dedication of the A.V. was written by Francis Bacon. I understand that there are no records, documents nor manuscripts connected with the A.V. of the Bible, yet, as the work was a national undertaking, it is unreasonable to suppose that they would have been lost or destroyed. They are surely in existence somewhere..

Cheam.

R. L. Eagle.

THEOSOPHY AND EDUCATION

BY JAMES H. COUSINS, D. Lit., Kulapati,

Principal of The Theosophical College,
Madanapalle; Madras Presidency, India.

[The following is the substance of a lecture delivered by Dr. Cousins at the Annual Convention of The Theosophical Society at Adyar, under the auspices of the Indian Section, on December 27, 1935, Ed.]

Dr. Cousins said, the difference between language and the ideas it was meant to express was so variable that it was always desirable to clarify exposition by definition. This was both easy and difficult in the case of the word Theosophy. Looked at from one direction, it consisted of a number of propositions that had assumed the certainty of laws of nature. Looked at from another direction, it embraced all knowledge (sophia) concerning everything (God), and all interactions and transformations of knowledge. The study of Theosophy could, therefore, be either

simple or elaborate, as suited the nature of the individual. In its essence, Theosophy was beyond the natural restrictions of thought and action, but its vision of the cosmic unity illuminated and inspired thought and action. It could not be bound in any strict form of religion, art, philosophy, science, or group or individual conduct. Yet it synthesized the characteristic qualities of all these phases of manifested life, and looked towards the evolution of a race that would be at once aspirational, artistic, philosophical, scientific, socially unified and individually developed to the highest degree.

Defining education, the lecturer said he would put it into two words—"Directing growth." Growth was, he said, inevitable. It needed no stimulation in normal human beings. But it needed direction—not directions (plural), but direction in the sense of being trended towards its most beautiful and fruitful fulfilment. Ordinarily education did not induce this trend because it made for separateness between individuals and groups. It was also inadequate in that it catered only for certain capacities, and those not the highest. It concentrated on the lower mental capacities, and ignored the aspirational and creative expressional capacities.

Putting together the two matters thus defined, Dr. Cousins said a Theosophical education was an education which recognized the student as a spiritual being, (atma-buddhi) seeking, through successive lives, control and beneficent use of its physico-etheric, emotional (astral), and mental (dual manasic) capacities. It was a complete education; balanced, therefore inducing self-direction of the lower capacities by the higher; expressing itself in group action that reflected its own harmonized completeness.

The vision of such an education and its effects in individual and collective

liberation, purification, happiness and peace, in contrast with the prevailing anarchic pugnacity in human life, had inspired Theosophists to efforts during the past fifty years to bring the Theosophical idea into practice in education. Dr. Cousins proceeded to sketch the history of the Theosophical educational movement from its inception shortly after the founding of The Theosophical Society, when Colonel Olcott, the first President, organized schools for Buddhist children in Ceylon, thus recognizing the religious necessity in education, and created schools for Harijans (then called Panchamas) in India, thus asserting the social necessity. Later Mrs. Annie Besant undertook the provision of education for Hindu children in Benares. Then came the Theosophical Educational Trust which synthesized the religious and social pioneering by establishing institutions in which students of all faiths and social gradings might study, not in a religious vacuum called neutrality, but in an atmosphere of positive devotional feeling and aspiration with others, linked by instruction and observance to the student's own faith. The National University, though not specifically a Theosophical activity, was created and carried on from 1918 to 1922 by Theosophists. It brought the evolution of the educational consciousness of India to the realization that a true pedagogy must rest on both individual and national necessity, free from subservience to educational notions and expedients not arising out of the actual life of the individual or group. Another step in the evolution of Theosophical education remained to be taken, the step towards world application of principles that belonged to humanity as a whole, though the application of the principles would be subject to local differences in the proportion of the educational ingredients required for the educational nourishing and drawing out of human

capacity. The Brahmaidya Ashrama, which worked at Adyar from 1922 to 1928, drew students together from all parts of the world to study all knowledge, experience and expression in the light of Theosophy, with the intention that they should return to their various countries as exponents of the Theosophical educational ideal. The idea of a Theosophical World University, which was promulgated in 1925, was in process of development by groups in various parts of the world.

The movement thus summarized, had, the lecturer continued, exerted a much needed reformatory influence in education both in India and abroad. It had drawn together people of good-will in mutually inspiring and happy service. In India it had pioneered in educational practices which had now become parts of the official systems—vernacular instruction, physical training, medical inspection, vocational education, education for the outcaste. Abroad it had set educationists thinking towards a complete education. It had brought to The Theosophical Society the enrichment of eager young life, and had given to India a succession of fine young men and women some of whom had become leaders in the regeneration of the country. Unfortunately, said Dr. Cousins, the movement had, during the past half dozen years, gone through a phase of uncertainty that had reduced its tension and debilitated its organization, owing to the inevitable withdrawal and emergence of different types of personal influence on which the general body of workers had had to rely for opportunities of service. That phase, however, had passed, and had left enough in the way of personnel and material to re-incarnate the unshaken ideal of Theosophical education at a juncture in human history when it was more urgently needed than ever before, and in Indian history when there was universal condemnation of the existing systems of

education but no clear conception of the essentials of real reform.

The Theosophical College, Madanapalle, South India, is the only complete, co-educational, government recognized, degree College in the world which is run on the Theosophical principles indicated above. The College and its High School (in the latter of which Mr. J. Krishnamurti received his early education) were inspired and fostered for many years by Dr. Annie Besant. The inevitable annual deficit (Rs. 8000: £550: Dollars 2700), formerly met by Trusts, has now to be met by donations from friends, pending the accumulation of an Endowment Fund. Will you kindly help? Any amount will be gratefully acknowledged by the Principal.—*Reprinted from The Theosophical College Magazine, March, 1936.*

PRIMEVAL CARTILAGINOUS FISH CAUGHT ALIVE, STRIKING VINDICATION OF THE SECRET DOCTRINE

A fish regarded by scientists as having been extinct for fifty million years has been caught off E. London in a trawl net. It is five feet in length, of a beautiful steel blue colour, with big, dark blue eyes, and weighed 127 lbs. Mr. C. Carter, taxidermist, who skinned the fish, found that it had no skeleton, this being replaced by cartilage. It resembles the fossil remains of a fish belonging to the order Crossopterygii which appeared in the Carboniferous Age and developed and flourished for between 100 and 150 million years. At the end of the Palaeozoic period these were the dominant form in the ocean, but the great majority became extinct during the Triassic age.—*Reuter.*

Reference to the PARALLELISM OF LIFE, S.D., II., 711, reproduced and brought up to 1930 in my EVOLUTION AS

OUTLINED IN THE ARCHAIC EASTERN RECORDS, 152, will show that the Coal Age was the second division of the Primary Age with first traces of Fishes and Reptiles, which are stated to be relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age, the first division of which is the above-mentioned Triassic in which the Crossopterygil are believed to have become extinct. Observe that this order of fish are boneless and correspond to the "Sexless Shadows" of the men of that period, who did not become the "Androgynes with Bones" until the end of the Triassic when the ethereal forms began to reach the solid state. This is a phase of evolution which as yet modern science has entirely failed to envisage, but perhaps this boneless fish will give them pause. In any case it is a striking proof of the genuineness of The Secret Doctrine and the extraordinary knowledge and foresight of its author and her Teachers who helped her to write it. It is also one more nail in the coffin of the Society for Psychical Research's absurd Report of 1885 which attempted to prove her a fraud and a charlatan and which the majority of the public still believe in.

Basil Crump.

Ranchi, India, March 17, 1939.

SPANISH REFUGEES

The following letter from Professor J. Emile Marcault, General Secretary for the T. S. in France, is an indication of the straits to which Theosophy is being reduced in Europe. We expressed our sympathy with the enthusiasm last month with which the elevation of the new Pope to the throne of St. Peter was received by Protestants and Catholics alike. But we cannot close our eyes to the fact that Rome is still Rome and that the late Pope issued a Papal Bull condemning all Theosophy and Theoso-

phical activities and enjoining all true Catholics from any intercourse with Theosophists and from all study of their literature. The dogmas and creeds of the Church and all its theology are but deceptive and misleading substitutes for the truths of Life and Nature which can only be known through man's own consciousness and intelligence, which, if the Church is to be followed, are not to be depended upon and are of their very nature evil. The Christ is removed from Man himself and given an historical existence in the past with a daily manifestation in the Bread and Wine of the Host on the altars of the Church. Theosophy teaches that the Christ is in Man himself and that the only altar where he can be honoured is Man's own heart, where his lower passions and appetites must be offered up and sacrificed, and all his powers transmuted into the divine activities of a life of service to his fellow beings. Theosophy is now excluded from the domains of Germany, of Italy, of Spain, and owing to the action of Adyar in associating Theosophy with dogmatic religion, from Russia. It is with these limitations in mind that we commend Dr. Marcault's letter to our members, so that out of their own privations, of which we are only too conscious, they may make some tribute, however slight, to the sufferers of our Spanish brethren.

Dear Colleagues:

The Executive of the French Section is being faced with the problem of those Spanish refugees who are members of our Society. Fifteen have already written to us and a number of others are known to be in France, although they have not yet made themselves known to us. Most of them are completely destitute, having fled without taking their possessions with them. The Spanish money that they may have is at present valueless, although it may later on become valuable again. All of these refu-

gees wish to reach Latin America and to settle there. It is almost certain now that neither the political nor the religious regime which will have the upperhand in Spain will consent to the reopening of Theosophical activities. Negotiations between the French and General Franco's Government for the return of the exiles to Spain will last a certain time, for the war is not yet terminated; and also their status is uncertain, Republican Consuls having no right to give them passports and General Franco's Consuls refusing to issue any to them. They will probably have to be maintained on French soil for two or three months before they can sail over to America.

Now, the French Section is financially unable to support these refugees during that time. We have asked our Government to group them in one place. This will facilitate their maintenance, but it seems to us that the Society as a whole might co-operate in that help; and I am therefore placing the problem before all of the General Secretaries. Whatever they might wish to send would form a fund for the specific purpose which I have indicated. It would belong to The Theosophical Society as a whole and we would be the trustees of it, if you agree to that being done. If so, would you be good enough to insert an appeal to this effect in your Section magazine. The money might be addressed either to The Theosophical Society in France or to myself personally. Our Section would send official receipts, and the accounts would be kept especially for that fund. We cannot keep up our own help very long, and the sooner we are helped, the longer will these refugees be helped. Fraternally yours.

J. Emile Marcault.
General Secretary.

Paris, Le 7th March, 1939.

THE GENERAL ELECTION

Preparations are proceeding apace for the approaching election. Nominations closed on April 1st. Ballots will be sent to each member separately, except where husband and wife are at the same address and may use the same envelope to return their ballots. Ballots should be mailed back to the General Secretary at once and without any delay, as many members when they put it off at first, forget all about it, and the result is a decline in voting power. Do not put anything into the envelope with the ballot. If it is desired to write at the same time, address another envelope and put the sealed ballot envelope in the new envelope with the letter. But be sure to put nothing in the ballot envelope but the ballot as it will not be opened till the scrutineers sit in June. Only members in good standing, who have paid their dues up till June 30 can vote. Be sure that you are in good standing if you want to get a ballot. The balloting is quite secret. The name must be placed on the outside of the envelope with the Lodge so that the names can be checked off as in good standing, and time saved for the scrutineers and the presiding officer when the ballots are counted. If the directions are followed no one can tell how any member votes except himself. If each member numbers off the candidates in the order in which they prefer them down to No. 11, no vote will be lost. Every vote counts when the instructions are followed. In the 1934 election there were nine counts and not until the last did those who voted properly get the value of their vote. Some who voted for only six or eight names lost their vote. The following list gives the names of those nominated in the order in which the nominations were received:

Nominations for the General Executive and General Secretary, 1939-40

Toronto Lodge—

F. A. Belcher.
Dudley W. Barr.
Maud E. Crafter.
N. W. J. Haydon.
George I. Kinman.
Mary Stuart.

Montreal Lodge—

W. A. Griffiths.

Orpheus Lodge, Vancouver—

Washington E. Wilks.

West End Lodge, Toronto—

E. B. Dustan.
Walter R. Hick.
Alexander Watt.
Felix A. Belcher.

Albert E. S. Smythe was nominated as General Secretary by Toronto, Montreal, Orpheus and West End Lodges.

As in former elections we subjoin a brief note on each candidate.

Who's Who of National Election

BARR, DUDLEY W., Former Vice-President Toronto Lodge. Editor Toronto Theosophical News. Present Member of General Executive.

BELCHER, FELIX A., One of Toronto's oldest members. President West End Lodge. Member of present General Executive.

CRAFTER, MISS MAUD E., Indispensable worker at Headquarters; in charge of office routine and correspondence. Member of present General Executive and acting treasurer.

DUSTAN, E. B., Member of Toronto Lodge, book steward; contributor to "Theosophy and Modern Science" in *The Canadian Theosophist*.

GRIFFITHS, WILLIAM, Present representative of Montreal Lodge on General Executive. One of Montreal's earnest members and treasurer of the Lodge.

HAYDON, N. W. J., Former President Boston Lodge. Earnest student and well known correspondent. Member of present General Executive.

HICK, WALTER R., Former President of Hamilton Lodge, active member and good student and speaker.

KINMAN, GEORGE I., Present member of General Executive. Earnest worker and organizer in Toronto Lodge.

STUART, MARY, Member of Toronto Lodge, teacher of The Secret Doctrine Class on Sunday mornings; Librarian of Toronto Lodge.

WATT, ALEXANDER, Former member of London Lodge. Organized Kitchener Lodge as President and is now secretary of this Lodge. Very active organizer and class worker.

WILKS, DR. W. E., Representative member of the General Executive for many years in the West. Formerly head of Nanaimo Lodge; now in Vancouver.

ATMA

We held our Faith within our hands
So tightly clutched, it blinded us,
So paradox to all our life
In here-to-fore, then suddenly
From out the dark of our small faith—
A hand benevolent withdrew
The curtain; and All Life became
Complete Awareness in New Faith.
Naida B. Holland.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Dudley W. Barr, 23 Trench Street, Richmond Hill, Ont.
 Felix A. Belaber, 250 N. Leger St., Toronto.
 Maud E. Crafter, 330 Avenue Road (Apt. 18), Toronto.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICE NOTES

Here is one of Captain Bowen's "very apt" occult aphorisms—"The average intelligent, well-meaning man values and preserves *the instincts of a gentleman*: the Theosophist has 'evolved' beyond them."

* * *

A photograph of the "Primeval Cartilaginous Fish" described by Mr. Basil Crump elsewhere appears in the issue of *Life* of April 3 where it is given the name of Coelacanth. It has been tentatively classified by British scientists as a member of the lung-fish family, though its bony gill plates show that it does not breathe through its lungs.

* * *

Up till the time of going to press we have received 86 replies to the hundreds of questionnaires sent out to members, active and inactive. We have selected one of the best as a sample of what is needed to be brought out by such an enquiry and members generally will find

it beneficial to study this contribution. We hope to present a summary of all the replies and perhaps one or two other papers in full. We will close the collection of these replies on April 30.

* * *

There is nothing new to report this month about the proposed Fraternization Convention which the Committee has decided this year, breaking the alternation between the United States and Canada, is to be held again in the United States. Many who had looked forward to another visit to Niagara have been disappointed, and we do not hear that Detroit is over-excited about the meeting. Mr. G. Cardinal LeGros however has been given charge of the publicity organization and those who wish to make a success of the Convention should support him. Lt.-Col. E. L. Thomson, D.S.O., 63 Bleecker Street, Toronto, is treasurer for the Fraternization News Fund. The date appointed for the Convention is September 2-3.

* * *

We have been informed of the death recently of George Harter, who was once one of the most active supporters of Theosophy in America. He started the movement to supply collection boxes to all Theosophical families at a time when funds were lower than usual, if such a condition can be imagined! The result was a very important contribution to the work of the Society. Mr. Harter was also an active propagandist and an interesting and invigorating speaker. He resided at various points in Ohio. John Goff, one of our former and keenly interested and active members in Toronto, passed away during the past two months. We have had no details of his death, but regret the circumstances that removed him from the Theosophical work which at one time seemed to absorb him so fully. Our deep and sincere sympathy is extended to Mrs. Goff.

The American Theosophist has an editorial by the National President, Mr. S. A. Cook, discussing the point whether he should have any voice or have or express any opinions regarding the nomination or election of other officers or Board members. This is pertinent to our own election now going on. He thinks it much better to adopt open and frank methods than those of the back-stair order. The other position, which I believe is favoured in Canada, is not to interfere at all, either openly or privately and secretly in the elections. The real difficulty is that if a leading official expresses his preference, all the weaklings flock to his support, and lose whatever experience in independent action they might have had the benefit of. I am free to say that I think the voters should distribute their votes so as to give other sections of the Dominion than Toronto representation on the General Council.

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We must commend a new book by Nora Waln, *Reaching for the Stars*. Mrs. Waln is a Pennsylvania Quaker who married an Englishman who is devoted to music, and they went to Germany to study music in its highest developments, spending five years there. They left last year and the book is a narrative of the most enlightening kind, calculated to extend that true brotherhood of man which comes from real understanding, and the appreciation of humanity in its finest and most charming developments. As an antidote to the too natural sentiments of enmity which the policies of the Nazis have aroused, this book will enable the reader to look forward to the time when the evil spirits have been cast out and the great people of the German Fatherland will once more sit clothed and in their right mind.

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The present has proved a fatal season for many of our old friends. A telegram announced the death on Sunday

evening, the 5th March, of Mrs. Jessie Cochrane Lang, formerly of Toronto, but for some years past having lived with her daughter Jessie in Regina, Sask. Mrs. Lang had always been an earnest thinker and her daughters followed her in their appreciation of Theosophy. Her family had been widely distributed since her widowhood, a son having gone to New Zealand and dying on his return in California. A daughter is married in Denmark—Mrs. J. Ferguson. Another daughter is in Vancouver—Mrs. T. Maguire, and a third in Toronto—Mrs. A. M. Robertson. A service at the Cremation chapel of the Necropolis was held in Toronto on Friday, March 10, Mr. Smythe addressing those assembled. Her devotion, her generosity, her kindness to those in distress and her untiring service to all whose difficulties appealed to her, render her memory one of sweetness and light.

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The article appearing elsewhere on the well-worn but always arresting subject of the Third and Fourth volumes of *The Secret Doctrine* will be read with amazement by many. It may well strike the reader as incredible, but as The Blavatsky Association have endorsed the story it must be assumed that they have investigated the evidence and found it valid. There is no doubt that Madame Blavatsky herself stated that the Third Volume was complete and the Fourth nearly so, but these and many other statements have been explained away or denied to such an extent that even the most faithful have despaired of knowing what to think. But it does seem incredible that so much printing as the 700 or 800 pages of a volume of *The Secret Doctrine* could have been carried on and then destroyed without any of the numerous friends and associates of Madame Blavatsky knowing about it. I have talked with Claude Falls Wright, during her last two years constantly with her, and his difficulty

was to explain the disappearance of a pile of MSS. that he represented as about 18 inches high. Had this been in the hands of a printer he would certainly have known of it. The expense of setting up in type such a mass of material as a volume and part of another has to be considered. Mrs. Besant was largely responsible for the funds in use at that time. Who paid for this type-setting? Is the printer still extant? I know Thomas Green was an honest, sincere and reliable man, but it is not Mr. Green that we have to deal with, but a man, who wishes to be anonymous, who alleges that Green told him this story. What does Bertram Keightley say to the story? What occurs to me as a possible explanation is that Madame Blavatsky had ordered the Third instruction and part of the Fourth to be printed and then cancelled the order. This might easily have been the case. Perhaps Mr. James Morgan Pryse, who printed these Instructions could throw some light on the matter.

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No one else having been nominated for the office of General Secretary it falls to my lot for the twentieth time, and surely no Theosophical worker was ever given a greater token of confidence. As Mr. Cook has said in his acknowledgment of re-election in the American Theosophical Society, "Re-election to the office I am privileged to hold is not a glory to be won but a service to be rendered, albeit there is glory in the service." One can scarcely say more than that. I am only too conscious of the grief I have been to many of our members, not to say a "pain in the neck" to a few, some not ashamed of their identity and some anonymous. Perhaps they do not quite understand why there should be controversy where truth is to be established. Some day that Truth will make its way in spite of everything. The trouble is that when truth is buried or stifled or refused a

hearing no one can help it or advance it. Take for instance the letter from Mr. Hamerster and his protest against what he is shocked to find me capable of saying. Apart from the fact that the Theosophical Society in Canada has a Constitution which guarantees the right of every member to hold any opinion and to express that opinion, there are principles involved in the very nature of the Society which must be upheld by all members who desire to be true to its objects. I have been dealing with these matters for the last twenty years, and much longer before the T.S. in Canada was formed. I did so in mild and temperate language, and, year after year, no one paid the slightest attention. The reports of the General Secretary which appear in the General Report of the T. S. annually, will bear witness to this. But Mr. Hamerster never bothered about these mild and good-tempered appeals. As a newspaper man I know the value of what is called "rough stuff," and in all kindness and charity I used it in the glaring case of "A Message to Huizen." That Message was a violation of the spirit and letter of the Adyar Constitution. Does Mr. Hamerster or anyone else deny it?

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It is to be regretted that so many members insist upon reading into all contributions made to the magazine some personal feeling, or in discovering some personal animosity in the writer because they may not agree with his or her views. As far as editorial influence can make itself felt all the articles printed are concerned with principles. Public personages represent principles, and when they violate the principles for which they are expected to stand, it is not only natural, but necessary to criticize them. This however, is not a matter of personality, but of official representation, and there is no common sense in supposing that a man in office should be exempt from criticism inde-

pendent of whatever he may do. As General Secretary I feel that I am certainly open to criticism, and it comes without stint, and to this I have no objection except perhaps to the somewhat crude forms in which I am accused of pessimism, bitterness, and other faults which, if actually present, would be detrimental to the work of the Society. It is perhaps legitimate to reply to such criticisms, even at the risk of being charged with raising controversial questions. This is another body of timid members. They do not like discussion or debate or anything that indicates a difference of opinion or a disagreement among members on any point of argument. And this in a Society which proposes to admit every kind of opinion and to practise towards all the same tolerance one desires for oneself. Evidently some members have come into the wrong Society. The ideal of Universal Brotherhood is too wide for them. They would limit it to those whose views are all in accord, and any change should be penalized by suppression. It is a reverse form of Naziism and equally pernicious. As an old newspaper man I am familiar with the people who write to "Stop my paper" when an article appears which they do not approve. Everybody who uses a newspaper does not read every line of it. He skips what he does not feel interested in and reads what interests him. He uses his common sense.

HOLY WESAK TIME

Wesak, or Vesak (*Vesakho*, Pali; *Vaisakha*, Sk.) is the name of the April-May spring season. It is the holiest time of all the year to Buddhists of all Buddha-lands as within that period there occurs a very sacred festival of three-fold significance to them, namely, the birth, enlightenment, and death of the last Buddha, Shakyamuni.

This Holy Day of Days is celebrated

by most Buddhists on the full-moon of May, the first one if there are two, something which occurs, however, only ten times in twenty-eight years on an average. Japanese celebrate the occasion on the April full-moon. This festival of joy and thanksgiving often lasts three days during which participants fast, feast and distribute alms generously in imitation of the Buddha's benevolence.

Wesak ceremonies, especially in famous, large Buddhist temples, are imposing and wonderfully inspiring in character. At this sacred time a very special spiritual benediction is believed to be bestowed upon the truly worthy who are able to recognize it by the unutterably holy elevation felt at the time. To qualify, however, one must be absolutely "*pure and chaste as unsunned snow*" in mind and heart.

Some theosophical groups also observe the Wesak festival, although, surprisingly, many younger members appear to be quite unaware of its real Buddhist significance or that it is even a distinctly Buddhist festival.

Miriam Salanave.

NIAGARA SECRET

DOCTRINE CLASS

The Secret Doctrine class selected as its topic: "The One Life or Source of All." The meeting is held after a public lecture on the 3rd Sunday of each month at 86 St. Paul St., St. Catharines, Ont., at 3 p.m. The following is quoted from a paper compiled by one of the students:

The One Life is referred to in Genesis ii:7 and Job xxxiii:4 as the Breath of Life. "It is a distinct vital principle or divine force or essence independent of any organism. It is material in its nature as physical force cannot be divorced from matter. It consists of a substance existing in a state unknown to Science." *S.D.*, I., 661. "It is ceaseless,

eternal motion of the universe in the sense of limitless ever present space." *S.D.*, I., 32.

"When we perceive the reality of life through our physical senses, it appears as chaos, but when observed through our reasoning mind, we see it as the energizing force of the entire Kosmos." *S.D.*, I., 32.

All the kingdoms of nature, viz.: the mineral, vegetable, animal, human as well as the highest gods or angelic hosts demonstrate the truth of the permanent principle of unity or the One Life Essence or Breath. *S.D.*, I., 258. The unity of Life is not to be thought of as referring to a crowd of people listening to one selection of music or watching a game. It means that "Existence is one, one thing and not a collection of things linked together."

Pythagoras taught as a cardinal tenet that "there is a permanent principle of unity beneath all forms, changes and other phenomena of the universe."

Life energy takes various forms in matter whereas matter expresses a difference in the process of development or manifests different characteristics within its substance. The Breath of the One Life can be discerned manifesting when we observe a bird shedding its old plumage to be replaced by new feathers, or a crab or lobster discarding its old shell for another, or a worm changing its form to a chrysalis and then to a butterfly. Man also demonstrates the principle of the One Life Energy when he adds to the spiritual development of his moral growth and moults his illusions by understanding and obeying the divine laws of the universe.

The One Life animates the germ of plant life as the pattern of the wheat blade and grain is contained in its seed. *Theosophical Glossary*: 58. Likewise the "terrestrial Embryo contains within itself the future man with all his latent powers." *S.D.*, III., 44. Think of the Energy of the One Life as the thread

which holds the string of beads together. The Rosary is symbolic of this teaching.

We can conceive of only two basic principles as a demonstration of the One Life Essence, viz.: Motion (Energy), and Matter or substance; therefore the Secret Doctrine teaches that "Spirit is differentiated in and of space and substance is differentiated Spirit. Both are considered the two poles of the One Reality the Absolute.

During the coronation ceremony of Pope Pius XII. he was described as lighting a ball of tow placed at the end of a silver wand. He also burned separately, three sprays of flax during the ceremony. The wand or rod of power, and the fire and tow suggested the symbolism of the Breath of Life being one with substance or matter. The burning of the three sprays of flax was also a mystical symbolism of the One Life Essence. Fire has an occult meaning. As man is composed of "Spirit, Soul and Body plus a four-fold aspect: so is fire. Robt. Fludd, one of the famous Rosicrucians, tells us, "that fire contains : (1) a visible flame (body) ; (2) an invisible astral fire (soul) ; and (3) spirit; it also has a four-fold aspect and so do all the other elements." *Theosophical Glossary*: 110.

It is the opinion of occultists that the vital essence or energy or substance of matter is eternal and cannot be destroyed. It is unchangeable, whereas matter is destructible. "They teach that all forces of Nature—electricity, magnetism, light, heat, cohesion, etc., are not modes of motion of material particles but are in their essence or ultimate constitution the differentiated aspects or energy of universal motion." *S.D.*, I.

The One Life Breath is the radical cause of the existence and manifestation of spirit. *Theosophical Glossary*: 110. Man's immortal spirit must not be confused with the One Life Breath or Essence. *S.D.*, I., 246. Spirit does not

really identify itself with matter—it only inspires it or acts upon it.

As an example—place a tea kettle of cold water over the fire and bring the water to boiling point. The fire does not associate itself with the water but the action of the energy or heat latent in the fire causes the water to change change its temperature and gives it power or force. It is interesting to watch the water boiling to observe each bubble attracting another bubble by the energy latent in the heat uniting with a form of matter or steam. So we can observe a result of the movement of the One Life Essence manifesting upon this earth plane in its simplest diversity.

A. D. Richardson.

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VISIT OF DR. PANDIA

All arrangements appear to have been completed for the lecture tour as far as Winnipeg of Dr. Pandia, of the staff of the University of Ceylon at Colombo. Dr. Pandia has been secretary to the



"mahatma" Gandhi and is a person of note in India. The delay in his visit has been due to a call for his services as a technical adviser to one of the Maharajahs. He will be free to leave Winnipeg on the Eastern part of his tour on June 17. I have written to London and other points but no notice has been taken of the matter except in Hamilton, Toronto and Montreal. It is not yet too late if any desire to make an engagement.

THE SEAL OF THE T. S.

Small copies of this seal, embossed in silver on blue, gummed, paper can now be obtained. They are in a pentagonal frame, ⅞" wide, and are suitable for greeting cards, letter heads, etc.,

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CORRESPONDENCE

COLLECTING LODGE DUES

Editor Canadian Theosophist: — Sometime ago I was instructed by the Montreal Lodge to write you describing the method we use to collect the Lodge dues from our members.

Our method of collecting Lodge dues runs back to March 1922, when we were incorporated as a Lodge of the Theosophical Society in the Province of Quebec. Before that date definite Lodge dues and regular collections did not exist.

Our Lodge dues become due and payable on the second Tuesday of January in each year. On that date the general meeting of the Lodge is held, at which the reports of officers and election of new officers for the ensuing year takes place. The fiscal year of the Canadian section begins on July 1st of each year, when Lodge dues to the section are due and payable.

It will be seen that Montreal Lodge has a period of six months to enable its members to prepare to pay their dues which they invariably do before the end of the six months.

It is the above system that has made it possible for us as a Lodge to send our cheque for the dues of our entire membership to the General Secretary about the 1st of July, since the year 1922. We find the members co-operate very willingly with our system and it is the hope of Montreal Lodge that other Lodges will see the advantage of adopting a similar method.

W. A. Griffiths.
Honorary Treasurer.

YOUNG THEOSOPHISTS

Editor Canadian Theosophist: — I concur with the viewpoint expressed by Mr. Toren in the February issue relative to the fact that the various theosophical lodges are not arresting the at-

tention of the youth of our country and that the religious phase of Theosophy is too strongly stressed at the expense of the scientific.

Science now is the apotheosis, the Zeitgeist and motif of youth. To them religion is threadbare. It is only through the medium of science that we can broach and discuss Theosophy. As few theosophists are scientists how are we to contact, engage and engross their minds with our teachings?

My own conclusion is that every week one night should be set aside for a serious study of some one scientific subject. If necessary the topic should be resumed the following week or weeks. All the data, facts, evidence, etc., should be collated, correlated, dovetailed and presented from both the theosophical and scientific sources. At the end of such a discussion the student thus intellectually equipped should be able to converse with the youthful enthusiast of science and evoke a new, withal unresponsive, perhaps, current of thought in his auditor's ears. At least he will gain an audition.

This line of procedure would have an immediate dual effect. The student will be stimulated to original research on his own behalf and this in turn will act as an incentive to recharge his waning interest as a mere intransitive recipient of other's thoughts. It will spur him to keep abreast of the times and avoid him from becoming a malingerer. Theosophically yours,
Sol Minsky.

968 47th Street,
Brooklyn, New York,
March 10th, 1939.

THEOSOPHICAL BOOKS

The Toronto Theosophical Society would be pleased to send books from its
TRAVELLING LIBRARY

to Members or enquirers throughout Canada. No Fees, but postage both ways would be appreciated. Books can be retained One Month. Apply to the Librarian,

TRAVELLING LIBRARY,
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"NO CASE: ABUSE
THE ATTORNEY"
"AT ANTIDOTE"

There has appeared, in *The Canadian Theosophist*, an indictment by Mr. Smythe against the President, which the latter has had reprinted in *The Theosophical World* for February 1939, under the above title, to counterbalance the "many kind and generous things" said about him in that magazine. Though this proves again to those who know and therefore love him well—to others it will naturally prove nothing—his broadmindedness and great heart, yet in one respect I take exception to Dr. Arundale's policy, namely to the soiling of the pages of our journal with such unclean things.

Unclean, for to pour upon a man who does his duty as he sees it, though we may differ in our vision of it, such a torrent of abuse with the obvious intent of deriding him, humiliating him, and in general exposing him publicly; and all this done with unholy glee in the abuse for the sake of the abuse, such action is, I maintain, unclean, utterly un-Theosophical. If this is thought too harsh a pronouncement, let the reader judge for himself. The article in question consists of about 600 words, of which the following 60 and more, that is at least one in every ten, are pure libel.

Dr. Arundale is said to "talk too much," to "have no sense of the value of money," to "tamper with the Constitution of The Theosophical Society," to "out-Herod even the 'trained clairvoyant of the Sydney Manor' [C. W. Leadbeater]," to "keep faith not long," to "take another whack at the structure which had been intended to breed Theosophists," to be "too canny," to suffer from "more or less amiable lunacy," to be "an irresponsible person," to act "foolery," and to "displace the honest truth of Theosophy."

Just now I said that I disagreed with Dr. Arundale in having the indictment against him republished in our magazine, but now that I have placed all the choice epithets and ill names in a row, I am not so sure that the President's policy has not been a wise one. Every decent, somewhat refined person cannot but be disagreeably struck with the lack of restraint and the vulgarity of the attack—leaving alone its unholy joy in the attack for the sake of the attack—and will by the mere contrast feel his conscience awakened for the principle of brotherliness, friendliness, and kind respect for other persons' opinions, feelings and thoughts, that lies at the root of our whole movement, that is incorporated in the first object of our Society.

Dr. Arundale is accused of having "taken another whack at the structure which had been intended to breed Theosophists who would disseminate the teachings of *The Secret Doctrine* and prepare the world for more extended teachings in 1975." But if ever I was sure of a thing, it is now of the fact that the "whack" taken by Mr. Smythe at Theosophy and The Theosophical Society by his unworthy writing is far more serious than anything else. For it is a violation of the spirit of Brotherhood. If ever the spirit, the mentality rather, represented by Mr. Smythe's article, should prevail, not only in the Canadian Section, as it unfortunately seems to do, but in the whole Society, then that would certainly spell the spiritual death of our movement, and effectually prevent the return to it of a new messenger, and the entrusting to it of "more extended teachings in 1975."

It is the attitude of the Canadian Section which I do not understand. I mean the seemingly uncomplaining acquiescence of its members regarding this and many other equally unworthy attacks, carried on now for many years, by their highest officer in the organization of

The Theosophical Society, in the official organ of the Section, against the greatest leaders and teachers we have had in the past and present; leaders who have won the confidence, the reverence and the love of the majority of the Society, and who have therefore by that majority been elected to the highest office in the Society. Is there no respect left for the expressed will of the majority, the bulwark of democracy, in democratic Canada? Or if such considerations are not valid any more in our politically dislocated modern world, is there no old-time decency left for not callously hurting others' sincerest feelings, akin as those feelings are to the deepest religious aspirations that have ever uplifted men's souls to the heights?

As one of those who is possessed of such feelings for H.P.B. and H.S.O., for A.B. and C.W.L., for Dr. Arundale, Raja, and Rukmini, I protest against the negatively passive, or positively affirmative attitude (which is it really?) of the Canadian Section as a whole, as I protest against the libellous attacks of Mr. Smythe individually. As one of Dr. Arundale's "associates," I protest against the gross untruth that "his associates admit that he talks too much and has no sense of the value of money." As one of those resident at Adyar, I protest against the imputation of cowardice in us, implied by the remark that "there are none at Adyar with the courage and the common sense to stop him," if we indeed thought Dr. Arundale the "irresponsible person" who makes "ducks and drakes of The Theosophical Society" which Mr. Smythe makes him out to be.

The Master has told us that "he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would his own, is not a Theosophist." What, then, of him who does the slandering? As to Dr. Arundale's "innocence," I do not know that it needs any

defence. It is so transparent to those who "associate" with him. H. P. B. echoes the Master's sentiments when she tells us that one of the steps of the Golden Stairs leading up to the Temple of Divine Wisdom is a "valiant defence of those who are unjustly attacked." Again I do not know that any "valour" is needed in defending Dr. Arundale against such an adversary, except that it be counted valour not to shrink from touching unclean things. But this I know, that it is our bounden duty to purge our movement of these where we see them enter our organization, in order to secure the future of our Society. With that end in view then—to counteract the virus Mr. Smythe has for many years been constantly injecting in the minds of the members, I mean the virus of unbrotherliness, unfriendliness and unkindliness contained in his articles—this "antidote" was written.

And I challenge Mr. Smythe to accord to it the same publicity in *The Canadian Theosophist*, as the President has given his article in *The Theosophical World*. I may add that this step is taken by me on my own account, without having consulted Dr. Arundale about it.

A. J. Hamerster.

Adyar, 25th February, 1939.

I am indebted to Mr. Hamerster for bringing into notice once more the partial quotation from my "Office Notes" on pages 290-291 of the November issue of *The Canadian Theosophist*, dealing with Dr. Arundale's now notorious "A Message to Huizen" in *The Theosophical World* for October last. A correspondent challenged me to take it up, but I had already done so, and Dr. Arundale copied a part of my note in his February issue of *The Theosophical World*. This was apparently the signal for the aiders and abettors to rally to his rescue, for I have had a number of letters this month on the subject. These were personal and have been replied to

in kind. But Mr. Hamerster challenges me to print his volley which I willingly do as it shows that he is not anxious to face the real issue, but tries to make out that I am merely calling names without reason. Not a word appears in his complaint about the violation of the Constitution, nor is there anything in what he writes to indicate that the epithets used are not applicable to the matter dealt with. He says he is pleased to see all "the choice epithets and ill names in row," and he thinks that "every decent, somewhat refined person cannot but be disagreeably struck with the lack of restraint and vulgarity of the attack." He also perceives an "unholy joy" in the attack, and I think one may observe that this remark is at least gratuitous. Certainly anyone who felt joy in Dr. Arundale's degradation of the T. S. would deserve to be regarded as unholy. But that is just the issue. I do not see how we can agree about it, but it may help some students if we line up the epithets once more with the occasion for their use.

Talks too much. This is a quotation from several of Dr. Arundale's friends in different parts of the continent. How about the reported suppression of *The Theosophical World*?

Has no sense of the value of money. This is a frequent criticism and may be illustrated by his demand for a \$500,000 fund for Adyar which was sat upon by most of the National Societies including the United States of America.

Tamper with the Constitution of the T. S. What is the Message to Huizen but direct evidence of such tampering? There is no warrant for any of these barnacles in any part of the Constitution, and they represent a direct violation of the non-dogmatic character of the T. S.

Out-Herod even the trained clairvoyant. This also is an allusion to the Message to Huizen with its numerous barnacle organizations.

Keep faith not long. None of the Dictators can be trusted, and when Dr. Arundale pledged himself on his assumption of office that he would not identify the L. C. C. in any way with the T. S. we expressed our doubts. Does he not in this Message identify the L. C. C. with the T. S.?

Too canny. The whole sentence explains itself. The Master stated that nothing more than H.P.B. had written would be given to the world till 1975. My note stated: "Dr. Arundale and his friends are much too canny to wait till 1975. They can tell you all about it now, or think they can, and for a great many, this is just as good." Does Mr. Hamerster dispute this? I think we can let it stand.

More or less amiable lunacy. This whole set-up as listed by Dr. Arundale in his "A Message to Huizen" is lunacy pure and simple, as compared with the ideals of the Masters and what they set forth in their letters and the Secret Doctrine. I say "more or less amiable," for many innocent people have been entrapped by the ritual and ceremony and led to believe that these things belong to Theosophical doctrine and tradition. A perusal of *The Mahatma Letters* would convince them to the contrary.

An irresponsible like Dr. Arundale can make ducks and drakes of the Theosophical Society. Well, if this is not obvious enough, then Mr. Hamerster has less gumption than the average American or Canadian. Anyhow, Dr. Arundale carries on in his irresponsible way. Did he consult the General Council about "A Message to Huizen?"

This foolery. Members of the T. S. are expected to swallow this humbug: "The first purpose of the (Huizen) centre is to act as a sub-station for the distribution of force relayed to the world through Adyar." The second purpose is "to act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of

this administrative area, etc." Grown-up men and women like Mr. Hamerster may believe this if they please, but we were not so taught by H. P. B. nor her Masters. When other Hierophants in other organizations make statements of this description we are told they are bogus and so they undoubtedly are, but they are just as reliable as the Huizen concoction. Holland is at present sending its gold to New York for safe keeping. We would recommend the Master the Prince, whoever he may be, and if Dr. Arundale be acquainted with him he can pass along the hint, to move his reservoir to a safer spot than Huizen.

Displacing the honest truth of Theosophy. Dr. Arundale has been getting out a new six-volume edition of *The Secret Doctrine*. We have not seen it yet, but we hope it is near enough the original to warrant us recommending all the members of the Adyar Society, including the General Council, to read it through and if they can show that it contains any basis for maintaining these effete mummeries in the new world which the Theosophical Movement contemplates, I will be willing to make a humble apology to Mr. Hamerster and the President and his General Council. But my study of the honest truth of Theosophy has not led me into any sort of humbug. Life and death are too serious for the shams and delusions of psychic fantasy. Of course everybody is perfectly free to follow such courses if they feel so inclined. The child mind needs some sort of kindergarten training, but men and women of some maturity require knowledge and wisdom such as the ages have passed on to us, and which is readily dissociated from the contemporary opinions of those who dabble in one form or another of so-called occultism or mysticism. Statements that have no corroboration except by the followers of the group from which they emanate may be ignored by serious students who find

that all reality in truth and fact is amply substantiated by experience, by science, and by that literature which represents the toil of "generations of adepts through thousands of years." This contrasts with the one-man revelations which so-called "occultists" have tried and with some success to palm off on an inexperienced world.

A. E. S. S.

TRIBUTE TO MRS. BAILEY

Mrs. J. K. Bailey, who has been Treasurer of the Toronto Theosophical Society, and in charge of the Travelling Library for a number of years, was guest of honour at the St. Patrick's Tea held in the Theosophical Hall on Saturday afternoon, March 18th, from four to six o'clock, when members presented her with an occasional chair prior to her departure from Toronto.

Mr. G. I. Kinman introduced Mrs. A. E. S. Smythe, wife of the president, to the gathering of about eighty members and friends. Mrs. Smythe in responding spoke of Mr. Smythe's inability to be present owing to Flu. She congratulated the Convener, Mrs. Somers, and her assistants, in the organizing of this Irish Tea, and was glad that the spirit of St. Patrick was still abroad in the land in spite of the rumblings of the so-called Irish in the old country.

Before presenting Mrs. J. K. Bailey with a handsome chair from the members of Toronto Lodge, Mrs. Smythe spoke of the fidelity of Mrs. Bailey to the difficult office of Treasurer, through these years of economic depression. Her years as Treasurer had been a distinct service to Toronto Lodge, and Mrs. Bailey will be long remembered for her consistent kindness of manner, and her keen understanding. This was much in evidence in her work in connection with the Travelling Library of Toronto Lodge. There was much more in this than getting off parcels of books.

Every appeal for Theosophical literature was a personal request to Mrs. Bailey. Letters received from all over Canada to the Travelling Library showed how Mrs. Bailey had entered into the psychology of each request, and how her heart was in this work.

Little five-year-old Ann Anderson then presented Mrs. Bailey with a lovely shoulder bouquet of roses and sweet peas, and Mrs. Smythe asked Mrs. Bailey to receive from the members of Toronto Lodge an easy chair for her new home up north, as a token of their remembrance and appreciation.

Mrs. Bailey thanked the members for their gift to her and said that she had been very happy to be of assistance in the work of the Toronto Lodge. She hoped to see her many friends again on her visits to the city.

The singing of "Auld Lang Syne" and other old favourites, with Mrs. Eva Proconier playing the accompaniments, provided a fitting climax to a happy occasion.

Mrs. A. M. Wright and Mrs. Frank Carmichael presided at the tea table, centred with spring flowers in a silver basket and tapering green candles in silver holders, and Mrs. J. R. Somers, Miss Maud Crafter, Mrs. G. I. Kinman and Mrs. H. J. Cable received the many guests. Assisting at the tea hour were Mrs. E. J. Norman, Mrs. I. Chessar, Mrs. R. Illingworth, Miss Merle Parkin, Miss Margaret Barton, Miss Frances Moon, Miss Irene McArthur.—M. K.

"FRIENDS OF BLAVATSKY"

New Universe, Mrs. Beatrice Hastings' knight-errancy for Madame Blavatsky has reached its sixth issue and is mighty in its championship of the "greatest genius of the nineteenth century." Mrs. Hastings takes up the review by Mr. S. K. Ratcliffe in which he uses The Hare Brothers' attack on the Mahatma Letters as a peg upon which

to hang an attack upon Madame Blavatsky. She says: "It is absolutely certain that the grotesque reviewers above-mentioned do not know why they attack Madame Blavatsky, why they carve her up. To know why they do it they would need to study the charges made against her and also to read her writings. The least glance at their articles shows that they have neither studied the charges nor read her writings. They just play the poll-parrot. They slander at second, at hundredth hand, adding to the 'evidence' nothing but their own signature, a signature of not the slightest value, being inadmissible in any court. They repeat what other adversaries of Madame Blavatsky have said about her books. If the adversaries make a wrong quotation or falsify a quotation, so do the reviewers, copying down with a servility that would be amusing were it not so stupid. . . . If these reviewers pretend to some moral right in their attacks, one can answer immediately: 'You have no right at all to attack Madame Blavatsky, for your articles show that you have studied neither the charges against her nor her writings.'" And she adds: "Believe it—that long foul dastardly campaign against H. P. Blavatsky, carried on with the aid of almost the whole Press, a huge iniquitous LIE of a campaign, a FRAME-UP comparable for impudent villainy with any ever known, believe it that this tragic attempt to incriminate and blot out and murder a woman of such genius has played a horrible part in the slide towards barbarism. An injustice of that sort, repeated and repeated year after year is a poison in the human atmosphere, renders it unstable." She adds this warning: "It is the duty of Theosophists to call the attention of people all over the world to the 'Defence of Madame Blavatsky' which I have prepared with enormous pains and to protest against the repetition of slanders, baseless always and now being one by

one refuted. And do not reply that you are doing your duty by reading *The Secret Doctrine* and teaching it to others. That would be to class yourself with a man who should hear people saying that his benefactor was a swindler and should reply that he was too busy spending the fortune to bother about that." It is perhaps natural that the kind of people who have slandered Madame Blavatsky should also feel moved to busy their poison tongues about Mrs. Hastings. But in the face of such opposition and in spite of the many obstacles to be met in such a campaign as she has inaugurated, she carries on gallantly. She should have all the help and encouragement that students of the Wisdom can give. Send 25 cents or as much as can be afforded to Mrs. Hastings and join the "Friends of Blavatsky" at 4 Bedford Row, Worthing, Sussex, England. Or send \$2. and get the issues to date of *New Universe* and *The Defence of H.P.B.*

QUIZ

In what books are these to be found?

1: I have said already that a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. Now, if an Occultist does not do all this, he must act selfishly for his own personal benefit; and if he has acquired more practical power than other ordinary men, he becomes forthwith a far more dangerous enemy to the world and those around him than the average mortal. This is clear.

2: Adepts, as is well known, owe allegiance to no ecclesiastical system; in fact, at a particular stage of their development they must solemnly declare their independence of all formal religion; nor are they allowed to engage in any ritual of magical efficiency.

3: A greater part is taken in the his-

tory of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time.

4: To employ the intellectual powers for the mere purpose of "making money" is the beginning of intellectual prostitution. Blessed are they who are able to gain their bread by the honest work of their hands, for an employment which requires little intellectual attention will leave them free to employ their mental powers for the purpose of spiritual meditation and unfoldment; while those who spend all their mental energy upon the lower planes are selling their immortal birthright for a worthless mess of potage which may nourish the body while it starves the soul.

5: Such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; but by the Christ Jesus, the God with us, the Immanuel of the heart, born, working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world, and making us sons of God and heirs of everlasting life.

Sources will be given next month.



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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

PEKING IN THE TROPICS

The Peking caves have recently made the headlines once again. A few years ago, it will be remembered, scientists found the fossilized bones of a race of men estimated to be something like 500,000 years old. Now evidences of a much later occupancy and of a tropical climate have been unearthed.

Scientists have found the remains of a 20,000-year-old family which met a violent end at the hands of a hostile tribe. At the end of more than four years of study, they now think that this mysterious family belonged to a people who were on their way to America and who later became the Indians.

Unearthed in a cave discovered in 1930 and excavated by Dr. W. C. Pei between 1930 and 1933, the seven members of the family include a young woman of definitely the same type as the Eskimo.

Twenty thousand years ago Asia and North America were connected by a land bridge most probably where the Aleutian Islands, strategic Alaskan outpost, now mark the southern edge of the Behring Sea. It is across this land bridge that the fathers of the Indians came. And these people, the first of modern type to be found in Asia east of Palestine and the Near East, might themselves have been on their way to the New World.

This family, which is distinct from the 500,000-year-old Peking Man found in the same locality, had stone implements, a bone needle and a bone instrument, worked stones, necklaces made from perforated teeth and other objects associated with man just before the dawn of history. It is the first early stone age find in Asia, and corresponds to many such discoveries that have been made in Europe and in the Near East.

A Mild Climate

With the 20,000-year-old family found in an "upper level" cave on top of a hill, Dr. Pei also found an extensive collection of animal skeletons, all representatives of species either gone forever from this earth or from this section of Asia. Bear, hyena and ostrich types found there have since become entirely extinct, while the tiger and leopard have fled further south.

The seven members of the family are an old man, a younger man, two young women, an adolescent boy or girl, a child and an infant so young it may not have been born. The skulls were all smashed in, as though by the blows of sharp and blunt instruments. Most remarkable feature is the wide variety of physical types, as revealed by the damaged skulls.

Three different racial groups—a primitive Neanderthal-like type, a Melanesian type recalling types found in many islands south and east of Asia, and the Eskimo variety are represented. These differences seem to explode the theory that differentiation of "racial" types is a modern development.

The suspicion that these people might be related to New World peoples is borne out by the fact that similar skull types are occasionally found among American Indians, both before the time of Columbus and since.

The Secret Doctrine Teachings

H. P. Blavatsky in the Second Volume of the Secret Doctrine has much to say about geological cataclysms and alternations between mild and cold climates. Much of this material bears directly on the Arctic and temperate regions and is anticipation of recent scientific discoveries.

"The Secret Doctrine teaches that, in the earliest geological periods, these

regions (speaking of an ancient continent) formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground..... (S.D., II, 340.)

Again speaking of the transformation of the Third Root Race, she remarks: "It began in those northern regions which have just been described as including Behring Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of nascent physical man. *That region, however, has been more than once frigid and tropical in turn since the appearance of man.* (S.D., II, 343.)

THE CHURCH AT

THE CROSS-ROADS

"*Christianity. Right or Left,*" by Kenneth Ingram.

"*A Christian Challenge to Christians,*" by Kenneth Ingram.

Two books have sprung from the pen of Mr. Kenneth Ingram, a prominent figure in the Church of England, which will prove of surpassing interest to all of a progressive turn of mind in matters religious and especially to Theosophists of the Blavatsky tradition. The titles are "Christianity, Right or Left," and "A Christian Challenge to Christians." These works are only two of a mass of literature indicative of a mental restlessness and changed outlook developing within the institutions of orthodox Christianity. In contrast to much of the theological literature of the past, which was often characterized by an effort to defend a position at all costs rather than a search for truth and which tended to gloss over or ignore points damaging to the position defended, it is refreshing to find in Mr. Ingram a Christian mind whose aim is apparently to bring truth to light irre-

spective of the consequences. He is a realist and honestly faces facts when he finds them. There is no attempt to defend the indefensible but when the latter is found, cruel and cold fact is launched against it exposing it for what it is.

Mr. Ingram believes that economic social, and political considerations determine the development of religious thought and ecclesiastical forms more than conservative minds are willing to admit. He feels that we are witnessing the birth of a new civilization and that the future of Christianity depends on whether it remains static and resists change, thereby disintegrating and dying, or whether it accommodates itself to the new conditions and with good will makes its contribution to the new life which is emerging. Devoted as he is to Catholic tradition as it is expressed in Anglo-Catholicism, to Mr. Ingram Christianity is a life force and the formulæ, doctrines and institutions merely the forms through which this life force expresses itself and are therefore secondary. This life force moulds the forms and when these prove inadequate for the expression of life, this life destroys them and creates new ones. In *Christianity, Right or Left* there is a passage which will appeal to adherents of a healthy theosophy and is the principle behind the development of his thesis. In spite of it being lengthy it is worth quoting.

"The Church is faced with a greater responsibility than at any other time in her history. She has reached the cross-roads. Either she leads the way and becomes the focus of those forces out of which a new civilization is being formed; or she maintains a defensive position and remains so integral a part of the dying culture that she dies with it. That is the alternative which confronts her.

"Our first task is to notice how intimately past changes in the economic

and social fabric of civilization correspond to changes in religious thought and expression. Here, indeed, is provided the answer to those secularists who argue that Christianity is not transcendent to the system but must share its fate. All that they are actually proving, when they provide examples of the decline of religious influence, is that the present form of religion may disintegrate. The distinction between the form which religion takes and the essence or spirit of religion is vital, but it is one which both churchman and skeptic tend to ignore. The skeptic is inclined, somewhat superficially, to assume that religion is no more than the organization and the interpretation through which man has expressed his religion. The churchman tends to assume that the interpretation which he accepts is so integral a part of the revelation that it cannot be dissociated from it even in thought. Yet a moment's reflection ought to show us that form and essence are entirely distinguishable, inasmuch as they belong to two different planes of existence. The essence of religion is spiritual and intellectual: the organization of religion belongs to the field of action. The doctrinal interpretation of religion is intellectual, but it is an organization of the ideas and principles of religion in concrete form. A Beethoven sonata is not the performance which the pianist renders. The pianist may give so good a performance that we believe his interpretation to be inspired: but the composition is distinct, and is capable of being interpreted in other ways. The performance is the translation of the idea into action. Similarly, Christianity is not necessarily limited to those interpretations or to that machinery by which it is at present expressed."

Mr. Ingram devotes one section of this first book to a very clear analysis of the political and economic world situation. He believes that the two systems,

Christianity and Communism, whose aims, he says, are identical on this plane of practical living, cannot therefore be at enmity on the metaphysical level. Theosophists, familiar as they are with the "as above, so below" idea, will appreciate the cogency of this point in his argument.

The second book, *A Christian Challenge to Christians* is a development of the thought of the first and was written evidently in reply to an avalanche of criticism which the first evoked. Two sections, "The Meaning of Christianity" and "The development of Christianity" will be of particular interest to Theosophists. Many things said in these sections raise the suspicion that he must have, either directly or indirectly, been in contact with the thought found in the Secret Doctrine of H. P. Blavatsky. He contends that Christianity has suffered from a dualism which detrimentally manifests itself in a number of ways. One of the most baneful is the almost total concern with speculation and formulation of doctrine about a transcendent God, about whom we can know nothing, to the neglect of God manifest in nature and human life. He denies God as universal reality and defends himself against a charge of pantheism by asserting that the universe is not limited to the physical universe even as we know it. Much of what he says concerning the dualism set up between good and evil will have a familiar ring to theosophical students.

Whether his conceptions will exert a wide influence on current orthodox thought is a question impossible to answer with accuracy but the reviewer knows they have made a favourable impression in quarters with which he is familiar. However these are two refreshing and stimulating books and will repay careful study. Because his point of view in many places will be congenial to theosophists I commend these books to their serious study. R. H. T.

THE NEW LEARNING—A REVIEW

The *New Learning* is a collection of essays on various subjects written by writers in their respective fields. The book, I believe, has not been reviewed in these columns so, although published in 1983, it is not as well known as its merits deserve.

The Editor, Prof. F. J. E. Raby of Trinity College, Cambridge, gives besides the Introduction an article on History. It is not only keen in treatment but practical as well; a welcome feature. In the closing paragraphs Sir John Seeley's theory that "History without Political Science has no fruit" is sympathetically dealt with. We read: "But the historian need not fear that he will even be reduced to the status of a mere provider of material for the sociologist. Yet he must recognize that History and Sociology are interdependent studies, and that he will inevitably find himself thinking in sociological terms for his own purposes, just as the sociologist will constantly return to the flowing stream of history to remind him that his material is not derived from a static world. . . . The willing co-operation of historians is required if further progress is to be made. The modern sociologist is now becoming master of the technique of the historian and both can meet on equal terms."

"Biology" is treated by Prof. E. W. MacBride of the Imperial College of Science and Technology. His valuable analysis includes a criticism of Weissmann's germ cell theory—approvingly referred to in the Secret Doctrine—for his opposition to the inheritability of habit. Latest research concludes that Weissmann was wrong in this particular as demonstrated by Prof. Spemann of Freiburg.

Assistant Prof. H. Dingle, also of the Imperial College, is luminous in his essay on "Science and the Scientific method." He pleads for the interrela-

tionship of the various sciences in modern research, and also for some definite effort to include psychology, in common with Alexis Carrel, as a legitimate contributor to a solution of the ever increasing problems that science is confronting within every fresh discovery. He recognizes that Psychology is "far less completely developed than Physics," but generously adds, and wisely also, "That however is a disadvantage which time may remove."

Space will not permit attention to all the essays, but the last two in the book are noteworthy. They are Philosophy and Theology respectively and are contributed by Rev. W. R. Matthews, Dean of Exeter and Professor of Religion at King's College, London. His concluding remark is typical of the quality of the articles and reminds one of Plato's assertion that though there might not be such a republic as he outlined, yet it would be well with the man who lived as though he were a citizen of such a state. The conclusion is quite in line with the teaching of the Secret Doctrine. It runs:—The Platonist and the Aristotelian, the Empiricist and the Idealist, the skeptical and the constructive intelligence, will be arguing with each other for many ages yet to come. But they will not be arguing in vain, for, though ultimately Reality will for ever hide herself from our full understanding, in the struggle to grasp her, man grows to his full stature and becomes wise. Even the most imperfect study of philosophy should fill us with a sense not only of the mystery of the world but of the majesty of man's mind." Surely, the vision of the Real comes only to those who regard the struggle with the Unreal as a means to that end, and not for its own sake.

F. A. B.



"The T. S. is not going to *die with us*, and we all of us are but the diggers of its foundations."—H. P. B.

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

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VOL. XX., No. 3

HAMILTON, MAY 15th, 1939

Price 10 Cents.

YOUTH AND RELIGION

By KATHLEEN MARKS

In the Toronto Daily Star of April 3rd there appeared an article by Charles Herbert Huestis in which he expresses regret at 'the negative or indifferent attitude toward the Church and religion which characterizes the younger generation at the present time.' He goes on to cite two instances in which students commenced to study for the ministry, but later switched to the teaching profession, and quotes one of the students as saying that 'neither they nor the students and associates with whom they conversed were personally interested in religion or accepted its essential doctrines.'

Is this really a matter of regret? Does this imply that the young men and women of today are any less seriously minded than their parents? Does it not rather tend to show that the younger generation, with their very active minds, refuse to accept a set of doctrines that will not stand dissection?

To quote again from Mr. Huestis' article, "The young men who addressed us cited three essentials of Christian belief, (1) in God, (2) in the efficacy of prayer, (3) in immortality. Concerning prayer, they said that very few of the students they met possessed any certainty as to its value. They were sure that there had been a sharp decline

in belief of God as a possibility of experience. To many who tried to believe, He was little more than 'a vague, oblong blur.' As to immortality, *the message of the Church is no longer believed to be true.*" The cause given for this alleged decline in religious faith was thought to be due very largely to the scientific spirit of the age and the industrial revolution.

In other words the teachings of the Christian Church at the present time do not appear to be able to stand up in the light of scientific research. Religion and Science are two aspects of Truth, but exoteric religion has covered up the great truths of Nature to such an extent that they no longer harmonize with the findings of science. Is it any wonder that the youth of the present day are no longer interested in exoteric religion? The Secret Doctrine states that we are now in the 5th sub-race of the 5th Root Race and that each Root Race develops its corresponding principle in man. The fifth principle of man is Manas—Mind —, and the fact that we are in the 5th sub-race would necessarily mean that Mind is more than half developed.

Where Mr. Huestis appears to be wrong is in his attitude that because the younger generation cannot accept the doctrines of the Christian Church they

are indifferent to Religion. Rather it seems to prove that a greater amount of thought is being given by youth to religion at the present time than before, and this is corroborated by the English philosopher, Professor C. E. M. Joad, who states that he had recently been connected with some plans for a series of lectures in London on such subjects as Economics, Pacifism, Marxism, etc., and says Prof. Joad, 'one only was packed with a young and interested audience which volleyed questions and comments long after the allotted period. It was on the subject of religion.'

In *The Key to Theosophy*, (p. 47) the question is asked as to the difference between the doctrines of Theosophy and those of orthodox religions, and the reply given by H. P. Blavatsky is as follows: "What you call 'faith,' but which is 'blind faith' in reality, with regard to the dogmas of the Christian religion, becomes with us *knowledge*, that is, the logical sequence of things we *know* about *facts* in Nature. Your doctrines (i.e. orthodox religion) are based upon interpretation, therefore are the *second-hand* testimony of seers; ours are based upon the unvarying and invariable testimony of seers."

The youth of today asks for knowledge, not faith. Can the Christian Church give it to them? Is it not rather the responsibility of the Theosophical Society?

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THE RIVER OF BECOMING

By Christmas Humphreys

"It is odd," said Max Born in *The Restless Universe*, "to think that there is a word for something which, strictly speaking, does not exist, namely, rest." Rest, in fact, is merely slightly less activity, for even that which is to the senses "still" is moving at tremendous speed in space.

Sabbe sankhara anicca, said Gotama the Buddha. Truly all compounded things, all "aggregates"—and science has yet found nothing "pure"—are subject to *anicca*, change. Our senses tell us that our bodies change each moment of the day from birth to death. So do our clothes and furniture, our friends and habits and our means of livelihood. So do our larger selves, our clubs and circles and societies; so does the nation and the race to which we belong. Even the "everlasting hills" are subject to *anicca*, and the world we live in and the sun which gives it life had sometime a beginning and will ultimately die. No less does the law of change embrace comparatively immaterial things. Our loves and hates, our joys and fears are as changing as the weather, and thoughts, when analyzed in terms of consciousness, are found to be more fleeting still. The Indian philosophers who developed the message of the Buddha into a system of philosophy carried the process of self-analysis to extremes, but they certainly proved, two thousand years before the Western science of psychology was born, that that which alone entitles man to say of himself 'I am,' his consciousness, is itself impermanent.

The process of thought is a process in all its parts. Just as the countless pictures which comprise a film are thrown on the screen by a powerful light, so consciousness makes visible the endless stream of thoughts which pass at immense speed through the mind. Yet

this projecting light itself arises from successive flashes of life, in this case known as electricity, which alternates between the poles which in the East are called the Pairs of Opposites.

Again, just as the personality, including consciousness, is a changing aggregate of changing parts, so is the soul, or character, the elusive factor which gives meaning to the whole. As Emerson wrote, "the soul of man may not sleep but must live incessant. Not in his goals but in his transitions Man is great; and the truest state of mind rested in, becomes false." In truth, "there is no abiding principle in man."

The metaphysical basis of *anicca* lies in that primordial Duality which is the highest conceivable aspect of the ONE-NESS which it is foolish to attempt to name. As H. P. Blavatsky points out in *The Secret Doctrine*, this "Beness" can be symbolized under two aspects, absolute abstract Space, the father of all form, and absolute abstract Motion, which is unconditioned Consciousness. Hence the essence of Life is movement, and form is but the robe of life. These primal ultimates, Life and Form, are the warp and weft of the changing pattern of existence, and the complexity of their relationship informs the littlest aspect of the daily round. The movement of form is circular; the form of life is perpendicular, and these two symbols are the parents of all others yet devised by man. The cycle of form is invariable, moving from birth through growth to maturity, and thence through decay to death. Life on the other hand, has only two directions, up and down, moving either to More or Less, towards its periodic Source, or from it. These two symbols, the circle and the line, respectively female and male, are the two nodes of manifestation. Inspired by the upward direction of the line, the circle strives to rise, and its efforts form a spiral, the symbol of progress. The interrelation of these symbols re-

veals an infinitely complex flux of becoming, in which Life, the immortal, ceaselessly builds and uses, discards and destroys the forms essential to its self expression. For the Life-force is the manifestation of that absolute, abstract Motion which is the creative aspect of the Absolute, even as absolute abstract Space is reflected downwards in the matter which is spirit's complement. These two, which yet are one, are thus the first and last of the Pairs of Opposites. Life, the superabundant passionless, relentless onward flow, is meaningless, unmanifest, invisible without the resisting and therefore moulding limitations of its other aspect, form. Yet because Life is movement and movement involves change, it is rightly said that Life is a Becoming and progress a becoming More. Wherefore the wise man welcomes life with open arms, and cries to himself and all awakened to their destiny—"Walk On" and then, "Walk On," and then again "Walk On!"

The law of change implies that no man is the owner of anything. At the most he can possess, yet is it truer to say that by certain articles and thoughts he is possessed. All this is foolishness. As the Tibetans say: "Seeing that when we die we must depart empty-handed, and the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world." All of which the Chinese express more pithily in saying: "Life is a bridge. Pass over it, but build no house on it."

But just as it is futile to covet or over-value personal possessions, whether wealth or titles, knowledge or ideals, so is it futile to attempt to preserve unchanged existing forms, whether of art or social structure, education or the interrelations of mankind. He who refuses to swim with the stream will be flung on the shore, from which with helpless, angry eyes he will watch the

stream of life flow by. Life moves from what it is to what it wills to be. All that exists must die, by reason of the fact that it has come to being. Hence the truism; the cause of death is birth.

Life is limitless and therefore fills all forms. It fills and uses alike an atom or a solar system, and goes on fulfilling itself within that form, and thereby filling that form, until the moment of repletion bursts the form, and while the life is released to inform a new and larger vehicle the older form, as form, forever dies. Thus life is the cause of death, and in its killing builds anew. But the paradox remains that form is inconceivable apart from life. The very form when dead is still alive, and expressing the same life in another form; hence the truth of the tremendous principle—There is no death.

Life, the resistless, works through an infinite complexity of forms, one of the most potent being principles. A principle is as much a force as the Niagara Falls, and far more dangerous, for the latter can only crush men's bodies, while the former can slay men's minds. Yet a man of principle is a man alive, atuned to the flow of life and not its forms. The principle of Truth, for example, is the Absolute made manifest subjectively; the principle of Good is the Absolute in its objective form, while Beauty is the principle of true relationship, the invisible third factor which enables the mind to perceive and understand duality. To the man of form the relationship between the parts of "things" is meaningless, without significance. To the man of principle the correspondence of the form's design to the pattern of the Universe produces Beauty, which is Life made manifest in the design of form.

Thus Life and Form, the ultimate antitheses, unthinkable apart, are unified in Beauty, their relationship. To the aggregation of such forms there is no end. A cathedral, for example, is the

product of a dozen arts, each perfect in themselves. In the same way a humble egg-shell is composed of forms of life of delicate perfection, and these in turn consist of countless atoms, each elaborately built about a central focus which, in the last analysis, is only a form of force. Thus form, when driven to the wall, reveals itself as life, even as life, in the subtlest guise we know it, radiation, is the subject of unvarying laws of wave-length, range and potency, which are in fact the attributes of form.

All man's material productions are the child of thought, the creative because life-process of the mind, even as the forms of Nature are the product of the Universal Mind. As the Patriarch Wei Lang proclaimed: "The essence of Mind is intrinsically pure; all things, good or evil, are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively." One of the oldest Buddhist Scriptures opens with the words: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," and recently Sir James Jeans wrote: "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that it is the creator and governor of matter." Thus every act, which is of the realm of matter, was born of an idea. It is therefore a thought-form, that is to say, a life-form. All facts are equally mind-begotten, and alike have no importance. What matters is their significance, and this pertains to the realm of spirit, which is Life.

The world of life is the world of causes; facts, events and circumstances are effects. The wise man, therefore, pays immense attention to all causes, basing them on principle, and leaves with confidence the law of Karma to take care of the effects. These effects are subject to the laws of form, and one

is the law of Cycles, of periodicity, of flux and reflux, ebb and flow. These Cycles do not move in circles, but themselves obey the law of progress, which uplifts the circle into a spiral, as already explained. It has been noted that a given point in a wheel, after making a complete revolution of descent and ascent, moves on again from its starting point, but the next revolution takes it so much further along the road. Men and movements, empires and ideas are born and die and are then reborn again according to the cyclic law which brings them back, not to the same point on the circle but to a point above it, or below, for though the pendulum of form swings evenly, Life has its own ideal, and steadily raises the whole towards its own essential mystery. For the purpose of Life is becoming, a re-becoming of itself, with something gathered from the process of becoming which was not manifest before. Obeying, without understanding it, this inner law, man climbs the mountain step by step, content, if he is wise, with an ever receding ideal, for an end achieved is dust and ashes in the mount; only the climbing is worth while. Achievement is at the best a pause for breath on the upward climb, for Life allows no halting, and ever cries from higher up the hill—"Walk On!"

Thus Life is a relentless movement, blending its everchanging forms in a vast kaleidoscope. Through all three planes of body, mind, and spiritual becoming, in three dimensions and the illusion we call time, Life moves unceasingly, and every form exists or perishes according to its sovereign will. The fool resists the process of becoming, but the wise man plunges into the river joyously, abandoning the foolish quest for certainty in a restless world of change. He would say with the late Mr. Edmond Holmes in one of his *Sonnets to the Universe*,

I find life's treasure in this endless quest,

And peace of mind in infinite unrest.

The fearful man objects that life is merciless. It is, and rightly so, for mercy is a quality invented by the human mind to supply the deficiencies of human judgment and of man-made law. The laws of Life are perfect, and dispassionately just. Life reckes not of the individual, who either obeys its laws and moves to the ever More, or resists the flow and is smashed accordingly. If the whole of self be opened with a willingness and yearning to be filled, Life the superabundant will reply unstintingly, but if the gates of self be closed, the pressure at the gates will rise and rise until the resister yields at last to the Beauty-Wisdom-Love that seeks to enter in. Then will Life so fill the form that it will shatter it, only to build a palace more commodious, and when its gates in turn are closed with selfishness, lay siege to them anew. Not until no self remains that can be filled does the individual cease from suffering; only when the resistant self has died for ever can the true Self welcome Life with joyous heart, and ride the River of Becoming onward to the Shoreless Sea.

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 39)

Let us now examine a single planetary Chain, and see how it is composed, what are the links that make up the Chain. Each link of the Chain is a Round, or circle of life; a wave of life makes a complete circle, on the principle already enunciated, passing through seven stages; during three stages the life-wave descends into matter, and gives birth to more and more material forms; in the fourth the life-wave evolves forms in which conflict is carried on; in the remaining three the life-wave ascends, and the forms to which it has given birth become more

and more spiritual; moreover, each Round of the life-wave evolves one kingdom of nature—the three elemental, the mineral, vegetable, animal, human—to the highest perfection of its own type, the future types, not belonging to the Round, being indeed present, but more or less embryonic, compared with their future development. Thus seven Rounds, seven successive circles of the life-wave, are the links which compose the planetary Chain.

Let us take a single Round, a single life-circle, and we find this again has its own seven stages, but this time each stage is a Globe, a world. In the first three, forms are evolved; in the middle, the gulf is spanned between the forms and the overbrooding Spirits, and the forms become ensouled; in the later three, the Spirits shape the forms to their will. To distinguish these Globes from each other, the letters of the alphabet from A to G have been used, and the Globes in the arc of descent and those in the arc of ascent correspond with each other: those in the upward arc showing out in completion that which those in the downward arc embryonically adumbrate, while the middle Globe is the point of balance, of conflict, of turning. Globe A is of subtle mental matter, and is archetypal, *i. e.* contains the archetypes of the forms to be produced in the Round; H. P. B. explains: "The word 'archetypal' must not be taken here in the sense that the Platonists gave to it, *i. e.* the world as it existed in the mind of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically." (1) Globe G, corresponding with A as to matter, on the upward arc, contains the archetypes of Globe A, worked out in detail and perfected. Globe B is of denser mental matter, and is creative, or intellectual, *i. e.*, contains the con-

crete types derived from the archetypes, the qualities marked, the forms crude and rough. Globe F, corresponding with B on the upward arc, contains these forms elaborated and refined. Globe C is of astral matter and is substantial or formative, *i. e.* builds the crude forms in denser matter, and its corresponding Globe E shows them in similar matter, but exquisitely adapted for their functions. Globe D is of physical matter, and is the turning point, the field of conflict between Spirit and Matter. On each Globe successively is evolved one stage in the kingdom which is being developed in the Round, so that when the life-wave has completed its circuit round the seven Globes, *i. e.* has completed a Round, the kingdom is completely evolved. And all the kingdoms, behind the one characteristic of the Round, are advanced a stage in their embryonic career. Thus in the first Round, the Highest Elemental Kingdom is completed, the remaining two elemental and the mineral show all their types, and the vegetable, animal and human are sketched out, but inchoate, and so on. This will be more fully dealt with under physical evolution. These Globes of our own Chain are often spoken of in the Purānas as Dvīpas, Jambudvīpa being our own earth.

Our own Field of Evolution, so that we may realize where we are standing now, must be clearly seen. Our Planetary Logos, spoken of as Brahmā, in His creative function to us, has already carried His kingdom into the fourth stage of its evolution; we are in the fourth planetary Chain. Of the first planetary Chain, the archetypal, we know nothing, save that it is spoken of as His Body of Darkness, or of Night, and that its fruitage was the Asuras. Of the second planetary Chain, the creative, we know nothing, save that it was His Body of Light, or of Day, and produced the Agnishvāta Pitris. Of the third planetary Chain the formative, we know a

(1) *Secret Doctrine*, i, 200 (221) note.

little, for its globe D was the Moon, and it was His Body of Twilight, and evolved the Barhishad Pitris and seven classes of Monads for its successor; we call it the lunar Chain. The fourth planetary Chain, the physical, is the terrene, its Globe D being our Earth, and it is His Body of Dawn, and is evolving men.

Having thus laid down the broad outlines of the Hierarchies and the Field, we may return to the study of the fourth Hierarchy, that of the Human Monads, those who are to become "Men" in the terrene planetary Chain. And this Chain is the fourth, the Chain of struggle, of balance, the Chain in which spirit and Matter are to be interlinked and interwoven, so that the highest and the lowest, the two poles of nature, shall join in one complex being, Man—Man who is the starting-point for the higher evolution. Moreover, the Monads are now on the fourth Globe, Globe D, which is our earth, the Globe of struggle and of balance, the typical Globe of this Chain, being placed with regard to the other Globes as this Chain is placed with regard to the other Chains. The Monads are thus at the very centre of the struggle, at the point of keenest combat and of greatest difficulty truly on the planetary Kurukshetra; here, on the fourth Globe of the fourth Chain must be waged the greatest conflict of Spirit and Matter, to end in the triumph of Spirit.

I have used the word "Human Monad." Let me define what is meant in occultism by the word "Man." "Man" is that being in the universe, in whatever part of the universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him. "Man" is not necessarily of just the form that you now see. He may have a million

forms; "Man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately Spirit has conquered, or will conquer, Matter.

In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human Hierarchy. To show his position in evolution, and that is the medium position I have described, H. P. B. has said that every being in this universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battle ground of Matter and Spirit, and every being must, like Yudhishthira, fight his Kurukshetra and conquer, before he enters on his divine kingdom. Such then is "Man."

The Monad is the divine Spirit which is man's upper pole, born from Ishvara Himself, or rather born within Him, as a centre in His life, "a portion of Myself." "Lift thy head, O Lanoo; dost thou see one, or countless, lights above thee, burning in the dark midnight sky?" "I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it." (1) The Flame is Ishvara, in His manifestation as the First LOGOS; the undetached sparks are the human and other Monads. The will of Ishvara to manifest works in these portions of Himself, undetached from Him, and this will turns them towards the world of matter, and they pass into the Second LOGOS, and dwell in Him, the Sons of the Father; from the Third LOGOS they receive the touch that gives

(1) Occult Catechism, quoted in *Secret Doctrine*, I., 120 (145.)

to each a "spiritual individuality," the faint adumbration of separateness. They enter the streams which from the Three divide into the Seven, and each group takes on the colour belonging to the Planetary Logos into whom it has flowed, and then the seven colours interweave in wondrous maze of flashing lights—the first great choral heavenly dance, the solar Rāsālilā—until within each Planetary Logos the seven rays of colour are seen, a sevenfold splendour, dominated in each by His own colour, which lends its hue to all the rays within it. Hence is it said that "every man is born under a planet," since on each Globe in every planetary Chain appear the seven groups of Monads, each coloured by his "Father-Star."

Still is the Monad not ready to issue on his long pilgrimage, for his attention is not turned outwards, and the three aspects of his nature, reproductions of the three aspects of Ishvara, play upon each other within him and are not turned to the universe. But now they begin to descend through the Creative Orders. From the first Creative Hierarchy comes the life-thrill that awakens to outward-turning life the Will, the *âtmic*, aspect; from the second Creative Hierarchy proceeds the impulse that similarly awakens the Wisdom, the *buddhic*, aspect; from the third that which awakens the Activity, the *mānasic*, aspect. Thus aroused to turn his attention outwards, the Monad is ready for his descent.

These preparatory stages accomplished, the vast host of the Monads that are to become human have reached their abiding-place, where they will dwell for innumerable ages. They are the fourth Creative Hierarchy, ready for their long pilgrimage. Each of them is "an individual Dhyān Chohan, distinct from others," (1) but they are too subtle, too lofty, in their nature to be able to enter

into the five-fold universe, the universe of grosser matter.

Yet they must find a vehicle, since their divine powers are to become effective in the worlds before them, and as the mighty vibrations of the Sun throw matter into the vibrations we call his rays, so does the Monad cause the atomic matter of the *âtmic*, *buddhic* and *mānasic* planes—surrounding him as the ether of space surrounds the Sun—to vibrate, and thus makes to himself a Ray, triple like his own three-fold nature. In this he is aided by the fifth and sixth Creative Hierarchies, who have passed through a similar experience before; the fifth Hierarchy guides the vibratory wave from the Will-aspect to the *âtmic* atom, and the *âtmic* atom, vibrating to the Will-aspect, is called *Âtmā*; the sixth Hierarchy guides the vibratory wave from the Wisdom-aspect to the *buddhic* atom, and the *buddhic* atom, vibrating to the Wisdom-aspect, is called *Buddhi*; also it guides the vibratory wave from the Activity-aspect to the *mānasic* atom, and the *mānasic* atom, vibrating to the Activity-aspect, is called *Manah*. Thus *Âtma-Buddhi-Manah*, the Monad in the world of manifestation, is formed, the Ray of the true Monad beyond the five-fold universe.

Here is the mystery of the Watcher, the Spectator, the actionless *Âtmā*, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. It is written in the Stanzas of Dzyān: "Said the Flame to the Spark: 'Thou art myself, my Image and my Shadow. I have clothed myself in thee, and thou art my *vāhan* (vehicle) to the day "be with us," when thou shalt rebecome myself and others, thyself and me." (1) The Flame, the Monad, sends out the thread of Life, the triple thread, woven out of his own nature, and on this, the

(1) *Secret Doctrine*, I., 265 (285.)

(1) *Secret Doctrine*, I., 265 (286.)

Sutrâtmâ, "the Thread-Soul," are all the incarnations, the shadows, strung. "The Watcher and his Shadows—the latter numbering as many as there are re-incarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper end of the ladder of being; the Shadow at the lower." (2) He, the Watcher, is our Father in heaven, and "I and my Father are one." We are the shadows in our personalities, the Image—the Son of the Father—in our individualities; the innumerable shadows are cast by the Ray, and are the pearls strung on the thread of Life. The shadows do the work on the lower planes, and are moved by the Monad through his Image, or Ray, at first so feebly that his influence is well-nigh imperceptible, later with ever-increasing power: "The thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change." (2)

We must now give to the Son the name of the Father, to the Image the name of the Watcher, and call him the Monad; for there is no other name by which fitly to describe him, and truly is he one and the same. But the Image is now clothed in matter, veiled in Avidyâ, and, blinded by the envelope he has not yet essayed, he is weak and limited in the world he has entered. He comes to be its master, but has first to learn obedience: "though he were a son, yet learned he obedience by the things that he suffered, and being made perfect" (3) he becomes Master of Life and Death. He forgets his birth-place, as he falls asleep in matter, and only gradually will the impacts from without stir his dreamy divinity into answer in manifestation.

(2) *Secret Doctrine*, 265 (285).

(3) *Hebrews*, v., 8, 9.

(To Be Continued)

NO MISSING VOLUMES OF THE SECRET DOCTRINE

BY JAMES MORGAN PRYSE

The old canard, invented for the villification of Mrs. Besant, that Vols. III. and IV. of the S. D. were suppressed, is renewed with additional extravagant details in the April issue of the Canadian Theosophist. This time Mr. Basil Crump is responsible for it. Mr. Smythe, the editor, suggests that perhaps I "could throw some light on the matter." Much as I abhor such controversies based on falsification and misrepresentation of affairs in the T. S., it seems to be my duty to follow the editor's suggestion.

As a prelude I say, as if under oath, that in all my experience in the activities in the New York and London Headquarters I never knew or heard of any writings of H. P. B. being suppressed except one little pamphlet, "A Modern Thersites," which was printed shortly before I arrived in London. With the unanimous approval of the Headquarters staff I burned the whole edition of it. H. P. B. wrote it in defence of Mrs. Besant against a scurrilous attack by one of her old enemies; but the language of the defence-pamphlet was so strong, to put it mildly, that Theosophists refused to circulate it.

The "pile of MSS." (crumpled and soiled) "about 18 inches high," referred to by Mr. Smythe, and which I frequently saw at Headquarters, was merely used "copy" returned by the printers. Any printer could tell that at a glance. The "copy" is always returned to the author with the proof-sheets as the work proceeds.

My old friend, Mr. Basil Crump, whose motive and veracity I do not at all question, furnishes us with some fantastic information given by "an elderly gentleman" "who prefers to withhold his name," but who might well

be a reincarnation of Baron Munchausen or Gulliver. This elderly romancer stated that he "knew Mr. Thomas Green, one of the well-known early workers," and that Mr. Green "before he died" (not after his death, you see) told him that he "was paid to set up the type of Vol. III. and part of Vol. IV. of the 'Secret Doctrine.'" Extraordinary! Mr. Green was not a printer, did not learn to set type, and was never connected with any printing office but the H.P.B. Press. He assisted me in the press-room and kept the books. He had no part in the management, and never handled any "copy," as that was always given to me as manager.

The statement of the anonymous "elderly gentleman" sponsored by Mr. Crump is a tissue of falsehoods. I'll quote them and point out their glaring falsity. Mr. Green, says the romancer, "helped with the printing at the H.P.B. Press before and after H.P.B.'s death." He had nothing to do with the printing until I took him in as my assistant when the printing plant was enlarged, quite a while *after* H.P.B. discarded her worn-out body.

Mr. Green "was paid to set up the type of Vol. III. and part of Vol. IV. of the Secret Doctrine." Who paid him? The printing of Vols. I. and II. was financed by the Keightleys, and Dr. Keightley told me that H.P.B. made so many changes in the proofs that the corrections cost more than the original typesetting. H.P.B. had only a slender income from her book-royalties and was usually flat broke. She told me that she had received an offer from Russia of ten pounds a week if she would write letters for a daily newspaper. I urged her to accept the offer; but she said she could not because writing such letters would put her out of tune for her Theosophical writing.

"The proofs of Vol. III. were passed by H.P.B. shortly before her death." During all that time I was at the Headquar-

ters and spent nearly every evening with H.P.B. in the drawing-room where she wrote and conversed with members of the staff, she read no proofs of the S.D. If she had done so all of us would have known it. Mr. Green was never a member of the staff.

Mr. Green "was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV. as had already been set." At that time Mr. Green was clerking in a law office and had had no experience in the printing business. To set up a volume of the S.D. and keep the type standing would require thousands of pounds—say two tons—of type, leads and galleys. In printing the S.D. I used an eight-ton Cottrell press and ran about twenty tons of paper through it each year. Where did Mr. Green keep such an outfit?

The elderly fable-monger continues: "The proofs of Vol. III. were passed by H. P. B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV. as had already been set." Amazing! Vols. I. and II., revised edition, were printed by me after H. P. B. had abandoned her worn-out body. The MS. of Vol. III. was then placed in my hands by Mrs. Besant; but it was not printed by me, as the printing office was discontinued soon thereafter and the material sold, owing to the "split" in the T. S.

To prove the shameless falsity of the statement about breaking up the type of Vol. III. and "such portions of Vol. IV. as had already been set," I'll explain how we printed the S. D. and other books. The type was set by more than a dozen girl-compositors (paid union wages), except title-pages, which I set myself, as they are difficult things to do. As fast as page-proofs were finally corrected the type went to the electrotypers and when returned was distri-

buted. The printing was all done from electrotypes, sixteen pages to the form, and not from type. The making of the plates and the press-work went on simultaneously. To set in type a whole Vol. of the S. D. before "going to press with it," a useless proceeding and very expensive, would seriously delay publication. The elderly romancer evidently supposed that big books "went to press" like newspapers.

I started the H. P. B. Press, the capital being supplied by Dr. Archibald Keightley, to reprint the E. S. T. Instructions, which my brother John and I had previously printed in New York. It was slow work, as I did nearly all of it myself. For a time I had an outside compositor, and Thomas Green, a lawyer's clerk, in his spare hours helped me fold the sheets for binding. The work was finished to H. P. B.'s satisfaction. Some time after our beloved "Old Lady" forsook her body, Mrs. Besant decided to enlarge the printing plant, so as to print a new edition of the S. D., also Lucifer and other publications. Accordingly an American two-revolution press was purchased, also other machinery and material, and girl-compositors were engaged. I did all the work of making ready the forms on the presses and trained Mr. Green and one of the girls to feed the presses.

After Vols. I. and II. were printed there remained the Index and Vol. III. I did not print them. They were done by the printing concern that purchased the plant after Mrs. Besant closed it because of the "split" in the T. S. (Please notice the inferior printing of those two books!) Thereafter neither Thomas Green nor I had anything to do with printing the S. D. I went to Dublin, taking with me the smaller press, which belonged to Dr. Keightley and was donated by him to the Irish Theosophist.

As a former member of the London Headquarters staff and manager of the H. P. B. Press I assert emphatically

that the three volumes of the Secret Doctrine, as published, are the whole of that work. No portion of it was suppressed or destroyed.

There never was a Vol. IV. H. P. B.'s manuscript had no "volumes" at all. It was simply a mass of written pages, most of it being disconnected monographs, as the published volumes now are in part after they had been arranged in their present form by the Keightleys, who saw Vols. I. and II. through the press, leaving unpublished a number of monographs, which Mrs. Besant subsequently brought out as Vol. III., in which she included the Instructions. When I asked her why she added them she replied that H. P. B. had authorized her to do so, and that the other material was too scanty to make up a volume.

All through the S. D., first edition, H. P. B. used the word "Book" for Volume—a solecism which was corrected in the revised edition. The plain fact is that her vague references to "Book" III. or IV. could have been made only by guess-work, and therefore are not evidence that she had sorted out two such volumes from her unsystematic manuscript. Vol. III. is not "spurious," as Mr. Crump terms it. The manuscript was in H. P. B.'s own handwriting; the subject-matter is in her usual style and includes some of the most valuable and interesting matter in the whole work. I placed the manuscript in the keeping of my brother John, who now says: "At Mr. Mead's request, I typewrote all, or nearly all, the Third Volume of the Secret Doctrine (not counting the Instructions at the end), to put it in better form for him to prepare for publishing. The manuscript was in H. P. B.'s well-known hand-writing. More extensively, as is indicated in footnote on p. 389, some of the material regarding Buddha had been written several times, with somewhat different phrasing. She had written the names

of Buddha's so-called reincarnations (now left as asterisks on p. 390) and then erased them. Ink-restorer might have disclosed them, but I considered that her decision they should remain unwritten should be obeyed." Now let me call attention to the fact that in those days Mrs. Besant revered the memory of H. P. B., whose personal pupil she had been. Because Mrs. Besant was, later on, duped by Dugpa-inspired charlatans, it is shamefully unjust and cruel to assert that she "betrayed" H. P. B. and corrupted her writings during a period when both Mrs. Besant and Mr. Mead, as I know from close association with them, tenderly cherished the memory of our beloved "Old Lady." They could not possibly have committed the sacrilege of which they have been falsely accused by Theosophists who were never in a position to know the actual facts, as were my brother and I.

Thomas Green, who worked faithfully with me for several years, was thoroughly honorable and truthful. He could not possibly have told the ridiculous lies which the "elderly gentleman," sneaking behind anonymity, attributes to him. He could not "before he died," or after passing on to the other world, have uttered those gross falsehoods.

The original fabrication was that Mrs. Besant suppressed the two volumes. Mr. Crump fancifully emends that by speculating that H.P.B. herself "destroyed the MSS." after Mr. Green had been ordered "to break up the type." How could she, a confirmed invalid, have destroyed a mass of manuscript and proofs without any of us knowing about it?

Mr. Mead's "30,000 alterations and so-called corrections" in the revised edition are excellent. But he was too conservative: he should have made many more of them. The Keightleys previously had done much correcting in the first edition. Yet after all their editing

it would be easy to point out many inaccuracies that escaped notice or were ignored. I have myself corrected in manuscript magazine articles by Prof. Dvivedi, Dr. Buck and others; and I have always been grateful to friends who, when I submitted my own manuscripts to them for criticism, discovered anything that needed improvement. H. P. B., who never claimed to be infallible, was writing in an acquired language, and covering a wide range of subjects without adequate works of reference. The wonder is that she made only unimportant errors.

Mrs. Cleather sent me copies of all her books, and I regret to say that they are very inaccurate and misleading. She meant well, despite her animus against Mrs. Besant; but in the excitement of the stormy days of the T.S. she failed to take an impartial view of affairs and gave too close a rein to her imagination. She was but one of a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted.

Now as to "the failure of the Inner Group." That Group did not "fail" until the Judge-Besant dissension. At the time I arrived in London the Group was holding no meetings. The members had been meeting in a room that had been built on to the Headquarters, so as to have a place free from bad influences or magnetism. But at one meeting a member flew into a violent rage, and thus defiled the place. Thereupon meetings were suspended while a new room was being constructed. Mr. Mead, no doubt thinking that I might feel that I was left out in the cold by not being invited to join the Group, came to me and explained why I was not asked to join at that time. The new room was not ready for occupancy until after H. P. B.'s departure. Mrs. Besant and Mr. Judge then took her place as Outer Heads of the E. S. T. Shortly there-

after the Master M. intimated to me that I was to join the Group. I asked to be excused. Then Mr. Judge, who was in London at that time, told me he had received a message from the Master saying that I should join the Group. I declined and gave him a written statement of my reasons for not wishing to join it. The same day Mr. Judge gave me another message from the Master in writing, answering my statement and urging me to reconsider my decision and join the Group. I acquiesced. The next day Mrs. Besant told me that she had received a message from the Master saying that I should become a member of the Group. She did not know that Mr. Judge had received the same message. The foresight of the Master is evident, for if he had spoken only to Mrs. Besant or Mr. Judge my standing in the Group might have been questionable when, after the quarrel, they became suspicious of each other. Thus the Master made my position secure by communicating with both of them. He was the real Head, and to my certain knowledge he continued to act as such until the Besant-Judge "row" divided the Group, as it did the main body of the Society. Even thereafter the Master did not forsake individual members who remained true to him and to the principles of the Theosophical Society.

The cause of the Society is not furthered, and H. P. B.'s literary reputation is not enhanced, by circulating fairy tales about the destruction of books that never existed, and by blackening the memory of former Theosophical workers. Misguided Theosophists who keep harping on old scandals and repeating false accusations made by cantankerous members in the past do more to bring the Society into discredit than do the most vindictive of its avowed enemies, who only shatter their spears on its shield, while Theosophists behind the shield are stabbing one another in the back. The world is in dire need of The-

osophy, and it is the duty of all sincere Theosophists to transmit the Teachings of the Masters to all who are ready to receive them. Theosophists, give the people bread, not a stone; and refrain from throwing verbal missiles at one another and at the tombstones of the dead.

NIAGARA SECRET

DOCTRINE CLASS

The members of the Secret Doctrine Class held their meeting at 86 St. Paul St., St. Catharines, Ont., selecting as a topic: "Duality of the One Life."

In order that the energy of the One Life Breath or Vital Essence of Creation, the source of all forms of life in the universe, can manifest, "It" first awakens from its latency and breaks from Unity into Duality and manifests as Spirit and Matter; Subject and Object; Positive and Negative. These dual forms are the Masculine and Feminine principles of the Absolute or the "Father-Mother principle in Root Nature and are the opposite poles that manifest in all things on every plane of Kosmos." The universe or the Sun is the result of these two principles or energies. Spirit energizes or inspires Matter and Thought Power impresses itself in Matter. *Secret Doctrine.*

[This process may be likened to an architect who is the force which plans and designs a house but does not create it.]

Matter or Substance is Spirit made manifest. *Secret Doctrine.* [Cut a fresh apple into halves midway between the blossom end and the stem and one will observe the imprint of the five petals of the flower embedded around the seeds in the core.]

Not one particle of substance is only matter, nor can Spirit manifest itself without Matter as its vehicle. The One Divine Life only becomes Spirit when it ensouls Matter. This is the first cre-

ative action or Life Wave, *Secret Doctrine*.

"From the union of Chaos or Thought or Divine Intellection—referred to in the Scriptures as the 'Word'—with Spirit (Soul-Consciousness), was produced the 'First Born' or Light of the Sun." *Isis Unveiled*, I., 341. [Jesus referred to this truth of Creation when he said: "I am the Light of the World"—the One Life made manifest.]

In *The Secret Doctrine*, III., 209, we read: "That the Universe was fashioned out of eternal matter vivified into objective life by the reflection into it of the One Reality, the Absolute." "Because of the reflection of this Reality, the unity of life—the Duad is changeless by division or multiplication." *Secret Doctrine*, III., 205.

Ether (Mind or Soul energy or Spirit) and Chaos or Substance, the Great Deep, are the two primeval and eternal principles of the universe and are utterly independent of anything else. *Secret Doctrine*. "Mind is the Soul's manifestation in the world of Matter and is so manifested in order that it may work for the purposes of the Soul." "*In the Outer Court*, A. Besant. "The Divine Essence of the One Life being inseparable from all that is in the Infinite Universe, all forms are concealed from all eternity in "I" or "That." At determined periods these forms are manifested from the Divine Essence or manifest themselves. *Theosophical Glossary*, 225.

The symbolism of the egg simplifies the meaning of the Duality of the One Life Breath. Think of the moist substance in the egg surrounding the germ of life as space or the boundless Deep or Chaos or Primordial Waters of Creation and the chicken as a body of matter in process of creation full of atomic and molecular life force. All is darkness inside the egg. There is the origin of something and the Secret of Being and "the gradual development of an imperceptible germ of life within the

closed shell, an inward working without any apparent outward interference of energy or force which from a latent seemingly nothing, produced an active something needing naught but heat." *Secret Doctrine*, I., 384. [The entire process unperceived by the physical senses is obeying the One divine universal law of Being or Be-ness.]

The marriage ceremony is a symbolism of Spiritual values and has a scientific basis to its meaning. The clergyman represents the Unity of the One Life Breath; the bridal couple, are symbolic of Unity manifesting as Duality or Spirit-matter. The word "obey" in the ritual signifies that the laws of substance or matter obey the divine laws of Spirit in all the realms of nature. *Secret Doctrine*.

Alice D. Richardson.

THE LAND OF THE "CREATIVE LIE"

Condensed from Neuer Vorwärts, Paris

A well-known Swedish writer, Sven Stolpe, recently took a trip to Germany to make a study of National Socialism at close quarters. In the *Svenska Morgenbladet* he reports a conversation which he had with a leading Nazi.

"The Nazi spoke with military emphasis and precision.

"He appeared somewhat astounded that I, a Swede and hence a simon-pure Aryan, could express doubts concerning the divine mission of his "Fuhrer," as redeemer of the world. And after a fairly violent discussion he put his hand on my shoulder and said, 'Herr Doktor, I see clearly that your objections are based on a lack of information concerning our country. Will you be kind enough to grant me a half day of your time? We will be able to discuss these matters in a more complete way.'

"I gladly accepted his offer.

"We sped along the highway in a

brown-coloured official car.

"As we approached a small city, we came across a sign 'JEWS ENTER THIS CITY AT THEIR OWN RISK,' which deflected the conversation to the question of anti-Semitism and Streicher's *Sturmer*.

"I have read the paper and seen the illustration in it. How can you possibly defend such filth?"

"I do not understand you, my friend,' replied the Nazi. 'Surely you do not think for a moment that we believe all this stuff?'

"I stared in amazement.

"Whom do you mean by 'we'?"

"We, the leaders.'

"Do you mean to tell me that the leaders know that all these things are lies and nevertheless tolerate their propagation in the country?"

"My friend, try to put yourself in our position for a moment. Mighty mass movements cannot be created unless the masses are given something to worship and something to hate. National Socialism has given the people a god—Hitler. We, who know him, understand, of course, that he is only human. But we have need of the myth of the deity Hitler. It is much more difficult to create an object of mass hatred. It is the merit of Streicher's genius that he has succeeded in hammering into the heads of the people: "The Jew steals your money; the Jew steals your wife." Love for its Fuhrer and hatred of the degraded Jewish people have united the German nation.'

"You talk of ritual murders. I don't believe in them, nor does Streicher. But the masses must be roused. If necessary we could create a similar state of mind against the Poles. We could even use identical arguments against them.'

"Have I your permission to report in the Scandinavian press that a young National-Socialist leader admits that deliberate lies are used in Germany as a means of creating hostility towards the Jews?"

"He looked at me in bewilderment. 'Lies? Call it a myth or a legend rather than a lie. A myth is a deliberately one-sided proposition that is drummed into the masses by every possible means in order to prepare them for a definite action. It is necessary to arouse strong passions of love and hatred to change the world. We have never presented our legends as absolute truths. We are not interested in dry, lifeless truths.'

"I was seized with the feeling that we would never understand each other. We spoke two different languages. Such cynical contempt for the masses and their intelligence! Such callous admission that a whole section of the population was being hounded to death 'for reasons of political expediency.'

"Never before was I aware that such an unbridgeable gulf existed between Sweden and Germany,' I told him.

"But the young Nazi chieftain remained undaunted. He suggested that I rally to the religion of Hitler, the Divine, and return to Sweden to work for the overthrow of Democracy and the triumph of the Swastika."—*The Magazine Digest, February.*

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL
A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

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

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

H. P. BLAVATSKY AS I KNEW HER
Consisting of personal experiences with that great Soul.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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GENERAL SECRETARY

Albert E. S. Smythe, 83 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES

Have you voted yet? There is still time, but only if you vote and mail your ballot at once. Put your name on the outside as directed.

* * *

Miss Clara Codd as the new General Secretary of South Africa has signalized her work by the issue of *The Link* in new and most attractive style. Address P. O. Box 47, Pretoria.

* * *

The Karma and Reincarnation Legion, 7243 Coles Avenue, Chicago, have a number of sets of the magazine *Reincarnation* edited by the late Dr. Weller van Hook, for sale at the price of \$5. for the complete set of 7 vols.

* * *

John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, London, who has perhaps the greatest collection of second hand Theosophical books to be found anywhere, has just

issued a new catalogue which may be had on application.

* * *

Professor J. Emile Marcault, General Secretary for the T.S. in France, 4 Square Rapp, Paris VII, France, has written Mrs. Gardner to say that the fifty refugees on his list are not receiving help from any other agency. Contributions for their assistance will be thankfully received by him.

* * *

The Occult Review for April is an unusually interesting issue which we are sorry not to have more space to discuss. Geraldine Cummins writes on "W. B. Yeats and Psychological Research." It is important as showing that Yeats definitely abandoned Madame Blavatsky and went in for psychic "Science."

* * *

We are reluctantly obliged to hold over reviews of two books of importance. First came to hand was Paul Brunton's *The Inner Reality*, certainly the best of his later books. The other is *Destiny Island* by Charles M. Hale, a member of the Toronto Lodge. This fine novel has already met with a hearty reception and been well received by the reviewers.

* * *

The Fraternization News announces as among the chief speakers at the Detroit Convention on September 2-3, Mr. Rupert G. Lesch, Erie, Pa.; Miss Madeline Hindsley, of Toronto, who has studied at the Adyar Brahmavidya Ashram and learned spinning and weaving with Mahatma Gandhi, and also studied Sanscrit and Philosophy with Swami Scharvananda; Miss Margaret Kirshman, Brooklyn, N.Y., and Miss Oba Garside, Toronto, both of whom will talk on the work among Young Theosophists.

* * *

Buddhism in England for May is a special Wesak issue and opens the fourteenth volume of this most educative and enlightening periodical. A special

Wesak message from Tibet from Mme. Alexandra David-Neel will interest all students. There is also an article on "Initiation into Yoga," by Sri Krishna Prem. A magazine like this is not carried on without sacrifice. A deficit of \$250 makes necessary a plea for help. Subscriptions and donations may be sent to 37 South Eaton Place, London, S.W. 1, England.

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The O. E. Library Critic describes a notable case of psychic danger experienced by a comparatively innocent association with psychic practices. The horrible results of such experiments are not usually believed as possible by many students till they find themselves involved too deeply to be able to escape. Dr. Stokes also writes understandingly of the question did H. P. B. reincarnate, the Italian suppression of the T. S. in Italy, and the Hamerster protest. "At the Periscope" has a full budget of news of the Movement.

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The visit of Dr. Pandia has been so frequently postponed and the final dates come so deeply into the hot weather that the Montreal Lodge has decided not to make any dates. The Toronto Lodge wishes to have him speak on Saturday, June 24 till Sunday, July 2, inclusive. The Hamilton Lodge have decided to be satisfied with a trip to Toronto to hear him speak there. No other Lodge east of Winnipeg has volunteered to have him speak. It has been suggested that he might visit in California until the fall when audiences are more receptive. He is to leave Winnipeg on June 18 according to latest advices.

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"Johnson Over Jordan," J. B. Priestley's great morality play, which was withdrawn in London after 21 performances, is described in *The Theosophical Movement* (Bombay) for April. The play is a presentation of the after death states of the mind of an ordinary man,

following the conceptions familiar to readers of Madame Blavatsky's *Nightmare Tales* and the *Tibetan Book of the Dead*. The difficulty of making the subjective states of consciousness real to people who are only cognizant of objective states is one of the problems which all teachers meet with in their students of Theosophy. It is unfortunate that London had not the necessary discrimination to support Priestley's play.

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The Theosophical Forum, (Point Loma, California) is always full of interesting matter. Mrs. Wright writes on Why Study "*The Key to Theosophy*." Dr. Darrow continues his Easter Masque of The Eleusinian Mysteries. A Correspondence Class has been inaugurated as a simple necessity for the isolated students who have no access to classes for study. Correspondence is part of the regular duty of the General Secretary, but some think they require something more systematic, failing to understand the necessity of self-motivation. Systematic work leads to dogmatism, for unconsciously the student falls into the habit of accepting mechanically the material furnished him. We must learn to swim without bladders.

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"There is no doubt that our Society should be pulling much greater weight in the world's affairs than it has done recently, not so much by what it says, perhaps, or by the number of its meetings, as by greater clarity of insight, more constructive optimism, and more dedicated will on the part of its members. Awake or asleep they should be such as could be counted upon to stand for an idealistic philosophy, a courteous and generous attitude towards their fellows, and a disciplined personal life. This is a high standard—one that needs contact with those who are like-minded to sustain it." This admirable statement is from the pen of Mrs. Adelaide

Gardner, General Secretary for England in the April *Theosophical News and Notes*.

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President Arundale has sent out a letter describing his tentative plan for Liaison Officers, to be selected from a list of Adyar residents by each General Secretary of the Society, who will then develop a personal relation with the G. S. who has selected him. This ought to have the effect of thoroughly Adyarizing the G. S. in question. The list includes 32 names, so that Adyar is evidently quite populous. I am swithering between Mrs. Adeltha Peterson and Professor D. D. Kanga, whose scientific writings have attracted me, and I think they carry preponderating influences in his favour. President Arundale has also sent a broadside sheet to be distributed to the Lodges and this will reach the Secretaries shortly and should receive due attention in connection with the campaign—Theosophy the Next Step. Heil Theosophy.

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The Bhagavad-Gita class conducted by the General Secretary under the auspices of the Hamilton Lodge, closed its meetings on Monday evening, May 1st for the season. Nearly all the students of the group are new to the study and came from the series of meetings addressed by the General Secretary last July and August. They are forming a Young People's group for independent discussion and study with a view to self-development along spiritual and Theosophical lines. For summer reading it was suggested that the students read all or as many as possible of these seven books: *The Key to Theosophy*; *The Yoga of the Bhagavad-Gita*, by Sri Krishna Prem; Kingsland's *The Real Madame Blavatsky*; Brunton's *The Inner Reality*; *The Ring of Return* by E. M. Martin; L. Adam Beck's *The House of Fulfilment*; and Arnold's *Light of Asia*.

Mr. Geoffrey Hodson writes instructively under the title "Thoughts on the Crisis" in *Theosophy in Australia* for April. He asks "Shall we prove ourselves able to pass from theory to practice from Theosophy inside the covers of a book and Theosophy within the walls of a Lodge room, to Theosophy actively applied as a solution of the problems of the period of 1938 to 1950?" The force he emphasizes as still at work moulding man's outlook on life today "is fear. So great is this fear of modern warfare that humanity is in danger of accepting almost anything as an alternative. Fear is destroying, if not paralyzing man's power of judgment, is silencing the voice of wisdom and idealism. This fact is placing tremendous power in the hands of the rulers."

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The Aryan Path (Bombay) for May has a remarkable article among other valuable contributions, by Bernard Bromage, extension lecturer in Occult Literature for the University of London. He shows how Madame Blavatsky renders help to the researcher in Occult phenomena through her short stories in this *genre*. Mr. Bromage remarks "among the forerunners who expounded the organic conceptions which dignify the best in modern science, Helena Petrovna Blavatsky stands pre-eminent. She herself asserted on more than one occasion, that she would not come into her own until the 20th century was well advanced. Although it is still too early in the day to say that her battle is won, a listener with his ear to the ground can safely predict a speedy victory for the idea of synthesis for which her life essentially stood."

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Professor J. H. Cousins contributes an article on "The Problem of Nationality and Internationality in Art;" and Mr. A. P. Warrington one on "Recollections of Annie Besant" to the April

issue of *The Theosophist* (Adyar.) Dr. Arundale writes on "Stretching the Consciousness." An article on "The Delusion of Self" by Brahmachari Arya Asanga deals with the one fundamental problem of all spiritual enlightenment and is headed with this quotation from the Master K.H.:—"Remember that there is within man no abiding principle whatever, and that only the learned disciple who acquires wisdom in saying 'I am' knows what he is saying." It is not generally known what an occult student of Madame Blavatsky's states: "There are two kinds of clairvoyance, as there are two kinds of magic. One is to see what you think of and create yourself, as Goethe did, evidently also C. W. L., The other kind is to see something which you have *not* created."

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T. Kennedy, General Secretary for the T. S. in Ireland, is not afraid to distinguish between the minor politics which concern local affairs in any state or community, and the world politics which involve the life and death, the survival or extinction of races and nations. In a brief article in *Theosophy in Ireland* for January-March, he writes on "The Freedom of the Individual." It is the inability of the individual to value this freedom which eventually brings about the destruction of that national freedom which must always be the herald of progress and racial and national evolution. It is significant of the Maya that has befallen many that this vital issue has been obscured by the fear of personal loss or embarrassment which has influenced many to place a ban on the discussion of questions that are intimately associated with the personal freedom and liberty of action which perishes step by step with the disappearance of economic freedom for the family and its constituents.

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The six volumes of the new edition of *The Secret Doctrine* have just arrived,

too late to open more than one of the packages, but this one reveals Vols. III. and IV. in very handsome shape, and with the most attractive and legible typography we have seen in any great work of Science, Philosophy or Religion. This is as it should be, and certainly pre-disposes to a favourable consideration of the contents. Our article by Mr. James Morgan Pryse is most timely in this connection, and the point that he makes regarding the revision of the text by Mrs. Besant and Mr. Mead as having been accomplished before there were any disputes such as arose afterwards over the authority of this or that leader in the T. S. should perhaps help to assuage the fervours of those who would abandon this edition altogether in favour of the First Edition. These new six volumes are to be had from The Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England, for 25 shillings, post free to Canada direct.

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Mrs. Beatrice Hastings has made a clear statement of her position in the article appearing elsewhere. The statement of accounts of the Friends of Blavatsky Fund, certified by a Chartered Accountant, leaves nothing more to be said on this head. The difficulty appears to have risen over Mrs. Hastings' participation in the discussion over the situation in England when it looked as though Italy was to be appeased by the sacrifice of important national interests. Trepidation at this time was naturally increased by the fact that Theosophy was being excluded from Germany, Italy, Russia and would be from all nations coming under the Dictatorships. It is not merely an issue of national survival, but of the suppression of Theosophy. Theosophists who can see nothing but racial or national issues in such a situation perhaps forget that to the life-sacrificing Theosophist these matters are secondary. Mrs. Hastings

has taken up the cause of Madame Blavatsky as a vital matter in the consciousness of the human race. Can we wonder at her enthusiasm?

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The American Theosophist for April thinks our animadversions regarding the fulfilment of Presidential functions and undertakings are "unfair and unnecessary," particularly on the assumption by the President of the garb of a Bishop in the L. C. Church which he had undertaken not to wear during his Presidential term. Of course no sensible person minds what anyone wears, except as a symbol. Some wear black shirts and some another colour, but these things are significant as symbols. Our contemporary thinks that as an old newspaper man I should have known that the picture of the President as a Bishop was dug out of old newspaper files. As an old newspaper man I know that newspapers want the latest cuts they can get and if the newspaper in question had been furnished with a photograph of the President of which there are plenty, it would have been used. The cut we saw was a new one. Here is something else to laugh away. From the *Victoria Colonist*, April 5, "Services at the Church of St. George (Liberal Catholic), 1011 Government Street, on Sunday will be conducted by Very Rev. Odo A. Barry, vicar-general of the Liberal Catholic Church in Canada, who is visiting here on a mission to the Church and also giving a series of lectures under the auspices of the Brotherhood Lodge, Theosophical Society." See my article, "A Matter of Record" in our January issue. This is not a personal matter at all, but a question whether our officials are carrying out the terms of their official duties. What the President does others naturally feel free to do also.

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The death of Ernest Temple Hargrove is announced as of April 9th last.

No man ever seemed so worthy to be loved by me than this young man who came to my home in Toronto, in those days of forty-odd years ago when the nations first began to rage and the people imagine a vain thing. He had become distinguished in England as the author of two communications signed "Che-Yew-Tsang" which were regarded by many as emanations from a Master. Hargrove gave way to psychic influences. He told me himself that Judge had spoken through him to the Dublin Lodge. He afterwards went through many adventures in South Africa, and in America, domestically as well as otherwise. Finally he teamed up with the Johnston-Griscom-Mitchell group in New York and took part in the editing of *The Theosophical Quarterly*, whose suspension recently probably resulted from Mr. Hargrove's ill health. He had been ordained a deacon in the Episcopal Church but could not proceed as a priest on account of his divorce. One thinks of him in his brilliant youth, and when Dr. Buck proposed him as president of the new autonomous T. S. in America at the great meeting in New York. Quoting Browning's *Paracelsus* Dr. Buck exclaimed, "He is young: he has a life to give." We were all electrified and saw infinite possibilities. Mrs. Tingley, however, saw finite ones. She organized the "World Crusade" which took the heart out of nearly all those who participated in that engulfing adventure. The last time I saw Mr. Hargrove he ran away from me. Yet there was nothing to fear. Judge wrote: "Cast no one out of your heart." That young eloquent apostle of Theosophy of 1896, like many another who has been obscured by the hostility of opinion, the mists of Maya, is still symbolic of the young Hermes for whom the world awaits. We sorrow as deeply as any of the New York group over the misconceptions that separate, and rejoice over the Light that penetrates all darkness

for eyes that are willing to see.

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People sometimes ask whether Theosophy makes people happy, and one can truthfully assert that for thoughtful people there is no other form of happiness. One may call it what one pleases, but the reliance on one's own spiritual Self, the knowledge that the immortal principle dwells in us and without us, is eternally beneficent and undying, and that each of us is his own absolute law-giver, solves all the difficulties that sectarian religion raises or that theology regards as insurmountable except by its own artificial devices. We are sometimes asked if Theosophists can die happily. We know many who have lived happily and death can add nothing to the problems of life. To meet one as full of years, with as many of the ordinary trials of life behind her, and with as calm and unperturbed a mind as the late Mrs. Jessie Lang, is to have as great a testimony to the value of Theosophy as any system in the province of thought can offer. Another recent death among those who formerly gave good service to the Toronto Society was that of Mr. John Goff, in his 65th year. In the long period of struggle before the Society moved into its present quarters Mr. and Mrs. Goff were most devoted members, and Mr. Goff gave active service in many ways to the work of the Society. Domestic circumstances prevented their co-operation in later years, but his old friends will not forget his hearty goodwill and generous hand. Much sympathy will be extended to Mrs. Goff. Mrs. and Miss Tristram are old members of the Society and the death of their daughter and sister brought many tributes of affection and condolence to them. Another death that recalled the work of the older generation of Theosophists in Toronto was that of Mrs. Titus, Flora G. Cowan, in her 73rd year, after a lengthy illness. She was secretary of the Toronto Lodge in

1900-01 until Mr. F. E. Titus moved to Gore Bay, Manitoulin Island where he practised law for 25 years. Mrs. Titus with her friend Miss Youman was a frequent attendee at the social reform meetings held in the 'nineties. The service at the Crematory was taken by Mr. F. E. Belcher and among the personal friends present were several who had been members of the Toronto Lodge when it was a branch of the American Section, T. S., Mrs. Wainwright (May O'Connor), Mrs. Horwood, Mr. and Mrs. Edward Hermon, Mr. Haydon, Mrs. Charles Allan. Mrs. Titus leaves her husband and two sons, both married, Edward and Olcott.

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Arriving just too late for mention in the April magazine, the Minutes of the meetings of the General Council in December at Benares contain some points of interest. One important change is that the dues of Ten per Cent. from the National Societies must be remitted on or before September 1st in each year. In Canada this gives only two months to get in the dues that have to be paid on the previous year's income. Mynheer J. E. van Dissel was elected an additional member of the General Council. The Budget for 1938-39 anticipated a deficit to be made good by donations of 38,000 rupees. For the Adyar Library Budget a deficit was figured of 3,320 rupees. The proposal of a World Fund for Theosophy was turned down by the sub-committee to which it had been referred, and instead it was suggested that "a scheme of the actual requirements for which it was proposed to raise the Fund should be drawn up with accurate facts and figures, Library, Schools, etc." A general endowment fund was not thought desirable, "but the Fund should be in the nature of an appeal for specific purposes." It was also suggested that a Trust be created under Indian Trust Law, to administer the Fund, the Trust to be an interna-

tional body of probably seven members of whom four should be resident outside India. This looks like opening the back-door to the visitors shut out in front. On the suggestion of Mrs. Arundale the next World Congress in 1942 will be held in Java, or failing Java in Australia. It will be some years before we propose Canada, or Adyar be willing to subject itself to our national characteristics. The following is Note 17 in the Minutes: "*Application from Harmony Lodge, T.S., of the Canadian Federation, and that of St. Louis Lodge T.S., of the American Section, for direct affiliation with Adyar Headquarters.*—The President reported that he had requested Harmony Lodge to submit their application through their Federation Secretary, and had urged both bodies to reconsider the situation so that solidarity might be preserved in these times of difficulty and disintegration in world affairs. The President also reported that he had refused such a request from a Lodge in the Icelandic Section as the General Secretary was perfectly willing to co-operate in every way with the Lodge in question. No action was taken." In connection with the above it may be noted that the St. Louis is reported to be the largest Lodge in the United States. Dissatisfaction with headquarters policies has existed for some time, we hear, but that is not a reason for separation. Separation or resignation has been the weakness of T. S. members for two generations. The discipline of the T. S. is to exercise toleration and magnanimity and goodwill. The Lodges are all autonomous and should insist upon their autonomy, and their members should be given all the liberty they wish, consonant with reciprocal liberty for their fellows. It is the insistence on the part of some members that their views should prevail over others that causes trouble. With enough dissentients another Lodge can be formed. But general co-operation even then is essential.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held at 52 Isabella Street, Toronto, all the local members being present except Mr. Haydon, who was absent at Windsor. Routine business was transacted and funds and membership were reported as about on a par with the previous year.

The answers to the Questionnaire authorized at the previous meeting were submitted by the General Secretary along with a preliminary report. This showed a total of 136 papers, 40 of which were anonymous. He regarded the papers as a whole as intelligently written, some particularly so. A selection might be printed in the magazine, he thought, and he had chosen one for an early issue. He mentioned as representative papers favourably disposed towards the work in Canada, Nos. 10, 19, 74, 76, 103, 104, 121, 124, and among the hostile critics Nos. 43, 45, 52, 55, 65, 74, 87, 112. It was agreed to read these, alternately from each class, but after three had been read, on motion of Mr. Kinman it was arranged to divide the papers into five portions, these to be read and circulated among the local members. Reports were to be made and those papers printed in extenso or by selection as might be agreed. The papers were also to be sent to Montreal and Vancouver for perusal if desired. The General Secretary reported of those that could be treated statistically that of Question 1, the answers were Yes, 79; No, 46; Indefinite, 31. Question 2, Yes, 93; No, 34. Question 6, Yes, 41; No, 47; Do Not Know, 29. Question No. 7, Yes, 74; No, 47. Question 8, Yes, 101; No, 47; Do Not Know, 11. To Question 15, 80 favoured lectures, 89 study classes, 23 social activity and 27 welfare work. Three voted for Libraries.

It was reported that owing to the dates having been advanced into the

summer season Toronto Lodge was the only one east of Winnipeg that had arranged to have Dr. Pandia for a course of lectures. The first is to be given on June 24.

The new General Executive will meet on July 2. Mr. Belcher stated he would be absent in the West. He had been invited to visit Marquis and Salmon Arm so far.

The ballots will be counted on Saturday at 3 p.m., June 3, at 52 Isabella Street. Mr. Winchester has kindly consented to supervise the proceedings.

THE SAME OLD STORY

In the summer of 1936, the case for Madame Blavatsky looked on the floor; Messrs. Hare appeared to have given her the quietus. In 1937, thanks to the first vols. of "Defence of Madame Blavatsky," the situation was reversed; Messrs. Hare were on the floor, and many journals, including most of the big Indian Press, favourably re-opened their columns. Then, "New Universe" was started and received most uncommon notice for a review of the kind. Then, The Friends of Madame Blavatsky was launched and spread far and wide among the various Theosophical groups, with a stiffening of "outsiders," Spiritualists, Buddhists, Rationalists, Hermeticists and no *ists* at all, people interested simply in a case that comes under the universal defence of justice. Then, twenty thousand leaflets were printed and circulated with rapidity, leaflets giving the outline of the case. Then a London centre was opened; and lastly, the main purpose of this centre was achieved: through a public lecture, successfully organized, personal contact was made with the general public.

Of course, all this was much too successful, and the devil had to get busy. An attack that had been long brewing, almost from the start, was made on me. I am not going into the story of this at-

tack here. It is the same old story and every detail of it might be matched from similar stories both inside and outside the Theosophical Movement. Money for printing, let alone my energy after a seventh attack of recurrent Flu since October, is low; also, my pen is worth more than that stuff in this tragic world. Briefly, an attempt has been made to get the F. M. B. out of my hands and under the control of a committee. As everyone knows, the success of the crusade so far has been largely due to the fact that I have remained entirely neutral towards all groups. When I state that recently I received a warning that if I admitted a certain Theosophist, a whole group who dislike him would resign, I think that the case for a committee looks altogether shaky. I feel sure that if I had had a committee, the F.M.B. would have died very soon after birth, strangled by Theosophical dissensions. Happily, it is organized on the simplest of bases: anyone can join who believes that the case of Madame Blavatsky is still open to discussion, that is, that there is reason to believe that she was unjustly condemned. Outside this basis, the F.M.B. has no concern with any member, Theosophist or non-Theosophist. Branches are left entirely free to organize as they please; and, later, a lecture-committee may come into being—but even in that I smell danger.

Finding no other way of getting control, two or three members hit on a brilliant idea, nothing less than to demand a balance-sheet. If I told what I know about this business, the F.M.B. in general would probably stand aghast. If, one day, my legatees publish the F. M. B. correspondence and my notes, there will be one more tale added to Theosophical history. Revenge, envy, stupidity, self-righteousness and sheer mischief. . . ! Of course, the idea was that I could not produce a balance-sheet and that I might be forced into a corner

where I should be obliged to hand over the F.M.B.

In the "Theosophical Movement" for February, there are two articles, one by H. P. B. and one by Judge, both treating of the ingratitude of people who pretend to be in a cause, allow other people to work, and even to pay in all kinds of unboasted ways, for the cause and then criticize and grumble, when they do not actively plot and attack. I could endorse almost every word of those articles and could add this: There are people who do contribute towards a cause who could never be convinced that they had had their *money's* worth; these are natural, if unconscious, allies of plotters.

As will be seen from the Report published below, the total of subscriptions and donations would scarcely cover the salary of a secretary. I have voluntarily done the secretary work so as to free the funds for public propaganda. (My literary acquaintance who know that I refuse to do even reviewing—my small but solid income relieving me of any necessity to write for pay—will smile at the *honorarium* (of slander!) I have had for doing common office work!) The list of subscriptions is not quite illustrative as many members besides subscribing have bought the books and subscribed to "New Universe;" this accounts for some of the curious sums acknowledged, the amounts having been deducted, by request of course. The rent of the London rooms was paid by Miss Debenham and the Blavatsky Association through the Hon. Mrs. Davey; this was paid in immediately and does not come in the Report. Before the F. M. B. was started, certain monies were sent to me towards printing. I give these monies below although they are not concerned in the Report. The office fittings include a suite of furniture that I ceded at about one-fifth its value, a glass book-case, rugs, curtains, cushions

and other things. I have only made one error, I think, in the stationery; about five pounds of this should be deducted, but if anyone wants to know why, they may do so by paying for the Report to be done all over again. As members will see, the result of all this botheration is to show that the F.M.B. must owe me over twenty pounds! I confess I laughed. You see, all profits from books and all my spare money has been thrown in and I never asked for a receipt. I don't want one either; the money has gone in the cause and that's all about it.

But now, I am never going to repeat this experience of three months' waste of me, turning all my nice neat files and boxes and *hundreds* of letters upside down, for every shilling sub had to be accounted as if it were a hundred pounds, owing to the fact that I had not kept a separate banking account. I never thought of it! Every name, address and sub. had to be done out; all those names of people that I wrote down in love and cheerfulness had to be done with grudging and indignation, not against them of course. For awhile, all seemed changed and covered in mud. If it is any satisfaction to the meanest enemy to know all this, let them have it!

As well, slanderous gossip has gone far and wide and the worst effect created against the credit and stability of the F.M.B. There is no doubt that the troops are in retreat. I am far too unwell to undertake the most difficult of all tasks, pulling up troops in retreat. If they do not pull themselves up, the F.M.B. will perhaps become an exoteric association. Meanwhile, I am taking a line that will make me immune from any attacks of the sort in future. Members may join the F.M.B. *free* or they may send their shilling or more: but all money sent must be sent as a personal gift to me without conditions. Those who object to this have a simple remedy: they need send nothing. If

Mr. H. R. Cox, one pound seven; Mrs. Henderson, one guinea; Mrs. Cleather, five pounds; Mr. Cyrus F. Willard, one dollar; Mrs. Henderson, ten pounds.

Donations after F.M.B. started: Mr. M. Freeman, thirteen and six; Mr. H. Berman, one shilling; Miss Debenham, three pounds fourteen; Mr. A. Smythe, one shilling; Mrs. Emily Williams, two and six; Miss Ward, three and six; Miss Keane, twenty-five pounds; Dr. Irene Hudson, fifty pounds; Mr. Basil Crump, two pounds six and six; Mrs. Henderson, five pounds. (Miss Bingham, ten shillings: omitted; given by hand at lecture.)

The printing of vol. I. was paid for by my brother, myself and Dr. Wallace who gave me five pounds by inspiration at the critical moment. This first book paid, being largely bought by literary people and collectors of first editions; and I bought the books and records I needed. Vol. 2 would scarcely have paid except for the donations towards the heavy cost of printing; these enabled me to throw the returns into "New Universe" and the general funds. I am still waiting for many Theosophical Lodges to think it worth while to buy the defence of her to whom, as they say, they owe everything.

B. H.

CORRESPONDENCE

ILL-STARRED REFUGEES

An Open Letter to Theosophists in the United States.

Dear Friends:

In the Fall of last year, a German-Jewish man and wife, members of the T. S. in Germany, sent a letter to the Canadian General Secretary, among others, asking how they could get into the country. They could pay their travelling expenses, but were not permitted to bring any subsidy with them.

They were told by Mr. Smythe that there was no difficulty in entering Canada if a few hundred dollars were posted as a landing fee; that we would endeavour to raise the required amount, and that the Jewish Congress in Canada promised to take care of them on arrival. Soon after this letter reached our German friends, Canada closed the door to all refugees who could not bring into the country a preposterous sum of NEW capital. That condition still exists. The writer has been in continuous correspondence with the German friends who have communicated with practically every country in the world without successful issue. Many of these countries are taking their quotas of refugees, including the United States, but the vast number to be moved necessitates individual as well as mass endeavour. The United States will permit individual refugees into the country if a person or group of persons guarantee to be responsible for them and will pay the necessary landing fee. In the hope that there are such brothers across the border who would be able and willing to lift two human souls out of the fiery hate of persecution, and give them the opportunity they would wish for themselves in a like situation, I give a few particulars of these unfortunate "brothers:"—Man and wife, 48 and 42 years of age respectively; no children; Capable business people who have been forced to relinquish their own business and home; physically healthy; speak and write excellent English; wife good housekeeper; they can probably still pay their own passage to another country.

If any desire to pursue this proposal, I shall be glad to put them in touch with my German correspondents.

Sincerely yours,

Maud E. Crafter.

52 Isabella Street,
Toronto, Ontario, Canada.

THE DETROIT CONVENTION

Editor Canadian Theosophist: —
 Dear Brother Smythe: I hurriedly type this letter to you in the hope that it will reach you in time for possible inclusion in the May number of *The Canadian Theosophist*. These lines are by way of an appeal to all who read them to come, if possible, to Detroit this September and attend the Theosophical Fraternization Convention which will be held at the Hotel Fort Shelby. Because I happen to live in Detroit certain duties in connection with the coming Convention become mine, and among them is the duty of urging, pleading, begging everyone with even the faintest interest in Theosophy to be present and by being present share with, give to others, some of the joy and hope and beauty that the wisdom of the gods has brought into his life. Everyone who believes in the Theosophical teachings, and who endeavours to make the spirit behind them the guide of his life, spreads a good influence wherever he goes. And he is needed at such a thing as a Fraternization Convention. What is a Convention but a big Theosophical meeting? We go to our meetings with joy in our souls because they are opportunities to strengthen ourselves and each other, to fan to more glorious flame the divine fire that sustains our work, ourselves, the world, the universe. We should let nothing stand in our way: here is another grand opportunity to overcome the personal self and be the Higher Man—that One who lives but to pour out compassion and help to all. Here is another chance for us to forget our whims and to love with all of our hearts everybody in the Theosophical Movement, in Detroit and everywhere.

This Theosophical Fraternization work is a wonderful experience! Once you step into it, and try to give some of your strength to it, you discover that the Great Light is shining in it, that the

powerful love that lived in the heart of H. P. B. lives on today, and lives in it! So let us go on with our enthusiasm and our hope and our faith, because that which sustains this effort is that which is deathless. Some of us may have passed on before the other Conventions come. Let's attend this one, and give to it all that we've got in brotherhood, in kindness to each other, in human nobility. Very sincerely yours,

G. Cardinal Le Gros.

Apt. 4, 1702 Delaware Ave.,
 Detroit, Mich.,
 April 28, 1939.

TO HEAR BUT TO DENOUNCE

Editor Canadian Theosophist: —
 In these days, while an entire economic system collapses through decay and insufficiency, and while the moral ties and customs which held the system together are breaking, both tolerance and courage are necessary virtues.

For a long while I have admired the editorial courage which has printed so much on matters relating to the material conditions of life, practical theosophy some might call it, but I cannot find any room for admiration of the sort of tolerance which prints an eulogy of an usurping, lying, Roman Pope.

I insist that the pope of Rome has the right to be heard, and his arguments weighed and considered. I agree with Voltaire (I think it was he) who declared he would defend with his life the right of his antagonist to declare his views) but I also insist that I have not merely the right to refute his arguments, but that such is my bounden duty. I deny utterly that I am right in giving aid to the teaching of doctrine I believe to be false, and I cannot at all understand where a student of Blavatsky can find the frailest excuse for honouring the Popes of Rome.

T. S. Hubbard.

674 Parliament St.,
 Toronto, Ont.

IS THEOSOPHY ON THE FENCE?

Editor, Canadian Theosophist: — It appears from recent articles that the Theosophical Society in Italy is faced with the alternative of capitulating to fascist "Authority" or going out of business. As this is a situation that may arise in any country if fascist ideology continues unchecked, this problem should be deeply pondered by all students of Theosophy at the present time.

In this connection I would like to quote Damodar Mavalankar who said in 1884: "At this period the whole humanity splits up into two classes, the Adepts of the Good Law, and the sorcerers (or Duggpas). To that period we are fast rushing. . . . we should therefore constantly remember that the present is not the apex of evolution, and if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows."

If humanity is splitting into these two classes (which seems apparent today) it is obvious that the place of theosophy is not on the fence between the two, waiting for possible eventualities, but giving *the lead* on the side of the Good Law of universal brotherhood.

H. P. B. has clearly stated: "he who would profit by the wisdom of the universal mind has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social status. . . . It is *these* needs and to this work that the true disciple of true Occultism has to devote himself if he would obtain *theo*-sophy, divine Wisdom and Knowledge."

If the hope is, that the Divine Knowledge may continue to be taught after it has been divorced from the basic principle which must embrace the whole of Humanity, then, if H. P. B. spoke truly, that divine Knowledge will never be attained. To renounce universal brother-

hood would be to build one's theosophical house on the sand, to be swept away, at the first storm, and not upon a rock, and without that foundation the higher planes can never be reached.

More materially minded organizations in a similar predicament have dissolved and gone "underground" retaining all their principles intact, and emerging, when opportunity offered, stronger than ever for having remained true to their traditions. No doubt the Ancient Wisdom has faced persecution many times in the past, and has withdrawn into seclusion, teaching in secret places only those who had the courage and fixation of purpose to carry on these teachings intact.

We can go on living theosophical lives as individuals, but we must go "underground" in order to teach, and we must teach the TRUTH.

K. Middleton.

2873 Inlet Avenue,
Victoria, B.C.

THE THREE TRUTHS

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

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

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

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

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE ARCHITECTURE OF THE EARTH

A Book Review

The magical instruments of the astronomer reveal no element new to chemistry and show the earth to be a marvellously complete sample of the universe of matter, whether in planet, nebula, galaxy or super galaxy. Thus from earth science comes a better understanding of the universe. It is well, therefore, that from time to time, those who know much about the fashioning of the earth should tell about it, in simple language with an abundance of illustration.

The present book, written by Reginald Aldworthy Daly and published by Appletons, purports to do this, and in the main successfully, I think.

Just as astrophysics is making a new heaven for searchers of the stars so geophysics is making a new earth for students of the rocks, making it by reproducing geological phenomena in miniature by means of models.

Geology emerged as a science almost simultaneously with Laplace's famous suggestion about the origin of the solar system. His hypothesis heartened geologists to imagine an earth model. Cooled from the fervent heat of a condensing nebula, the planet, initially liquid, was supposed to have become endowed with a crust of frozen crystallized lava—a truly solid crust, which overlay a shell of liquid mobile lava. This was model number One.

It was tested by Lord Kelvin, George H. Darwin and others, who showed that against tidal forces, the globe is more rigid than steel and therefore cannot contain any general layer of fluid lava at the present time.

A generation later Chamberlain and Moulton announced their well-known "Planetesimal" hypothesis—that the earth attained its present mass, not directly from a gaseous cloud, but by the accretion of solid particles and individual molecules. These writers thought that the planet was essentially crystalline, solid, and therefore rigid.

At about the same time, forty years ago, the science of geophysics began its remarkable development. Its discoverers, together with the advance of geology itself, have shown fatal difficulties with the Planetesimal hypothesis and have suggested another model, one in which a layer of the earth, beginning at a depth no greater than about fifty miles or eighty kilometers is too hot to crystallize. Thus there is supposed to be a true crust, not necessarily of constant thickness but nowhere more than fifty miles in thickness. This crust rests upon a continuous layer of non-crystallized, glassy or vitreous rock with the chemical composition of basalt. This deeper layer yields under prolonged pressure almost as if it were liquid, but nevertheless shows high rigidity against short-lived forces and small stresses.

The vitreous basaltic substratum itself is relatively thin and rests on denser vitreous material. It is possible that the deeper and greater part of this intrinsically denser shell, the part beginning a few hundreds of kilometers below the earth's surface and itself resting on the so-called "iron core" of the planet is crystallized by the high pressure of the interior.

So much foundations. On the basis of this hypothesis the author unfolds a fascinating tale as to how mountain ranges are formed, why volcanoes be-

have as they do, why they are quiescent for long intervals of time and why they suddenly erupt oftentimes with exceeding violence.

Of much interest to Theosophists are Daly's remarks about the islands of the oceans and the continental masses now sunk beneath the waves. Daly distinguishes two types of islands, those of purely volcanic origin, comprised of basalt plus recently laid down limestones, and those also possessing rock formations of the continental type such as granites.

New Zealand is much like western South America in composition. "In fact it seems possible that the New Zealand Alps are the emerged continuation of the mountain structures represented by the Patagonian Andes, the drowned mountain arc of the Falkland Islands and South Georgia and the chain of West Antarctica." New Caledonia and the large members of the New Hebrides and Fiji groups are clearly more or less isolated blocks of continental rocks penetrated by eruptive masses. There is a suggestion of the presence of drowned continental rocks more or less continuous throughout the 2000 kilometers from New Zealand to northern Fiji. Easter Island merits special attention. It is to be rated as a composite basaltic cone but it is unique in exhibiting flows of the glassy lava known as obsidian. When analyzed the obsidian turns out to be the chemical equivalent of granite. "It is significant that the island cone rises from the submarine Albatross Plateau which is covered by little more than 3000 meters of water, that is, water 1000 to 2000 meters shallower than that on most of the Pacific floor. The relatively high stand of the Albatross Plateau seems best explained by assuming it to be the top of a thin patch of continental rock."

Kerguelen Island in the Indian Ocean rises from a submarine plateau 600 miles long, 300 miles wide, and covered

by water less than 400 meters deep. This comparatively high-standing block of the earth's crust might be regarded as an outlier of the Antarctic continent, from which, however, it is separated by a belt of deep water 700 miles wide.

"Recent soundings by the John Murray Expedition have shown that the floor of the western half of the Indian Ocean is strangely varied and is marked by a number of ridges, one of which, the Seychelles Bank, is known to be largely or wholly granite. "The geologist is likely to regard these projections from the floor of the ocean as representing fragments of the ancient 'Gondwanaland' which until the close of the Paleozoic era connected Africa, India and Australia." (The Paleozoic Age is thought to have come to its end about 200,000,000 years ago.) The Theosophist will recognize in all of the above submerged continental masses remnants of the ancient Lemuria. Daly likewise deals with the Atlantic Ocean and refers to the "Mid-Atlantic Swell" as being continental in origin. "The Swell actually reaches the surface in the Azores Islands, which enclose visible formations made of typical continental rock. . . Further south is Ascension Island, mapped by the author in the year 1921." It also gives evidence of continental origin. There is substantiation here for the Atlantis hypothesis.

If there is any criticism to offer of this book it is in this that the author inclines entirely to the theory that the earth has been continually contracting and fails even to make mention of L. B. Jolly's theory that the earth, due to heat generated by radio-activity, is continually undergoing periods of contraction succeeded by others of expansion. To have included even a brief discussion of this theory with its treatment of the rise and fall of continents would have made the treatment much more complete.

W. F. S.

ALCHEMY

When all that is objective of our universe is swallowed up in the abyss of nothingness, or enters that period of rest that is spoken of in the east as *pralaya*, it does not cease to be a reality, but is still indestructible in its latent or subjective condition. Theosophically speaking it is as much an actuality while it is the noumenal essence of matter, as it is during a day of manifestation. The idea that anything can no longer exist, and still be, may seem an absurdity to those who rely entirely upon the powers and processes of the lower mind, for a solution of all problems, but to the occult psychologist this is a fundamental concept. In the *Secret Doctrine*, I., 84-5, H. P. B. gives those of us who require something concrete by way of an analogy to elucidate this tenet, the example of the change that takes place when oxygen and hydrogen unite to form water. Does water resemble either of these its constituent elements much if any more than it does some of the other basic elements, for instance nitrogen?

H. P. B. also tells us, I., 281, that "chemistry, and physiology are the two great magicians of the future that will open the eyes of mankind to great physical truths," and assuredly many gripping scenes have been enacted in the drama of biochemistry since the *Secret Doctrine* was written. Much has been discovered about the structure of the atom since then and scientists have greatly modified many of the older ideas regarding chemical change. They find that there is a partial if not complete transfer of electrons from one atom to another, but they are chiefly concerned about the electrons of the outer orbit, because they play the most important part in chemical reactions, and to a great extent determine the properties of the elements, as well as the resulting molecular combinations.

They apparently form the first line of defence between the nucleus and the outer world. What goes on however in the interior of the molecule or in other words what the nuclei and the electrons of the inner orbits are doing in the meantime is still as far as the writer is able to ascertain, a great scientific mystery.

Another skeleton in the scientific cupboard is this scandal about catalysis. What sort of "carryings on" take place when a catalyst is added to two or more chemical elements or combination of elements, to hasten their action? Max Goepf, commenting in the March issue of the *Catalyst* upon the lecture delivered before the American Chemical Society by Prof. Adkins, admits that this is still a deep dark secret, and that any effort to find out what is taking place when the catalyst is doing its work, by examining it before or after the work has been done, is like trying to judge the ability of a dancer, by examining one in a morgue. What goes on is in actuality a matter of conjecture, and not exact science at all, and cannot be explained by a mathematical equation. Goepf displays his intuition, and intellectual honesty, by frankly admitting that the complexity of the problem, is too great to simplify, and that simplification would destroy its reality.

It is refreshing at least to one theosophical student to find that some of our great scientists are getting past the egotistical stage of their evolution, and that here is one who has the courage to make the sincere, though perhaps somewhat humiliating confession that these complexities are still beyond their mental horizon, and that to date they must still regard their knowledge of this subject as empirical. He concludes the article with the following sentence. "In using catalysis, organic chemists are working, not as scientists, but as artists, and we should frankly say so."

W. F. S.

WHITMANIA

The writers of some twenty-nine countries are meeting in New York this month under the auspices of the P. E. N. Club to discuss the responsibility of writers toward today's crisis, and methods of preserving the freedoms essential to literary creation. The meeting was set at the New York World's Fair for May 8, 9, and 10.

Among those to speak at the various sessions were Thomas Mann, Pearl Buck, Lin Yutany, Andre Maurois, Hendrik Wilhelm Van Loon, Arnold Zweig, Ralph Bates and others of international fame. The program concluded appropriately enough with the unveiling of a new bust of Walt Whitman by Jo Davidson and delivery of passages from Whitman's *Salut au Monde*.

There is another passage which might well be read aloud to those assembled:

The infidel triumphs—or supposes he triumphs,
Then the prison, scaffold, garrote,
hand-cuffs, iron necklace and
anklet, lead balls do their work,
The named and unnamed heroes pass to
other spheres,
The great speakers and writers are
exiled—they lie sick in distant
lands,
The cause is asleep—the strongest
throats are still, choked in their
own blood,
The young men droop their eyelashes
toward the ground when they
meet;
—But for all this, liberty has not gone
out of the place,
Nor the infidel entered into full posses-
sion.

A CORRECTION

A typographical or proof reading error is to be found in the review of Ingram's two books "Christianity-Right or Left" and "A Christian Challenge to

Christians" which appeared in last month's *Canadian Theosophist*. Mention is made of it because the error reverses the sense of what was intended and renders the whole review meaningless. In the text as published the words occur, "He denies God as Universal Reality" and it should have read "He defines God as Universal Reality."

AMONG THE LODGES

The Easter Tea, arranged by a group of young people of the Toronto Theosophical Society was held on Saturday afternoon, April 15th, from four to six o'clock in the Hall on Isabella Street. Miss Irene McArthur was hostess and Miss Ruth Nighwander, Miss Mary Beatty and Miss Helen Beatty presided at the attractively decorated tea-table centred with spring flowers in a silver bowl and yellow candles in silver holders. Assisting in looking after the many guests were Mrs. V. Baxter, Miss Mary Henderson, Miss Ruby Welbourne, Miss Oba Garside, Miss Sheila Gough, Miss Mercedes Heal, Miss Erna Tolton, and Misses Marjory and Helen Long. The program was in charge of Albert Emsley, assisted by Joseph Crann and Cecil Young. Mr. Whitten Robinson, baritone, entertained with a group of three songs, and later led the community "sing-song." Lucky draws were won by Miss A. Donnelly and little Miss Jeanne-Louise Dettman.

THEOSOPHICAL BOOKS

The Toronto Theosophical Society would be pleased to send books from its

TRAVELLING LIBRARY

to Members or enquirers throughout Canada.

No Fees, but postage both ways would be appreciated. Books can be retained One Month. Apply to the Librarian,

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52 ISABELLA ST., TORONTO, 5, ONTARIO

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 4

HAMILTON, JUNE 15th, 1939

Price 10 Cents.

THE ROYAL VISIT

Nothing has ever happened to unify the national consciousness of the Canadian people in its previous history like the visit and tour across the Dominion of King George and Queen Elizabeth. The Great War in this respect was a flop compared with the present occasion, for in the War there were deeply divided opinions, and now there has been perfect and enthusiastic unanimity. The story is apt of the United States business man located in Toronto who exhibited his Republican disdain of royalty by announcing that he was going to the New York Exhibition on the day of the Royal visit, but who happened to be carried to Montreal on business of his firm on the day their Majesties were in that city. Having seen them he spent the rest of the day going around Montreal after them to catch further glimpses. And when he returned to Toronto the New York visit was definitely off till the King and Queen had made their progress through Ontario.

The Bible Society prints the Bible in 64 languages for Canadian immigrants, and all the tongues, tribes, peoples and races were represented in the vast enthusiasm that greeted the Royal party in every corner of the Dominion. These immigrants came hundreds of miles to see them. In one place there was a party of foreign settlers who had come

700 miles. The loyalty of Canadian settlers is illustrated by an incident reported on June 1 in Kingston, Ontario. Two farmers from Poland applied for naturalization papers—and it may be said that the royal visit prompted many to complete their naturalization—on the last day of May. Both thought Canada a wonderful country where “all we have to do is work.” Ferdynand Maly, 45, came to Canada with ten cents eight years ago. Now he has a 500-acre farm, well stocked. Emil Matys, also 45, came here about the same time, and bought a farm for \$2000. There is only \$500 of the mortgage to be paid. Both farmers are at Ompah, northern Frontenac county, a rugged farming section about 100 miles north of Kingston, and much less promising than western districts, but it shows what can be done.

Such a Land of Promise naturally invites the desire to possess on the part of the over-crowded nations of Europe. There is nothing to keep the over-crowded ones out of Canada except the insistence of some nations to maintain dominant control over their nationals when they settle in other lands. Canada is the freest country in the world, in spite of such abnormal developments as the Quebec “padlock” Act which no doubt will have to be abolished. No other province attempts such an anomaly. The respect and regard for the

reigning monarch in Canada are simple and natural tributes to the new and lovely homeland of those who have adopted it.

The country should be a land of brotherhood and would be but for politics and religion. The politics are varied and partake of local, provincial and federal issues. In matters of religion the Roman Church has an unusually potent influence in politics, and for the sake of votes is catered to by the Protestants. It is often spoken of as French, but there is little racial feeling in the country. Religion and politics alone make division. However nothing of this sort appeared in the reception of the King and Queen. An United States magazine discredited itself by stating that bullet-proof glass was used in the Royal Motor car in Quebec. No protection of any kind but the police arrangements that would have been made for any distinguished foreign visitor were made, and the Royal couple behaved like truly civilized beings and mingled with their people everywhere on terms of courtesy and homely familiarity. They endeared themselves to all beholders by their kindness and humanity in dealing with the hospital patients, with children, with the Indian peoples, with the hunters, trappers, workmen of all kinds and the people of every caste in society they met, freely mixing and conversing with them. Even the newspaper men, both United States and Canadian, were treated as human beings, and not as in England as a doubtful element in society. The contrast with the attitude of European rulers, royal and dictatorial is too marked to escape attention.

The visit was a huge success in every respect, and we can anticipate, as we write, that the few days to be spent in the United States will do much to break the old prejudice against royalty created by George III. And can we sum up better than in the words of Frederick

Griffin in the Toronto Daily Star—written as the return journey was begun from British Columbia:

"In the east and on the prairies except from their train windows, they only saw people. Out here they have seen, sailed, walked and driven over a wonderland. To be quite frank, the prairies and the east have nothing comparable to this British Columbia combination of climate, mountains, valley, sky, sea and island. It's the crowning glory of this Dominion. Of course, their Majesties have yet to see the wild, forested, sea-indented loveliness of the Maritimes. They will sail home with its beauty in their eyes. When they think of the Maritimes and when they dream of British Columbia, they may want to come back to Canada again. They may want to come back, not to see the people or be seen by the people, but to see Canada. They may want to come back for a holiday."

The day of the visit to Winnipeg, capital of the province of Manitoba, was one of joyful rain, promising a finer harvest for the West than has been for some time, and King George was hailed by the Western population as a Royal Rainmaker. Both he and the Queen took the weather complacently, and the Empire broadcast which distinguished the day, Victoria Day, May 24, was a wonderful parade of the countries under the Flag. Eire was omitted and the Eirish must have regretted their pre-eminence in this respect. A Welsh miner, a Randalstown weaver, a sonsy Scots housewife, a South African settler, a New Zealand Maori, an Australian "cornstalk," shared in the greetings with others and it all closed with a word from India by the great poet Tagore who warned the Empire "to offer not the weak to the strong to save yourselves." Jamaica desired that we should all "work together for the common good and the peace and prosperity of the whole world." Of Premier Brack-

en's eloquent and comprehensive survey of the Canadian scene, two paragraphs may be quoted:

"The civilization that is now being built on these western plains, will necessarily be different from the civilization of the British Isles. Heredity and environment alike decree a new blending of elements, both human and material, in our corporate existence. The diversity of our ancestral strains will alter and at the same time enrich the fabric of our national life. From the blending of these strains will emerge in due course a new type, with its own virtues and its own individuality. And I am happy to add that it is the firm determination of every part, that there shall be preserved in this country the legacy of all that is best in British institutions.

"We are basing our political foundations on the expectation that under the sheltering influence of British traditions, the diverse elements of our national life will achieve the most fruitful development for their common good. We cherish free democracy in the high tradition of the ancient land of Britain, we uphold British justice as the safeguard of all our rights, and to the British crown, as the symbol and personification of this sacred heritage, we affirm once more, with a united voice, our devoted loyalty."

His Majesty replied to Premier Bracken with wise and weighty words, spoken not merely for Canada, but well directed around the listening globe.

"For a long period in history it was the mind of Europe which led the march and fixed the aims of progress in the world. But that tide of inspiration is no longer running as it did in times gone by. The Christian civilization of Europe is now profoundly troubled and challenged from within. We are striving to restore its standards, though the task is long and hard. Asia, too, is changing fast, and its mind is deeply disturbed. Is not this a moment when

the Old World in its turn might look for hope and guidance to the achievements of the New?

"There is one example in particular which North America can offer to other parts of the world. A century ago when Queen Victoria began her reign, a great constitutional struggle was in progress in the Canadian provinces. But soon after this time the provinces of Canada achieved responsible self-government. Freedom and responsibility led them gradually to compose their differences and to cement this noble federation from sea to sea.

"The sense of race may be a dangerous and disruptive force, but English and French have shown in Canada that they can keep the pride and distinctive culture which it inspires, while yet combining to establish a broader freedom and security than either could have secured alone.

"Nor is that the only chapter in North American history that deserves consideration. Canada and the United States have had to dispose of searching differences of aim and interest during the past hundred years, but never has one of those differences been resolved by force or by threat.

"No man, thank God, will ever again conceive of such arbitrament between the peoples of my Empire and the people of the United States. The faith in reason and fair play which we share with them, is one of the chief ideals that guide the British Empire in all its ways today. It is not in power or wealth alone, nor in dominion over other peoples, that the true greatness of an Empire consists. Those things are but the instrument; they are not the end or the ideal. The end is freedom, justice and peace in equal measure for all, secure against attack from without and from within.

"It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes that

an empire can claim to be of service to its own peoples and to the world.

"I would end with a special word of greeting to those of my listeners who are young. It is true—and I deplore it deeply—that the skies are overcast in more than one quarter at the present time. Do not on that account lose heart. Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things."

To these words the studious Theosophist may add his own reflections. We have seen the five little French children, born and nurtured almost miraculously, introduced to their King and Queen, and after a ceremonious greeting, with childish abandon fling their arms around the neck of their Queen, and she, oblivious of their peasant origin, heartily returning their embraces. Youth will be served. And the world is always young. Life is buoyant and bright and the nations will renew their energies in new fields and new incarnations with the experience of the past and the wisdom born of their follies woven into their character. Humanity, whatever may be said, and however they may quarrel, is a Brotherhood, and though Cain may slay his brother he will roam the world till he finds him once more and they make their peace together. Theosophy is the message that will bring all the quarrelling brethren together at last, and Theosophists in Canada should never forget their national opportunity and their national destiny to reconcile the nations and crown the earth with gladness.

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

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REINCARNATION

BY THE LATE CHARLES LAZENBY, B.A.

"Where have I come from?" "How did I get here?" We have all as children put the question to our omniscient seniors, and have all doubtless been well snubbed for our inordinate curiosity, or silenced by an answer, which, given with a confidence quite proportioned to its incomprehensibility, has perhaps silenced for ever all further enquiries in the same direction. For whether we are put off with the nursery myth of a cabbage-stalk origin, or left to ponder over the mysterious "God made you," an equally fatal blow is struck to any infantile speculations in which we may have indulged about the matter; and so we grow up to the strange so-called Christian notion about the soul as an immortal being, created suddenly to animate a body, and sent to school for a brief period on earth to gain everlasting reward or punishment at the final examination, all for the good pleasure or "glory" of the much-dreaded, watchful, though invisible Schoolmaster.

Many remain, or profess to remain, content with such a view of life's origin, meaning and destiny; others begin to think the terms and conditions of the Great Examination too arbitrary and opposed to their sense of justice, and try at first to believe in a final state of beatitude for everybody, without any punishments at all. But this theory, though more comforting, is no less unreasonable than any other, and the great difficulty still remains as to the origin and source of this mysterious "I" which is to endure eternally. Then Science comes with its proclamation of a uniform law and harmony throughout Nature, opening up a vast conception of the complexity and extent of the forces which have gradually built up the Universe we see around us. The old crude teaching of our childhood fails to accommodate itself to the new revelation. Its

gaps and inconsistencies now appear hopeless, and on the other hand, science itself cannot inform us about the problem which has haunted and baffled us from the beginning—the *source, meaning, and object of existence*. Then, perhaps, we fall in with some statement of Theosophic teaching, and now for the first time we know that a real clue has been put into our hands.

A Logical View

The idea of pre-existence and re-birth is one so logical, so explanatory of many difficulties that beset alike the moralist and psychologist, that one wonders how a belief once well-nigh universal, should in Europe and America have fallen into disfavour and almost oblivion. But the ecclesiastical nightmare of the middle ages has taken long to shake off; and of the thousands who profess belief in the existence of a "soul" today, how many give a half hour's thought to the mystery of its nature, its origin? How many are simply possessed of a vague notion that this wonderful complex of thought, will, emotion, perception, memory which we call *mind*—had its beginning in a microscopic egg-cell derived from our parents' bodies, and that by some strange miracle it will pursue an independent existence for ever? No wonder that with doctrines like this—even if implied and not expressed—the churches are filled with atheists and agnostics in disguise.

Theosophy, believing mind and soul to be inherent in all nature, denies the need of miracles; teaches that parallel with physical evolution, there is also a quite distinct *psychic* evolution always in progress; that our "I" is a ray from the one Soul of things, perfecting itself and gaining self-knowledge by a long pilgrimage through all the kingdoms of nature; hence that it has lived before many times upon this earth, and will live again many times, and in many higher forms. "As a man," says the Indian scripture, "throweth away old

garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new."

Upbuild It Again

This "clothing" of the soul with bodies which die, and are succeeded by others, Theosophy holds to be part of the great cyclic laws of alternate activity and rest, waking and sleep, out-breathing and in-breathing, which ramifies all through nature. In another part of the poem already quoted, Krishna, typifying the spirit of God within man, is represented as saying: "I build up by my power, and again dissolve the universe." We must remember this wider aspect of Reincarnation before we can rightly understand its bearing as applied by Theosophy to man.

One great difficulty which meets us in the west in grasping the idea of re-birth, comes from our lack of introspection, and our consequent failure to apprehend the great subtlety, depth, and complexity of the consciousness within. When we say "I" we mean the everyday commonplace changeable "I" who drives a bargain, reads the newspapers, or gossips about the weather. Even when we talk of the "next world" no very different conception of our "immortal souls" presents itself. This is the "I" who is so incredulous and amused at the idea of pre-existence—and not without reason. For being born and developed with the body and its desires, the personal "I" cannot, as a rule, discern within and behind its own narrow circle of consciousness, the greater entity who is the real, undying Ego, the true Soul. This immortal "I" or Higher Self, the Watcher and Remembrancer of our deeds, the "divinity that shapes our ends, rough-hew them how we will"—has been known to mystics of all ages and creeds and described by various names, such as 'God or daimon' good genius, guardian angel, and the like;

and in the sevenfold Theosophic analysis of man it corresponds to the three higher principles of Atma, Buddhi, and Manas. Popularly, of course, no such duality of life, no such co-existence of a higher and lower self is recognized, hence one great difficulty in accepting Reincarnation.

Dreams Should Convince

Yet we have not far to look for facts of consciousness, which, though not in themselves conclusive, still go far to discourage hasty denial of the doctrine of the dual ego, however paradoxical it may seem. The familiar phenomenon of dreaming might alone convince us how little we know of the self and its nature, and how partial and misleading is our superficial sense of waking identity. Still more clearly do facts like somnambulism, clairvoyance, thought-transference, telepathy, and others which science is now investigating, point to the existence of powers and faculties included in the soul, although unperceived as a rule by the waking brain. So much has this been felt of late that already in the west, which unlike the east has neglected these questions for so long, we find the old materialism giving way, and a marked return towards the old conception of the soul as an "entity" distinct from the body, using the latter as instrument or agent on this "plane" but with other instruments and faculties of its own which could by no possibility originate in the physical germ-cell.

But, it will be asked, does this prove Reincarnation? Not directly, certainly. Yet if we are right in recognizing (as everyone is coming to recognize) evolution's universal law of being, it becomes surely not merely difficult, but impossible to imagine that any so subtle, complex and powerful an organism as the soul could originate suddenly in a physical process. And if it did not originate thus, what but a long evolu-

tion can have brought it to be what it is?

Nature's Consistent Purpose

It may still, however, be maintained that, even granted pre-existence, reincarnation in human bodies does not logically follow. In reply we may say: Consider the present connection with earth-life. Is it a caprice of nature, a unique and complete phase of experience, or not rather a chapter, a page, a fragment, of a long and consistent purpose? We have all some dim ideal of human life and its possibilities; some shadowy faith, perhaps, in a "far-off divine event," toward which humanity is tending. All know, too, how utterly inadequate is one short life for the gaining of such knowledge, moral excellence, completeness, as that ideal implies. Is it therefore vain and meaningless save for a select and distant few?

Reincarnation justifies and explains all. Lifetime after lifetime the soul gathers experience. By slow degrees the mind of man becomes receptive and retentive of its gathered wisdom and knowledge. Ultimately the higher and lower consciousness shall become one, and in some few great ones, called in Theosophy Masters or Mahatmas, this connection has already taken place. But they are only the advance-guard of an advancing host, and one day all mankind shall be illuminated and ensouled by the same inner light. Therefore must all "be born again."

We have endeavoured to show that the popular confusion and want of thought upon the question of the soul's nature is one great reason why the doctrine of Reincarnation seems improbable and unwelcome to so many. When the modern Theosophical movement was started in 1875, there existed but little interest in such enquiries—at all events of a widespread or general character. Two theories, not always very clearly distinguished, held the field; one that of materialism, which identifies the soul

with the body; the other that hazy conception of an "immortal something" conferred upon us at birth by God, which is still prevalent amongst the majority of Christians.

Our Sevenfold Life

Now, one of the first and most characteristic features of Theosophy has been its analysis of man's inner being into *several* distinct constituents, some present to the ordinary consciousness, others still latent therein. A protest has been made, and an alternative suggested, to the old division, so crude and meaningless, of "soul and body." True, no very exhaustive or detailed account of the nature of the "seven principles" has been given, but the main point insisted on has been, that the roots of man's being extend far beneath and beyond that narrow circle of personal consciousness, of limited thoughts, emotions, desires, which we call *self*, and that the Soul or Ego, far from being fully contained in and moulded by the physical brain and senses (as most people seem to imagine) is a distinct and complex entity, with subtle consciousness and faculties extending through many planes or realms of Nature besides this solid one of matter. It is therefore held that the real self acts *through* the body as one instrument only out of many; dwelling apart from it yet standing behind the "I" that it contains; and that as such it knows and participates in our actions as if from behind a screen—a screen transparent indeed to the inner vision, though opaque to the perceptions of what we term our "waking" selves.

An unexpected side-light upon this ancient doctrine of the Soul has come in recent years from the renewed interest awakened in the phenomena of somnambulism and kindred states. For often in these conditions the outer senses being stilled, strange faculties and powers of the mind, an exalted intelligence and clearness of memory have shone out, of

whose presence the "waking" brain had given no sign. The confidence of materialist views of consciousness has received a check. More and more, among students of these things, the conviction has grown that the brain is not the *cause* of thought, but the *instrument* of the real Thinker, who remains behind it and above its comprehension or perception; that in fact there exist in man two selves, an Inner and an Outer, one changeable, forgetful, perishable; the other calm, watchful, forgetting nothing, treasuring all experience for some mysterious purpose of its own. But whether or not hypnotism leads to or justifies such belief, the teaching is that of Theosophy, and this must be grasped ere the doctrine of Reincarnation can be properly understood, or its apparent difficulties explained.

Memory Lives in Character

Thus with regard to the question so often put, as to why we do not remember our past lives, the answer can soon be found in a true notion of what the Ego is who reincarnates. The truth (it will then be seen) is that the former lives are *not* forgotten. Their memory can be and has been recovered by some who have succeeded in reaching (whether by natural gift or by occult training) some unusual degree of union with the Inner Self. Where this is not attained, the outer memory naturally recalls but the doings of the personal self with which it has grown and developed, and only shows its heritage from the past in those special leanings, characteristics or aptitudes which most people exhibit more or less decidedly from early infancy.

For it is held in the east, and in Theosophy, that what we call *character* is not the mere result of hereditary transmission (though heredity does supply the basis or material through which character works) but far more the outcome of tendencies set up in past lives, tendencies which, when strong enough,

impress themselves upon the permanent ego, and remain to form the seed, as it were, of new personalities, strictly continuous with those that have gone before. And here we find the *rationale* of the doctrine of *Karma*, or the great evolutionary law of adjustment and harmony which guides the soul's progress and metes out to each man the opportunities or hindrances which his own hands have made him. Karma and Reincarnation are in fact corollary to one another. Together they afford us that solution of life's riddles, that clue to the enigma of existence, for which the West, with all her intellectual and material advance, feels herself so completely at a loss.

A Superficial Objection

The objection is sometimes raised, that it is not consistent with justice that we should suffer the results of actions which we have forgotten. Perhaps, according to our notions of human justice, there is some force in the objection, which is, nevertheless, superficial, and not wholly applicable to the facts. One may point out, to begin with, that we all (or most of us) enjoy also many pleasures and comforts without in the least doubting our perfect right thereto. Yet if the suffering is unjust, the pleasures must, at least, be equally so. But (it will be answered) happiness is the natural and proper condition of man and requires no justification, whereas pain is *unnatural*, injurious, and wholly evil. Here is the crux of the whole matter. Here lurks the assumption which joined to the other false notion that loss of memory means change of identity, and that the person who suffers, and the person who produced the suffering, are different and distinct beings—underlies all complaints against Nature's just and wise law. Both assumptions are, however, gratuitous, hasty and indefensible.

We hardly need to go even to the Theosophic doctrine of soul-evolution to

find a beneficent office constantly fulfilled by pain. But in the light of such a design and purpose behind life as that doctrine reveals, one begins still more clearly to see that pain, equally with pleasure, is necessary for that deepening and purification of the inner nature that is to culminate in Godhood. So then if we regard all suffering as a discipline as well as a penalty, as a probation no less than as a punishment, the question of injustice no longer appears in the same light, and though we may not at once arrive at that indifference to pain and pleasure which the Sages counsel, we shall be less ready to cry out about injustice, or to wish to lecture the wise nurse Nature on the faulty systems of education which she has adopted for the upbringing of her children.

Benefits of Oblivion

As to that other objection that we really suffer, or are rewarded, for the deeds of someone else, because even if the Inner Self recalls the former life and its actions, we, the sufferers, do not remember—all that can be said is, that while such memory, might or might not be gratifying, there is no injustice, but in all probability a benefit, in its non-possession at present. They nevertheless are constantly liable to the direct effects, whether good or bad, of those events. This never strikes us as unjust. On the other hand, how often do we find memory a hindrance rather than a help to the acquirement of fresh faculties, the exercise of energies that we feel within us but have not courage to use. We think we have a tradition to keep up, or the influence of some false creed or culture lies heavy upon us, and life's calls and opportunities pass us by unheeded. Therefore Nature is ever drawing a curtain behind us as we advance, planting us down in new surroundings, setting before us fresh chances and tests. It is all strictly in the way of desert, of course. We reap but what we ourselves have sown. But is it not

a possible advantage that we are not (as otherwise we might be) elated or depressed, or confused, or otherwise diverted from the present and its calls, by thoughts and memories of a past whose lessons, though pictured on the mind, might not yet be engrained within the heart?

Still, be it remembered, that these memories are not beyond recall. Their secret is known to the enduring Self—that "Pilot" whom all may hope at some time to meet with, face to face, and of whom some great souls, even now, have knowledge. The time is not ripe as yet for most men, but some day, as Paul said, "we shall know, as we are known."

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 73)

The Monads are now, as we have seen, ready, and they pass into the first planetary Chain, the Archetypal. All that we know of them there is that the most progressed of them became Asuras, and passed into the fifth Creative Hierarchy. Others, less progressed, took up their evolution in the second planetary Chain, the Creative, and the most progressed of these became Agnishvattas, and entered the sixth Creative Hierarchy. Once more, the less progressed took up their evolution in the third planetary Chain, the lunar, and here we see them, on their emergence from it, classed in three great groups.

I. First, come the true Pitris, sometimes called the Lunar, but better the Barhishad, Pitris, who are the most progressed entities from the lunar Chain, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the airy bodies," who are to be charged with the duty of guiding physical evolution in the fourth planetary

Chain, the terrene. With these, but less developed, are two classes of Monads, variously named Lower Dhyânis, Solar Pitris—the ranks in the lunar Chain immediately below the Barhishad Pitris—the first class of whom had developed the causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth Chain in its earlier Rounds, and only coming to it near the middle of the fourth Round, in the third and fourth Root Races. Thus this first great group contains three classes of Monads.

II. Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the terrene Chain. These are also often spoken of as "lunar Pitris," and the name is not wholly inapplicable, since they come from the lunar Chain; still they are not "ancestors" of men, but are evolving into men, and should not therefore be called Pitris. This name was, however, given to them by H. P. B., and has become incorporated into theosophical terminology. It does not much matter, if they are not confused with the true Lunar Pitris of Group I., the Lords of the Moon.

III. Three classes, who dropped out of the lunar evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the terrene Chain, and will form the humanity of the fifth planetary Chain, the one that will succeed our own. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms.

These seven classes, forming Groups II. and III., are the seven classes of "lunar Pitris" often mentioned by H. P. B. In order to avoid confusion, I shall speak of them merely as "Monads of the lunar Chain"—a term also used by her—or ex-lunar Monads, and shall restrict the use of the term "Lunar Pitris" to the "Lords of the Moon of the airy

bodies." These Monads of the lunar Chain are said to be classed according to "evolution, consciousness and merit," (1) and this fixed their entry in succession in *time*.

These seven classes, due to these evolutionary differences, must not be confused with the seven types of Monads, due to the colourings received from the seven Planetary Logoi, previously mentioned. In each of the seven classes will be found Monads of all the seven types, so that each class has representatives of each of the seven colours. These seven types, therefore, appear *simultaneously and side by side*, when a class enters the planetary Chain, and each successive class shews out within itself the seven types.

For our tracing of the monadic pedigree of man, we omit Group I. altogether for the present, the Lunar Pitris, because they are in the lunar Nirvâna, assimilating the spiritual and mental results of past experiences, and will not enter the earth Chain until the fourth Round. We have to do here only with Groups II. and III., the seven classes of which arrive successively on the earth.

The Monad, Âtmâ-Buddhi-Manah, broods over the evolving forms, not descending below the atomic level of the mânasic plane, and represented there only by the mânasic atom, acquired for this Chain, as previously said, by the aid of the fifth and sixth Creative Orders. A thread of life, clothed in buddhic matter, is sent forth, and becomes attached to the atoms available for appropriation at each successive stage as "permanent atoms," and these make part of the forms prepared for him by the activities of the Lords of the Moon, in the order we shall study under "Physical Evolution." It will suffice to say here that on each Globe the seven kingdoms—three elemental, one mineral, one vegetable, one animal, one

human—are represented, those belonging to the Round, or to previous Rounds, fully, those beyond the evolution of the Round, embryonically. And though it may seem strange to speak of our present humanity as embryonic, yet truly is it so in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the human, Chain. Each kingdom is divided into seven stages—departments or provinces—as we see plainly when we come to man, with his seven Root Races, though these stages are not so marked to our eyes in the lower kingdoms. And in fact we only recognize their existence by the fact that the Monads, who travel more slowly in proportion as they are less progressed, gradually trail off in ever-lengthening procession, falling more and more behind as the younger travel along the Globes of the terrene Chain.

When the ex-lunar Monads of the first class in Group II.—the most developed—arrive on Globe A of the terrene Chain, they pass very rapidly through the forms—prepared by the Barhishad Pitris—of the six lower kingdoms and reach the lowest stage of the human kingdom. They repeat the process on Globes B, C, D, E, F, and G, adding one human stage on each Globe, until on Globe G they complete the seven human stages, and have passed through the whole forty-nine stages—seven in each of the seven kingdoms—that occur in each Round. I may again remind you that "human" here does not mean anything like the "human" that we know; even on Globe D of the Round these Monads do not find any physical human forms.

The ex-lunar Monads of class 2 follow class 1, but travel less rapidly than their predecessors, so that at the end of the Round they have only completed the animal and touched the border of the human; only in the next Round will they complete the seven stages of the human

(1) *Secret Doctrine* I., 171 (195.)

kingdom.

The ex-lunar Monads of class 3 follow class 2, but fall a little further behind, and are only ready to escape from the vegetable into the animal kingdom at the close of the first Round; while those of class 4 are only ready to escape from the mineral.

The remaining three classes, forming Group III. of the ex-lunar Monads, are respectively on the borders of the mineral, the higher and the middle elemental kingdoms, at the close of the first Round.

Thus class 1 has accomplished forty-nine stages; class 2, forty-two; class 3, thirty-five; class 4, twenty-eight; class 5, twenty-one; class 6, fourteen; class 7, seven. Or, taking the last class as the unit, class 1 travels seven times as fast; class 2, six times; class 3, five times; class 4, four times; class 5, three times; class 6, twice.

It must be remembered that only the archetypes of the mineral kingdom are on globe A in the first Round, and that the densest type of matter available in this Round is only touched in the mineral kingdom on Globe D, the higher types, vegetable, animal and human, existing only as mental germs.

In the second Round the ex-lunar Monads of the first class entered only the human kingdom, strengthening the germs in which they dwelt; those of the second class reached the human and acquired one stage of progress on each Globe, completing the seven stages on Globe G; the third class touched the human in the second Round while the fourth completed the vegetable and were ready for the animal.

In the third Round the ex-lunar Monads of the first and second classes still worked at the developing germs of humanity, while the third conquered the seven stages of the human kingdom in this Round, and the fourth just reached its borders, thus passing into the human kingdom with the beginning of the

fourth Round.

Meanwhile the three laggard classes climbed slowly upwards, so that in the fourth Round all had escaped from the elemental kingdoms, and they are now the Monads of animals, vegetables, and minerals, not to reach the human kingdom in this Chain, since human forms of a type sufficiently low for their humanizing are no longer produced by nature.

The fourth Round is often called the human round, since the archetypes of each Root Race appeared on Globe A at the beginning of the Round; but it is really the Round in which the mineral reaches its perfection, i.e., the point of greatest hardness and density.

When the foremost of the circling Monads reached Globe D on the fourth Round, they were ready for the development of man on a far higher model, and the Chhâya of the Barhishad Pitris now became the form to which the permanent physical atom attached itself, the Chhâya being of etheric matter. The *Aitareya Brahmana* sketches in a few phrases this long evolution, this passing of the Monads through the mineral, vegetable and animal kingdoms, and the reaching of the human: "In herbs and trees life is seen; intelligence in breathing creatures, and in these breathing creatures the Self is more manifest; in these life is also seen, but intelligence is not seen in the former. In man, the Self is most manifest; he is most supplied with knowledge. He speaks that which he knows; he sees that which he knows; he knows what occurred yesterday; he knows the visible and the invisible; by the mortal he desires the immortal. Thus supplied is he." (1) On this runs the comment of Sâyana: "In the unconscious, earth, stones, etc., only Sat is manifest, and the Âtmâ has not yet attained to the form of Jîva. The unmoving Jivas, namely the herbs and

(1) *Aitareyaryanaka*, II., iii. 2.

trees, and also the moving Jivas, which have Prana as breath, both these are stages of manifestation in a higher degree."

The foremost Monads are now brooding over the embryonic forms of the first Root Race, and shaping the growth of the human foetus in the womb of time. Their Rays warm into activity the envelopes of matter that enshroud them, and shape them into organs of communication with the outer world. The sense of hearing is the first to be developed, that which will respond to the rate of vibrations hereafter to be known as sound. Awake on its own plane, the monadic consciousness responds dimly, very dimly, through the enveloping matter, so that the forms are well-nigh senseless; they feel on the physical plane the presence of fire, the first impact to which consciousness there responds through the new forms.

As the Monad passes into the second Root Race, he adds to his physical plane consciousness the sense of touch, and begins to respond to the impact of air as well as of fire; as we listen, we hear faint chant-like sounds issuing from the varied nondescript forms that represent humanity, open vowel-like sounds, inarticulate, faintly indicating the stirrings of emotions moved from hidden springs. Such consciousness as there is belongs to above rather than to below; there is dreamy quiet enjoyment, arising from without. It is the monadic consciousness, awake on the higher planes but not on the lower, and the forms are but slightly responsive, almost senseless, though more responsive than those of the first Race.

With the entry of the Monad into the third Root Race, progress quickens; sight is slowly added to the senses of hearing and touch, and with this the recognition of the outer world becomes clearer and more definite. Language, consisting of mere cries through the first and second sub-races, cries of

pleasure and pain, of love and wrath, becomes monosyllabic in the third sub-race. Consciousness of the impacts of water is added to that of the impacts of fire and air, and the human form, crude and clumsy, but now distinctly human, brooded over by the Monad, is ready for the incoming of the intelligence which shall make it man. It is now fairly responsive to the thrills of life that reach it from above, but on the physical plane is stupid, ignorant, moved by rushes of pain and pleasure stimulated from without, and blindly yielding to their currents, drifted hither and thither. The Monad cannot check its physical vehicle, answering to the strong impacts of its own plane, and answering the more strongly as more life is poured into it from above; the life is transmuted into sense-responses, and flows along the channels of animal instincts. For the Monad to increase the life-flow will be to increase the danger; it is like increasing steam-pressure in an engine without a driver.

Then come in the Sons of Mind, to add the element needed for safety and for progress. The intellectual evolution must now begin, and for a time obscure the spiritual. The spiritual must give way before the rush of intelligence, and retire into the background for awhile, leaving intelligence to grasp the reins and guide the next stages of evolution. The Monad will silently and subtly begin to inform the intelligence, working through it indirectly, stimulating it by its energies, evolving it by a ceaseless flow of potent influence from within, while intelligence grapples with the lower vehicles, to be at first conquered and enslaved but slowly to master and to rule. And here we leave monadic evolution, now to go on silently beneath the surface, till the time shall come when the triumphant intellect shall merge in the Spirit.

Such, briefly stated is our pedigree on the side of Spirit; we see our birth

in God; we see the groups of Mighty Ones that nurtured our infancy; we see the stages of our growth, as we descend from Chain to Chain, from Round to Round, from Globe to Globe, until we reach our own familiar earth, and touch the ground we know. Then we sense dimly the coming of the "Sons of Night," the "Sons of the Dark Wisdom," those who bring ahamkâra for the building of man, and we know that here is another line of our pedigree, that they too are ourselves. We see the Spirit obscured, and know that the Spirit must mature in silence, while the warrior Intellect carries on the combat; until the time shall come when Intellect shall lay his spoils at the feet of Spirit, and man, become divine, shall reign on earth.

(To Be Continued)

MR. PRYSE TAKEN TO TASK

In your May number Mr. James Pryse, not content to explain the technical impossibility of the truth of a new story of Vols. III and IV *Secret Doctrine* contributed by Mr. Basil Crump to the April issue, gives the impression, as he has done in his printed words for years past, that all that could be known of the existence of H.P.B.'s MSS for these volumes was known to him. Elsewhere he has written of his *four years* at London Headquarters saying that it gave him every opportunity to know the facts about the missing volumes. Mr. Pryse never came upon the scene in London until the Autumn of 1890. How, then, could he know at first-hand facts relating to the handling of the original *Secret Doctrine* MSS a couple of years before he came to England?

Mrs. Cleather's conviction regarding the material for Vols. III and IV was based upon her first-hand knowledge of the work of the two Keightleys. She was in close touch with them from the time Dr. Archibald Keightley brought

H.P.B. over from Ostend to Norwood and Bertram Keightley took Mrs. Cleather there to see her, right through their arrangement and publication of the original *Secret Doctrine*. Mrs. Cleather, writing in "The Occult Review" for March 1927, refutes certain statements of Mr. Pryse regarding Vols. III and IV and other matters, which, she says, "are so seriously at variance with the facts that I feel bound to answer them," and in doing so she asserts: ".....the Keightleys' evidence is perfectly definite viz., that both of them existed in MS. when the first two were printed, and that Vol. III was 'ready for the printer'." All the spade work of the *Secret Doctrine*, and a year later the publication of *The Voice of The Silence*, was accomplished before Mr. Pryse came, in the function of a printer, to the London area.

As Mr. Pryse does not follow his own precept to "refrain from throwing missiles" at his fellow students of long ago—"and at the tombstones of the dead" one can but too easily demolish, by incontrovertible facts, the false perspective he gives of his own place in the picture of H.P.B.'s entourage in London. Of the four years duration of that period it was but for the last eight months of her life that Mr. Pryse knew and worked for her. "The Theosophist" for November 1890 gives as an item of news in connection with the printing work in London that Mr. James Pryse has come over from New York to join the Headquarter staff. A similar notice appears in "The Path" for December, 1890.

On the other hand Mrs. Cleather became H.P.B.'s personal pupil in 1887, was one of the earliest members of the Esoteric School founded in 1888, and was selected as one of the twelve of H. P. B.'s Inner Group (formed to 'feed' the E.S. when it failed to hold together), of which Mrs. Cleather writes: "The Inner Group was formed and held

its weekly meetings at 19, Avenue Road, in a room which had been specially built for it, leading out of H.P.B.'s bedroom; into it no one but herself and her twelve pupils ever entered. We had each our own place, and our own chair; and H. P. B. sat with her six men pupils on her right, and the six women on her left hand side, in semi-circular formation, during our instructions." (*H. P. Blavatsky: As I Knew Her*, p. 24).

As Mr. Pryse never belonged to this Inner Group up to the day of H.P.B.'s death his assertions as to when it 'failed' or *why*—are founded upon the self-appointed authority of an outsider. His assumption that the construction of a new room was necessary for magnetic purification rather than that H.P.B. could have dissipated any evil magnetism had her pupils warranted it by their inner harmony, is worth as much credence as the reader may give it; as is also his effort to show that the Master M. was so intent upon securing him as a Group member *after H.P.B.'s departure* that, in spite of his somewhat grotesque account of declining to join, messages from the Master came through both Mrs. Besant and Mr. Judge, which caused him to reconsider his refusal!

Mrs. Cleather gives evidence through her three books on H. P. Blavatsky that, as she puts it in her *Great Betrayal* (p. 20), ".....after H. P. Blavatsky's death in 1891, neither Mrs. Besant, nor Mr. Judge, nor Colonel Olcott, nor anyone else, could 'communicate,' because *H. P. B.'s withdrawal meant the withdrawal of her Masters as well*" and goes on to give the clearest proof of this from H. P. B.'s own statement in her letter to the Indians, 1890; "that after she had to leave India in 1885 the Masters' influence at Adyar became a dead letter." The passage continues: "Did not the Masters Themselves write as early as 1884 that they could only communicate through her or in places previously prepared magnetically by her presence?"

How, then, could They be expected to continue to communicate or direct the affairs of the T.S. (as They did in India in 1885), or the E.S. (as They did from 1888 to 1891), after They had withdrawn the Agent They had so carefully prepared and subjected to the severest trials and initiations in Tibet?" This, written in 1922, a year before the *Mahatma Letters* came out could be multiplied by almost countless quotations from those Letters. So that one makes Mr. Pryse, along with all credulous psychics, a present of "Messages" received from the Masters after May 8, 1891; but when he attempts to discredit Mrs. Cleather's books as "inaccurate and misleading" one can but point to the fact that his own name is never once mentioned in them (obviously because of the relative unimportance of his advent to the London Group and not from any intended neglect), to account for his view of them as inaccurate and misleading.

Mr. Pryse's patronizing concession that Mrs. Cleather "meant well" but lost balanced judgement "in the excitement of the stormy days of the T.S." (he having witnessed but the last months of such days under H.P.B. whereas Mrs. Cleather had lived through the vicissitudes of four years of it), and, placing her among "a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted," he concludes an astonishing passage, so ugly in its intention to belittle and defame where he can not truly controvert, that nothing but intense egotism verging upon megalomania can account for the meanness of its wording—mean, because it counts upon the silence of the "tombstones" of the Inner Group to clear the way for his effrontery. If I predecease Mr. Pryse he may then have a clearer field to delude the present generation and to enhance his own importance in H. P. Blavatsky's time, by dis-

crediting the dead pupil who to the end was loyal to her pledges and bore witness to the truth as no other has done—but until that day he will not be able to put it over unopposed. In token thereof, until next July 31st, Mrs. A. L. Cleather's three books on H.P.B. will be for sale from the H.P.B. Library, Victoria, B.C., at half price, post paid:

H. P. Blavatsky: A Great Betrayal, 25c, instead of 50c;

H. P. Blavatsky: As I Knew Her, 50c, instead of \$1.00;

H. P. Blavatsky: Her Life and Work For Humanity, 50c, instead of \$1.00.

H. Henderson.

THE VISIT OF DR. PANDIA

Arrangements are practically completed in Toronto for the visit of Dr. Pandia, of the faculty of the University of Colombo, Ceylon. Dr. Pandia has made a deeply favourable impression in the West. He gave thirty addresses in Vancouver, and was equally well received in the other Western cities. In Calgary, Edmonton, Saskatoon and other places, in spite of the lateness of the season he drew audiences who were profoundly interested in his lectures and classes and where he addressed Kiwanis and other Clubs he created a most favourable impression. The Toronto campaign is to open on Saturday, June 24 with a garden Tea at the residence of Mrs. Somers, 36 Servington Crescent at which Dr. Pandia will be present. He will give his first lecture that evening at the Theosophical Hall, 52 Isabella Street, at 7.30. Other lectures will be given on June 25, 28, 29 and July 2nd and classes will be held on June 26, 27, 29 and 30. The subjects of these lectures will be "Yoga and Yogis in India;" "India's Living Spiritual Traditions;" "Ashramas and Yogis;" and "East and West in Religion." The subjects for the classes are: "Broad Outlines of Hindu Religion," "The Mes-

sage of Sri Bhagavad Gita," "The Hindu Dharma" and "India's Great Living Sage, the Maharishi Ramana."

In Hamilton Dr. Pandia will arrive after leaving Winnipeg on June 18, presumably on Tuesday. Arrangements have been made to have him speak at the Unitarian Church on Wednesday, Thursday and Friday evenings at eight o'clock on June 21, 22, and 23. A tentative selection of subjects may be "Mahatma Gandhi as I Know Him," "Reincarnation a Necessity" and "The New Trends in Eastern and Western Civilization. These are subject to change. A series of Drawing-room meetings in private residences by invitation are also being arranged in Hamilton. Information may be had from the General Secretary, Telephone 7-1728. We are indebted to the kindness of Rev. Dr. Hemmeon and the trustees of the Unitarian Church for the use of the Church on these evenings.

THEOSOPHY UP TO DATE!

**EVOLUTION: As Outlined in The
Archaic Eastern Records**

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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GENERAL SECRETARY

Albert E. S. Smythe, 83 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES

Lydia Fernandez Jimenez has been re-elected for another two-year term as General Secretary of the T.S. in Central America and Panama, with headquarters at Apartado 797, San Jose, Costa Rica, C.A.

The Hamilton T. S. has requested the General Secretary to give a summer course of Sunday evening lectures following the practice of the past two years. The lectures will be given in the Hall of the Royal Templars at the corner of Walnut Street and Main at eight o'clock in the evenings. The course will deal with various aspects of Reincarnation and will commence on July 2nd. Young people are especially invited to these talks.

Asiatica is the title of a new monthly devoted to reviewing Oriental literature. The publishers are the long established firm, Kegan Paul, Trench, Trub-

ner & Co., 38 Great Russell St., London, W.C. 1., England, who have been identified with this class of scholarship for more than sixty years. The first issue contains material from Palestine to Polynesia, both books and magazine articles; proposed publications are also mentioned and interests are served of arts and commerce as well as those classed under Theosophy. *Asiatica* will be a great help to librarians even more than to individual readers.

Dr. T. P. Hyatt, one of the oldest and most devoted of American Theosophists, has just returned from a circumambulating tour of the world to his home near Stamford, Conn. He met Mrs. Hastings in London, with whose work in Defence of H.P.B. he finds much appreciation. In India he found the meetings in Bombay well attended, and elsewhere, while unrest was manifested everywhere, he thought that Theosophy was also everywhere in the atmosphere though not always by that name. He returns to continue the work on which he has been engaged for some years of making a classified list of all the books and authorities cited by Madame Blavatsky in her writings. He expects soon to have part I ready for the printer, and this should help to close the mouths of ignorant critics who are unaware of the depth of scholarship involved in these marvellous critical and prophetically scientific writings. We wish him all success in this labour of love.

President Arundale is sending an open letter weekly to every Lodge in the world of the T. S. by way of stimulating the members to action, whether on outer or inner planes as they may decide. The folders prepared by Mrs. Lavender have also been sent to each Lodge, introducing the Autumn Campaign—Theosophy is the Next Step. The new journal edited by Dr. Arun-

(Continued on Page 114.)

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTION — SESSION 1939-1940

TOTAL VOTE—204

NUMBER TO BE ELECTED—7

QUOTA—26

CANDIDATES	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count	
	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result
BARR, D. W.	40	40	—14	26		26		26		26		26		26
BELCHER, F. A.	49	—23	26	—	26		26		26		26		26	26
CRAFTER, M. E.	17	6	23	4	27		27		27		27		27	27
DUSTAN, E. S. ...	4	1	5	3	8		8	—8						
GRIFFITHS, W.	19	1	20	2	22	1	23		23	4	27		27	27
HAYDON, N. W.	5	5	10	1	11		11		11	1	12	6	18	18
HICK, W. R.	19		19		19		19	+2	21	1	22	4	26	26
KINMAN, G. I. ...	9	6	15	4	19	2	21	+3	24	2	26		26	26
STUART, MARY	6	2	8		8		8	+2	10	1	11	—11		
WATT, ALEX. ...	7	2	9		9		9		9	—9				
WILKS, W. E.	29	—	29	—	29	—3	26		26		26		26	26
Non-Transferable..								1	1		1	1	1	2
TOTALS	204		204		204		204		204		204		204	204

(signed) A. S. Winchester, June 3, 1939.

THE GENERAL ELECTION

The table which will be found above, shows the result of the voting in the general election for the Executive for the ensuing year of the Society's work. The only change is the substitution of Mr. Hick for Mr. Haydon. Mr. Hick evidently received the full support of the Hamilton members from the first and seven second choice votes gave him his place on the Executive. Mr. Hick was on the Executive some years ago and is an earnest student and excellent worker. Three ballots were spoiled in the voting. One lady voted one candidate No. 1, three No. 2 and two No. 3. Her first vote alone counted. Another lady put a cross opposite two names and let it go at that, of course losing her vote. Evidently many members did not read the ballot instructions. The non-trans-

ferable ballot in the 5th count meant that only five names were numbered. The ballot had no validity therefore after these names were elected, though it might have influenced the remaining two choices. Another member sent in answers to the recent Questionnaire along with the ballot. Of course the envelope could not be opened till June 3, while the Questionnaire answers were closed on April 29. Another vote came in on June 5, having been mailed on June 1st though the printed ballot asked for all ballots to be mailed no later than May 20. One ballot sent from Vancouver by air mail, however was in time. The apathy of the members is difficult to understand. Whether this signifies indifference or content with the present executive is a point the members themselves only can explain.

dale, entitled *Conscience*, is intended to convey comment on world affairs and "is concerned with the very precarious European and Indian situations." The changes made in the April issue of *The Theosophist* have been abandoned in the May issue. A new edition of Mrs. Besant's autobiography with additions bringing it up to the time of her death is in preparation, and a third volume of *The Besant Spirit*, containing a selection from her *New India* articles is also announced. Dr. Arundale suggests that each National Society should start a Fund to provide for a great gathering of General Secretaries at Adyar in 1942 when the new President will be inaugurated.

o o o

The statement made last month by Mrs. Hastings should have been accompanied by the information that the original statement of funds and its audit by a Chartered Accountant has been placed in our possession here in Hamilton along with the list of subscribers to date, as being safer from German or other raiders here than in London. Anyone who wishes to consult it or refer to the list of subscribers to assure themselves of the receipt of their donations may apply to us. It should not be necessary to take such precautions, but there is a streak of incredulity in many of our Theosophists, if not suspicion, as though good works are not to be expected from anyone who devotes himself to the Cause. Mrs. Hastings has not "escaped calumny" though really beyond the level where such meanness could be effective. She now awaits the support of all who have the love of H. P. B. in their hearts, or the sense of justice in their brains, to come forward and assist the publication of the new volume of the "Defence" dealing with the notorious Solovyoff misrepresentations.

o o o

Two correspondents have taken us to task for our front page article in March,

"The Dawn of a New Era." The objection as they voiced it, was to our support of the Pope of Rome. We doubt if any Roman Catholic in Canada or out of it would be similarly impressed. We alluded to the elevation of Cardinal Pacelli to the Pontificate as a great historical event, as surely the succession to the headship of a body of 300,000,000 of human beings must be regarded. And we noted the fact that the whole Christian world, both Protestant and Catholic, entered into a unanimous enthusiasm over the event. None but the more biased reader could imagine for a moment that this enthusiasm was over the doctrines or religious disposition of the Vatican. The enthusiasm was purely political, and was felt over what was believed to be an accession to the forces in opposition to the Fascist and Nazi Dictators. But can our readers not perceive that anything, even politics, which enables people to act together in a brotherly manner, is to be commended. Our disquisition on Karma which closed the article should have protected us in the mind of any student of Theosophy from the suspicion that we were going over to Rome.

o o o

We desire to call attention to the work of the East-West Buddhist Welfare Mission and the Western Women's Buddhist Bureau located at 115 McAllister Street San Francisco whose advertisement has been appearing in our columns. Those who know Buddhism are aware that nothing in such work is inspired by the thought of gain—not even the gain of merit which sometimes inspires an otherwise selfless western missionary. After four years of effort it is pleasant to have the report of the self-devoted and unassuming promoter of all the work that has been done in this cause. "They have been busy, happy years" she says, "fraught with a few headaches and heartaches. But

even when things seemed at a standstill, no thought was ever entertained of giving up." That is the spirit of success, and she could add: "Now, reviewing the years, we realize that much more has been accomplished than we thought." The actual accomplishments are not only in the distribution freely of leaflets and other Buddhist literature. Great efforts have been made in the cause of peace and the prevention of war. Another effort has enlisted the sympathy of many and brought much support to the Mission. This has been the work on behalf of the helpless and suffering animals. Said The Buddha: "The poor beasts of the fields, being dull of intellect, should be pitied and protected for that very reason." And the needy among human beings, as far as limited funds permitted, were relieved. All this work has depended upon the good will of those who realized the need and saw the value of such an agency, and through their free-will offerings and the sale of a few books, it has been carried on, or, when good-will ebbs, has been halted. We commend to all who feel disposed to support this work, the aims set forth, and those who can might send their contributions to Miriam Salanave, at the address we have given.



For the second time in 24 years *Theosophy* (Los Angeles) has reprinted H. P. B.'s article from *Lucifer*, February, 1888, entitled "What is Truth?" It cannot be read too often and should be studied by all who wish to understand what real toleration and understanding mean. One passage is singularly applicable to a very general criticism of all who try to make corrections of popular error, or who offer opportunity to all who wish to give their views on matters under consideration. Listen to this: "The editors of *Lucifer* are Theosophists, and their motto is chosen: *Vera pro gratiis*. They are quite aware that

Lucifer's libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils. He is ignored when not abused as—*veritas odium parat*. Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine*, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages 'to the publication of the most grotesquely heterogeneous elements and conflicting doctrines.' This the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is Truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing is *not*, as to learn what it *is*. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con*, for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in *Lucifer* under its many aspects, for no philosophical or religious views are excluded from its pages." Most of the Theosophical magazines since H.P.B.'s death have carefully scuttled this policy

and their opprobrium has been poured on THE CANADIAN THEOSOPHIST because we have loyally observed it as far as we have been able. The whole article on "What is Truth?" should be read as reproduced in *Theosophy* for June.

o o o

Mr. Geoffrey Hodson has issued a nine-penny pamphlet on "Krishnamurti and the Search for Light." The 64 pages are worth any man's money who wishes to enter into an argument over the most debateable theme in modern religious thought. When Dr. Irvine, a Presbyterian minister of wide experience told me that Krishnaji was "the greatest spiritual force in the world today" I resolved to take a back seat and watch developments. Not that I had any expectation of Krishnaji turning out an avatar, any more than I had any similar expectations about "T. K." or "Brother Twelve" or the Spaldings, or the egregious "I AMs" all of whom an Apollonius might say "these all, having obtained a good report through credulity, received not the promise." Krishnamurti no more than any other Messenger of our time realized the Promise that had been unseasonably looked for, and we are still thirty-five years ahead of the schedule. However this may be, Mr. Hodson does not seem to think there is room on the planet for Theosophy and Krishnamurti at the same time. Mr. Hodson has unburdened himself and Krishnaji, like Br'er Rabbit, he lies low and keeps on sayin' nuffin'. Not that Mr. Hodson is unappreciative of the one-time choice for Messiahship. He observes that "he is the personification of singlemindedness. He is sincerity incarnate, and is clearly inspired with a selfless desire to lead humanity to its own light." These would be nice words from or to anybody. But then he sees also that Krishnamurti "proclaims his to be the only way and the equally certain and most glorious path of selfless service an il-

lusion, a way of cowardice, of escape from reality." He declares: "In him, singleness of purpose has developed into intolerance. . . . He alone is right. Everyone else, from the Lord Buddha down to the latest teacher of the Law, is wrong, criminally wrong." And this unfortunately is even so. Mr. Hodson goes on in his pamphlet to examine the Krishnamurti teachings to pay homage to the truth which he has been able to perceive in them and to challenge those utterances which appear to be erroneous. He cannot understand why this young man, as we are in the habit of calling him (he is the same age as the Duke of Windsor) should declare that "all great spiritual leaders from the beginning of the world, all saints and holy men, all teachers of the Ancient Wisdom, all who have given and still give their lives for the helping of humanity, are exploiters of the people. He will not grant them one virtue. He calls their teachings poison, and their principles pernicious." Krishnamurti is the only one not out of step, in short. Still, the world has room for a young man like that. It will make people think if they have the mind to do so, and to make an assay of their heroes. If they come through the test it will be a double victory. Krishnamurti must not object if he is put to the same ordeal. We are rather inclined to think that Mr. Krishnamurti should not say too much about "exploiters." Few have been more exploited than himself, and few have been able to take such advantage of the notoriety or celebrity which his unauthorized distinction gained him as he has done himself. I have never been able to satisfy myself that a man cradled in comparative luxury and sticking to it, and to the class of people who indulge themselves in it, can appreciate the problems of humanity as civilization of our kind presents them. It must be difficult also for him, with his Hindu mentality, to enter into the

consciousness of the European races who are objective in almost all their thinking including their religious life, while he must naturally be subjective in his attitude towards life and therefore independent of the people beyond his immediate range, and negative to those who associate themselves with him. It is a curious jumble of conditions, and we should all sympathize with the unhermetized hermit who rivals Jesus in declaring that all who have come before him are thieves and robbers. He should not expect Mr. Hodson to sympathize with such a statement. Mr. Krishnamurti is not particularly concerned with what people think, apparently, so we need not worry over his future. If he ever sees a great light, he will doubtless let the world know, but the people at present still sit in darkness as far as he is concerned.

ANDREW PETRIE CATTANACH

An indirect but none the less frequent contributor to our columns, Andrew Petrie Cattanach passed away in Edinburgh, Scotland, on May 15. He was born on June 16, 1856, in Perthshire, and was always proud of his Clan Chattan. I met him in 1887 when we were both employed by the Messrs. Cowan & Co., Papermakers, and since then have been close and intimate friends. I left Edinburgh to come to Canada, as it happened, though I started for Chicago. Destiny or Karma decided for Canada and here I have been since, and he was a constant correspondent.

He was of a skeptical turn, not to say cynical, when we first met, and our first encounter was over the British-Israel myth. He ridiculed it, of course, but I argued that there was a basis to it, and asked if he had ever read the Bible. He had not but said he would, and completed the perusal in six weeks. He found a tremendous lot of things there beyond what he had set out to look for, and British-Israel took a back seat in consequence. That was what I expected and assured him he would have to go still further afield if he were in earnest. He was in earnest, if ever there was a student in earnest.

I was then reading *Isis Unveiled* and *The Secret Doctrine* and other writings of Madame Blavatsky and recommended him to begin with *Esoteric Buddhism* and *The Light of Asia*, which he did. From that time he pursued his own course as every wise student should. Dr. Dickson was president, and Mr. J. W. Brodie-Innes secretary of the Scottish Lodge at that time, but it was a private Lodge and few were invited. After I left Edinburgh he entered the Lodge, and found a sacerdotal development going on which attracted him. He joined the Church and partook of the sacrament and had some psychic experiences as a consequence. Finding the

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Scottish Lodge too exclusive he took steps to widen its influence and was active if not the main agent in establishing *The Transactions of the Scottish Lodge* which in its several volumes make up an interesting set of lectures and studies. Not satisfied with this he founded the Edinburgh Lodge which was open to all who wished to join the Society. This is the foundation of the public work of the Society in Edinburgh.

When I met him first he was secretary of the Canongate Kilwinning Lodge, A. F. and A. M. His regard for Masonry grew with his studies of Theosophy and he found in Masonry confirmation of all the Occultism he had learned from Theosophy. This released him from all fealty to the Churches, for he saw that they had not only forgotten but had perversely misinterpreted the Mysteries and thus misled their people.

He followed the fortunes of the T.S. in Canada with great interest, and in a letter in 1922 speaking of our magazine, he remarked: "I would like to join Medicine Hat Lodge, for the pure delight of the name. The next best name I can think of for a T. S. Lodge would be the Mad Hatter, but the one is an accomplished fact and the other has yet to be." Unfortunately Medicine Hat has not survived on our rolls. The members went after strange gods with grandiose promises.

He was interested in the coming of the Teacher in 1975 and wondered what means would be taken to convey the new message. Symbolism? Lodges? Churches? Universities?

It was in 1901 that he left Edinburgh and was transferred along with Mr. Charles Oliver to the London office of the Cowan Co. There he held a responsible position till the year 1931 when he was retired on a pension and a year later returned to Edinburgh for the remaining years of his life. In 1930 he joined Lord Beaverbrook's "Empire

Crusaders," saying that it had been his idea for many years. Without the Dominions he feared the British nation would be down and out. He had resided during all these London years in Wandsworth and formed a Lodge at Battersea, which was active when I was there in 1907 and 1912. But the dissensions that arose after Mrs. Besant changed her mind in 1908 were more than he could bear and he left the T. S. and devoted himself to Masonry on Occult lines. He was intimate at this time with D. N. Dunlop, and they co-operated in various ways and we were all mutual friends and co-workers. As a coincidence Miss Crafter was employed for some time in Cowan's during this period. In February, 1932, speaking of Mrs. Besant's health, he remarked: "She did good work while H.P.B. and Olcott were alive; after that—Napoo!"

He was much impressed with Baha Ullah and with Abdul Baha who was in London in 1912. "The world will know more of them before it comes to an end," he wrote, adding: "Abdul Baha asked me to work for it and I did so up to a point, but had to chuck it owing to foolishness. I fear I am one who cannot suffer fools gladly, probably being one myself."

His health was not robust but steady and his doctor told him that with his heart he might live to be a hundred. He added: "But there is always the chance of a stroke, if any luck. In a dream I walked into a room once and looked on the back of the door, knowing that a list was there giving the dates of the deaths of many friends. I ran my finger down it looking for my own date and when I came to it I said: 'Heavens! have I to live as long as that!' And I never felt so disappointed in my life. Death and Life and I are very old friends."

He continued to speak highly of Masonry and in 1932 he wrote: "Were I not one, knowing what I do, I'd join

tomorrow. It's one of the few open doors to the Light if one can see it. But like the rest of such teaching, it depends on the seeker. I've often wondered why you have never turned some of your students on to Lytton for teachings in our line. I've found much in them. But one must have experiences to be able to pick them out."

During all these later years he was quite certain the T. S. as an organization had shot its bolt. All the more was he devoted to H.P.B. and the teachings of *The Secret Doctrine*, but felt they were better exemplified for the understanding through Masonry than through the T.S. In 1934 he wrote in connection with a reading of *The Yellow Briar*, asking, "Why does he devote nine pages, 32-40 to blackguarding the Masons? You may say he does not but—were you a Mason, you'd know better. If any of your Masonic friends can lend you *Facing the Twentieth Century* by J. M. King, it may interest you. Or if you can lay your hands on Vol. V, *Harmonics of Evolution Series*, you'll get some interesting reading. I have the first four volumes and a friend lent me Vol. V lately. Why is it the R. C.s are so set against the Masons now? It was the Masons who built all their great churches and they were always friends till lately. And by whose orders are the R. C.s now set against us?" He strongly recommended Wilmshurst's books—*Contemplations* and *Meaning of Masonry*, pages 205-6 of the latter book being emphasized.

In our magazine some time ago we printed Mr. Cattanaeh's views on "The Golden Dawn" and he observes in a letter of a year ago that "It was the Prodigal who *knew things*; and if you knew how many *Orders* I'd sampled you'd laugh. But the teaching of H. P. B. and Masonry remains." In 1935 he returned to this subject, having been reading about Yeats and Maud Gonne having joined "The Golden Dawn." "It

amused me to know they had both sampled the G. D. Also that Æ had been in it and passed on. I found it interesting up to a point and then put it in the dust-bin of might-have-beens. Kipling's 'What should they know of England who only England know?' might well be asked, 'What should they know of the T. S. who only the T. S. know?' What I have sampled would amuse you—if you knew. But no regrets. And my experiences have been fully confirmed, when I finished reading *Isis*, volume I with a pencil and Index to note what particularly struck me at this reading. I suppose it must be over 40 years since I read it carefully when first bought. . . . While reading it now, and looking back with my experiences, I couldn't help wondering how many members of the T. S. read it now-a-days. It being H. P. B.'s introduction of Esoteric teaching to the Western world and more particularly to the English-speaking branch of it, little or nothing in detail is new of personal adventures; but that she must have had, not only her share of them, but more than usually falls to a *man*, much less a woman. But it really emphasizes what Anna Kingsford and Maitland keep constantly before the reader of *The Perfect Way*, that the age of woman has arrived, and must be recognized. And in their joint work—H.P.B. and A.B.K.—We see it clearly shown. H.P.B. with her intuitions and a man's mind. And A.K. with her wisdom, and Edward Maitland to help her, seems to prove what H.P.B. said to Dr. Kingsford—"You are cleverer than me, my dear, but—I know more than you do." That was where H.P.B.'s vast experience came in, I fancy."

Then he continues. "One thing is sure; When H.P.B. went to America she didn't arrive with a flourish of trumpets and a supply of lipstick in her handbag. It appears to be the correct thing, now-a-days, when folk come to

the T. S., to take a running jump into *The Secret Doctrine*. But I wonder how many have read *Isis*, which is really the proper introduction to it. *Isis* is not a book; it is a Library, and without considerable study—or even reading of it, I fear the *Doctrine* must be for many a long day not very intelligible. Besides being a readable book, it is very easy reading and most deeply interesting. O how could *Isis* be otherwise than the introduction to *The Secret Doctrine*? It was published in New York in 1877, and *The Secret Doctrine* not till 1888 in London. So, likely, students of the Eastern teachings had eleven years' preparation for the new volumes. It wouldn't do much harm if new students put in a lot of their spare time in making friends with *Isis* and what is taught there. Nor should Anna Kingsford's books be ignored. Her books are wonderful and her *Dreams and Visions* are most helpful to other dreamers, to show them how teaching may come that way to the most unlikely. Not for nothing either her warning, or H.P.B.'s—that to the dreamer, the interpretation of the dream—not that of some one else. Dreams are not to be broadcast to the man in the street, except as such as Dr. Kingsford. Let us remember what happens to Joseph when he told his dreams—how the brethren were *annoyed*, and they chucked him into a pit—and then sold him!"

These notes from letters of the last few years will at least indicate what is possible for a very busy man, constantly plunged in the most engrossing and responsible employment, with commercial interests all over the world requiring the most sedulous attention, to do in his scant leisure to bring himself into touch with the Great Mysteries of Life. I know so many with nothing like the business preoccupations with which Mr. Cattnach had to labour, who constantly plead lack of time for study and acquaintance with Theosophy. There is

no sin in neglecting the means of salvation if one is really not interested in the process. The sin is in professing to be interested and then making false and foolish excuses for neglecting it. Where there is a will there is a way, as all the true students have shown. Mr. Cattnach has left a long and weary life behind him. He looked forward, as he suggests to the new birth after the rest that death supplies, and no man will take up the work of Theosophy more joyfully than this servant of the Great Work.

A. E. S. S.

POINT LOMA LAND DEAL

Through an agreement reached between attorneys, a suit instituted last June by the West American Insurance Co., Los Angeles, against the Pt. Loma Theosophical University, the Southern Title & Trust Co., San Diego, and Howard Throckmorton, Los Angeles, has been dismissed.

Throckmorton represented a majority of the bondholders on the university lands. According to Charles C. Crouch, the suit was dismissed with prejudice to the commencement of any new action which will eliminate further threat of litigation by the plaintiffs.

Charges Withdrawn.

One of the conditions of settlement, Crouch said, was a withdrawal of all charges in the suit that there had been any unethical conduct on the part of the defendants.

The Southern Title & Trust Co., at a trustee's sale last year, sold all of the university's land holdings to Throckmorton. The West American Insurance Co., which held \$25,000 worth of the total \$307,000 in face value of the outstanding bonds brought suit to have the trustee's sale set aside.

Funds Subscribed.

Friends of the university, it is said, had subscribed most of the funds with

which Throckmorton had acquired the bonds enabling him to purchase the property at the trustee's sale.

With this financial aid and in accordance with yesterday's agreement between the contending attorneys, Crouch said the way is open for the clearing of the title to all of the lands and buildings of the university and that plans are under way by which the Pt. Loma institution will continue its research and educational activities.—(*From the San Diego Union, Sunday Morning, April 16, 1939. Page 12—A.*)

AMONG THE LODGES

The first in a series of teas and garden parties to be organized by the various "zones" of the Toronto Theosophical Society was held in their hall on Isabella street on Saturday afternoon, May 27th, when the "Eastern Zone" tea took place with Mrs. H. J. Cable and Miss O. Olive as hostesses. Mr. Charles M. Hale was chairman of the programme when Miss Dorothy Moore, dramatic monologist, (pupil of Miss Gladys Sibley Mitchell), and George Branton, baritone, accompanied by Mrs. J. Bonck, entertained the many guests. Out-of-town guests included Major H. S. Turner of Brooklyn, N.Y., and Mr. Cardinal LeGros of Detroit. Flags and medallions in honour of the recent royal visit decorated the rooms in addition to bouquets of lilacs and tulips. The tea-table, presided over by Mrs. Jas. Govan and Mrs. A. Adams, was centred with a silver basket of tulips in varying shades and white spirea, with tall pink candles in silver holders. Assisting during the tea-hour were Mrs. E. Shrimpton, Mrs. J. Kelly, Miss Ruby Welbourne and Miss Lillian Moore. Little Ann Anderson drew the lucky numbers for the "door prizes" and these were won by Mrs. M. C. Hubel, Miss Ivy May Gough, Major H. S. Turner, Mr. Wm. King. The "Northern Zone" will hold a Garden Tea on June

24th, a Saturday afternoon, from 3.30 to 5.30 p.m. in the garden of Mrs. R. Somers, 36 Servington Crescent, Toronto. Dr. Pandia of the University of Colombo, Ceylon, India, who commences a series of lectures and classes for the Toronto Theosophical Society that evening in the Hall on Isabella St., will be the guest of honour. It is hoped in addition to as many members and friends in Toronto as possible attending this garden tea, that those in other centres within driving distance of Toronto will attend and take the opportunity of hearing Dr. Pandia's opening lecture at the Hall at 8 p.m. that evening, the subject being "India's Living Spiritual Traditions."

QUIZ

In what books are these to be found?

1. Every religious ceremony is but a way of training men into the true and higher life. A man meditates in the early morning and at the going down of the sun, but ultimately his life will be one long meditation. He meditates for an hour to prepare himself for meditating always.

2. Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.

3. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for while Religion cannot grasp the idea of

natural law as applied to the super-sensuous Universe, Science does not allow the existence of any super-sensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one.

4. Were it not, says Theosophy, for the fact that superhuman beings, whose cognitive powers have been vastly extended beyond ordinary human capacity, have imparted to those qualified to receive it information relative to the upper worlds and the inner realities of nature, we would know nothing of cosmology.

5. In order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

References to Quotations in April Quiz.

1. Man: Fragments of Forgotten History, p. 143.
2. Key to Theosophy, Chapter ii.
3. Echoes of the Orient, p. 10.
4. Magic: White and Black, p. 142.
5. The Perfect Way. Lecture iv.

CORRESPONDENCE

PASSING THE BOUQUET

Editor, Canadian Theosophist:— I notice in the *Canadian Theosophist* that you get a few brick bats occasionally, and as I receive quite a few bouquets I thought I would pass some of them along, from those to whom I have sent the magazine: "I like the Canadian Theosophist so much; it helps me to study. I still have some you sent me in 1925. I am trying to learn from the study of the 'Voice of the Silence' written by J. M. Pryse."

From a woman, old, poor and uneducated, and far away from any one interested in the Ancient Wisdom, just gathering crumbs.

Another says: "Thank you for the Canadian Theosophist. It is kind of you to send it, and it has some very good articles in it; when I read such articles a wave of enthusiasm sweeps over me and I feel I must again take everything up as I have done, but I deliberately put it away from me and say, no, not again. I feel I cannot stand another such shock as I experienced when the E.S. was suspended." This is a common experience with Star members. But it's good. They will come back stronger for the experience. From myself: I *sure* do like your diagnosis of Krishnamurti.

It sure got under the hide of the "Neos" when he began teaching what they had been opposing.

I notice in January *Canadian Theosophist* that the keystone has had a serious collapse.

Perhaps we may build a temple of Truth on the Phoenix.

Well, don't let this waste any of your time. I live alone and have to write once in a while. As ever, yours fraternally.

W. A. McMaster.

Evelyn, B.C.

✧ ✧ ✧

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

SONG OF THE PERSECUTED

Translated from Sallet

Although my foes mine eyes have
hidden

The sun shall not eclipse his light;
And though to bondage I am bidden
Still liberty preserves her sight.

These hands of mine are fetter-weighted
For wielding well a swordlike pen,
But others yet are consecrated
While God inspires the hearts of men.

And though my voice may sink
defeated—

The Word of God in me be lost,
Man will not miss it—loud repeated
By myriad thunders of the host.

The flowers will not refrain from
springing,

Nor sap, nor song, nor sunshine fail,
Though heartless hands have stilled the
singing

And stricken down one nightingale.

THE THREE TRUTHS

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

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

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

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

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

REVIEWS

"THE INNER REALITY"

Paul Brunton, whose first book, *A Search in Secret India*, was the sensation of a few years ago, has written another book, the eighth since that first success, and I am inclined to think a much better book than any of the others. This is the book that many people have been looking for. It is for plain people who have not fuddled themselves with mystical or occult volumes, but who have grown weary of the problems raised and never solved in life or by any of the religious authorities of the day. It will suit those also who are afraid of Theosophy, misled by what they have heard about it, or opposed to it because they think it is antagonistic to the teachings of the Churches. The book does not mention Theosophy nor Madame Blavatsky, but it teaches Theosophy as any student of the Wisdom will at once recognize. It changes the language using ordinary English words such as destiny for Karma, Truth for Theosophy, the Overself for Atma and the Overmind for Manas or Buddhi. Mr. Brunton has clearly the best intention in making his appeal in a new way and to a new group. It is not altogether a new appeal, for it is what William Q. Judge used to speak of as Western occultism as distinct from Eastern occultism. And it may interest those who have been engaged in the discussion with Captain Bowen over the difference between Occultism and Theosophy that Mr. Brunton gives Occultism second place. He is very definite about this and wisely so, we think, following the saying of Jesus, "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." Consequently the book is a Christian one in the true sense, not a priest or Church book, but a New Testament book without any Pauline metaphysics, or in other words,

a Gospel book without any theology. It ought to be a revelation to many clergymen and ministers. But as he says, the book "is for all of us, for whoever is willing to be what God intended him to be." His pages "really deal in things that are vital to human beings because they are *the foundation things of life.*" But he assumes no authority. "I am only a poor scribbler, only a free-lance among free-thinkers." That takes hold of us. Those who are not like Whitman, at perfect ease about God, will find much to help them in this book. The author recognizes the difference between the God of the planet and the God of the Kosmos. That is a real difficulty for a host of people who have been taught or led to believe that the word God covers all the complexity of function that exists in the Kosmic Universe with its millions of solar universes. Enumerating the four qualifications for worship he warns: "Do not look for anything psychic, or for marvellous manifestations of an occult nature. They may come, but do not value them above the divine. Those things will only prove a hindrance to your worship; they are sidetracks which will take you away from the path of true worship." Again: "Let go of your dearly held dogmas, enter into the sublime silence, and wait for the dawning of light....." Also: "The Voice of the Silence is better than the voice of the priest!" Chapter iv. on "The Mystery of the Kingdom of Heaven" deals with the Sermon on the Mount, but it is to be observed that he still translates *psuche* as "life" instead of "soul" in such passages as in vi. 25 where the rationalistic critics find fault with Jesus for what they regard as thriftlessness when he is not talking of physical matters at all—"Take no thought for your soul, what ye shall eat, what ye shall drink, nor for your (inner) body what ye shall put on," following the other statement that it is not what goeth into the man, but

what cometh out of the man that defileth the man. Mr. Brunton does not go into this but promises two other books in which he is to deal with occult and transcendental matters. In this chapter his advice is sensible, *e.g.*, "It is not necessary to withdraw from the world, but it is necessary to withdraw from *enslavement* to the world." Dealing with the Beatitudes, he points out definitely and unmistakably the doctrine of *maya* in connection with the phrase *poor in spirit.* "The ultimate discovery is that life, the universe, human life, are nothing but a dream, a phantom, an illusion." He spends several pages on this difficult idea without which no progress can be made. It is the initial insanity of human life. Reality lies behind the illusion. It is an act of faith to realize this, but "it is an intelligent faith which is really a sensitivity to something within which assures them that there is a higher power and a higher reality." We hail with pleasure the declaration of freedom which he makes on page 81. It is entirely in the spirit of H.P.B. "I am fascinated by the ancient religions, the ancient philosophies, the ancient literatures. But I deplore and deny them the moment some one tries to use them as chains to bind around my feet and mind. That is the paradox, loving the old, I must yet express the new." There will be disagreement with Mr. Brunton over his exposition of Karma or destiny, as he calls it. He teaches that if a man overcomes the karma of his present life and reaches union with the Overself, the whole mass of the rest of his Karma, the unprecipitated and suspended Karma of all the past and the present life will be dissolved in the union of the self with the Overself. This is really the implication of the Gospel writings and explains the lack of emphasis on reincarnation in the New Testament. There is another mystery made plain on page 91. "There is really only one Overself, and in find-

ing it you find the Overself of the other person, and when you find that you automatically enter into perfect harmony with the other person, *whether that person knows it or not*. Hence you will both give love and receive it." Of course there is no sex involved in this statement. Chapter vi. is about "Practical Help in Yoga." All men who have made any kind of success of life have practised Yoga to some extent, consciously or not. We may take a paragraph here. "We do not grasp the tremendous value of physical existence or the importance of a wise use of our time. Heaven can be entered after death only if we have already entered it while alive. This is the value of life in the flesh; there is no other worth-while value that I know." Is not "Fears" on page 110 a misprint for "Feats?" (8th line). The chapter on "Psycho-Spiritual Self-Analysis" is a thoroughly sensible one and will help to clear away much of the confusion and nonsense that have been associated with such teaching. Another sensible talk is to be found in the following chapter on "The Question of Asceticism" in which he expounds the Middle Way of Buddhism and of Krishna. "You cannot become a saint overnight" he begins. "You start as a sinner and may hope one day to end as a saint." All the modest, humble, earnest and sincere people who have been striving and getting nowhere as they may think, will find much consolation and wisdom in this chapter. If there was only this chapter it would be good value for most readers. Some slackers might think there are excuses in it for their slackness, but no aspirant will so misread it. No decent person wishes to be a hypocrite. On page 148, again the 8th line should not "like" be "life?" As we have already remarked, this chapter embodies the principles of Western occultism. Chapters ix. x. and xi. are devoted to an exposition of the *Bhagavad Gita* under the title "The

Scripture of the Yogis. It will be found most illuminating and practical for those who have not become familiar with its lofty ideals. "The 'holy men' who can find holiness *only* in hermitages may rack their brains for an answer—the fact remains. Life is all-comprehensive, and has plenty of room for both action and contemplation. Neither is holier than the other." And again: "The Path is peculiarly appropriate for the man working and living the twentieth-century life of action. It is my belief that ancient wisdom must unite with modern science. The mystic of today should be prepared to ride in a airplane; he should carry the 'cave of contemplation' within his heart, whilst the press, noise, the crowd of metropolitan streets throb around him." The last quotation we make from these *Gita* chapters is on page 218: "No one can dictate as to what your actions shall be. You do what the Christ-self dictates, not what the world dictates. Your life ought not to be an apology for itself, but an assertion; not a continual request for favours, but a bequest of them. But you can do this only when you have found yourself." Chapter xii., "Errors of the Spiritual Seeker" contains many warnings against the false teachers and teachings of the day. "The gravest error that could arise in the minds of the seeker after Truth, is believed by millions of American people," and is probably "that if you attain spirituality, if you realize your divine self, you will then automatically demonstrate prosperity, perfect health, and everlasting good fortune." Mr. Brunton explodes these delusions in good style. He denounces the numerous cults which flourish on such delusions, and on page 227 begins an essay on Karma which should be carefully read. "The omission of the factor of fate in so many of these cults is due to ignorance. That is where Asia has something to teach you. To put your heads in the sand like an ostrich

and refuse to see the existence of an element of predestination in most of the major events of your personal life does not cross out its existence. It is still there." The predestination is, of course, of one's own determination. We create the conditions to which we are fore-ordained by ourselves, and we must abide by the result. "Destiny is entirely self-created, self-earned, whether it is for good or for evil. If man does not know that whatever he gives out in life to the world is ultimately thrown back to him by destiny, that does not excuse him. Nature never excuses ignorance. . . . Destiny is quite impersonal and universal. It has no sense of retribution. There is no motive of punishment in this great force." Chapter xiii. is an exposition of the Gospel according to St. John, and follows the well-known ideas of the Secret Doctrine. It is brief but comprehensive and adopts the modern scientific conception of light and adapts it to the occult laws of life. It is on this point that science and religion may eventually get together. Students should think over this point in connection with the antahkarana. When Jesus said that when the whole body was full of light by reason of the action of the divine eye, then everything would be full of light, he gave a clue to this same mystery. See page 203 of Mr. Brunton's present volume. The last chapter deals with "The Mystery of Jesus." It is still another version of the story of the Galilean. It is largely new in detail and will hardly impress those who have accepted other traditions. For ourselves we do not know. It may be true, but whether traditional or historical or synthetic, if it helps anyone to a better understanding of life, we should be content. It adds little to the value of the book which in other respects commends itself to the heart and the mind. It is a book which every true Theosophist can recommend and enjoy. We trust it will

have a wide circulation. (*The Inner Reality*. Rider & Co., 34 Paternoster Row London, E.C. 4. 12/6.)

"THE FINDING OF THE THIRD EYE"

Vera Stanley Alder has written a study of an important feature in the devolution and the present evolution of humanity under the above title. She sub-titles the book, "A Guide to Attainment." This is perhaps ambiguous, but if it be understood that the attainments are of life and not of outer possessions, no harm will be done. This book, like many other specializing manuals, may serve as an introduction to the whole realm of Gupta-Vidya, and if students prefer this door to another why should there be objection? It is the personal attitude of the disciple that determines the danger or the helpfulness of any course of study or any line of development. The student can always protect himself by assuring himself that he is using his reason and common sense in the course he adopts and also that he is resolved not to seek results for selfish ends, nor to harm another by anything he does. The spirit of the Golden Rule is sufficient for anyone who desires to help the world and not merely to advance himself. Such warnings are not necessary for those who have studied Theosophy and who know that these are fundamental steps in occult study. But frequently people read a strong commendation of a book quite suitable for students, yet sufficiently dangerous for beginners to warrant a caution. The commendation of Mrs. Alice A. Bailey should be enough for those who know her, but everyone is not acquainted with Mrs. Bailey and her system of teaching which is intended we presume to protect students from just such risks. Mrs. Bailey thinks the intent of the author of this book "is to present to the man in the street (who is now awake and demanding such information) a picture

of the two lines of continuity which the history of the past reveals to the attentive student." There is finally only one line as we see it, and the student must find that in himself and not outside, though outside agencies will help him if he knows how to choose them. A perusal of this volume will place the reader in possession of a large amount of recondite facts and theories which he can learn to use through careful thinking and experience. It is too advanced for the beginner and he may be able to see his way to postpone practical application of the knowledge he gains till he has assimilated the principles without which his use of his knowledge may be mischievous and harmful both to himself and others. Those who feel too mature to need such warnings will of course take their own way, as they must eventually do in any case. The first chapter of the book undoubtedly suggests caution, but the enchantment that follows in the marvels of occult law and being are but too likely to sweep all warnings out of mind. (*The Finding of the Third Eye: London, Rider & Co., 7/6*).

"DESTINY ISLAND"

The temptation to follow Thomas Hardy in his pessimistic tampering with what he supposed to be Fate is very great, and Mr. Charles M. Hale has not entirely escaped it in his new novel *Destiny Island*. He has not succumbed to the temptation, however, for he knows what Karma means, which Thomas Hardy unfortunately did not. Of course it is conceivable that such characters as Thomas Hardy portrayed might in their past lives have rolled up such a disastrous record that nothing good could eventuate from anything they did. But life is not in reality like that, and the perversity in which Hardy revelled is not to be taken as a criterion of earthly existence. There are lives in which things turn out as uniformly

well as Thomas Hardy's unfortunate people found them to turn out with inevitable frustration. Mr. Hale pictures for us a somewhat different problem, that of a man who did not mean to do any harm, but with the perversity in which Hardy revelled, all he did brought evil to pass for nearly all with whom he associated. A kindred problem is worked out at the same time in the shape of a girl who became the unconscious agent of the Karma that attended the actions of her lover. Out of this material Mr. Hale has constructed a plot which keeps the reader tense and thrilled on every page, with frequent climaxes which startle and transport. Oscar Clausen "was a young man who had far too much money, far too little to do, and, as the event showed, far too powerful and influential a father." Constance Elvis was a young lady *a la mode*, who had all the feminine graces, and the capacity to become a tool in the grip of the gods of circumstance. Mr. Hale's power as a novelist is displayed in the first eight chapters where out of just ordinary events of the club and the street, the rules of the road and the police, he works up a tremendous situation. The handling of detail, as indeed everywhere through the book, is masterly and so convincing one never stops to consider but is swept along on the current of the narrative. It is the same when the reader is carried from Cincinnati to Canada, and the Toronto and Montreal atmosphere is conveyed with the same adroit but unobtrusive touches with which one observes unconsciously the incidents of a railway journey. We rush along and presently find ourselves in a West Indian island, formerly Dutch, but now under the Flag. Here the true theme of the story finds unfoldment, a contrast of the methods of Law in the United States and in the British Empire. The British Governor and Inspector face the United States Consul, and the admirable dialogue,

official when necessary, breaking into colloquial and amicable raillery with delightful frequency, enlivens this portion of the story most entertainingly. The two representatives of the rival systems of law engage in a battle of wits which is about as clever as anything to be found in recent fiction, and the covert admiration of each for the other is well suggested in passages which ought to make the two great civilizations the fonder of each other's aims. One of the admirable purposes of the book as it seems to this reader, is the place given the educated negro, disdained by the United States snob, eventually given his worthy place by all parties. If we have not encouraged all who read this to read *Destiny Island* we have failed in our intention.

A. E. S. S.

CLAY TABLETS

The pliant, plastic and creative clay—

(In ancient years of great Belshazzar's reign)

When Babylonian lovers, faithful,
fain

Would tell of arduous ne'er to pass
away—

Was theirs to indite, by Ishtar or the
Moon,

That these great lights would fade
from heaven as soon

As love of each for each, forever and
always:—

Their tablets testify dead vows today!

Wherefore, while this terrestrial orb
with fields

Of clay endures, should love find
frailest lease

Of life that paper or that parchment
yields?

Let the enamoured now, for their
heart's ease,

Grave their avowals on earth's sub-
stance old,

Fired for eternity, with heat seven-fold!

John Allen.

Hamilton.

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THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 5

HAMILTON, JULY 15th, 1939

Price 10 Cents.

THEOSOPHY AS ETHICS

By DAS P. PANDIA, M.A. (OXON.) PH.D. (LONDON)

Dear Friend and Brother, or Sister:

I conclude today my six weeks' tour of Western Canada. During this period I addressed over 105 meetings and talked to nearly 20,000 people belonging to the various clubs, associations, churches, leagues, political bodies, etc., etc., about the great principles of Theosophy. My approach may be different from the other official lecturers of the Society, but I believe that to preach Theosophy to the Theosophists alone, is not enough. It is high time we link our activities with all the forward movements that stand for freedom, peace and brotherhood in the world. In all my lectures in various places, I endeavoured to emphasize those fundamental things that unite humanity instead of dwelling on the trifles that divide man from man.

The Theosophical Society is a fellowship of the spirit, a society of seekers of Truth, who believe that there are

things in life of vastly greater importance than wealth and comfort, necessary as they are. It affirms that the pursuit of ideas and inspiration is greater than the race for power and glory. Its members

are not so much concerned with the salvation of the soul as with the improvement of the world. To belong to the Society is to share this spiritual vision and to acquire this largeness of view which can assuage the asperities of life.

This is a self-conscious age in which we live. Philosophers and professors of Philosophy are speaking to us of what is wrong with us in the heavy tones of a Keyserling or a Spengler, or in the lighter pamphlets of "To-day and To-morrow" series. Never was man's need to come to an understanding of life more urgent. Notwithstand-



DR. PANDIA

ing the march of science, the transformation of life, the shifting of moral values and the pre-occupations of the time, the principle craving for the

eternal and the abiding remains unextinguishable. Along with a deep discontent with the standard forms of religion, there is a growing seriousness about it. The forms are dissolving but the needs persist.

If, in spite of our ethical culture and rationalistic criticism, we feel that our lives have lost the sense of direction it is because we have secularized ourselves. Human nature is measured in terms of intellection. We have not found our true selves. We may be busy seeking for wealth, power and excitement but we are no longer sure that it is all worth doing. We have no certain aims and no definite goals. Life is fragmentary and futile. Nothing means much or matters much. Anxious and enquiring minds are doubting and discussing, groping and seeking for the more precious meaning of life, its profounder reality, for the synthetic view which will comprehend the skepticism and the certainties, the doubts and the realities of contemporary life. Our division is profound and no organized religion is able to restore the lost unity. We are waiting for a vital religion, a live philosophy, a set of dynamic principles, which will reconstruct the basis of conviction and devise a scheme of life which men can follow with self respect and creative joy. I believe that Theosophy supplies this great need and offers a stable anchorage which helps us to face the gravest crises. It provides us with a spiritual rallying centre, a synoptic vision, as Plato loved to call it, a Samanvaya, as the Hindu thinkers put it, a philosophy, which will serve as a spiritual concordat, which will free the spirit of religion from the disintegrations of doubt and make the warfare of creeds and sects a thing of the past.

Theosophy insists upon the fundamental unity of all great living religions. Behind all the varied expressions, Brahman, Yahveh, Ahuramazda, Allah, Christ, Buddha and Mahavira, there is

the same intention, the same striving, the same faith. All religions spring from the sacred soil of the human mind and are quickened by the spirit. The different religions are like partners in a quest for the same objective. The universality of religion is due to the indwelling Logos and the religions are the products of "the seed of the Logos implanted in every race of men." All religions are vehicles of the moral energy of the different races, with the common aim to raise the people to a higher tempo of consciousness through spiritual education. The future of religion consists in free fellowship of faiths, where by contact and exchange, each faith will acquire a new spirit, and a new life. The keynote of the new attitude is expressed by the word 'sharing.' The different religious men of the east and west are to share their visions and insight, hopes and fears, plans and purposes. Theosophy helps us to further the idea of free sharing among religions and cultures and thus create a free and creative civilization, based on broader visions and deeper insight. As sharers of Ancient Wisdom, it is our sacred duty to recognize and rejoice in truth and goodness wherever we find them in the assurance that all that is fine and good is from God.

The most impressive phenomenon of our time is the growing unification of the world. Science is forcing us into ever closer proximity and is weaving mankind into new patterns. We know every inch of the plane from pole to pole and our means of communication exceed the wildest dreams of our forebears.

The unity of the modern world requires a new cultural basis and the real issue is whether it is to be guided by the economic and the pragmatic mind, which is the most dominant at the moment, or the spiritual. A mechanical world in which humanity is welded into a machine of soulless efficiency is not

the proper goal for human endeavour. We need a spiritual outlook which will include in its intention, not only the vast surging of economics and politics but the profound needs of the soul. The real character of a civilization is to be gathered, not so much from its forms and institutions as from the values of the spirit, the furniture of the mind. Religion is the inside of a civilization, the unseen foundation on which the structure of a civilization rests, the soul, as it were, of the body of its social organization. Scientific applications, economic alliances, political institutions may bring the world together outwardly; but for a strong and stable unity, the invisible but deeper bonds of ideas and ideals require to be strengthened. In the work of rebuilding the human household, the role of religion is no less important than that of Science. The human individual consists of body, mind and spirit. Each requires its proper nutriment. The body is kept trim by food and exercise, the mind is informed by science and criticism, and the spirit is illumined by art and literature, philosophy and religion. If the spirit of humanity is to grow, it can only be by the exercise of its lovelier energies and the perception of the oneness of man, with the spirit of truth, love and beauty in the universe. We must make religion the light and law of our life. The application of the principles of all religions (i.e., Theosophy) will mean a society of all mankind, a society in which we bear one another's burdens and sympathize with each other in joy and sorrow. Such a society will be free from national rivalries and industrial competitions.

Religion is not only life-transcending but life-transforming. True worship is in the service of suffering humanity. Every religion affirms the startling doctrine of the immeasurable value of every human soul. The ecstasy of a conscious equality of all souls melts the barriers between man and man. True

religion with its intuition of the unity of the human race works for a spiritual commonwealth. It dare not stop at nations and continents but must embrace the whole human race. This very love of man requires us to appreciate people's beliefs and ideals.

The wise men of all times, have always said the same, and the fools, that is the immense majority, of all times have always done the same; that is to say, the opposite of what the wise have said. That is why Voltaire tells us that we shall leave this world just as stupid and bad as we found it when we came here. The world does not suffer so much from an insufficient knowledge of the truth, as from an imperfect control of the mind which makes the pursuit of truth difficult. Human actions proceed on belief and conviction, and not ideas and thoughts. Not mere knowledge is power but faith. It is no use mistaking man for a merely intellectual being. His intellect is not his whole being. We must allow the idea framed by reason to sink into the subsoil of man's life and leaven the whole of his nature, conscious and unconscious. The word, the thought must become flesh. Only such an alteration of the whole psychology of man, such a transformation of his whole being, such integral understanding, is creative in character. Creation is man's lonely attempt to know his own strange and secret soul and its real vocation in the cosmic plan.

Life is not knowing but being. The discordant elements of mind and heart can be harmonized only in the solitude of the soul. There is all the difference in the world between those who believe in God with their intellects repeating the first article of the creed and those who believe in it with their whole being. The difference between us ordinary men and the saints is just here. That we can become pious without effort, by listening to a sermon, by repeating a prayer, by reading a book. This is a soothing

dream, but it is only a dream. We must let the belief ripen and take possession of us by means of steady contemplation. It is an intimate and compelling process but a natural process by which the mind that holds an idea, becomes held by it.

Again, universal brotherhood is with many of us an article of belief but with the saints it is part of their being. It is easier to repeat all that is said about love than to love one's fellows and to have satisfactory relations with them. But real love is that imaginary consciousness which one has to develop in the loneliness of the soul, a consciousness which suffers and finds intolerable the suffering of another. If we are destitute of that mode of consciousness, we are not really human. True love regards the whole world as one's country and all mankind as one's countrymen. Love means renunciation of one's own self. It is seeing with the other man's eyes, feeling with the other man's heart, and understanding with the other man's mind.

The attainment of peace and universal brotherhood requires first, honest thinking. We must realize the horrors of war; that it is essentially a bestial thing, a surrender of all humanity, culture and value. War under modern conditions is not only wrong but criminal. Now that bayonets and rifles have yielded to chemicals, the destruction will be universal and no distinction can be made between combatant and non-combatants, men, women and children.

There is a Hindu saying that words are the daughters of earth but deeds are the sons of heaven. Words are born of intellect, deeds of spirit. It is faith, living faith, that can move mountains. Faith is an attribute of will, the energy of the soul, the response of the entire self. In faith we believe not only with our brains, but with our whole soul and body. The idea is not merely thought out but grows from the deepest layers of life and mind. Not without reason

do the Hindus identify Jnana (Knowledge), with inward realization. The ideas we play with are simple affectations, rootless and sapless, but if they are to become creative they must become rooted in life. We must allow the ideals, the plans, and the suggestions that flit before us to possess us, dominate us, transform us, recreate us. We must allow ourselves to be gripped and shaped by them until we become living images of them. We can re-create the world only by self-creation, by profound personal transformation. That is why Krishnaji always emphasizes the great truth, that the problem of the world is really the problem of the individual. This means not only changing our view but re-organizing our emotions.

Theosophy is not a mode of thought but a way of life. By changing all wrong nature, we rebuild the entire world. Heaven is lost or found in the inner self. The aim and end of Theosophy is the creation of a spiritual World-Commonwealth, based on universal brotherhood and good will. The assumption of the sorrows of humanity and the dedication of our lives to the service of humanity is imposed on every Theosophist. Happy is he who recognizes and fulfills his duty, though it exacts a price in toil, suffering and blood.

Au revoir, my friends. I wish you good luck and every success in life. I enjoyed every moment of my tour of Canada. I shall always remember with gratitude and love all those wonderful friends with whom it was my privilege to come in contact during my visit to the various cities.

I shall never forget you all. You have been a source of encouragement and inspiration to me in all my humble work to bring about a better understanding between the East and the West.

Thanking you again for all your kind hospitality and help.

D. P. Pandia.

Winnipeg, June 18, 1939.

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 109)

SECOND LECTURE

THE PHYSICAL PEDIGREE

Friends: In dealing this morning with the physical side of man's evolution, we shall have the difficulty that is always found when we come to deal with the Physical; and that is, that we have a mass of details, details most complicated in their character; as all of you know, even Modern Science, dealing with a fraction of the whole is fairly difficult to study, when you desire to understand thoroughly the story that it tells. How much more difficult, then, is it when you have to deal with things as they are, in all their various planes, in all their various states; and when, instead of confining yourselves to the differentiation of the physical tattva, you have also to take into consideration the differentiations of those tattvas that belong to the higher planes as well. I say this, because I am aware that I shall have a little to tax your attention, if you desire really to follow the stages of man's physical evolution, and if you desire to grasp the part he plays in the world in which he is the highest example of life, the one from which are drawn all seeds of life, so far as the present evolution is concerned, the one who stands at the head of the evolution of the globe, and on whom depend for their life and guidance the various kingdoms below him in nature. We shall want to discover how it comes to be that in the very body of man there exist the germs of life which populate all the great kingdoms of the globe. The only theory which seems to afford a glimpse of the truth, though then only of a fragment, is that theory of Weissman which, in its wonderful complication, is fairly difficult to fully grasp, but which shows us how, even from the standpoint of

modern Science, you may have complications so varied, so numerous, so interlacing within the limits of a germ, that you can find there the traces of thousands of generations, and the possibility of any one of those traces evolving and appearing in the man of to-day.

Now with regard to the physical evolution, there is one great class of beings who guide it, who control it, who, in fact, give the patterns on which the whole of that evolution is moulded. This is the class known to you in Hindu literature under the general name of Pitris, or ancestors. Now there is much confusion about these Pitris, and that for a very simple reason. First of all, the original Pitris—those to whom I would like, if possible, to confine the name, for the sake of clearness—reappear over and over again, in different characters. They appear in every Round. And when we come down to the evolution of our own Globe, they appear in the different cycles of growth upon that Globe. Then we find them almost, as it were, merging in man; then we find them again reborn in fresh characters; so that they are somewhat like the players on the stage of a theatre, who, clothing themselves in different garments, appear in different characters though the same men are under the changed clothes. This change of characters has naturally confused the student who was not able to follow the beings by whom the characters were assumed, and part of our work today will be to trace these beings, and see how the Pitris re-appear cycle after cycle, but always with the characteristic that they are the Lords of the physical kingdom, that they are the guides, the moulders, and the architects of mortal man.

That same name of Pitris is also used for those who are spoken of as Agnishvâttas, who have nothing to do with the physical body of man. Those we shall for a moment put aside entirely. They are the three higher classes of the seven

classes of Pitris, more or less familiar to you in the Hindu Shāstras, but they are distinguished as being Arûpa, without form, and they belong to a different evolution. They have to do with the Devas and are sometimes called Pitris of the Devas. Again, they have to do with the intellectual evolution of man, and we shall have to meet them under another title, the title of Mānasaputras, which includes these and many others.

The Pitris who have to do with the physical ancestry of man, who are literally his physical ancestors, the ancestors of his body, are grouped into the remaining four great classes and in the occult teachings these four classes are given a single name, Barhishad. Now that name appears again as the name of one class out of the four, which makes part of our confusion. The general name of Barhishad Pitris, or those possessing the creative fire. Although you find that name specially given to the sons of one of the mind-born Sons of Brahmā, it is none the less true that it is also used for the whole of the four classes of the Rûpa Pitris who have to do with physical evolution. So that when I speak of the Barhishad Pitris, if I use the term without further explanation, I shall mean all the four classes of Rûpa Pitris.

Now these four classes, the Barhishad Pitris, come from the Moon. You know how you read of the Moon as the gateway of Svarga, as being one of the Lokas, as being the home of the Pitris. This is indeed true as regards human beings, for they pass out of Pretaloka into Pitriloka, and thence into Svarga. In a cosmic sense the Moon serves as a gateway, through which its inhabitants pour into the earth. These Pitris come to the Earth Chain from the Moon Chain, and therefore we speak of them as Lunar Pitris, as Pitris who have come from the Moon.

Now if we want to understand their nature, the first question that we natur-

ally ask is: What did they do on the Moon, and what was the result of their living there? We already know that the lunar Chain is the Chain that preceded our own, and that we are bound by the closest ties with the evolution that was carried on the Moon, or on the lunar Chain. You will best estimate the achievements of the Lunar Pitris on the lunar Chain, if, for a moment, you think of Those whom we generally speak of as the Masters of our earth. They are Masters, who, having come through human evolution here, have transcended humanity. They are the flower of humanity, as They have been called—Those who have triumphed over all the difficulties of matter and have become here the Lords of matter, the Guardians, the Protectors of Humanity. Just such a function was played by the Lunar Pitris in the evolution on the lunar Chain. They passed through all that, through the equivalent human stage; they were the successes of that evolution; they rose higher and higher until they had utterly conquered all the matter of the lunar Chain, and could use it for their own purposes. Therefore, they are sometimes called the Cubes, because on the lunar Chain they conquered matter in its quarternary, or four-fold form, and they brought that matter with them for its further evolution in the Earth Chain. Think of them then as the Lords of the Moon, a title which is very often given to them in the occult writings.

They are also called the "Sons of Twilight," for a reason we shall see in a moment, again connecting them with the Moon; or, again, celestial Men, Sons of the Moon, Progenitors. Do not confuse them—for here one of the difficulties of the student comes in—with those classes of Pitris, the ex-Monads of the lunar Chain, who come from the Moon to pass into human evolution on our Globe. These have nothing to do with those great Lunar Pitris, save that they

evolved under their protecting care on the Moon, as we evolve here under the care of the Masters of Wisdom and Compassion. These ordinary Pitris, so often confused with these others, are the ex-monads from the Moon who make the bulk of our humanity at the present time, and who also are imprisoned in the animal, the vegetable and the mineral kingdoms of our Globe, the whole, indeed, of the forms of our Chain being occupied by these Monads from the Moon. These are indeed called Pitris, but they are not the great Lunar Pitris.

You may notice that this identity of name appears also in Hindu literature, in the shrâddhas and in ordinary talk, in speaking of the Pitris; for every deceased man at a certain stage, after the Preta stage, passes into Pitriloka, and is numbered among the Pitris; and yet you know very well that those human beings who are numbered or classed with the Pitris are rather under their roof, under their protection, are kept, guarded and shielded by them, than share their nature; and you do not really confuse those of our humanity who pass on into Pitriloka at a certain time after death with the great and mighty Pitris who are constantly invoked in the shrâddha, and who are children of the mind-born Sons of Brahmâ. The confusion is thus very general and it has persisted in our own nomenclature. Let us then, for the purposes of these lectures, keep the name of Pitris only for the Lords of the Moon, and not confuse them with our ordinary humanity, which they are going to guide as regards the physical evolution.

Now these Pitris at the end of their evolution on the Moon Chain merged into the planetary Logos, the Ruler of the Chain. As we might say now, they reached Nirvâna; they entered the consciousness of the great Lord under whose rule they had been evolving; they passed into His being; they became, as it were, the germs of life within His

body.

When the Earth Chain is to begin, the new body of the Planetary Logos—now called, because of His functions, Brahmâ, the Creator, the reflection of the great Brahmâ of the system—these Pitris are born from His "Body of Twilight." These four Bodies of Brahmâ are the four planetary Chains; the first is His Body of Darkness; the second, His Body of Day; the third, the lunar, His Body of Twilight; the fourth, the terrene, the turning-point, His Body of Dawn. Born thus from Him, they are called the Sons of the Twilight, the Will-born, and the Lords of Yoga; they are even spoken of sometimes as Svayambhâva, since they have no birth, save this coming forth from the Body of the Lord. They were born, it is written in the *Vishnu Purana*, from His Body of Twilight, when He was meditating on Himself as the Father of the world, and the coming forth of the world of men; and the *Varaha Purana* speaks similarly, saying that they came forth, the colour of smoke, as He meditated on the bringing forth of all classes of beings. When He thus thought of Himself as the Father, then it was that these issued forth from His Body of Twilight, these will-born Pitris, the Lords of the lunar Chain.

Possessing the four-fold matter, and also the creative fire, they were able to give to man his etheric double, prâna, animal kâma, and animal germ of mind. Beyond this they could not go, but this sufficed for the shaping of physical evolution, for the building of animal man and all lower forms.

These Pitris are spoken of as under the rule of Yama, the Lord of Death; he is called "Pitripati," the Lord of the Pitris; hence the bodies they give to man are mortal, born under the domination of the Lord of Change and of Death. They cannot give the immortal; they can only give the mortal, under the dominance of the Lord of Death. Men

are their progeny and must therefore form part of Death's kingdom; and thus the children of Earth differ from the children of Buddha, the planet Mercury, for his men are immortal, whereas the children of Earth are mortal. Moreover, these Pitris themselves will evolve by their work on the terrene Chain, and they will escape from the domination of the Lord of Death by this evolution, and in the next planetary Chain, the fifth, they will play the part of Mānasaputras, Sons of Mind and Lords of Death.

Such then is our first glance of the Lunar Pitris. We shall find them, as I said, re-emerging over and over and over again: first they appear before us in their character as Rulers of matter, when living forms are to appear on this Chain, when the Globes are formed, but are still devoid of living inhabitants, only the matter of the Globe being moulded into globular form. We meet them at the beginning of the first Round. How shall I give to you some picture of what might be seen by the "Divine Eye," if it were turned by some Yogi to that first Round? I would fain give you a picture which, however imperfect, would convey some kind of definite thought to the mind. Behold a vast mass of heaving, tossing, whirling, fiery, matter, flashing, rolling, changing, in billowing masses, slowly aggregating itself according to three varying densities, into seven filmy forms. Scarce forms indeed can we call them, for even when we descend to the fourth, the most material of the forms, we can only catch a dim glimpse of Earth's first rūpa, a mere film of ākāsha, tenuous, radiant, luminous, fiery. There is nothing visible save embodied fire in this Round. Seven of these forms we dimly see, of which this fourth, that is to be our Earth, is the most perceptible. Above it, on the descending arc, vague and vaguer shadows loom through the fiery mists. Above it, on the ascending arc, three

other shadows, fiery, scarce perceptible. A vast panorama of flames, that take and lose again the form of globes, huge, wondrous, awe-inspiring, in resistless force and overwhelming energy.

(To Be Continued)

QUESTIONNAIRE ANSWERED

The questionnaire from the Executive Committee is very timely and herewith is a frank opinion, which you asked for, with the hope that you will take it in the impersonal manner I am endeavouring to give it.

1. *Do you think Theosophy must, of its very nature, be for the few?*

This, I believe is the testing ground of the Society. The form side of the Society IS for the majority and to this end the public lectures and public literature (magazine, etc.) SHOULD BE AIMED. Remembering that in Canada such lectures and literature reach adherents and young (not in the sense of personal age) members, the tone of the outgoing messages should be clearly and easily digestible. *The twin doctrine of KARMA and REINCARNATION cannot be stressed too much.* On this axis swings the pendulum of change and growth. Also, high-sounding Sanskrit terms, and torturous mental calisthenics should be taboo. The eye must first assimilate these before the ears are ready.

For the few there should be means for growth. Remembering that this is largely a personal matter, it shouldn't be hard. If SERVICE is the main outlet for personal accumulation, the Gods can descend and make themselves at home among the majority. Of course the matter of reaching the higher and more advanced members would be a delicate matter and one to handle warily lest it mar the outgoing undercurrent.

2. *Admitting that we are not primarily interested in the mere number of members, do you think the Society should endeavour to increase its membership?*

Admitting that only so much of the Ancient Wisdom has been made available for the serious student, doesn't this give a clue? What we have and know **MUST BE SPREAD**. The strength and area of our attempt at this lies primarily in **MEMBERSHIP**. The Society should do all in its power, with due regard to dignity and common sense, to increase Membership.

3. *If Theosophy should attract the highest and most positive type of minds in the West, do you think it has done so? If not, why has it failed.*

May I be forgiven for the length of this reply! First, in my personal opinion, the sad history of **PERSONALISM** has almost swamped the endeavours of the pioneers. What is going on in politics today and which certain highly awakened members of society are trying to fight, is a replica of our own Society's history. To fight this menace we should first **KILL BY COMPLETE AND FINAL ACCEPTANCE OF SILENCE** the past history of certain unmistakable mistakes. May I say that this is the strength of the Christian Science movement, from which Theosophy could study with repayment its highly skilled and smoothly running machinery. **THIS IS WHAT WE WANT**. The past must be buried and each Member must make themselves aware that any mention, written or spoken of personalities, events and histories connected with past mistakes must necessarily hit a blow below the belt for the work of the Society. The sneering attitude adopted in literature, journalism and public conversation towards "Theosophy" should be taken to task every time. The grand verities of the teaching are being completely swamped by the indifference of the Society itself. *There should be a Publicity Committee serving in the capacity of sentinel towards public opinion.* The other day our leading daily "The Toronto Daily Star" carried a

long article written by their leading European correspondent regarding the theory of transmigration. Misleading and erroneous it spelled certain death to those eagerly reading it for promise. There are Members skilled and learned enough to form a body, making themselves personally responsible for the checking of such statements in leading periodicals and papers (this is the great watchtower of the Christian Science Movement). If Editors find these matters interesting enough for their public's assimilation, surely the correct version of such matters is worthy of consideration. *This is a ground Theosophy must study.* This is one outlet of service that could **MAKE** history for the Society. It would also train Members in executive ability towards the tenets of the Ancient Wisdom and help to balance the scales in the cause of Justice.

4. *Do you think the Society has furnished sufficient facilities to encourage new members to carry on their study work after they have grasped the fundamentals and after the first enthusiasm has waned? Or, have you any further suggestions?*

There are always those whose karma does not allow of attending the public functions of the Society, such as the Classes. I have noticed this in my own life and can speak with certain truth. Take the study of the Secret Doctrine, as an example. Unable to take in classes for years I have gone along without an example or idea as to how to *really* make the teaching a step by step process. Thanks to *another connection* which has tended to make my responsibility towards Theosophy greater and has not lessened my regard for the Society one whit, I am now in a position to study the S. D. via the written method, which makes it a completely personal growth, fostered only by the signposts this connection has made possible for me. This, I feel is a great need in the Society. Remember there are

many who take in a class for the mere social feeling (please take this in a completely impersonal way) whereas, serious growth must be a PERSONAL MATTER. Perhaps this is a difficulty of the Society, though, that this "connection" was sent out to rectify; if so, then the Society, of course, will never feel the need of guiding the student. I feel that a correspondence department (not the teaching of lessons, as this would mean a terrible outlay of time and expense) given over simply to the answering of queries from serious Members, such as "How would a student profitably go about studying the S.D. at home," or similar questions. This Department could be advertised continuously in the magazine, the lectures, the signboard in the Hall, etc., and here, again, SERVICE is possible for Members who could give of their learning and time. Questions, of course, could always be accompanied by return postage. This could be worked out.

5. *Do you receive the Canadian Theosophist? Yes.*

6. *Do you find the Magazine attracts new members? I am not aware of the effect on others, but, personally, I think highly of the magazine.*

7. *Do you pass it around among your friends who are not members?*

The difficulty here is that I, personally, am not surrounded by friends who feel the pull or appeal such a magazine would have. These are the very people, though, who listen eagerly to the doctrines of karma and reincarnation! You see, this is where the magazine could be a little closer to the common ear, or maybe I am wrong. We are not all surrounded by friends such as one meets at the T. S. In fact to try and get these friends NEAR the T. S. one starts very low, I am afraid, in the process of disseminating the ancient wisdom. But, the material is there to work on.

8. *Do you think the Magazine helps to keep members interested and active?*

Decidedly so. My only suggestion is that it *needs a little more advertising*. Why isn't it on sale DAILY in the library with, say, a little upstanding sign near it "THE CANADIAN THEOSOPHIST ON SALE HERE 10c PER COPY" (or similar). I tried to purchase a copy recently and not one to be had. I thought at the time that if only five a week were sold it would help. I know it is sold on Sunday in the Hall, but everyone doesn't attend on Sundays. Then a little more sales talk could be given from the platform in an appealing manner as to the articles and wide area of interest the magazine covers, etc. There are plenty of other outlets this magazine could reach. Is there a donated copy at the Public Library? Why are old copies not given to the Magazine distributors of hospitals, hostels, jails, etc? Surely there is a fecund field here for an awakening of the senses. These may not be sources of immediate subscribers but the spreading of theosophical teaching is a good basis to base future subscriptions upon. This may sound like a Methodist Revival but there are worse measures.

9. *Do you consider the Magazine should support social and economical movements?*

I wonder if PERSONALISM isn't the nigger in the woodpile! Frankly, I was about to withdraw from the T. S., on the issue of politics. I do not approve of Theosophy touching them and frankly stated my views in the C.T., although at the time I was a little troubled because while deprecating the blowing of the Socialistic horn I was stating that the same state of affairs could be subscribed to Totalitarian measures. Now, with Mr. Arundale tripping over Italian feelings and ONLY SUCCEEDING IN RUINING THE MOST NEEDFUL FIELD OF DISSEMINATION OF THE ANCIENT WISDOM, I am sure I felt justified. I conquered my personal feelings and came back to the T. S., without stating why. Mr. Smythe's circular letter brought me

back, but I feel strongly on this matter. We must protect Theosophy from even the suggestion of political feeling during these intense times, otherwise, our great trust will be sacrificed and PERHAPS THE VERY CHANGEFUL MEASURES WE HOPED WOULD COME ABOUT BE RETARDED IN OUR OWN CAMPS.

10. *In your experience have you found that the present economic situation with its widespread unemployment and decreased earnings, has caused members to drop out?*

Yes, I have. With the unprecedented economic pressure on members from the outside, surely elastic measures should pertain from the *inside*. Could there not be a canvassing of dropped Memberships? I know that Mr. Smythe has written a circular letter (because I found it hit the spot in my own case) but there must be those who simply cannot rake up the money and hide behind sensitive feelings. I feel that a little more personal attention in the way of soliciting the confidence of such members could be tried and perhaps a sliding scale of allowance of one year (a sort of suspended membership) allowed. Oh! the terrible scourge of money! This is something we have got to beat. Couldn't one pay as one goes, or in instalments instead of the full amount? I am sorry I can't offer any more definite suggestion, but I realize the pressure and futility this economic crisis is causing. Perhaps, though, this very pressure will create a turning to Spiritual matters.

11. *Have you found that the underlying uncertainty and insecurity of the age has the effect of attracting or driving away from a spiritual philosophy?*

My personal opinion is that we are now seeing the crisis of mass hypnotism which has held a certain amount of hope for the finite individual, but the very thing it denies is fermenting — THE SOUL! Within my own small area of awareness all shades of opinion, communism, socialism, hedonism, and sheer

unthinkingness ARE WAKING UP! If we can get through this year there is going to be a definite upswing for the Ancient Wisdom, but, as we work with the finite on this plane, we must catch them in the raw as these inferior doctrines have done.

12. *(Omitted.)*

13. *Have you found that members leave the T. S. in order to join some other "Idealistic" school — Unity, New Thought, Rosicrucianism? If so, what do you think is their object?*

We must remember that only the few can tread the lonely path of *esoteric* Theosophy; that is where these members fall down. There is a definite feeling of "gap" between the form side of Theosophy and the interior teaching. By this I mean, very few know how to bridge the chasm of STUDY. They perhaps attend classes BUT WITH THE FINITE FORM PREDOMINATE IN THEIR CONSCIOUS MINDS. Those that attend the Sunday lectures are usually attracted by THEIR UNCONCIOUS SOCIAL FEELING TINGED WITH AWAKENING AWARENESS. This is where the lecture should appeal to eye, ear and feeling. Music should be made more of a necessity; surely by a promise of advertised names musicians could be persuaded to give of their time and talent. Advertising is very important for the musician and surely a one-line addition to the Sunday advertisement is worth using as a bait for newcomers? The continual stress on the doctrines of karma and reincarnation, backed up by the splendid library creates the next void; HOW TO STUDY FROM THEN ON. Here is where the finite can swing the pendulum towards the tributary teachings UNLESS THERE IS A DEFINITE PROGRAMME TO TEACH THIS NEXT STEP.—and this must be a personal matter to make it permanent, but the Society can be the big factor in keeping that personal study within the Society. This is where the magazine, lantern slides, typographed

notices handed out at the Sunday meetings could all help. These people are very EYE CONSCIOUS.

14. *(Omitted.)*

15. *What activity of the Society are you most interested in; lectures, study classes, social activity, welfare work?*

To me, although I cannot take part in any of these splendid endeavours, the LECTURES ON SUNDAY EVENINGS SEEM THE MOST IMPORTANT. Remember, they catch the newcomer, they reach the member and adherent—the other issues grow out of these. This is the Alpha and Omega of the future Theosophist—the others are the training ground of the awakened person.

16. *What aspect of Theosophy attracted you to the Society, and have you any suggestions to make for the maintaining of interest of the members?*

The very doctrines I think should be stressed. They opened a new world, and while it is true that the old world crashed more than I would have it, nevertheless, despite personal karma and intense loneliness created by that karma, my mind has held to the great possibilities these doctrines create. During hospital internment of long months, talking these two doctrines to others made me aware how the common garden variety of human being IS READY FOR THEM. And nothing succeeds like success. The more the Society flourishes on a basis of common sense and dignity every Member will feel proud and conscious of their great debt and responsibility to Theosophy. It becomes a heart-interest. But if the past is going to be allowed to ruin it by an inferiority complex, Members in their human personality make-up gravitate where their egos are satisfied. I DON'T KNOW WHY THEOSOPHY IN THEIR LITERATURE CONTINUALLY HARPS ON FAILURE AND DETERIORATION: LIKE BREEDS LIKE. CAN'T WE TRY A LITTLE OPTIMISM?

This is a very long reply, but it is the only contribution I can make to my

great debt to Theosophy. I am proud of it and eternally grateful, and until that becomes the awareness of us all we will allow the great Teaching to bow before the little flag-wavings, ego-inflations, finite-depressions. We know where it has come from, we know where it will go to. WHY CAN'T WE FIGHT?

Elsa Whittaker.

115 Queensdale Avenue,
Toronto, Ont.

THE VISIT OF DR. PANDIA

It is not often that Canada has the opportunity of hearing such a man as Dr. Pandia. It is true that many of those in Hamilton and Toronto, actuated, apparently by race or colour prejudice, had no open mind for his message. But those who heard with the heart as well as the ears, men like Rev. Barclay of Hamilton, who preached on what he had heard from him, and Bishop Rensson in Toronto who paid him a noble, a beautiful and understanding tribute at the East End Kiwanis luncheon, with other clergymen and University men who met him privately, were impressed with his sincerity and simplicity. His addresses were expositions of the "heart doctrine," a neglected phase among the intellectuals, and personally I must say that I have never in recent years heard such a clearly sounded note recalling the old ethical teaching of Blavatsky and Judge of fifty years ago. It may well be that India will revive the Theosophy which was brought to the West in *The Secret Doctrine* but smothered with psychic and meta-physical grandiloquence uttered largely in the effort to build up official reputations for wisdom and the possession of "powers." The heart doctrine is referred to slightly as of the lower planes, and its exponents as "preachers."

Dr. Pandia is able to capture his audiences off the street by his simplicity, his good humour, his insight and

his obvious sincerity. He is perhaps the first lecturer in Canada for many years who did not want anything but his travelling expenses. Mr. Thorn, the Secretary of the Canadian Federation of Theosophical Lodges, who accompanied him throughout his western tour to Winnipeg, bears testimony to his popularity and the enthusiasm of his audiences everywhere. He was undoubtedly different in his methods and style from most Theosophical speakers. But the foundation principle of Brotherhood he never failed to emphasize and illumine. His experience with Mahatma Gandhi dominated his thought, and after hearing his accounts of the Indian sage, one ceased to wonder at his influence. Who but Gandhi could, in the middle of a Council meeting with King George V, break off in the discussions and take his place on the floor in the recognized attitude of a Hindu Yogi in meditation, remaining there for several minutes. The problem that had baffled solution before he took this unconventional step, was taken up from a new angle and settled. "More things are wrought by prayer than this world dreams of."

While our members of the T. S. are running after swamis and yoga systems and puzzling their five wits over breathing exercises and the comparative value of one teacher over another, the humble followers of the heart doctrine are moving mountains by their union with the Self. I have never heard a finer statement of the power of the teaching of Jesus, the force of his example as a life to be lived, and the appeal to the west to send to India, not professors of theology, but men who bring the spirit and life of Jesus in their message. Gandhi carries two books, the *Gita*, and *The New Testament*. With these he can transform humanity.

I was listening to Cesar Franck's Symphony in D. minor recently, and it called up in my mind visions of flaming Godheads exploring the vastnesses and

profundities of Chaos, threading a way for the little Universes that rise up out of the darkness, leading them as they awake to consciousness to intelligent action and goodwill. Dr. Pandia's article in pamphlet form on Mahatma Gandhi has much of this inspiration, lifting the mind to those levels where old worlds are made over into the image of the Over-Soul. This pamphlet is a splendid exposition of the ethics of Jesus, and perhaps it is this interpretation of Jesus to the West that adds so much to the success of Dr. Pandia's visit.

At any rate, everywhere he had a better reception from the outside public than from members of the T. S., though it was only a minority who were indifferent. In Hamilton he spoke to the Kiwanis Club, and gave a broadcast address to the 710 patients in the Mountain Sanitarium a request which pleased him greatly. He received a sheaf of letters from grateful patients and Mrs. James said she never had had such interest developed in a speaker before. He gave three lectures also in the Unitarian Church which had been kindly lent for these meetings, which were highly appreciated, the last crowding the available space. Mayor Morrison, among others who entertained him, took him up in an airplane and showed him the wonderful Hamilton terrain, and also drove him around the city and vicinity, thus paralleling what has been done in all the leading western cities from Victoria to Winnipeg. Mr. Christianson gave a special dinner for prominent ministers and professional men to meet Dr. Pandia, and with notable results.

In Toronto the chief public function was the garden party at the residence of Mrs. Somers, described elsewhere. At the Arts and Letters Club luncheon he met a great many of the members and so delighted them that they insisted on having him stay to tea in the Club

Room, so that he had to break an engagement with a broadcast operator who wished to arrange the questions to be asked next morning. This was enlarged by some into a statement that he had broken faith with the public, which of course was not the case, and the operator was not disturbed about it, as Dr. Pandia has had many broadcasts, and was rushed by the Mayor in Hamilton, who had kept him too long, at the last minute, breathless, into the operating room, for his public interview there. The Toronto broadcast was given in regular order.

There were two things that Dr. Pandia spoke much about both in Hamilton and Toronto. One was Niagara, and the other was work among the young people. He was so enchanted with Niagara on his visit there on Friday, June 23rd, he determined to return if possible. Accordingly he begged off on Saturday, July 1st, from the garden party at Richmond Hill, and Mr. Barr kindly acquiesced in this. With respect to the young people he invited them to see him whenever possible, and as a result discussions were kept up as late as four in the morning by eager young men. About fifteen young people in Hamilton are associated themselves for work in this fashion for Theosophy. In Toronto the Young People's group was greatly increased by the visit and 37 young people met on Wednesday afternoon, June 28.

Dr. Pandia had luncheon at Hart House with members of the League of International Politics and with the ladies of the League of Peace and Reform. He was also taken off into the country 60 miles by the president of the Rotary Club to meet the international president and a host of others. The evening lectures from Sunday June 25 till Sunday July 2nd were held as announced, none having been scheduled for the National Holiday on July 1st. On the way to Niagara on that day at

luncheon Dr. Pandia with his friends toasted Canada, as a Canadian band in New York broadcasted "The Maple Leaf." On June 26th Dr. Pandia's own 33rd birthday was toasted at a gathering in Toronto. With many mutual regrets Dr. Pandia left for Montreal on 3rd July, and next month we hope to have a report from our Montreal friends.

QUIZ

In what books are these to be found?

1. The Lord Buddha, revered as the greatest among adepts of the Occult science, when asked by the Kalama people how they might know which religion was the truest, answered that they should believe nothing written or spoken, by any teacher of any epoch, upon mere authority, but only when the teaching harmonized with reason, and would stand the test of examination. That is the attitude which we likewise adopt. If the Theosophical Society had come forward with a claim of infallibility for its ideas or its teachers, discouraging criticism and shirking enquiry, it would have been turned out of court on its first appearance.

2. We must bear constantly in mind the facts that our consciousness is a unit, and that this unit of consciousness works through various sheaths, which impose upon it a false appearance of multiplicity.

3. Animals cannot have any high thoughts; nor can the angels, or Devas, attain to direct freedom without human birth. In human society, in the same way, too much wealth, or too much poverty, is a great impediment to the higher development of the soul. It is from the middle classes that the great ones of the world come. Here the forces are very equally adjusted and balanced.

4. The third service that Christ renders to morality is the extension of its inward scope. The morality that comes from within is governed by living prin-

ciples. The morality that comes from without is under the despotism of isolated rules. In passing from rules to principles, Christ makes the sphere of moral activity commensurate with the sphere of human life.

5. Every work of true art is an invitation to a spiritual marriage—not as a mere guest; and very sacred and blissful is the meeting-place of souls. But the perfect marriage needs perfect affinity; and the time for that is not yet, for both art and art-appreciation are careful and troubled about many things, and neither has become as yet the perfect listener to the divine Voice.

References to Questions in June Quiz.

1. The Path of Discipleship. Besant. page 19.
2. Light on the Path. II. 8.
3. Lodges of Magic, *Lucifer*, February, 1888.
4. Theosophy. Alvin Boyd Kuhn, p. 204.
5. The Secret Doctrine. III. p. 263.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER
Consisting of personal experiences with that great Soul.

THE BLAVATSKY PAMPHLETS.

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

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 28 Bedford Gardens, Campden Hill, London, W. 8, England.

CANADIAN LODGES

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 89th St., Edmonton, Alta.

HAMILTON LODGE:

President, Miss Amy E. V. Putnam; Secretary, Mrs. A. Mills, 31 Fairleigh Avenue North, Hamilton, Ont.

KITCHENER LODGE:

President, Alex. Watt; Secretary W. J. Schroder, 14 Ontario St. South, Kitchener.

LONDON LODGE:

Secretary, Mrs. Helen M. Shaw, R. R. 2, London, Ont.

MONTREAL LODGE:

President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 25, 376 Redfern Avenue, Westmount, P.Q. Lodge Rooms, Room 15, 1501 St. Catherine Street West.

OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel E. Garside, General Delivery, St. Thomas, Ont.

TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mr. Felix A. Belcher; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE:

President, Mr. James Young; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

ORPHEUS LODGE, VANCOUVER:

President, D. McKinnon; Secretary, B. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE:

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

WINNIPEG LODGE:

Secretary, P. H. Stokes, Suite 7, 149 Langside Street, Winnipeg, Man.

THE CANADIAN THEOSOPHIST
THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES

"Do good and Rejoice!"



A correspondent writes me that a sister of hers in one of the over-sea Dominions has a small boy, her youngest, three years old next September, who refuses to wear anything else than a red jumper which he has and which he calls his "soldier jumper." He always says: "I am not Charles and I'm not a naughty boy. I'm just a soldier." My correspondent observes: "Seems like a memory, doesn't it?"



After ten years at the present address the General Secretary is about to move from 33 Forest Avenue to 5 Rockwood Place, Hamilton, Ontario, Canada, and letters should be addressed to him there intended to reach him on or after August 1. Notices will be sent to our exchanges, but we hope that attention will be paid to this advice. As the same

postman is on the route that includes both addresses we do not expect any trouble with mail.



Some young Theosophists have asked me what they might select for steady and constant reading and study and meditation. I think these six books are small and easily available and might constitute the sole library of any student of limited means in either time or money. *The Bhagavad Gita*; *Light on the Path*; *The Voice of the Silence*; *The Light of Asia*; *Through the Gates of Gold*; *Raja Yoga* by Vivekananda. If another is desired we suggest *Concentration and Meditation* by the Buddhist Lodge in London, England.



W. Angus Jones writes from Bristol, England: "I have distributed a dozen copies of *Act Now* and am glad you are in agreement with the Dean. Perhaps you are a member of the L.B.C., like me. I should like however to say that Righteousness equals Justice and Equity plus a sense of the Living God." Mr. Jones' message came on a picture postcard with a delightful view of the River Usk showing the Sugar Loaf Mountain near Abergavenny in Wales.



The annual reports which appear on the opposite page show an almost static condition. There are two members less on the list of those in good standing, but even as the report was passed one of the lapsed members paid up and other laggards will undoubtedly do so. The funds are about as usual, the economic condition preventing any surplus beyond the bare support necessary to keep the Society's affairs moving. The suggestion that a paid organizer should be appointed comes as a rather impractical idea, especially as all Theosophical work is understood to be voluntary, and great sacrifices have been made by many members during the last fifty years to make it so.

STANDING OF THE LODGES
FOR THE YEAR ENDING JUNE 30, 1939

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1938	Total 1939
Calgary	1	...	...	...	...	...	2	7	6
Edmonton .....	...	...	...	...	...	...	...	2	2
Hamilton	1	...	...	...	...	...	3	26	24
Kitchener .....	...	...	...	...	...	...	4	8	4
London .....	...	...	...	...	...	...	...	7	7
Montreal	2	...	...	...	...	...	1	31	32
St. Thomas .....	...	...	...	...	...	...	...	2	2
Summerland .....	...	...	1	...	...	...	...	—	1
Toronto	11	...	9	2	2	...	16	172	172
Toronto, West End .....	...	1	...	...	...	...	...	14	15
Vancouver	4	...	...	...	...	...	...	16	20
Vancouver, Orpheus .....	...	...	2	...	...	...	2	20	20
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	5	5
Winnipeg .....	...	...	...	...	...	...	...	1	1
Winnipeg, Blavatsky .....	...	...	...	...	1	...	...	1	—
Members at Large .....	...	...	...	...	...	...	1	3	2
Total	19	1	12	2	3	—	29	317	315

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1939

RECEIPTS		DISBURSEMENTS	
Balance from last year	\$ 129.94	Per capita—Adyar	\$ 78.00
Lodge Fees and Dues	799.20	Magazine Cost:	
Magazine receipts	319.72	printing	1230.94
Donations to Magazine	437.06	envelopes	50.76
Sale of Pamphlets	8.00	postage	68.44
Bank interest	2.11		1350.14
		Stationery and stencils	16.68
		Membership cards	5.11
		Questionnaire: envelopes	5.18
		postage	3.25
			8.43
		Ballots and envelopes	7.18
		postage	3.00
			10.18
		Repairing typewriter	7.50
		Railroad fare Winnipeg to	
		Toronto, Dr. Pandia	50.00
		Petty Cash and postage	43.44
		Cash in hand	126.55
			1018.18
			1350.14
			16.68
			5.11
			5.18
			3.25
			8.43
			7.18
			3.00
			10.18
			7.50
			50.00
			43.44
			126.55
			1350.14
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The organization of the meetings in Toronto for Dr. Pandia were in charge of Miss Mary Stuart, who arranged the evening lectures; and Mrs. Mary Kinman who arranged the afternoon series of meetings with various public bodies. Great credit is due to these ladies for their work in this connection.

* * *

We hope to have a further article from Dr. Pandia covering the balance of his tour in Canada, to follow the remarkable and inspiring communication which he has given us in the present pages. We have not yet received any official report from the West, but Mr. Thorn in his private letters confirms all the reports of the enthusiasm and vital interest with which Dr. Pandia's lectures were attended.

* * *

A course of lectures on Reincarnation was begun in Hamilton by the General Secretary to continue on Sunday evenings during July and August (except on August 6), these being specially addressed to young people, with the idea of giving them a starting point for their own reading and study. Independence of thought alone leads to action and thought without action is of little effect either outwardly on the world or inwardly on character.

* * *

Miss Clara M. Codd has been appointed General Secretary of South Africa, and her letter, which appears elsewhere, indicates her enthusiasm for the promotion of such Theosophy as she understands, largely allied with the autoeroticism, as it is euphemistically designated by *The American Theosophist*, introduced into the movement by "Bishop" Leadbeater. She regards such teaching and its acceptance as an indication of "freedom and tolerance" and its rejection as the reverse. We shall be glad to hear that *The Canadian Theosophist* continues to be circulated in South Africa. The new official address for South Africa is Box 863, Johannesburg.

Mrs. Beatrice Hastings writes that she is labouring with the refutation of Solovioff as with an Old-Man-of-the-Mountain, but sees that in time he will be thrown into the sea and definitely disposed of. Those who have read and been deceived by this plausible but rascally book will be glad of the analysis from Mrs. Hastings's incisive pen, which has been already seen at work in the issues of *New Universe*, and volumes One and Two of *The Defence of Madame Blavatsky*. The Solovioff inquest will constitute the Third volume of the series, but there may be another issue of *New Universe* before Solovioff is finally disposed of in Tophet where he properly belongs.

* * *

We have received a Book List from The C. W. Daniel Co. Ltd., 40 Great Russell Street, London, W.C. 1, England, and commend this firm's books to enquiring students. Among volumes listed are Claude Houghton's *The Kingdoms of the Spirit; Purify Your Hearts*, by S. Kierkegaard, the Danish mystic; *Selected Mystical Writings of William Law*, edited by Stephen Hobhouse; *The Absolute Collective* by Erich Gutkind; *The Key to Theosophy* (abridged) omitting the question form; *The Gospel of Peace of Jesus Christ*, by the Disciple John, being a translation by Edmond Szekely and Purcell Weaver from the original Aramaic and Slav texts; as well as many volumes on diet, medicine, therapeutics and other matters of progressive thought and life.

* * *

Members of the T. S. in Canada please note that until their annual dues, \$2.50 each, have been paid, they are not in good standing. We continue to send their magazine till the September issue, but unless they send their dues, or at least \$1. on account, before October 1st, the magazine must then be cut off under the post office regulations. We trust all the members now on the roll

will gird up their loins for the winter season and resolve to make the coming winter a great season of renewal and revival of latent energies. We could easily double our members if every member was as eager to help his neighbour to the Truth as he himself was to receive it when he joined the Society.

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We sometimes hear the reproach that the members of the Theosophical Society are lacking in culture. True culture is not of the mind altogether, but begins and ends in the heart. Reading does much to assist the development of both the head and heart, but when both combine we become susceptible to greater depths of wisdom than when we keep to the Path of Learning alone. We suggest that our members who do not know what to read outside official Theosophical literature should procure and read, mark, learn and inwardly digest Quiller Couch's little book on *The Art of Reading*. It is the most Theosophical manual of the kind we have come across, amazingly and unexpectedly permeated with the "heart doctrine," and it will enrich any mind that is humble enough not to boast, but low to confess—"thus have I heard."

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We are fortunate on having been able to obtain from Mr. E. T. Sturdy, the sole survivor of Madame Blavatsky's Inner Council in London, the letter which appears elsewhere on the problem raised by an anonymous gentleman in London regarding the printing of extra volumes of *The Secret Doctrine* after H.P.B.'s death. Some correspondents have written to know why Mr. Pryse's testimony is accepted now when he wrote apparently in contradiction of what he said in September—1897. It is obvious that when he wrote then it was inspired by the garbling of the private instructions printed by Mrs. Besant, a sample of which appeared in our issue of March, 1938. I have been

going over the new Adyar edition of *The Secret Doctrine*, a task which cannot be hurried, and hope to be able to say something on this head before winter falls upon us. Those who are now relying on hearsay evidence at present should not be too arrogant about the recollections of those who were present and alert in 1891.

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The report of the General Secretary for the T. S. in England shows a slight decrease in membership in spite of 288 new members having joined. There is a loss of nearly ten per cent. And this in presence of visits and lectures from Dr. Arundale and Mr. Jinarajadasa. I am inclined to think that the public, including the Churches, is taking Theosophy to heart, and ignoring the organized Theosophy of the various Societies. What did the Master say about "organized religion" anyway? In the same *News and Notes* for May, the Eirish General Secretary fulminates on the necessity of creating a democracy to be saved before fighting for the illusion that we have one now. "It is not by the wishes of the great majority that over 13 million individuals in Great Britain suffer from slow starvation in the midst of plenty; that a strangle-hold of national, local and individual debt is undermining our whole economic structure and robbing us of individual initiative whilst over two million citizens rapidly degenerate through being deprived of any means for justifying their existence."

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I cannot forbear a word of farewell for an old friend and fellow worker in the Dickens Fellowship and in various newspaper relationships during the eighteen years in which he was Chief Police Magistrate of Toronto. I speak of James Edmund Jones, good sportsman, author, musician and churchman. He was in his 73rd year and lived a happy wholesome life and though not a

theosophist in a technical sense he was a good Christian and consistent in his faith in the Brotherhood of man. He edited two editions of the hymnal for the Church of England in Canada and his little books on the Wild Flowers and on the Mushrooms of Canada are popular contributions to a knowledge which should be more general among all classes of people. Mr. Jones founded the Aura Lee Athletic Club and was a powerful influence in the lives of hundreds of young men in their manly sports and their manly ethics. Testimony is borne in many quarters to this influence and its effects on the many young men, some in the toils of criminal courses as well as the Bible Class students he kept under his instruction, all of whom he led into wiser ways of living.



There is a time for speech and a time for silence, says Koheleth, and last month, though the urgency was desperate, it did not seem just right to interrupt the enthusiasms of the moment with the contemplation of the terrible picture of that Hamburg steamer lying in the port of Havana with 907 refugee Jews from Germany refused the hospitality of even a concentration camp, though sufficient funds were guaranteed to cover the expense. Canada also refused them shelter. So did the United States. British West Indian islands had no welcome, nor had British Guiana, nor any port in Central America, British or Spanish. Why all this inhumanity? Why are we sowing for the fearful harvest that must some day surely be reaped? Those who have studied the occult forces associated with the action of Lower Manas will soon begin to understand why W. Q. Judge declared that nothing will take one to hell faster than mere intellectuality. That is what is the matter with the world today. We Laodiceans, because we are neither hot nor cold, will be spewed out of evolu-

tion. It is a hard saying this, but worthy of acceptance, and meditation, also, if we really wish to understand the present age. It is so sure of itself; so proud of its achievements, of its character, of its ideals, of its heredity, and of its destiny, all of which it knows little about, that it cannot see any development ahead of it that is unpleasant to contemplate. If it could only contemplate that shipload of outraged Jews, men, women and children, it might understand the terrible indictment penned by Judith Robinson in the *Globe and Mail* of June 8 in the midst of all the glamour of the Royal visit. She narrated how a telegram was sent to Prime Minister King on board the Royal train just before it left Canada. It was a reminder, signed by forty-one Canadian citizens, of a responsibility even more pressing than that of attendance on Their Majesties. The telegram suggested that as a mark of gratitude to God for the happiness which had been vouchsafed to the Canadian people in the visit of their King and Queen, and as evidence of the Christian charity of the people of this most fortunate country, the Prime Minister under the power vested in him, might forthwith offer to those homeless exiles on the Hamburg-American steamship a sanctuary in Canada. We are sure that had the King and Queen any power or authority to order such an act it would have been done, but we live under a limited monarchy and such charity is one of its limitations. Eminent names were signed to the telegram, but, as Judith Robinson wrote, there was one invisible signature which, like Abou Ben Adhem's, led all the rest, the name of Him who said in his parable that it would be spoken to those who stood on the left hand: "Depart from me, ye cursed.....for I was a hungered and ye gave me no meat; I was a stranger and ye took me not in; naked and ye clothed me not; in prison and ye visited me

not." And they shall ask: "When saw we ye thus?" and as Judith writes: "Kings, Kings' ministers and all, know the answer." "Inasmuch as ye did it not to one of the least of these, ye did it not to me!" That invisible signature must have shone out on the message when it was opened and read—the signature of the Jew—Jesus Christ.

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The June *Theosophist* (Adyar) opens with a well-considered statement from Dr. Arundale on the international situation, with special attention to Herr Hitler and The Coming World State. I fully agree with all the president has to say on these heads and wish all our members and the outside world as well could be as reasonable and able to take as sane views of affairs as they stand. It is to be doubted however whether the Avatar of Evil under whom Germany and the totalitarian powers are operating can be checkmated without the sanguinary war towards which these dark forces are impelling the world. "Practically every nation in the world, without exception," says Dr. Arundale, "so far as I know, is still blind to the fact, not, perhaps that a World State is slowly beginning to emerge, but that growth from now onwards cannot be in isolation, not yet in independence." This is not very clear but the intended meaning is clear enough. There is a passage which will offend the "unco patriots" in which Dr. Arundale points out that Great Britain has yet to set her house in order and "must set her Indian house in order, for until India is at least an equal partner among the nations of the Great Commonwealth to which she at present belongs, there can be no leadership in world affairs for Britain and her comrade nations. . . . The British Empire is not yet ready for leadership, and it is partly because of this fact that we are so close to the precipice of war. Our statesmen are failing their Empire day after day." Jean Delaire concludes the

valuable article on The Mystery-Tradition of Our Race. The whole article, including the May instalment, would make an admirable booklet for students. An article on Theosophy for Children, by a Young Non-Theosophist, is of real interest, in spite of the fact that he came to Theosophy first through Mr. Leadbeater's fictions. But he concludes "Theosophy is ultimately a doctrine of the sword and not a fairy tale."

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THE GENERAL EXECUTIVE

The General Executive of the T. S. in Canada met on Sunday afternoon at 52 Isabella Street, Toronto, all the members present except Mr. Belcher, who is still on tour in the West, and Dr. Wilks and Mr. Griffiths. Mr. Walter Hick as the new member was greeted on his return to the Executive. Mr. Belcher was re-appointed Secretary and Miss Crafter, Treasurer; Mr. Barr acting as temporary secretary in the meantime. Mr. Smythe was appointed editor of *The Canadian Theosophist* *nem con.* on the motion of Mr. Hick. On the presentation of the annual reports, Mr. Barr thought it would be desirable to have details of the financial report at each Executive meeting and this will be acceded to, although as the books are always open to the local members when desired this seems merely like loading unnecessary work on voluntary labour. Considerable discussion occurred over the Questionnaire, but as all members have not yet read the papers, further discussion was postponed till the October meeting when Dr. Wilks, Mr. Griffiths and Mr. Hick have seen them. The meeting adjourned till October 1.

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"We have a God who is infinitely gracious, and knows all our wants. He will come in His own time, and when you least expect it. Hope in Him more than ever."

AMONG THE LODGES

After a lapse of two years, several members and friends of the T. S. were glad to welcome Mr. Felix Belcher for a visit to Winnipeg. Mr. Bruce-Hill acted as host to our visitor with whom he stayed from May 29 to June 6. In that time Mr. Belcher put on 5 lbs. in weight which speaks well for the good treatment he received from his host and hostess. Several public meetings were held in the Wayfarers' Lodge Rooms and also meetings for members in Mr. Hill's office. Mr. Belcher stressed the value of *The Secret Doctrine* as a reference book as it had been checked by the "Masters." This great work in conjunction with *Isis Unveiled*, *The Key to Theosophy* and *The Mahatma Letters* had been proved by our visitor to be of greater value than other books for purposes of study. It was pointed out that every member was entitled to his own opinions and that while we should invite discussion we should avoid controversy. We should be patient and tolerant to those who had not advanced as far as ourselves along certain lines. If lamps giving the light of the 3 primary colours are placed so that their light converges, their light unites to form white light but if the same colours are superimposed on paper black appears. If therefore we want the light of truth we must be prepared to blend our views with others and not superimpose them or we may end up in error. A small party saw Mr. Belcher off last night on his way to Nelson, B.C. Hoping we shall be able to welcome him to Winnipeg again.—P. H. Stokes. June 7.

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The death of William Alfred Younger, aged 77, on June 6, has removed a long familiar figure from the audiences of the Toronto Theosophical Society. He has rarely missed a meeting in the last forty years. At one time he conducted a wicker basket, chair and other furni-

ture in wickerwork on Yonge Street and was well known for the sterling quality of his wares. He died after a brief illness, and had been joking with the General Secretary about his age in May. The Lodge also reports the serious illness of Mrs. Coyne and of Mrs. Thornton, both members of long standing.

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Hamilton T. S. had golden opportunities of enjoyment in two picnics on Saturday, June 17 and Sunday June 18. The first was at the residence of Mr. Cecil Williams and was for the benefit of publicity funds for the Fraternization Convention in Detroit. The second was at the residence of Mr. and Mrs. Berry, on the highway to Simcoe, where the pleasant grounds and fertile strawberry beds present a sterling attraction. Both picnics were well attended, and the weather, though cool, was fortunately quite enjoyable.

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Dr. D. P. Pandia was guest of honour at a reception and garden tea given by the members and friends of the Toronto Theosophical Society on Saturday afternoon, June 24th, at the home of Mrs. R. Somers, 36 Servington Crescent, Toronto. About 125 members and friends were present, many of them going on down later to the Theosophical Hall for Dr. Pandia's first lecture that evening of his week's engagement. Mr. Albert E. S. Smythe, General Secretary of the Canadian Theosophical Society, and Mrs. Smythe received the guests on the upper terrace assisted by the hostess and Mrs. G. I. Kinman. Miss Mary Stuart introduced the guests to Dr. Pandia on the lower terrace where tea was served. Mrs. John Grieve, Mrs. D. W. Barr, Mrs. W. Frank Sutherland, and Miss Maud Crafter presided at the tea tables, centred with bowls of summer flowers. Miss Helen Beatty, Miss Margaret Barton, Miss Oba Garside, Miss Mary Henderson, Miss A. Donnelly, Miss Mary Beatty, Harry Somers

and Hugh Jackson assisted in looking after the many guests. A Committee from the "Northern Zone" were in charge of this event, the second in a series, and comprised Mrs. R. Somers, Mr. and Mrs. D. W. Barr, Mr. and Mrs. G. I. Kinman, Mr. Harold Anderson. In July a Garden Tea will take place under the auspices of the "Central Zone" of the Toronto Theosophical Society, full particulars of which will be contained in a letter to members and friends.—M. K.

SUMMER READING FOR THEOSOPHISTS

BY MIRIAM SALANAVE

Many readers lay aside heavy reading for lighter when summer comes as they do their heavy clothing. The following lighter and brighter books are therefore suggested for vacation reading, each different, each fascinating:

Nightmare Tales by H. P. B., is a book of thrills and chills. There is much more to these weird tales than mere entertainment as you will find by reading, in conjunction with them, an article in *The Aryan Path*, May, 1939, which lucidly explains "the scientific significance" of each one.

In *A Bewitched Life*, first of the group, reference is made to the Yamaboo-see of Japan, "allies of every Buddhist sect in the land." When I was living in Japan some years ago I set out to obtain first-hand information about this mysterious sect which you will find described in the *T. S. Glossary*. It was surprising to discover that few Japanese Buddhists, apparently, knew anything about them; that even the learned Buddhist scholar Professor D. T. Suzuki had to refer to the Japanese Encyclopedia when questioned. But I patiently persisted and found a small Yamaboo-see temple right in the very heart of Kyoto. I visited it several times and

made the pleasant acquaintance of some of their priests who extended to me a number of courtesies and privileges. My experiences were most unique.

The Caves and Jungles of Hindustan by H. P. B. is an absorbing book if you enjoy arm-chair travel. And, if it happens you are planning a first trip to India, use it as a guidebook as this writer did on her first trip there. Unfortunately, the book is out of print and scarce but some T. S. libraries have copies. It really should be reprinted.

Read Tod's *Annals of Rajasthan* if you like ancient history. This 3 vol. book, written a century ago, was also scarce until an excellent abridgement came out a few years ago and is now easily available. H.P.B. says in *Caves and Jungles*, that Colonel Tod "has written the only true history of India. . . ."

The genealogies of the royal race of the Chohans and their connection with Gautama Buddha, King of Asoka and the Mauryas particularly interested this writer. ". . . how poor and insignificant are the genealogies of the oldest European families compared with those of some Rajputs," says H.P.B. "In the opinion of Colonel Tod, who for over twenty years studied these genealogies on the spot, they are the completest and most trustworthy of records of the peoples of antiquity. They date from 1,000 to 2,000 years B.C., and their authenticity may often be proved by references to Greek authors. . . ."

Colonel Tod, born in England of American-born parents, went to India as a cadet in the military service of the East India Company when only 17 or 18 years old. Later he was sent as a surveyor to Rajputana and later still became political agent. During his many years among them he grew to love the Rajputs as they did him. In the poems of the Rajput *Chund* which he insists are plain historical fact, he found a great goldmine of information.

Old Diary Leaves (second series) by Colonel Olcott contains a wealth of interesting detail of daily life in the East including details of his remarkable healing experiences. He and H.P.B. arrived in Ceylon for the first time May 17, 1880. He writes: "On 25th May, H. P. B. and I 'took pansil' . . . and were formally acknowledged as Buddhists . . . We had previously declared ourselves Buddhists long before, in America, both privately and publicly, so that this was but a formal confirmation of our previous confessions. . . I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident as much as possible, and to cover up the fact that H.P.B. was as completely accepted as a Buddhist as any Singhalese in the Island. This mystification is both dishonest and useless, for, not only did several thousand persons, including many *bhikkus*, see and hear her taking *pansil*, but she herself boldly proclaimed it in all quarters. . . ."

"It has ever been a cause of deep regret to me, personally, that I could not have devoted my whole time and energies to the Buddhist cause from my early manhood," writes Colonel Olcott in O.D.L. "However, let that pass as a 'might have been'; my time has not been wasted." Keenly observant, he quickly noted the painful lack of Buddhist education among the Singhalese children. "Our work was clearly cut out for us, and at it we went *con amore*," he wrote, and immediately set to work to raise a fund especially for this purpose. "I ask no better epitaph when I am dead and gone than to be called the 'Friend of Children'." Small wonder that on Olcott Day in Ceylon so many Buddhist schools close and children march to temples to offer flowers in memory of the "Friend of Children," and in particular, Buddhist children.

Next Colonel Olcott started on this

now famous Buddhist Catechism for use as a textbook. "To fit myself for it, I had read 10,000 pages of Buddhist books, . . . It was such a novelty, this, to condense the essence of the whole body of Buddhist Dharma into a little handbook that one might read through in a couple of hours. . . ." Incidentally, the "little handbook" so modestly described has run into nearly 50 editions and is still "going strong." No T. S. student should be without a copy.

Here then friends you have an outline of four books, each one different, each one fascinating. Happy vacation days, then, and pleasant, profitable reading.

CORRESPONDENCE

THE "THIRD VOLUME"

Editor, Canadian Theosophist:—My attention has been called to the letter of Mr. Crump in your issue of April 15th, 1939, concerning the long drawn out controversy concerning a third volume of *The Secret Doctrine*. Also to your issue of May 15th, 1939, in which Mr. J. M. Pryse completely refutes the possibility of there ever having been any third volume.

I can entirely endorse what Mr. Pryse has written and I was living at Avenue Road at all the material times and present when H. P. B. died.

Mr. Bertram Keightley with whom I am in constant correspondence in India, has written me in terms which confirm what Mr. Pryse has written.

Incidentally Mr. J. M. Watkins, who lived in the closest mutual regard with Mr. Green has remarked to me that he considers it as the height of improbability that his close friend of so many years should have made any statement to another person (anonymous!) upon so weighty a subject and not have mentioned it through long years of intimacy to him. Yours in SAT.

E. T. Sturdy.

Dorset, England, 26th June.

DOES NOT FAVOUR BOYCOTT

Editor, The Canadian Theosophist:—My attention has been drawn to a statement about myself which appeared in the "Office Notes" in the February number of *The Canadian Theosophist*. You say that I have been lecturing in Tasmania. It is nearly five years ago since I was in Tasmania, and the events you mention, the burning of books, and the prohibition of *The Canadian Theosophist*, I hear of for the first time in your pages.

The Hobart Lodge had been left for many years without a visiting lecturer, and I went there in my capacity as General Secretary of the Australian Section. I found that the Lodge would not have upon its shelves any book by the late Bishop Leadbeater, and the only photographs hung upon its walls were those of H.P.B., W. Q. Judge, and Mr. Prentice, who is now the Leader of the Point Loma Theosophists in Australia. Would you consider that an example of freedom and tolerance?

I was put up by a young couple who had never in all their Theosophic lives even heard of Bishop Leadbeater and his books. I told them about him and they were exceedingly interested. Whether they were responsible for working a revolution after I had gone I do not know, as no-one has ever told me anything of the kind since I left.

I know of no Lodge who boycotts your magazine, and I shall be obliged if you will print this letter of mine in your next issue.

Yours fraternally,

Clara M. Codd,
General Secretary,

Theosophical Society in S. Africa.
P. S.—Please note what is now the
Official address here.

Box 863 Johannesburg, S. Africa,
May 23.

THE WORKING OF THE LAW

1—The Law of the ONE.

There are a myriad worlds. There is but one Thought out of which we grew. Its Law is Order which cannot swerve. Its Creatures are free to choose. Only they can create Disorder, which in its self is Pain and Woe and Hate and Fear. These they alone can bring forth. The Great One cannot. It is a Golden Light. It is not remote, but near. Hold thyself within its glow, and thou wilt behold all things clearly. First, with all thy breathing being, know one thing; That thine own thought—when so thou standest—is one with That which thought the worlds.

2—The Law of Earthly Living, or That which Creates.

Let pass through thy mind, my son, only the image thou wouldst desire to see become a truth. Meditate only upon the wish of the heart—seeing first, that it is such that can wrong no man and is not ignoble. Then will it take earthly form and draw near to thee.

Result of harmful thought.

Let him who stretches forth his hand to draw the lightning to his brother, recall that through his own soul and body must pass the bolt.

From *The Lost Prince* by Frances Hodgson Burnett.

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE LIFE OF CHRIST

*A Review of Hall Caine's
Posthumous Work.*

This book, published by Doubleday, Doran & Company, is not just another of the many apologies for the orthodox view. It is like some of them in its sincerity, earnestness, and of course, its endeavour to hold on to a *parti pris*. And this is so in spite of the appalling, devastating acumen that the author brings to bear on the discrepancies, inconsistencies and confusion that he frankly admits are so conspicuous in Gospel accounts of the Life of Christ.

We are indebted to the two sons of Hall Caine for the book; they laboured hard, with much secretarial help, to consolidate a mass of material (some three million words) that we are told accumulated as the result of thirty-nine years of research. Hall Caine himself refused to publish his work because he felt that his task was not completed. He had not satisfied himself. And this is significant of much, for us, as for him.

It is pathetic to notice the relentless insistence of some undefined intuition that there was, and is, something vital, real, about the Great Unknown, whom the world knows as Jesus; but which the outer man cannot bring himself to acknowledge. Frustration marks the whole book to the last page. For here is the conclusion of the whole matter:

"What, then, have we now to do if we would get back to the historical Jesus? We have to strip away the layers of supernaturalism and anti-supernaturalism and try to see what lies beneath—what the solid foundation of facts was on which this composite picture was painted. Shall we thereby get back to a hard, matter-of-fact unspiritual personality—at best a teacher of morals? I think not. I am sure not. We shall get

back to the true spiritual Being—the son of God."

It seems that he has the right key, in the lock but cannot bring himself to turn the key. For it involves the surrender of just that which he cannot bring himself to abandon—a Saviour external to himself. He cannot content himself with an inner Saviour for Whom History has no meaning. For that involves letting go the shadow for the substance—the form aspect for the life that the form enshrines. True that life is intangible, paradoxical, protean in its appearances. The problem is epitomized in the *Bhagavad Gita*, ch. xii. "Yet hard the travail is for such as bend their minds to reach the Unmanifest. That viewless path shall scarce be trod by man bearing the flesh." (*verse 5.*)

The reply to Mary at the sepulchre might have made this clear to our author. "Why seek ye the living among the dead?" can only mean the folly of identifying things of an eternal, deathless nature with the forms—however beautiful and cherished—that are transitory, that must die, disintegrate, so as to release the indwelling life when they become fetters.

No, he must have a historical figure, an embodiment, to satisfy him. For he says: "Is it not reasonable to think that in order to make a portrait of Jesus such as the twentieth century wants, we should not add anything but should strip away all the accretions of the earlier centuries, the Middle Ages, and even the apostolic times and get back, if possible, to the naked historical Jesus?"

Don't read this book if you prefer comfort to truth. And if you do love Truth—as blind men long for light—perhaps you will not need to. But for hosts of people between these extremes it will prove to be an intellectual tonic, and possibly much more than that.

F. A. B.

SEEKING "MASTERY"

*Until the Last Man Shall Have Passed
Through the Portals of His Own
Divinity.*

There is a tendency to look upon the truth of Theosophy as something one may "get" for himself in much the same way that the revivalists of old times "got" religion, and the assurance that their own eternal welfare was secured. In this comfortable isolation the "saved" sometimes found it possible to endure the trials of life with equanimity and indifference. One became a hermit, living in the world but not of it.

Some will consider this attitude to be proper. At least they will so argue. Others will feel that whereas this might be said of certain types of Christianity it is not at all what Theosophy can mean. Both of these replies may be honestly made and yet, the Secret Science is full of paradox. While in one sense we feel ourselves to be individual we are taught, and many now feel, that we are in reality One. In the light of this any powers or knowledge acquired by the individual can only be properly used when applied for the advantage of all.

To those who feel that Theosophy is something to be used as a means of escape let me quote, "Be fruitful and multiply, *Subdue the earth and have dominion over it.*"

Were I a better student of the letter it might be possible to offer many more quotations from theosophical literature in support of the same idea. Nothing more apt occurs to me now. The teaching of the rounds and races shows man as the eternal spirit pilgriming outward, or downward, into denser planes of matter until humanity is said to be now about the nadir of involution. Why this pilgrimage?

Did the spirit of man err in leaving "home?" Is there no purpose to be served, nothing to be gained from all

this effort and experience except to prove that life is evil, something from which to seek escape? This appears to be the belief of many. All thought and study devoted to avoiding the experience of life, to escape as quickly as possible into the bliss of "unconscious being." This life, this world, temporary evils from which to run away.

Here many will offer plenty of "authority" for this as the correct attitude. I assert that such have wrongly understood. It is the essential Spirit of the Pilgrim which must remain serene and unattached, not allowing itself to be dragged down into a complete submergence in the things of Time.

Without attempting to quote specific "authority" for my opinion, it is most definitely not my belief that this present phase of experience is one from which we either can or ought to try to run away, except in the sense of remaining "unattached," working tirelessly without seeking, the sense of remaining without seeking reward. In other words, not "Laying up treasure for ourselves on earth," and thus avoiding the danger of finding "there also our hearts."

It is probable that this experience must be met in fullest measure. Were it possible to avoid it I fancy the result would be final extinction. I believe there is a purpose in this pilgrimage. I believe that purpose is to learn "Mastery." Troubles are to be met and mastered, not avoided. Life must be faced, in every phase, on every plane, and mastered. The term master is applied to one who having faced life and the world has mastered them.

If then we accept the Teaching, and the bulk of humanity is at the bottom of the evolutionary arc, in the densest state of matter, our business today is to master matter. The task at hand is to subdue matter to the will of spirit and to manifest here the deepest spiritual truths, to subdue the world, and have

dominion over it. Instead of allowing the world to cumber and deaden the efforts of the spiritual side of man, he is to compel it to obedience.

Without wishing to foist dogma on anyone let me ask that we agree on some simple things as fundamentally true.... to be used as guides of conduct and requiring no further discussion. Let us accept love as the binding force of the universe. The eternal oneness of life. The brotherhood of humanity in all its finest implications. As a consequence "Love thy neighbour as thyself," becomes the soundest common sense advice, not a command to be blindly obeyed. From this it must follow that no individual can obtain true bliss and happiness while a single brother remains "lost."

Let us then seek to "Do unto others, etc." unreservedly, and on the plane of existence on which we can at the moment actually meet and prove our brotherhood to those others.

Is, not "bread and butter" (food, clothing and shelter) the first business of any of us not already provided for? Admitted if you please that it should not be, still, it is. If we are going to do unto others as we would have them do for us we must then seek to show our faith in brotherhood by showing it on the same plane of immediate necessities as we accept for ourselves, and make it our most immediate business to provide food, clothing, and shelter, and peace and security too, for our brothers.

"Impossible!" some say. "There is not enough to go around, already the country is taxed beyond the safety point to provide for the needy, and private charity cannot begin to cope with the problem."

"It is his karma," says another, "I dare not interfere."

Impossible is too big a word for any student of theosophy to use honestly. I dare not, is a cowardly hypocritical lie!

How many would refuse help for their own need, if another dared to offer it. If humanity is indeed one then even your brother's karma becomes in a sense yours, and you might as well bear it one way as another. Why bear it the selfish way, leaving him alone at the same time.

Impossible is too big a word, or too small and foolish. It can be done, but only when honestly, fearlessly, prepared to give up self, and selfish interest, we attack the problem thoughtfully, studiously. The answer is here for those who will seek it. Our burdens will never be too great, that we cannot find a way.

Evolution will not be completed, final perfection attained at once, but we must struggle honestly, together, applying our knowledge and our abilities not to finding a way out for self, but putting our services at the command of all, step by step and side by side with our brothers, conquering one obstacle at a time.

T. S. H.

A NEW APPROACH TO SCIENCE

Those who have read Eddington, Jeans and other like authors with interest and some understanding will welcome this latest volume from the pen of J. B. S. Haldane: *The Marxist Philosophy and the Sciences*. It possesses a greater universality than most other worth-while books on the implications of science; it ranges over the fields of mathematics and cosmology, the quantum theory and chemistry, biology, psychology, and sociology; and, moreover, in spite of this range, it is extremely lucid.

Lucidity seems to come about not only by reason of the scope of Haldane's own experience but by reason also of his approach. Haldane is now an avowed Marxist and in this volume he applies Marxist principles to the interpretation

of science, with on the whole quite happy results. Significantly enough, he avoids the pitfalls of a purely mechanistic interpretation on the one hand, and the deistic, idealistic interpretation of Eddington and Jeans on the other. He has felt it worth while "to demonstrate the kind of speculations into which Marxism leads a scientist."

The introductory chapter on the philosophy of Marxism not only establishes the author's own point of view, it serves excellently to give the reader unacquainted with this philosophy some notion of what it is all about. It serves particularly to distinguish this philosophy from the mechanistic materialism of nineteenth century science, against which H. P. Blavatsky also fought most valiantly. As for dialectical materialism. Haldane quotes Lenin who said:

"For the sole 'property' of matter with the recognition of which materialism (dialectical) is vitally concerned—is the property of being *objective reality*, of existing outside of our cognition. . . . The recognition of immutable elements, of the immutable substance of things, is not materialism, but is metaphysical. anti-dialectical materialism."

This definition would appear to allow much scope to the Marxist philosopher.

Dialectical materialism says Haldane, "insists on the reality of change. It claims to go back beyond Plato and Socrates to Heraclitus, and in particular it welcomed the new developments of physics which seem to some to spell the end of materialism, and which undoubtedly were the end of the very narrow forms of materialism current in many scientific circles at the end of the nineteenth century and still current in some of them."

The Theosophist need not be reminded as to how welcome these same developments have been to him also, and for much the same reasons.

Haldane believes relativity to be quite intelligible once we regard the world as

consisting not of things but of processes or events. The classical theory of space and time had to be rejected as "being metaphysical, that is to say, as postulating something beyond matter, namely an abstract space and time which had properties apart from those of any events going on in them. Such a postulate could only be justified if we knew of the existence of something more fundamental than matter using the word to cover processes as well as things." Haldane believes that matter, space and time form an inseparable trinity, one which, I think, we can compare with the various trinities of the eastern philosophies, Brahma, Shiva, Vishnu, etc.

Theories current in the universe a few years ago, resulted in the conclusion that there had been some sort of a beginning to the universe, even as there would ultimately be an end. Current theories as to the expanding nature of the universe point to such a beginning. Some scientists, as Haldane notes, placed this beginning at a time some two thousand million years ago, a number of different theories leading to much the same period. (Silberstein, after Jeans, places the time at which the stars of our galaxy nucleated themselves out of the primordial nebulae at between a million million and ten million million years ago.) More recently, however, theories due mainly to Milne have negated the idea of a creation and instead of the coming into manifestation of the universe as a going concern at some definite time in the remote past, it and time have always existed. Time, however, in these new theories is in itself subject to change, and its intervals are spaced much as is the chromatic scale in music.

"The most remarkable feature of Milne's cosmology is that which ever set of scales we adopt (speaking here of our ordinary time and of his special time) it is clear that the laws of nature are changing. . . if we go far enough

back, we find that matter, though many of its physical properties were as they are now, was chemically inert."

Furthermore, "Life is at present possible because matter has its present properties. We have to take an historical view of the properties of matter and the so-called laws of nature. In the future we should expect to find the development of new properties in matter, properties which at the moment could only be determined by the most refined methods, but which matter will exhibit in a developed form a few thousand million years hence."

Readers of this magazine will realize the importance of this new viewpoint in science when it is pointed out that in it is to be found a scientific statement in a very rudimentary form of, a portion of, the cosmology concealed within the Theosophical exposition of rounds and chains of worlds, and the theory of emanations, (involution and evolution) which lies at the root of the gnostic and Kabalistic teachings as well as those of more eastern origin.

Biology

There are some who say that man is merely a complex machine. Haldane is the last to deny that he is one. It seems to him, however, that in practice the physiologist, although he may be and should be mechanistic in his details, is never mechanistic about the organism as a whole. "And the basic principles of physics are not of such a nature as to force him to the view that because an organism in its details observes physical and chemical laws, therefore it must be a machine in the sense defined above. (i.e. as a whole.) On the contrary it is possible without denying the validity of physical laws, to adapt biological theory to biological practice by saying that the organism is something more than a machine, in the sense that it has a unity of a type which the machine lacks."

As for heredity, biologists now rightly see natural selection as a merely

negative process. It cannot create novelty directly, though it gives the conditions for its appearance. Hence there has been a considerable measure of reaction against Darwin, (survival of the fittest) and a tendency to explain evolution by Lamarckism (inheritance of acquired characters), by mere influence of the environment, by creative interference, and so on." Lamarckism seems to be popular at the moment in the Soviet Union though in rather a mechanical way.

"Marx and Engels criticized Darwin for taking contemporary economic conditions as a model for competition in the animal world, and still more did they criticize contemporary economic competition for not rising above the animal level." Darwin "did not realize the necessity for occasional leaps in evolution. He thought that it was a continuous process, but we now know that such cannot possibly be the case."

Readers will find it interesting to compare what Haldane says of evolution with Blavatsky on the same subject (especially *S. D. I*, 679 and following pages.)

Mind and Soul

Haldane deals speculatively with psychology, notes that "Man, and presumably other higher animals, has a mind," and finds, generally speaking, "that historical theories of mind involve a soul separable from the body. Further, the soul could be either wholly or partly separable. Some parts are, or might be, mortal, others immortal. The soul has been regarded sometimes as a unity, sometimes as a plurality." He remarks on the confusion which results from the identification of mind "with that aspect or portion of the individual which is believed to survive death." "This is," he thinks, "more or less accidental. Actually there is plenty of evidence that the mind often dies before the body and remarkably little that the body ever dies before the mind." In

this statement Haldane comes close to the occult position, in which the re-incarnating ego, whatever it may be in essence, is not to be identified with the Lower Manasic or mental world. Haldane, however, does not hold to survival after death.

After discussing various theories of the soul as influenced by the academic, religious, and Freudian standpoints, Haldane discards both the mechanistic and the purely idealistic attitudes toward mind. There is an immense gulf between dialectical materialism and the "vulgar" materialism of the nineteenth century. He does not believe that mental events are determined solely by physical events; mind is not a powerless spectator of the play of matter. Nor on the other hand is mind logically prior to matter; real progress would then become illusory and the visible world would partake of the nature of mind rather than of matter.

On the other hand Alexander's philosophy has certain affinities with Marxism. "He tries to trace the evolution of being from space-time, through matter to life and mind, and beyond mind to a hitherto non-existent quality which he perhaps unfortunately calls deity, and which will be related to mind as mind is to mere life." Parenthetically we would remark that Alexander in his philosophy comes nearest of all in the west, with the possible exception of McTaggart who allows for reincarnation, to the Theosophical position.

Those who are interested in following up the philosophy of S. Alexander will find his book, *Space, Time and Deity*, well worth reading. Alexander belongs to that group of English philosophers who had discarded mechanistic materialism in favour of what is usually called Emergent Evolution.

Summing up Haldane says: "For Marxists the mind is not something whose natural powers are blunted by association with matter. It is a part of

nature still evolving, and still very imperfect. But some at least of its imperfections are the symptoms of contradictions both within society and within itself which are the conditions for further progress. It has risen from the mind, not fallen from heaven, and it is destined to rise still farther. It enables Marxists to carry on through defeat, terror, and persecution. Although it offers no future life for the individual, the belief in better future lives for the human race does, as a matter of observation, give to many Marxists the same energy and confidence that the hope of personal immortality gave to the early Christians."

Two omissions should be noticed. Although Haldane gives an excellent criticism of the Freudian psychology, that of C. G. Jung is omitted from consideration. Jung's psychology, to this reviewer at any rate, seems to hold much more promise for the future than that of Freud and so is at least worthy of consideration. Then again, it would have been interesting to have read a discussion of the age-old idea of reincarnation, the idea that a portion or an aspect of the entity which is man survives death and returns again and again to the world of effects, there acting as a creative agency furthering evolution and in itself approaching that which Alexander "rather unfortunately calls deity."

Telepathy

We close this somewhat lengthy review by mention of Haldane's attitude toward telepathy. He says: "We must realize that the mind, considered as a physical object, is a very strange one. We need not be surprised if it exhibits properties which seemed impossible to the physicists and chemists of former centuries. I do not see why a dialectical materialist should reject *a priori* the possibility of such alleged phenomena as telepathy and clairvoyance. I do not doubt that most of the reported cases

rest on conscious or unconscious deception. But I can see no reason for regarding a certain lack of privacy in mental images on the one hand as impossible, or on the other miraculous in the sense of involving a breach of natural laws of very general validity. We should expect that such phenomena would be rare; for if they were common they would interfere with our normal perception and thought, and hence natural selection may be expected to have safeguarded us against them to a large extent." (We recall here what is said in the eastern teachings as to the prevalence of psychic powers in the earlier races and the loss of these in large measure with the development of mind in our own race and time.) "And when they occur, we should expect them to occur like quantum phenomena, rather spasmodically, and not with the certainty which characterizes the exactly predictable behaviour of large-scale material aggregates. I do not of course affirm that such phenomena occur. But if their occurrence should be proved, I do not think that this would disprove materialism, or even revolutionize science; though it would open up an important new field, and very probably facilitate the study of the human mind as a natural phenomenon."

The Marxist Philosophy and the Sciences is published by George Allen and Unwin, London, and in Canada by Thos. Nelson and Sons, Toronto.

W. F. S.

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THE FRATERNIZATION CONVENTION

The Seventh Theosophical Fraternization Convention is to take place on Saturday and Sunday, September 2nd and 3rd, 1939, at the Fort Shelby Hotel, Detroit, Mich. Those who have attended these Conventions in previous years look forward to renewing old friendships, and exchanging ideas with fellow theosophists belonging to other Sections than their own. Efforts this year have been to make the programme as different from other years as possible by getting new speakers, having a greater time for fraternization and discussion. Recognizing the fact that everyone wants to hear themselves talk, the Committee has endeavoured as far as possible to give them time to do so. Recognition has also been given to the fact that the young people of today are the officials of tomorrow, and so they have been given place on the programme. Rates at the Fort Shelby Hotel are:— Single rooms \$2.50; double rooms \$3.50; three or four persons in a room \$1.75 and \$1.50. All rooms are fitted with private bath and shower and also with Servidor Service which does away with any tipping. The Fort Shelby Garage will take care of any cars, also there is ample parking space close to the hotel available at all times. For transportation information it is suggested that contact be made with the local Publicity Agent appointed by the Committee or with any of the Convention Committee. —K. M.

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VOL. XX., No. 6

HAMILTON, AUGUST 15th, 1939

Price 10 Cents.

THEOSOPHY AND ETHICS

By the Late Charles Lazenby, B. A.

The physicist and physiologist in many cases view matter as the basis of consciousness. Not content with elaborating and demonstrating by many beautiful experiments that matter is composed of molecules, they step out of their legitimate sphere of scientific analysis of the facts given, into the metaphysical realm. They state the theory that consciousness is the result of activity of these molecular particles; nay, some of them go further and say that consciousness is the motion of these molecules in the brain. This is perfectly legitimate if the physicist wishes to be a metaphysician, but if he steps into the philosophical world he must be prepared to use his scientific capacity upon a great many facts which do not pertain to the specialized sciences of physiology, chemistry or physics. These sciences are abstracted parts of human experience taken out of the total, and, for purposes of specialization, necessarily made to ignore all other fields of knowledge for the time being. Philosophy, however, which may be defined as the love of the right use of knowledge, has the whole of knowledge as its field and no philosophical theory at the present age can be adequate which ignores or refuses to consider any group of facts, or beliefs, or theories which have been in the past, or are at present instrumental in moving human thought and conduct.

If we say that consciousness is the result of the activity of molecules in the brain, we have at once destroyed the whole basis of religion and ethics except a very limited hedonistic theory the motive of which is expediency within some seventy years of experience, all that can be given for the particular molecular activity within the physical brain. Even if we postulate that the reaction of the molecules may continue after the physical brain is taken from them we are in a realm of double theory—a theory built upon a theory—and we have no guarantee that the molecular relationship will continue permanently even though it should for a time. Immortality on this basis would be a miracle and the larger problems of life which fill so important a place in the thinking of civilized man, cease to have any reason for their existence.

If, on the other hand, we realize that consciousness or awareness is always present in every scientific thought, experiment or fact, and that the various sciences are fields for the awareness to work upon, we may realize the immediately given facts of experience, without introducing any auxiliary and secondary elements to account for that which is primarily given.

For consciousness the ultimate unanalyzable factors which are immediately given—that is, given without any process of abstraction from the total con-

tent of experiences—are as follows: sensations, emotions, imagination and memory factors, time, space, and continuity. These exhaust the total possibility of analysis and the whole world of experience is contained within this group.

Note that continuity is immediately given. Time and space are aspects of this element, and we cannot conceive time and space as finite except when we view them as abstracted parts from this continuity, which is the ultimate base of both. The characteristic of continuity is infinity and in viewing continuity infinity is immediately given. It is quite impossible to conceive either end or beginning, temporal or spatial, of continuity. The instant we bring in the thought of end or beginning we are in the realm of finite and abstracted conceptions, and have wilfully set limits to the field under consideration. For this analysis I am indebted to Dr. August Kirschmann, Head of the Psychological Dept. of the University of Toronto, and carried to its logical conclusion it presents some curious results in the discussion of immortality and kindred problems.

Not only does Dr. Kirschmann hold that continuity is an ultimate element of consciousness but that continuity is consciousness itself, and that life is a third word for the same unitary experience, in which time, space, memory, imagination, emotions and sensations are factors.

Let us for a moment discuss spatial continuity. We speak of finite and infinite lines. As a matter of fact all directions are infinite and there are an infinite number of directions. We speak of an abstracted part of any direction as a finite line. There are no ends in direction, except those we voluntarily make by abstraction from the immediately given face—that is, the direction characteristic itself. Consider a line:

A—————B

On this surface we have drawn an ink stroke. What we have done here is to take a part of the infinite direction.

The direction in our mind is as an infinite line, but this part of it is finite by abstraction—that is, the mind says: "I will stop at the point A and B, and consider this limit in and for itself." To aid our imagination still further we have drawn an ink mark which is not a line but a surface and by it have symbolized the line. Certainly this stroke of ink is not a line, because we might easily symbolize the width of it by the letters C and D, and under a powerful microscope A.B. would appear a broad surface, nor will the senses ever reveal to us a line without at the same time revealing an infinity of direction, the line quality of which we ignore.

The edge of this paper is a line against the background but we only consider this line by abstracting it and thinking of it as a separated factor in the whole vision field in which it is a part, and which field is a surface consisting of an infinity of directions.

The sense qualities never give us space nor time, and certainly not continuity. The discrete parts and events in time and space exist only by process of partition from their surroundings. This process of taking one thing or a group of things out of the total experience, we call abstraction. Finite or limited things only have existence as abstracted parts of the one continuity in which they are and in which they do not cease to be, although our apperception is directed upon them as though they had an independent existence.

A—————B, no matter how narrow it may be, can never give us a line but can only stand as a symbol of a line which in its turn is a part of the infinite direction. Likewise the sense world which exists in space is not the reality of the continuity from which it is ab-

stracted. This is the position of the great idealists and noumenalists from Plato onwards.

The same analysis holds of duration. We always consider duration under the analogy of space. The individual unit of time does not exist except by abstraction. Duration is a phase of consciousness. It is continuity and is infinite; hence it is folly to speak of an end to duration. The calendar and the clock are both devices to aid in the economy of language, and to give definiteness, concreteness and stability to our abstraction from duration's infinite character. We have as yet found no way to picture time except in terms of space.

Again the "simple idea" in philosophy as discussed by Locke and others does not exist and can never exist except as a part of the infinite experience in which it is a factor; which experience in its infinity is the immediately given fact. Consciousness in its very foundation is associated with duration and space, and these are infinite. How then can consciousness be otherwise than infinite? Consciousness is certainly immortal.

You may say that this abstract immortality is not what we are seeking. Consciousness as a whole may be immortal, but what of one's individual awareness, one's personal immortality? You may ask some guarantee that the self identity we recognize as John Smith and Mary Brown shall continue to exist after the symbol—the personality—is rubbed off the scroll of time. If you identify yourself with the physical body, made up of molecules, and with its relation to the objective physical world about your body, then at death one is compelled to believe that you as a personality are wiped off utterly. In rare cases this may perhaps happen and self identity may for a time be lost; the life, however, which expressed itself in and through that personality will not have perished and will

sooner or later build limits for itself and enter a new field of personal activity. Very few men, however, at the present age really believe that their consciousness is merely their body and its molecular activity, even though theoretically they may state the problem of consciousness in terms of molecules.

The sensational factors are only one group of elements in the complex of consciousness. The continuity is in them and through them but they are only symbols of the reality which abides. I am not saying that they are illusions in the sense of unreality as true factors in the problem; they are just as real for the time as anything in the objective universe, but they are outer expressions, finite and destructible, of the reality which is indestructible.

A set of relationships between certain factors appears in consciousness seen through time and space, and as they appear we think of them as imagination working upon the sensational elements. If they are held in this relationship they tend to become parts of the physical environment and activity of man. This is the process as it is immediately given: the outer sensational experience follows the inner sensational imagination. For instance, I picture an arm in a certain position in space—say, perpendicular to my body—and to aid the mind in its picturing, my physical arm appears in that place; the motion of the physical arm being the expression of the imagination, and so with other motions of the body. Here we take a viewpoint differing in some essentials from the average physical evolutionist. He argues that the chance arrangement of physical conditions proves advantageous to the production and preservation of a certain form of life, and that as the physical conditions change, the form adapts itself to the changed environment or else dies off; the surviving forms are those best

adapted to the surroundings. This gives the "survival of the fittest" theories, and is the basis of much biological speculation on the evolutionary process.

Taking the immediately given facts as revealed by psychological analysis, we may approach the problem of evolution from an entirely different angle. We say consciousness—that is, life—is eternal and desires ever new expressions. It pictures itself limited by and in certain conditions, and these conditions clothe round and become stable parts of its outer experience. A crab reaches out for seaweed and pictures a longer claw than it has to obtain that which it desires. It needs a longer claw to sustain its form and the claw grows longer under this guiding purposive process. So also, in the mimicry of insects: consciousness finds that a certain expression of itself, a form which it desires to preserve, is in danger of being destroyed. It is aware also that another expression of itself, owing to a certain colourings of wings, is safety from destruction. Consciousness wills to modify its colouring in order to preserve its form. We are told that three hundred generations of insects may pass in the process before the mimicry is complete, and we have two species, similar in appearance but differing in other characteristics. This then, is the modification of the physical world under the continuous purposive guidance of consciousness. A certain physical result is purposed in imagination and the physical result follows.

When we come to analyze the philosophies of Kant and Hegel we see that the purposive element underlies all conscious processes. Kant stated it in the beginning of his critique but abstracted it in the development of this theme; and his later system mystifies because he does not apparently grasp the significance of the infinite purposive element in consciousness. Hegel gives a truer and more adequate account of

the logical thought activities of analysis and synthesis, yet he fails to lay the solid foundation for an evolutionary theory relating to the individual, in his seventh act of thought where he discusses causality, because he does emphasize the infinity of purpose behind all physical expression; or, at least, he does not make it explicit in the formation of his system. His statement of the process of the Becoming of the physical world is perhaps the most perfect given by any modern philosopher. In his discussion of the "inner" and "outer" "identity" and "appearance" he gives a splendidly scientific account of psychological process; but in his analysis of ultimate causality, he does not appear to arrive at the fullness of the purposive conception we might have expected from his introduction to the theory of Becoming. The evolution of consciousness as revealed in the complexity of physical organism demands this purposive element to account for the complexity, and any true examination of the problem of evolution from a psychological standpoint will reveal it behind and in physical movement.

Do I say, then, that all imaginations survive, and that every form of imagination becomes permanent if the individual consciousness so desires? No, I do not say this. A survey of the material forms from mineral to man, shows that there is a larger and fuller purposive element than that manifesting to us in any single species; and that the evolution of consciousness on this planet must proceed along certain lines, viz: from the mineral into the plant, the plant into the animal and from the animal into man. Any side line or freak development dies off sooner or later, and the purposive direction of the total evolution is maintained. The Law seems to be that the imagination is free to picture any condition in time and space on this planet, and that the expression of the thought will follow on

the physical plane. If the picture be very abnormal, it will be expressed physically as insane hallucination which, however, will satisfy the mind of the creator by its apparent physical reality.

If the imagination be in the so-called normal way of thinking, physical actions will conform to custom and will fulfill themselves without comment. Suppose a group think alike, thus constituting normality for those within the group, but at the same time differ in their thinking from the larger human family; that which they produce as physical type will perish very quickly if it be not in accord with the deeper plan of human evolution; or if it follow this plan will increase and become an ideal for an ever growing number of thinkers. Whatever is pictured in the imagination and filled with desire will express itself according to its own nature—if in terms of intellectual activity through increased mental capacity. As St. Paul puts it: "Whatsoever a man soweth that also shall he reap." Or as a greater than St. Paul says "There is nothing from without man that entering into him can defile him, but the things that come out of him, those are they that defile the man. For from within out of the heart of men proceed evil thoughts and these defile the man." (Mark vii:20) This is true of defilement and is equally true of exaltation for from within out of the heart proceed noble thoughts and these exalt a man. Speaking scientifically, we must say that defilement is the devolution of type—that is, the turning away from the true lines of human development into some side line contrary to the purposeful ideal underlying evolution.

Any ideal too high for the majority has to fight for its life against the inertia of the mass and is very often, for the time, apparently killed out. On the other hand any ideal beyond which the majority of mankind has passed is

killed out because it is out of its time. The laggards in ideality or the lower criminal classes are spurred on by the law to think as the majority, and the advanced idealists are pulled back and hindered in the expression of their ideals in order that this majority may gradually assimilate and make their own the ideals of this advanced guard project. Between these extremes lies the middle path, the true normal of the time, in terms of racial out thinking and the plan in the mind of the Architect.

Taking the Aristotelian conception of the "Golden Mean," or, in other words, "Everything enough, nothing too much," as the basis for ethical development, we must say that the perfect man is the balanced individual, strong and complete in body, powerful and controlled in emotion, concentrated and clear seeing in thought, and quick and loving to the One Life under all forms in his wider intellectual apperception. This apperception is the relating to himself of individual responsibility in the carrying out of the perceived larger plan.

This perfect individual cannot be evolved without allowing a much larger time area for experience than the average ethical theory grants. If, however, we admit reincarnation to have its place in the argument we can at once account for the differences in the human family by the use of the words "developed" and "underdeveloped;" "evolved" and "un-evolved." We must also in the use of these words grant the continuance of the individual through the process of unfoldment. There is not the slightest psychological objection to this theory. Continuity is immediately given, individuality is a fact of experience, and the two combined with the law of sowing and reaping give that psychological theory associated in the West with the work of the Theosophical Society.

By reincarnation we mean the recur-

rence in time and in the world of sensational factors, as we know them in our waking state. Each day is a reincarnation of these factors into consciousness—each day is the result of the imaginations and desires of the days before. Note, we do not say the soul incarnates into a body—that is a very naive statement of the facts—but we say that the individual consciousness takes on and abandons the sensational elements over and over again. *The individual consciousness of man wears the physical universe as a garment through his incarnate life.*

Man becomes perfect by becoming master of the worlds of experience in which he acts, by becoming self-responsible and self-directive in the sensational, emotional and imaginative realms of his being. Self mastery does not mean playing truant from school and causing to atrophy the sensational and emotional natures, but in the use of the whole nature; each part enough but none too much. Every power of a man is developed by use, and no part of a man should have control to the limitation and weakening of his other parts. Only repeated incarnations can reveal to man this perfect harmony within himself and his whole being in perfect harmony with the larger plan.

Definitions of spirituality as the opposite of sensational experience are futile and inefficient conceptions arising from failure to recognize the larger plan behind the world in which we find ourselves. They are really insults to the Divine Architect and certainly infer, if they do not actually state, that he made a great mistake in giving sensations to man as a part of his experience. These theories have such a hold on both Eastern and Western religious thought that the enjoyment of the senses is looked upon as evil and as displeasing to that Architect whose plan the world is. Which conception, of course, is pure nonsense.

We may sum up by repeating "Whatever a man soweth that shall he also reap" and by calling attention to the word "that" in the quotation. It is not something different. If one sows sensational desires one reaps sensational activities, but in the sowing and reaping of these there is no evil, unless there is an excess of these sensational energies over the mental and intellectual power and through their use a selfish blinding of the inner vision to the larger plan and the place of the individual therein. The ethical problem does not lie in enjoyment of sensation—or in non-enjoyment, but in its use for the well-being of mankind to which all the powers of the man are directed.

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THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 136)

SECOND LECTURE

THE PHYSICAL PEDIGREE

The four classes of Barishad, or Lunar, Pitris, the Rûpa Pitris, preside respectively over the four successive Rounds of our terrene Chain, those with the most subtle bodies guiding the first Round, the next the second, the denser the third, and those with the densest bodies of all the fourth, the Round in which the densest matter is formed. Each of these four classes presents its own seven grades, or sub-classes, so that in any given Round or Globe we meet with what are called "seven classes of Pitris," and many a student, noting this, has been puzzled, since he remembers another statement about seven classes of Pitris, among whom the Agnishvâta Pitris were named, whereas these are all Barhishad Pitris. The puzzle is solved when he understands that in each of the first seven classes, divided into Arûpa and Rûpa, there are seven sub-classes, marked out from each other by differences in evolution: in the four great classes of Rûpa Pitris we have thus twenty-eight sub-classes, seven in each class, and it is these sub-classes alone with which we have to do in each successive Round. Only one of the great classes is concerned with each Round, and it is the sub-classes of these which we meet in "the seven classes of Lunar Pitris."

The four great classes are distinguished by the differences in their upâdhis; the first has no lower upâdhi than the kârana sharîra; the second has for its acting vehicle the mental body; the third uses the astral body; and the fourth is clothed in the etheric double. Thus, as the Globes grow denser in successive Rounds, the Pitris who successively guide physical evolution bring to

their work these successively denser vehicles of activity, suitable for the task entrusted to them. The more we study the plan of evolution, the more are we struck with the exquisite adaptations of part to part.

These Barhishad Pitris belong—as stated in the first lecture—to the last of the Creative Hierarchies, or Orders, called by us the seventh, though in reality the twelfth. They have under them vast hosts of nature-spirits, who are the actual builders of the forms, the masons, while the Pitris themselves may be compared to the architects, a name which is indeed very often given to them. They give the forms, the models, the plans, which are followed, actually worked out, by their subordinates, the innumerable beings who select the material particles and put each in its proper place. I may remark, in passing, that since, in Hindu literature, the word "Deva" is applied to the whole of these, the need of the familiar thirty-three crores of Devas to carry on the workings of nature becomes very obvious, and should cause no surprise.

The Purânas, when they speak of the earth and its six Globes, draw you that strange picture at which I am afraid many an Indian graduate has often laughed—the seven zones, or the seven dvîpas, as they are called, and the curious oceans of milk and curds, etc., dividing the one from the other. "What foolish tales these old men write," our modern critics say. Yet they wrote much more wisely than the scientists of the 19th century, for they give you, through a graphic picture, an idea of the appearance of the planetary Chain, and every dvîpa, or world, is a Globe of the planetary Chain, and that which is called the ocean is the matter which is between each Globe and the next, dividing them by a sea that none can cross, save those who have built their higher upâdhis and are therein able to navigate those wondrous seas of matter. And if

you could stand on some higher plane and look down on the Chain from above, you would see exactly what is figured in the Purānas—the seven dvīpas and the seven oceans that surround them, billowy masses of matter of varying densities, heaving between the Globes, and named according to the earthly liquids they most resemble in their general appearance. The mistake has been that men have tried to identify these with things on the physical globe, whereas they are seven worlds of the Chain, differing utterly from each other, and the Jambudvīpa of that Chain is our earth, our own world. These descriptions may not be according to modern ideas of precise and accurate scientific nomenclature, but they convey vivid and graphic ideas to the ordinary mind, for which they were intended; and the modern seer easily recognizes the objects described when, from the standpoint at which the paurānic writer surveyed the scene, he also lets his gaze wander over the wondrous panorama, and sees the seven Globes amid their encircling oceans of unorganized matter.

Let us return to our picture of fire, with the filmy globes rolling amid the billowing flames.

On to the first of these, vaguest, most fiery of all, the first class of Lunar Pitris descend. Theirs to give the first models of forms which all who follow after them will use as tabernacle; these are based upon ideas in the mind of the Planetary Logos, but theirs to shape the forms, theirs to give the first moulding to the fiery matter which is to serve as the dwelling of the incoming Monads from the lunar Chain. They must assimilate the matter of the Chain, else how shall they be able to build therewith the forms? They cannot work with matter which is not theirs. Hence the first thing to do is themselves to pass through every kind of matter, and, gathering it round their airy bodies,

shape it by their creative fire into germinal forms, which will slowly develop and mature, and become in the course of ages the forms that we know in the fourth Round on our fourth Globe. Seven typical forms must each sub-class mould in each kingdom on each Globe, for in every kingdom of nature there are seven types existing side by side, and these are the seven types in each of the seven sub-classes of the Pitris of each Round. These are mere films of fiery matter, in this first Round.

Now the characteristic of the first Globe, Globe A, is that nothing there is form as we know it; so unlike is all to the forms we know that it is even called Arūpa, formless; and yet there is form, though not form as known to mortal man. Archetypal forms they are called, *i.e.*, ideal forms made out of the stuff of abstract thinking, vague, changing, and indefinite, inconceivable and ungraspable by the concrete mind, only to be known in this way, that when such a form passes to a lower plane, it bursts into innumerable concrete forms, all of which bear a likeness to itself, in that they present its essential characteristics, have in them something after its image. Perhaps this will be more readily intelligible if I remind you of a curious device, resorted to in the early days of biological science, to show the type of an order. Professor Owen, dealing with the great complexity of the mammalian order, sought to find out and combine what was common to all. He found certain things existing in every mammal—backbone, four limbs, and so on. He connected together, from his study of many mammalian forms, all the things that were common to every one of them, and he put these together into a form that was like nothing in heaven or earth or in the waters of the sea, and he called it the archetypal mammal. That was the exercise of scientific fancy, in order to guide and aid scientific investigation. He "buildded truer than he knew." Such

archetypal forms exist in the mind of the Logos as the ideas of every kingdom—the archetypal minerals, the archetypal vegetables, the archetypal animals, and the archetypal men. They existed as ideas—Platonic ideas they are sometimes called, because Plato laid so much stress upon them in his philosophy. These ideas are in the mind of the Logos, and the Architects, who are the Barhishad Pitris, reproduce these ideas from the mind of the Logos in the highest Globe of the planetary Chain; this is Globe A, hence it is spoken of as the archetypal Globe, for it contains in every Round the archetypes that underlie the evolution of forms in that Round.

These forms are sometimes described, or hinted at, in the Purānas, and the descriptions seem to you strange, grotesque and unintelligible. Many of our learned men, who know a little of modern science, laugh at the ancient Rishis who tried to describe these extraordinary forms, unlike anything that the human mind can conceive. But the Rishis knew something more than modern science knows; they knew archetypal forms, the basis of all forms, and those strange creatures that you read of in the early paurānic histories are archetypes, and not forms as they exist on the lower planes. I know of no language, of no description, which conveys an idea of this wondrous building, better than you can find in the paurānic accounts, dim, strange and grotesque as they may seem. They are at least the best description that human language is able to give.

Let us come to the next point. Every Round, as I told you yesterday, produces an evolution of a particular kind, elemental, mineral, vegetable, animal, human. The other forms, that are not yet born on to a Globe of the Chain, none the less exist in the mind of the creative Logos. They surround these Globes as embryos, so that in the atmo-

sphere of the Globe you might read its history. That is one of the things meant by the phrase “reading in the astral light.” Thus on the first Globe, in the first Round of our Chain, the Pitris form the archetypes of the three elemental kingdoms and of the mineral; only the types of the highest elemental kingdom are mature and complete; those of the middle and lower elemental kingdoms are embryonic types, and those of the mineral kingdom are mere germs, though representing all that will be contained in the perfected mineral kingdom of the fourth Round. The first class of the Barhishad Pitris produce these archetypes in filmy matter, populating with them the fiery Globe. In the atmosphere of the Globe, surrounding it, the other three classes of Barhishad Pitris are busy with the embryos of the future vegetable kingdom for the second Round, with the embryos of the animal kingdom for the third Round, and with the embryos of the human kingdom for the fourth Round; these have no resemblance to the future vegetable, animal, and human forms, but are mere crystallizations—if the word may be used of matter so tenuous—aggregations of material; these embryos are in the womb of nature as embryos in the womb of the mother, and truly has it been written that when we come to understand the mystery of human growth, the whole chart of creative activity will lie open before our eyes.

On that first Globe A our Pitris are busy; they form the archetypes as aforesaid, they clothe themselves in the forms they have made, and then pass rapidly through the embryonic forms in the atmosphere around, touching them with the first thrill of nascent foetal life; they pass to the second Globe, Globe B, where they shape the multiplied concrete forms which spring out from the archetypal original. Little change is perceptible in the forms in the atmosphere; the whole stress is on the

elemental and the mineral, in which much progress is made. Then to the third Globe of the Chain, Globe C, where they shape for denser forms; but still it is but the densification of the fire, as you might see in a fire the layers of the whiter and the yellower flame, and then a redder glow; only such differences are there in the fire of the successive Globes.

At last they come to the Earth, whereon the mineral touches the physical, the other forms remaining still in the atmosphere around. The germinal forms of minerals dimly appear on our glowing fiery earth as tenuous, luminous films, and so on until the seventh Globe is reached and the whole germinal mineral kingdom is formed, although formed only in filmy shapes, not minerals as you know them—solid, crystalline, or in many other forms—but always as glowing gaseous masses; everything that now exists in the mineral kingdom is found on the last Globe of that first Round, in filmy, tenuous germs, to be enriched, densified, strengthened, and made complicated, in the succeeding Rounds. We may sum up their task by saying that on Globe A they give the seven archetypal forms for each kingdom; on Globe B they multiply forms containing the essentials of each archetype; on Globe C they densify these forms; on Globe D they shape them in yet denser matter; on Globe E they make them more complex and slightly refine them; on Globe F they build them of finer matter; on Globe G they finally perfect them. This is the method on every Round, and thus the Pitris work, though on the first Round only do they gather the matter round themselves and dwell within it for awhile to assimilate it. They only use in their building the four upper sub-planes of the matter of each plane.

(To Be Continued)

“BROTHER XII”

I have in my possession a little book called *The Three Truths*. It contains an inscription with my name “with kind regards and best wishes from—‘Brother XII,’ Christmas, 1926.” It was accompanied by a letter which says: “My dear Brother, herewith a personal copy which I hope you will find of interest. Will you give me some space in your magazine (advt. section) I do not know what the rates are as I have no copy on hand, but do the best you can for, say \$5., two or three consecutive insertions, not \$5. each but \$5. altogether. Will remit on receipt of your advice. E. A. W.” This was really by way of a postscript, for he had written a foregoing note asking for a review “of this little work” and signed himself “E. A. Wilson.”

I had already printed his first communication which impressed a great many people as a worthy utterance, and a second was nearly equally welcome. But when Mr. Wilson came to Toronto and refused to meet me, and scarcely consented to speak a few words on the telephone, I felt that the danger signals were up. The little book was obviously—too obviously—an imitation of the Hilarion style. This was also the model which “The Temple” adopted, with which Dr. J. D. Buck allied himself for a short term, bestowing the fullest confidence in it, but later admitting that something had gone wrong. Dr. Buck also became a disciple of “T. K.,” the title used by one T. Richardson. Richardson was also the hero of a book called *The High Romance*, in which a similar but not identical story of “T.K.” is given by the author who afterwards joined the Roman Catholic Church.

One thing recognizable about Hilarion is his literary style, and his imitators generally gave themselves away in this matter by weak grammar, as in the case

of Blue Star, or in Wilson's case on page 62 of *The Three Truths* where he writes "showed" where Hilarion would undoubtedly have written "shown." It takes a very clever man to conceal his falsity or his impersonation of another if his students are sufficiently alert or informed.

But Mr. Wilson made a deep impression on many who were first of all deceived by their own desire for favour, or occult advancement, or the approval of some high authority, although they should have known if they had reflected a little on what they had read, that no advance is possible except through one's own exertions. Perhaps something should be allowed for the simpler folk, carried away by enthusiasm and misled by the example set by some who should have known better. They, too, were misled by their own conceits and refused to listen. Granted that their intentions were the best, if not the highest, Karma will make a note of the good intentions, but in other respects Karma exacts its measure of discipline for every error. That is how we learn.

It is said that "T.K." defaulted for at least a quarter of a million. Dr. Buck was utterly ruined in his old age. Brother XII got away with twice as much, if the stories are to be believed. This, however, is nothing to what is being raked in by the A.M.O.R.C., by the Spalding writer of *Masters of The East*, and by the egregious I AMs with their outrageous caricature of occult teachings. "Our little systems have their day; they have their day and cease to be," sings Tennyson. If it be true of the great religious systems it is true a thousandfold more of these bogus organizations which prey on the credulity and ignorance of the flotsam and jetsam of the religious world. We can hardly blame any of these victims when the Theosophical Society has harboured and nourished such a flagrant pretender as Charles W. Leadbeater.

Vast sums of money are absorbed by all these ogres of the occult, and this alone serves to differentiate them from those who are vowed to poverty. Most of these men had considerable literary gifts, some even remarkably so as in the case of Thomas Lake Harris and Aleister Crowley. Leadbeater had a polished and plausible style. But they followed the Left Hand Path and little is known of the eventual fate of such men. There is a hint in *The Mahatma Letters* that the Brothers of the Right Hand Path sometimes use the Brothers of the Shadow to test their *chelas*. Something of the kind may occur for those who still dwell in the outer darkness of the exoteric world to delay those who are still unready and more interested in mighty works, in phenomenal disclosures, in personal gain and growth, than in the Great Life itself and the welfare of its creatures. If we do not live for the Whole, we become like cancerous growths in the body, and the happiest thing that can befall us is to die out. Every normal cell must live for the All, in all its stages. It is the heresy of Separateness that distinguishes all these false teachers. Each of them warns his followers not to have anything to do with any other body.

The story of Edward Wilson may well carry a moral for all who come to hear of it. Unfortunately, for many, it will serve to frighten them away from every form of legitimate study of the Secret Science. These should remember that the teaching is without money and without price; and that the Master is in every man's own heart. Each is the Master of his own destiny. No pretender can lead astray those who keep these facts in mind. They are simple facts of the Law of Brotherhood.

And now the whole morbid, sordid story of Edward Wilson has come out in the Vancouver law courts. A voluminous account is given in the Vancouver Province for a copy of which I am in-

debted to Mrs. Curtis. Since April, 1933, search had been instituted and carried on but not until recently was it discovered that Wilson had gone to Switzerland, and there had died at Neuchatel on November 7, 1934.

Edward Arthur Wilson had been as a young man a clerk in the Dominion Express office at Victoria. Thus he became intimate with Vancouver Island and used his knowledge in after years. Being refused an increase in pay for which he had asked, he went to sea and for over twenty years nothing was heard of him. But on his long voyages he had spent his leisure in studying all kinds of occult books and philosophies and when he turned up in Nanaimo in 1924 he was well equipped for the plans he had in mind.

He was low in funds at the time and explained to his boarding house mistress that he could not pay her then but would soon be back at the head of a great religion. But next year he was in Genoa, sick and still without funds. It was when in Italy that he said he had been translated in spirit to the highest realms, meeting there the Eleven Masters of the Wisdom—the great religious Masters of the Ages. They welcomed him and he became Brother Twelve, thus completing the circle. Under the guidance of a Guru, as he alleged, he produced the little book, *The Three Truths*, and also contributed to *The Occult Review* certain articles which sounded much better than the average matter of this kind. One article about the Tolling Bell impressed a great many people. The old saying still stands, however, and fine words butter no parsnips.

As no one knew anything of his past, when he issued a small pamphlet stating that the Masters had selected a location in Southern British Columbia, many felt there was magic in it, and when they went out there and found that the place coincided exactly with the

description given by the Masters, what more evidence was required? He had been out there in 1898 and one wonders if he had been down at Point Loma and met Mrs. Tingley, for his technique closely resembled her in many respects.

A fine old couple accompanied Wilson from Southampton, a Mr. and Mrs. Alfred Barley, and they realized on their savings and gave him everything they had. A young man with considerable money also joined him, and they arrived at Boat Harbour, four or five miles south of Nanaimo. Money started to pour in. A Kansas Lawyer too eager to wait for the mail, wired him \$10,000. By 1928 the movement had reached proportions beyond anything the serious-minded Theosophists had ever dreamed of, some 8000 being then in membership. Several hundred acres were purchased and the "House of Mystery" was built where only Wilson, as a sanctified member of the Great White Lodge was fit to enter, all others being kept away by a wire barricade.

Bob England, for eight years a United States Service man, was secretary of the order at this time, and also Mrs. Connolly joined the ranks. She had been living at Ashville, N.C., and was travelling in the west when she first heard of Wilson through reading some of his books and his magazine, *The Chalice*, in which a distinguished literary man had written. Mrs. Connolly sent in \$2500 as a token of good will. Wilson came to Toronto to interview her. That seems to have been about the time he warned her and others of the horrible wretch in Toronto whose wolf's fangs dripped with the gore of his victims, or words to that effect. At any rate Mrs. Connolly was not permitted to seek advice anywhere and she gave him a cheque for \$23,000.

On the way to Toronto Wilson met on the train the wife of a New York physician and persuaded her she was a reincarnation of Isis and that he himself

was Osiris. She got off the train at Chicago to wait his return from Toronto, and then accompanied him to Vancouver Island and the House of Mystery. But Isis was a little too much for some of the converts. Wilson bought 400 acres to still the strife and erected a large house for the faithful. But it was not enough. Bob England headed a revolution and charged Wilson with misapplication of funds. Whereupon Wilson retaliated by charging England with being short in his accounts as secretary. Both were committed to the assizes to stand trial, but before the hearing came off England disappeared and has never been heard of since. Meanwhile Isis lost her reason, or what she had for it.

Wilson kicked out the malcontents and sought new allies. Roger Painter was brought from Florida. As a poultry king he had an annual turnover of a million, and he brought \$90,000 to the House of Mystery. At the same time came Mabel Shottowe who was to become the first lieutenant of Brother XII, or thirteen to the dozen. According to the witnesses who told their story to the Chief Justice, this woman was a termagant, abusing the women about the place, lashing and cursing them with her tongue, and beating them with sticks. Wilson bought the five islands in the De Courcy archipelago and invited Mrs. Connolly to come, which she did, bringing more money.

At this time Wilson changed his name from Wilson to Amiel de Valdes and Mabel became Zura de Valdes. Following the Tingley technique he warned the faithful that they could not trust each other but must rely on him alone. He was the only one that could be thoroughly trusted. When a man and wife came to the islands in happy harmony the man was placed on one island and the wife on another. This method comes from Thomas Lake Harris. Each member was trained to suspect his fellows.

Amiel and Zura decided to go to England and gather in the gleanings there. He instructed Painter to kill two members of the B.C. government before he returned, and when he did return and found them still alive he was furious. He had been disobeyed!

Various mysterious movements were then made on the fine yacht constructed from a fishing smack. They changed crews at Panama and it was supposed landed whatever treasure they had accumulated. Wilson always changed all his money into gold, and this was put into quart jars and paraffin wax poured into them to prevent movement. Bruce Crawford assisted at this and made a cedar box for each jar. They were said to be buried somewhere.

The discontents finally went to Mayor V. B. Harrison of Nanaimo who conducted the proceedings against Wilson and the search to find him. Chief Justice Aulay M. Morrison gave judgment in favour of Mrs. Connolly, return of \$52,000 cash and \$10,000 special damages, and in favour of Alfred Barley for approximately \$10,000. Mrs. Connolly was given title to the Valdes island and to the De Courcy group. The big powerful ocean-going yacht, diesel-engined, vanished from sight with Amiel and Zura and the forty jam pots of gold. Saddest of all perhaps is the gullibility of human nature. Loss of discrimination is loss of all!

A. E. S. S.

o o o

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

THE GERMAN REFUGEES
THEOSOPHICAL ORDER OF
SERVICE

President: Dr. G. S. Arundale, M.A., LL.B.

1 Crediton Hill,
London, N. W. 6,
19 July, 1939.

Miss Maud E. Crafter,
321, Tweedsmuir Ave.,
Toronto, Ont., Canada.

Dear Miss Crafter,

Please accept our most sincere and warm thanks for your kind letter and cheque for £100.0.0. which you enclosed for the helping of the emigration of Mr. and Mrs. Mondschein from Germany, and also to provide for their landing-fee at Shanghai. With the same post came a letter from the Mondscheins to say that they had in the meantime heard "from the shipline that, if all our papers were together, we could get the tickets for the 14th of September for an Italian steamer. This shipline demands 100 dollars in addition to the German currency each for the third class. Therefore we beg you to send us the letter from the Bank in two parts. One letter showing that 200 dollars are for the emigration and the other 300 dollars for landing-fee after our departure from Germany."

I paid in the cheque to our account in the Bank, and arranged with the Bank for the two letters to be sent, and for the two sums to be held for the Mondscheins for the purposes mentioned, and also arranged that the moneys shall be sent to Mr. and Mrs. Mondschein to any place outside Germany that will be convenient to them. I have written to the Mondscheins to this effect and told them to expect the letters from our Bank (the Westminster Bank, Ltd.) in a day or two. Copies of the letters will be sent to me as well.

Your letter of July 10th came quickly, and came as if sent by Providence.

It has made it possible—if all goes well—for Mr. and Mrs. Mondschein to make their escape from Germany, and I am sure they will be eternally grateful to you. They say they do not know how to thank you. I can only add that I hope the members in Canada will help generously in response to your appeal. May I ask that you publish this letter in the "Canadian Theosophist"?

Yours sincerely,

JEFFREY WILLIAMS,
International Secretary.

The above letter explains itself, but the incidents leading up to the action taken so generously by Miss Crafter are of interest as illustrating the methods pursued in despoiling and torturing the Jewish people who have contributed so much to the German nation. As long ago as October last Mr. Mondschein wrote to the General Secretary stating that he and his wife, aged respectively 46 and 40 had been obliged to sell their business and house, and asking for information as to immigration to Canada, their finances at that time being "all right." I welcomed them and could see no difficulty at the time for their entrance to Canada as they had sufficient funds. They wished to work and were anxious to get employment. The matter was then taken up with Mr. Cohen, representing the Canadian Jewish Congress, and as he was in Toronto, Miss Crafter undertook the task of seeing him, so as to save correspondence. Time was passing however as enquiries and correspondence went on, and by January the Canadian Government decided to impose restrictions on refugees from Europe. Mr. Jeffrey Williams of the Order of Service was then appealed to in London and correspondence was initiated with Australia, Central America and elsewhere in an effort to find a haven for these unfortunate people. The months dragged on and during this time the German authorities turned the

screws still more tightly, taking away the money that had made these people somewhat independent, and refusing to allow them to leave without payments that reduced them to beggary. In addition, the so-called civilized nations refused to admit these unfortunates and finally it was found that in China alone, torn and wounded as China was with a war of invasion and fighting for its existence, that any haven could be found for them. Even to get to China however it was necessary to subsidize the steamship with an extra payment, and also to provide a "landing fee" for the travellers. Now after almost a year of suffering and destitution, through the generosity as recorded it seems that these two wretched persons may escape the horrors of Germany to enter the kindlier but calamitous land of Confucius and Lao Tse. But this is only one among thousands. To read the letters that have been written during these long months would soften the hearts surely of the most miserly and the least sympathetic. The gratitude of these poor people in finding any helpful or considerate thought for their condition is most touching and their whole-hearted desire to acknowledge and be worthy of anything that has been done for them is of the most obvious and sincere character. Mr. Jeffrey Williams has hundreds of cases that need attention and assistance of a similar kind, but without money nothing can be done. Now is the time when Theosophists who wish to test their own charity, their own liberality, their own brotherliness for those in distress and sore straits, may imbibe the spirit of the Master and show that their professions are not merely the vacuity of lip-service, but the sincere word of the doctrine of the heart. I suggest that a Fund be opened and that Miss Crafter be constituted its warden, to receive and remit to Mr. Williams whatever the readers of this statement may feel moved to give.

DR. PANDIA

Up to the time of going to press we have had to depend upon the press for information about Dr. Pandia's movements. From Montreal he went to Ottawa where he had several interviews with the Prime Minister, and then flew to Vancouver where he remained till the first week of this month, flying back to Ottawa.

When in Victoria on July 22 he called on Premier Patullo in connection with his efforts to obtain permission for 40 Hindus, who have been twenty years in the country, to remain in Canada. Dr. Pandia said he had had a fine and sympathetic reception from the Federal Government. Many of the men for whom he pleaded had shed their blood in the Great War.

"We are in the same Commonwealth," said Dr. Pandia, "and at this critical juncture in world affairs I think the component parts of the Empire should stand together. I know these men entered Canada illegally. The immigration department is simply observing the law and I have no criticism of them. But I think I can ask a member of the Commonwealth of the Empire that your Government observe the spirit of the law rather than the letter. After all you allow 150 Japanese a year into the country and no Hindus are allowed."

Dr. Pandia cited the case of one Vancouver Hindu, recently deported, who had lived there 30 years, was wounded several times overseas, and owned a house and property which he had to sacrifice. An air mail letter written on the eve of his return to Ottawa promised a full account of his work in this connection. The illegality was a minor infringement of the law of twenty years ago and is as much a matter of red tape as anything else. The Sikhs are all well-employed with important interests in the country.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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OFFICE NOTES

It is urgent upon members to remember that their dues of \$2.50 a year are payable on July 1st or as soon after as possible. We have extended three month's grace in mailing the magazine, but after the September issue if dues are not paid, the magazine will not be sent, unless at least One Dollar be sent to cover its cost. Members not in good standing are not entitled to vote in meetings of the Lodge or to hold office. When members are utterly unable to pay by reason of age or disability their Lodges usually make provision for such cases.

* * *

We desire to call attention to the article by Mr. G. Cardinal Le Gros on "The Incarnation of an Ideal" in which he gives a good account of the Fraternalization Convention in Detroit on September 2nd and 3rd. This originated in the General Executive of the T. S. in Canada and we therefore take a special

interest in its success and hope all who can possibly do so will attend. It is unique in dealing in its proceedings with what may be termed Secret Doctrine Theosophy on which platform all theosophists should surely be able to meet, though strangely enough some appear to shun it on this account.

* * *

The editor of the O. E. Critic of Washington, a man whose opinion weighs heavily among the wise, writes: "I did not pay much attention to the various notes about Dr. Pandia in *The Canadian Theosophist*, but after reading his article "Theosophy and Ethics" in the July issue I think it is one of the best things you have published and just what is needed. I hope you will have further material by him no matter what anybody may object."

* * *

We regret to record that Mrs. Coyne, whose serious illness we reported last month, expired on July 7. She was one of the older members of the Toronto Society, and had for many years provided the musical programme for the Sunday evening meetings, her choice of soloists and instrumentalists including with many of the finest musicians several young people of brilliant promise who made their debut under her auspices. Her daughter, Mrs. Virginia Knight, and her grandson, are all musical. Mrs. Coyne was a frank critic and her good sense was often displayed in her expressed opinions.

* * *

Charles H. Dower, brother of Dr. Dower of The Temple who died a year or so ago, followed his brother on June 20 last. Mr. Dower was an optometrist and had been in business in Syracuse, N. Y., for 50 years. He was 77 years of age. He was a member of the T. S. and a subscriber to *The Canadian Theosophist*. Since 1896 when I first lectured in Syracuse I have known the Dower family and desire to express the general sympathy for Mrs. Dower in

her bereavement which all who knew them will feel.

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Dr. Arundale purposes to write a Life of Annie Besant, and asks that the cooperation of members of the Society or others be given him in order to make it worth while. As there are half a dozen biographies of Mrs. Besant on the market at present, including her own autobiography it is difficult to know what can be added to the many accounts of the life of The Passionate Pilgrim. I could add a few details of a personal character. Dr. Arundale would not want them, I have no doubt, as for example, my last interview with her in Chicago. Most of these personal matters are not intended for publication and I have no wish to increase the morbid interest which modern biographies too often seek to stimulate.

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The second issue of *The Malayan Theosophist* has reached us from Singapore. It is a quarterly and is excellently printed. It is published under the auspices of the Singapore Lodge at 8 Cairnhill Road, Singapore, S. S. Mrs. Leoline Wright has an excellent article on "Buddhi-Magic" in *The Theosophical Forum* (Point Loma) for July. C. J. Ryan in a review of James Bramwell's *Lost Atlantis*, summarizes the latest knowledge on this fascinating subject. The Schliemann story published in 1912 is now relegated to the realm of fable. We have not seen the Bramwell book but it appears to be a comprehensive study of the literature of the subject, the bibliography of which comprises up till 1926, 1700 items.

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The Baptist World Alliance which has been meeting at Atlanta, Georgia, in its sixth Congress, has made a fine declaration of Religious liberty. The newly elected Alliance president, Dr. James Henry Rushbrooke of London,

approved the resolution which said: "In continuance of our consistent Baptist practice we are imperatively constrained again to insist upon the full maintenance of absolute religious liberty for every man of every faith and of no faith. . . . This Congress deplors and condemns as a violation of the law of God. . . . all racial animosity, and every form of oppression or unfair discrimination toward Jews, toward coloured people, or toward subject races in any part of the world." This is surely Brotherhood without any discrimination.

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The August issue of *Theosophy* has a remarkably interesting article on Plato in its Ancient Landmarks series. This is an unusually instructive article both as regards Plato and also on Theosophy. Plato's philosophy is ethical above all else, based upon the idea of man's free will and choice. He claims that it is this power of choice which determines a man's parentage, his hereditary tendencies, his physical constitution and his early education, since all of these things are merely the effects of choices made in former lives. . . . The whole problem of evolution, according to Plato, is one of *ethics*." Another valuable item is H.P.B.'s article on "Life and Death" reprinted from *Lucifer* of September, 1892. This is the third of three articles written by H.P.B. on this subject, two of which appeared in December, 1888 and January, 1889.

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Several correspondents have called my attention to the Dean of Canterbury's little book, *Act Now!* I had already read it several times and sent a number of copies to friends I thought would appreciate it. Mr. Pease of Victoria not only recommends it but suggests that I make an article out of it for our magazine. This I have been trying to do for three months, but so many other matters have engaged attention

this one has been delayed. Mr. Pease also calls attention to the article copied from H.P.B.'s *Lucifer*, which appears in *The Theosophical Movement* for June. Mr. Pease observes: "It is the fullest and most conclusive refutation of the contention that H. P. B. disapproved of theosophical students concerning themselves with the material conditions of the masses that I have ever read. H. P. B. not only says that we ought to help our 'poorer brethren'—'Paupers physical,' but gives specific advice as to how this should be done—sanitary improvements, public baths, free concerts, etc.—'healthy surroundings would favour healthy thought'."

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Mr. E. T. Sturdy observes in a note:—"Without a doubt the appearance of H. P. B. 60 years ago was the initiation of a new impulse from the centre of things and that ideas and references that before that date were lying unknown or dormant have since become familiar, one might almost say to 'the man in the street.' At the same time members of the T. S. must not ignore that there are several, if not many sources through which the Secret Wisdom is being set forth besides their own movement. This will prevent them becoming sectarian and exclusive.—the danger of all movements. The establishing of a Chair at Oxford for the setting forth of Asiatic thought and the appointment to it of a learned Hindu as its first occupant is indeed a sign of the times. His work *Easter Religions and Western Thought*, S. Radhakrishnan, Oxford University Press, is a fine book, full of research and information."

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Mr. Belcher writes of his recent trip West:—"There is little to report concerning my visit to the West. But that little is cheering. Everyone will be glad to learn that our Friends, Kartar Singh, Mr. and Mrs. Geo. Hobart and Mr. and Mrs. Tom Williams are all

well and prospering—relatively, at least. All were kind and helpful. The Point Loma Group in Victoria conduct and advertise a public Study Class and they gave me opportunity to address them. We found ourselves on common ground in refusing any substitution of Leaders—however much as individuals we may admire them—for Madame H. P. Blavatsky as the mouthpiece of the Masters in their message to the world. Hermes Lodge, Vancouver, also accepted that attitude as a practical basis for more co-operation among the various Theosophical Groups. At Calgary I met their ever kindly appreciation of our effort to maintain the primitive direction that H. P. B. gave to the Parent Society. Felix A. Belcher."

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Mrs. Mary Elizabeth Holledge, who is one of our energetic members in the North Country, Kapuskasing, to wit, and she represents not only the Movement in that part of the world, but takes a special interest in the work among young people. The type-written magazine got out by this group is really a wonderful little sheet considering the frontier conditions in which it is produced. Too far away from the widely inclusive route taken by the King and Queen, the people of that community were no less impressed with the gracious behaviour of their Majesties, and Mrs. Holledge expressed their loyalty and good wishes in a set of verses which so pleased her neighbours they urged her to send it to their Majesties as a token of their good will. Mrs. Holledge did so and in due course has received a letter from Buckingham Palace, from Queen Elizabeth herself, thanking Mrs. Holledge for her good wishes. Ed. Stephenson, another of our workers and editor of *The Northern Tribune*, wrote an article about it and reprinted the verses. We are very glad to hear of this signal compliment, and happy to know that we have in our

ranks one whom the Queen has delighted to honour.

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Dr. Arundale is using his position as president to do all the things that Theosophists are supposed to leave undone, and to leave undone all the things that Theosophists, according to the Secret Doctrine, should do. His latest "Appeal" is to re-establish the conception of a Personal God, and with this intent he appeals to us all to get busy and "impress upon priests and people, by all means in their power, the necessity of asking the Blessing of God upon the world in its present distress, and to set apart regular occasions for prayers with its attendant powers of Peace and Prosperity, may abide in the hearts and actions of all." Dr. Arundale is continually carried away by his own wordiness. What have Theosophists to do with Prosperity any more than with Poverty? It is rather a farce to have the President of the Theosophical Society starting a campaign of Prayer to a God in whom he does not believe, if he is not false to his professions as a Theosophist. And these loud petitions for Brotherhood do not come very well from the lips of one who will have nothing to do with any Theosophist who does not belong to the organization which he calls THE Theosophical Society. Pious people who really believe in what Dr. Arundale is making merchandise of, will regard all this as blasphemy, and I for one would not blame them. Not satisfied with trying to run the Theosophical Society, and into the ground at that, he now proposes to instruct the priests and ministers of the Churches how to carry on their work, particularly in their dealing with God. If he emphasized the message of Jesus about prayer it might do some good, but he ignores Jesus and recommends the public prayer that Jesus condemned. But we suppose Dr. Arundale does not

know any better or he would not commit these follies.

AMONG THE LODGES

Vancouver Lodge starts the new season with a new member and all the old members but four paid up. Election of officers resulted in Mrs. Buchanan as president; Miss J. Myles, vice-president; Mr. M. D. Buchanan, secretary-treasurer.

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In the garden of Mr. and Mrs. E. W. Hermon, 45 St. Clair Ave. East, Toronto, on Saturday afternoon, July 22nd, the July Garden Tea was held under the auspices of the "Central Zone" of the Toronto Theosophical Society. The beautiful green lawn, big shady apple trees, climbing roses, and a border of perennial flowers and shrubs made a perfect setting in which the host and hostess received the many guests, assisted by Mrs. R. Illingworth and Mrs. G. I. Kinman. Dr. Stella Cunningham and Miss Mary Stuart presided at the tea-table which was decorated with a basket of summer flowers and placed in a shady portion of the garden. Assistants during the tea-hour were Mrs. E. J. Norman, Miss M. Stark, Miss A. Donnelly, Miss Evelyn Webley, Miss Joan Ander-ton, Miss Mercedes Heal, Miss Muriel Norman, Miss Alice Carver, Miss Sheila Gough. Miss F. B. Kelsey was in charge of the Fortunes,—Miss M. Hind-sley reading cards; Mr. W. C. Chalk, teacups; and in the rustic summer-house Dr. Sinclair read the Tarot Cards. Lieut.-Col. E. L. Thomson and Mr. G. I. Kinman looked after the game of target practice, with many of the guests trying their skill. Mr. C. M. Hale, in charge of the entrance, requested Mrs. A. M. Wright to draw the lucky numbers for the winners of the "gate" prizes, and these were won by Mrs. M. Raine, Miss F. B. Kelsey, Miss A. E. Brough, Mr. Tweedie, and Mr. R. Sin-

clair. Many old friendships were renewed and new ones formed at the Garden Party. Mr. Felix Belcher received a hearty welcome from everybody and many inquiries regarding his recent western trip. Among those present were Mrs. Felix Belcher, Mr. Hugh Belcher, Mrs. A. Cornwell, Mrs. Cunningham, Miss Eva Budd, Mrs. M. C. Hubel, Miss M. Crafter, Miss I. McArthur, Miss M. Butchart, Miss S. Pedlar, Mrs. S. Murray, Mrs. H. Munther, Mrs. H. Lawlor, Mrs. L. Haines, Mrs. N. Gough, Mrs. Wm. Daly, Miss Powers, Mrs. A. B. Cranston, Miss K. Lazier, Mrs. F. Balson, Mrs. J. Govan, Mrs. Graham, Mrs. E. Brazier, Mr. N. W. J. Haydon, Dr. E. J. Norman, Mr. W. King, Mr. R. Marks, Mr. W. Pryde. Notwithstanding July being a holiday month, there was a goodly attendance of members and friends at this Garden Party, and Toronto Lodge hopes that when the next "Zone" activity is announced for some time in September it will receive the same generous and enthusiastic support as those which have already taken place. —M. K.

THE INCARNATION OF AN IDEAL

On Saturday, September the second, of this year, the Fraternization Convention will reincarnate in the city of Detroit, Michigan. This is the seventh embodiment of the Ideal of Theosophical Fraternization in North America, and the joyous event will take place in the Hotel Fort Shelby, to which all good fairy god-mothers are invited, which means, all good Theosophists.

An interesting programme has been prepared by Mrs. Kathleen Marks, of Toronto, and her co-workers, for the two days of the Convention, Saturday and Sunday, September the second and third. The Convention will open on the Saturday at 10 a.m., with a business meeting for the appointment of the

Convention's chairman, officials and resolution committee, the hearing and consideration of reports and the address of the incoming chairman. At 11 a.m. the first of the open forums, which are a feature of the Convention this year, will be held. The subject on this occasion will be The Fraternization Movement.

After lunch, at 1:30 o'clock an address will be given by Mr. Samuel Wylie, of Detroit, on *The Conquest of Illusion*. The writer has heard Mr. Wylie, and considers him a fine speaker. Students from outside will be anxious to hear him. After Mr. Wylie's address, there will be a talk on Astrology by Miss M. Hindsley, of Toronto. She is an authority on this subject, with an Eastern background, and should not be missed.

In the evening a public symposium will be given: *The World of Yesterday, Today and Tomorrow*. Two of the speakers will be Mr. J. W. Vaughan-Corrie, of Detroit, and Mr. R. C. Bingham, of Toronto. Mr. Vaughan-Corrie lived for many years in India and we anticipate interesting comments from him. Mr. Bingham, formerly of India also, created a marked impression at the Buffalo Convention. A Buddhist, Mr. Bingham has had one of those lives of adventure that one reads about in books but whose heroes are seldom met with in real life. This promises to be a colourful and inspiring evening.

On Sunday morning, at 10 o'clock, the sessions will again open with business. This time the report of the resolutions committee will be heard, the new committee appointed, and unfinished matters disposed of. At 11:15 a.m. Mr. Leslie Floyd, of Toronto, a forceful speaker, will give an address on Practical Theosophy. After lunch another open forum will be held, at which anyone who has something to say which will advance the Cause of Theosophy will be expected to speak. Then,

at 2:45 p.m. will come one of the highlights of the Convention: The "World of Tomorrow" will be built by youth, so youth is given a special place on the program at this time. The Convenor is Miss Margaret Kirshman of Brooklyn, New York, and an inspiring session is assured. At 4 p.m. Mr. G. Rupert Lesch, of Erie, Pa., will speak on "The Inner Life." Mr. Lesch is a profound and spiritual philosophic thinker who is able to convey his thoughts in simple and illuminating language. He was and is one of the most popular of the earlier Convention speakers. At 6 p.m. will come the formal dinner, and at 8 p.m. a public symposium on Religion, Philosophy and Science. One of the speakers will be Mr. Richard Heinemann, of Toledo, Ohio, who is noted for his interesting presentations of scientific subjects.

Some details of the programme are still to be finally settled, and there may be some changes in the order of the addresses, to suit the convenience of lecturers, but the foregoing will give readers a preview of the Convention's programme.

Indications are that there will be sizable delegations from nearby cities in the United States and Canada, and many visitors from more distant points, and it is confidently anticipated that the Seventh Convention will set a new high mark in the progress of this Fraternization effort.

As the Hotel Fort Shelby is placing its convention rooms at the disposal of the Convention free of charge, students are urged to reserve rooms in the hotel. The charges are: single rooms, \$2.50; double, \$3.50; three or four persons in a room, \$1.75 and \$1.50 each. Cars may be garaged in the Hotel Fort Shelby garage.

The commingling of Theosophists from various parts of the United States and Canada will be encouraged by a Reception Committee, whose chairman is

Mrs. Ruth Somers, of Toronto. We want to make this a Convention which will stand out for Fraternization of students, and under Mrs. Somers' guidance it is bound to be a success in this direction. In fact, to let readers into a secret, Mrs. Somers is planning some pleasant surprises.

Theosophical work is an effort to bring the sunlight of understanding and happiness into this troubled world. Theosophical Fraternization is a vital part of this effort. It is sincerely hoped that every one who loves the teachings of Theosophy and profits by them will in turn aid this work:—by attending the Convention, by helping in some way, so that a little more of that sunlight may be spread.

G. Cardinal Le Gros.
1702 Delaware Ave., Apt. 4,
Detroit, Mich.

THEOSOPHY UP TO DATE!

**EVOLUTION: As Outlined in The
Archaic Eastern Records**

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

THE BLAVATSKY PAMPHLETS.

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

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

RANDOM NOTES

BY JAMES MORGAN PRYSE

TWO REVIEWS.—When the Secret Doctrine first came out I wrote a long review of it, which was given a prominent place on the editorial page of a Los Angeles daily. I sent a copy of it to H.P.B., and in return she sent me a page from Stead's newspaper containing a lengthy review of the work by Annie Besant. If I remember rightly, writing that review led to Mrs. Besant's becoming the personal pupil of H.P.B. None of H.P.B.'s other followers in London could justly be called a "personal" pupil.

TWO PRAYERS.—On large sheets of white paper I copied the Lord's Prayer in Greek and the Gayatri in Sanskrit, marking the scansion in red ink. These I pasted on the wall in my bedrom, to radiate a good influence in the room. It occurred to me that H.P.B. might be pleased with them; so I enclosed copies of them in a letter to her. When I arrived at the London Headquarters on Avenue Road, years afterwards, I was surprised and delighted to see those two copies pasted on the wall facing H.P.B. as she sat at her writing-desk.

MRS. CLEATHER AND ERYSIPELAS.—While on a lecturing tour around the U. S. and Canada I visited the Branch in San Francisco and lectured in the Hall of Science. The party of Theosophists whom Mrs. Tingley had taken on a tour of the world reached San Francisco, and I met them as they disembarked. Among them was Mrs. Alice Cleather, a member of the I.G., who had lived at Harrow and frequently visited the London Headquarters. I noticed immediately that her nose was badly swollen and dark red, almost purple. She told me that there was a small boil in one nostril and that it pained her frightfully. An incompetent ship's doctor had told her it would be all right in a few days. The pretended "clair-

voyant," self-styled "the Purple Mother," whose praises Mrs. Cleather and the others had been singing, had paid no attention to her condition, which was really serious. I hurried her over to Dr. Anderson's office and introduced her to him. A number of patients were in his waiting-room, but at sight of Mrs. Cleather's nose he took her immediately into his operating room, where he worked at the nose for more than an hour. Then he took me aside and told me that erysipelas was setting in, and that only prompt treatment had saved her life. He said he had brought it under control, and gave me a prescription to have filled at a drug store. We said nothing to Mrs. Cleather, and she never knew of her narrow escape.

MRS. BESANT'S PRINTING OFFICE.—Pursuant to a cabled request by H.P.B. I left New York, where my brother John and I, working with Mr. Judge, had established the Aryan Press and printed the E.S.T. Instructions, and went to London to reprint them at the Headquarters there. As soon as I got settled in the Headquarters Mrs. Besant informed me that she had ready for me a printing office which she had bought off an old gentleman who had no further use for it. She said she did not expect that I could print Lucifer that month: she evidently supposed that by my unaided efforts I could print that magazine—88 pages and pictorial cover—in a small job-printing office. The printing plant she had thus provided for me proved to consist of a small font of type and a little rickety amateur job-press, a useless toy, which I later disposed of as junk. As soon as possible I procured a new outfit, Dr. Archibald Keightley contributing the necessary funds, and established the H.P.B. Press.

LUCIFER'S FINANCIAL DISTRESS.—As soon as I met H.P.B. she asked my advice about her magazine, Lucifer, which

was being published at a loss. Mr. Bert-ram Keightley had said that 250 new subscribers were needed to put it on a paying basis. But although H.P.B. had inserted in *Lucifer* an appeal for new subscribers they did not come in. She told me that every month a relatively large amount had to be raised to pay the printers, but the Theosophists who had been supplying the money could no longer do so, and consequently the publication of the magazine would have to be discontinued. I have forgotten the exact amount, but for the purpose of this narrative it may be set at fifty pounds. With tears in her eyes H.P.B. almost frantically besought me, "O Pryse, can't you find some way to stop our having to pay that dreadful fifty pounds every month and not give up publishing *Lucifer*?" Her distress over the imminent discontinuance of her beloved magazine affected me deeply. I asked to see the bills for the printing, and Mrs. Besant brought them to me. After going over them carefully I announced to H.P.B. that the printers' charges were exorbitant, and advised her to change printers. Mrs. Besant then turned the work over to another printing company, with the result that the next issue of *Lucifer*, typographically somewhat improved, showed a small profit instead of a loss, to the joy of H.P.B. and Mr. Mead.

QUIZ

In what books are these to be found?

1. The world as will and the world as idea were considered distinct long before the origin of Buddhism, and the inability of the mind to pass beyond the outward manifestation was clearly understood, "That which lives knows only of its appearance; its true being it has quite forgotten, and cannot know it till it returns, losing its individuality, into Brahm, the source of all being."

2. Obsessed with the idea that early

man was a savage, modern savants will not believe that any lofty beliefs were possible to him. When, as in the *Vedas*, profound metaphysical problems are discussed, it is at once taken as proof that these scriptures cannot possibly be as ancient as tradition declares them to be; or else it is argued, with curious disingenuousness, that these passages only seem profound because we read in them our own philosophic conceptions.

3. He who believes the "made-up stories" which form the bulk of exoteric religious doctrines does so because he is too immature, unintellectual, indolent or timid to investigate the realities of life. He usually desires to follow an easy way of salvation, not an arduous up-hill path; so he ignores the plain truth that "narrow is the gate, and straitened the way, that leadeth unto Life, and few are they who find it."

4. In the coming from the former planet there are always brought with the first and highest class of beings some forms of animal life, some fruits and other products, as models or types for use here. . . . But the general forms of the various kingdoms being so brought over, we have next to consider how the differentiation of animal and other lower species began and was carried on. This is the point where intelligent aid and interference from a mind or mass of minds is absolutely necessary. Such aid and interference was and is the fact, for Nature unaided cannot do the work right. But I do not mean that God or angel interferes and aids. It is Man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge and wisdom. Just such as every man would now know he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin that nearly all men think they are the puppets of

God or cruel fate, without hope, or remain with a degrading and selfish aim in view both here and after. Various names have been given to these beings now removed from our plane. They are the *Dhyanis*, the Creators, the Guides, the Great Spirits, and so on by many titles. In theosophical literature they are called the *Dhyanis*.

5. The multitude. . . suppose that the truly sacred and holy Osiris lives on earth and under earth, where the bodies for those who seem to have [reached their] end are hidden [away]. But He Himself is far, far from the earth, unspotted and unstained, and pure of every essence that is susceptible of death and of decay. Nor can the souls of men here [on the earth], swathed as they are with bodies and enwrapped in passions, commune with God, except so far as they can reach some dim sort of a dream [of Him], with the perception of a mind trained in philosophy. But when [their souls] freed [from these bonds] pass to the Formless and Invisible and Passionless and Pure, this God becomes their guide and kind, as though they hung on Him, and gazed insatiate upon His Beauty, and longed after it—[Beauty] that no man can declare or speak about.

References to Quotations in July Quiz:

1. Theosophy, Religion and Occult Science. Col. Olcott, p. 40.
2. A Study in Consciousness. Besant, p. 264.
3. Raja Yoga. Vivekananda, p. 24.
4. The Creed of Christ. Edmond Holmes, p. 131.
5. Work and Worship. James H. Cousins, p. 101.

BOOKS ON THEOSOPHICAL SUBJECTS

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

THIS HATRED

This hatred poured out like a poison from the vials of wrath is threatening to engulf the world, inasmuch that many of the leaders of nations are seemingly its victims, and thus, being themselves at one with those among their people who are already infected with the virus—they do all to spread it among others. For this hatred is organized which is what makes it so dangerous.

The Jews are blamed for all the plagues of this earth—I hear that even the war in China is their fault! The Chinese Jews (if there be any left!) and the Jews in Russia and China are the culprits—how and why?

The Japanese say they wish to stamp out Communism in China and they declare their aim can be achieved by their invasion of the country. They announce it as one of their chief objects. . . yet surely the Japanese have had no quarrel with Jewry but the haters in Europe would have it so.

Various groups—here, in Canada—have worked tooth and nail on behalf of Franco, of Hitler, of Mussolini—because they were afraid of Communism—so they said! And it has become the accepted thing—accuse the Jew of all the evils in China, and working on that hypothesis, he is, presumably, also the cause of the bombings there and in Spain, because he is declared to be the real Communist.

There are Communistic Jews but not all Jews are Communists by any manner of means—that is certain.

Did I speak of organized haters in Europe, in Asia, in Africa, in the Americas? Let me mention the organized haters in Canada, with their nauseating writings sufficient to make one who loves humanity deadly sick on reading them. I begin to know a little history—enough to make me realize that most of what is given to many

children is a complete prevarication or a half truth or a deliberate effort to form prejudice in the malleable mind. What an appalling responsibility do the adults who lie to children take upon themselves—and I am only too well aware of the fact that the hatreds of the Old World are being deliberately implanted in the New—in regard to other matters besides the hatred for the Jew. The lying leaders of any group who trade in prejudice, who encourage hatred, are answerable for a dreadful toll of lives, for unfavourable discrimination in regard to employment for those of unwanted races or religions, for endless cruelties. These lying leaders, seeking their own ends, enthrall their followers by their black words.

At the College of Jewish Studies, Temple Emanu-El, Montreal, I have listened to the Rabbi discourse on original virtue, and my heart leaps at the sound of the Oriental teaching, known throughout the East. Then I think: how can we account for this hatred—the negative quality in the human heart? For it is also there: love, the positive—hatred, the negative. My thoughts linger on the teachers, prophets, of humanity, who may have been originally capable of dislike—but who expressed love with every fibre of their being. Was that merely the result of free-will, or had they reached such an efflorescence that they were no longer able to give vent to intolerance—that they had no limitations, no barriers, but loved all the world?

My mind goes back some few years when I had the inestimable privilege of a course in what I should call "History without Hatred" at the College—from that remarkable man, Nathan Gordon. He opened my eyes to the sufferings, the griefs of the Jew—But did I learn aught of hatred from him? No: he expressed with every breath forgiveness, because the persecutors, whatever their scholastic attainments, were still steep-

ed in ignorance, because, no matter what, he could not hate. If you are incapable of enmity it cannot be implanted within you.

At that time I had not encountered organized hatred, and was astounded to learn of "The Protocols of the Elders of Zion," and other like effusions. Nathan Gordon gave me a copy of Lucien Wolf's book "The Myth of the Jewish Menace in World Affairs or The Truth about the Forged Protocols of the Elders of Zion," which in a few chapters gives one the history of anti-Semitism. I followed that up by reading fulminations on the same subject—I perused the horrible tirades against world Jewry—the Nazi and other propaganda—and again I measured the Jews who had taught love and goodness—the prophets, Jesus, and others of lesser stature—against those who were spreading abroad the doctrines of hatred as a means of solving the world's problems—and I took my stand beside those who returned good for evil, those who were the victims of this rank injustice.

The bombings of cities—the atrocities against non-combatants, prisoners,—Heaven forefend the warrior!—are, so we are told, a means to bring peace to Spain and China, therefore, to some people, alas, many millions, the idea of the end justifying the means is held aloft as a torch before their bewildered eyes, and cruelty and war continue,—sweep on and engulf humanity.

I quote Krishnamurti:

"Can you at any time come to peace through violence—whether you call it provincialism, nationalism or internationalism? Is peace to be achieved through slow stages? Love is not a matter of education or of time. The last war was fought for democracy, I believe, and look, we are more prepared for war than ever before, and people are less free. Please do not indulge in mere intellectual argumentations. Either you take your feelings and thoughts

seriously, and consider them deeply, or you are satisfied by superficial intellectual answers.

"If you think you are seeking truth, or creating in the world a true human relationship nationalism is not the way; nor can this human relationship of affection, of friendship, be established by means of guns. If you love deeply there is neither the one nor the many. There is only that state of being which is love—in which there may be the one, but it is not the exclusion of the many. But if you say to yourself that through the love of the one there will be the love of the many, then you are not considering love at all but merely the result of love, which is a form of fear. . . .

"How are we going to bring about this change which we all desire? Either through force, or each individual beginning to awaken to the necessity of fundamental change. Either through enforcement, revolution, domination, or through the awakening of the individual to reality.

"If we want to produce a merely mechanical world of moral systems, laws, impositions, then violence may be sufficient, force of every description; but if we want peace and brotherhood, relationship based on love, *then violence in any form cannot be the way.*" (Italics mine) "Through violence you cannot come to peace, to love, but only to further violence. Violence is complex and subtle, and until the individual is free from its obvious and its hidden domination, there cannot be peace nor lasting brotherhood."

Flora Macdonald Steele.

Montreal.

HAVELOCK ELLIS

The death of Havelock Ellis on July 8 in his 81st year closes a great career of special investigation and fine literary work. He was the son of a sea captain and spent much time in Australia. He landed there as an earnest, pious, ortho-

dox young man, says the London Times, but in the solitude of the bush he passed through many an unhappy period of spiritual storm and stress, and at length decided that a major part of his life-work should be to make clear to himself and all men obscure problems of the mind. With this object he returned to London in 1879 to qualify as a doctor and trained at St. Thomas's hospital.

He founded and, assisted by Arthur Symons, edited the Mermaid series of old dramatists, and subsequently edited the Contemporary Science Series. Among his books are *The Soul of Spain*, *The World of Dreams*, *The Philosophy of Conflict*, *Study of British Genius*, *The Criminal*, *The Nationalization of Health*, *The Task of Social Hygiene*, *The Problem of Race-Regeneration* and various books of essays.

His first book, in 1890, *The New Spirit*, struck a new chord in literature to usher in the thinking of the new century. His first volume of *Studies in the Psychology of Sex* was suppressed, and he transferred the series to an American publisher. "The work has since then achieved general recognition. It is to Ellis and his fellow-workers that we owe most of the modern freedom of discussion of sexual matters, which is of great importance in physical and mental hygiene," observes the Times obituarist.

His underlying faith in the unity of science and art appeared clearly in his book, *The Dance of Life*, and those who have not made his acquaintance cannot do better than seek an introduction to his philosophy through this charming volume.

—*Hamilton Spectator*, August 1.

o o o

Members of the Toronto Lodge should turn out in force for the annual meeting on the third Wednesday in September. Earnest members build a real Brotherhood.

"SEE AND HOLD FAST"

Some Thoughts on the Study of Comparative Religion by Bishop Beveridge (1636-1707). Quoted by Max Muller in his Introduction to his Translation of "The Sacred Books of the East."

"The general inclinations which are naturally implanted in my soul to some religion, it is impossible for me to shift off; but there being such a multiplicity of religions in the world, I desire now seriously to consider with myself which of them all to restrain these my general inclinations to. And the reason of this my inquiry is not, that I am in the least dissatisfied with that religion I have already embraced; but because 'tis natural for all men to have an overbearing opinion and esteem for that particular religion they are born and bred-up in. That, therefore, I may not seem biassed by the prejudice of education, I am resolved to prove and examine them all; that I may see and hold fast to that which is best. . . .

Indeed there was never any religion so barbarous and diabolical, but it was preferred before all other religions whatsoever, by them that did profess it; otherwise they would not have professed it. . . .

And why, say they, may not you be mistaken as well as we? Especially when there is, at least, six to one against your Christian religion; all of which think they serve God aright; and expect happiness thereby as well as you. . . . And hence it is that in my looking out for the truest religion, being conscious to myself how great an ascendant Christianity holds over me beyond the rest, that which the supreme authority has enjoined and my parents educated me in; that which everyone I meet withal highly approves of, and which I myself have, by a long continued profession, made almost natural to me; I am resolved to be more jealous and suspicious of this religion, than of

the rest, and be sure not to entertain it any longer without being convinced by solid and substantial arguments, of the truth and certainty of it. That, therefore, I may make diligent and impartial enquiry into all religions and so be sure to find out the best, I shall for a time, look upon myself as one not at all interested in any particular religion whatsoever, much less in the Christian religion; but only as one who desires, in general, to serve and obey Him that made me, in a right manner, and thereby be made partaker of that happiness my nature is capable of."

THE THREE TRUTHS

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

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

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

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

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

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
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THE QUARTERLY BOOK DEPARTMENT

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

MAYAN AND HINDU CHRONOLGY COMPARED

The June 1939 issue of *Sky*, the magazine published by the Hayden Planetarium of the American Museum of Natural History contains an interesting article on the chronology of the Mayas by Clifford N. Anderson of the Bell Telephone Laboratories.

The earliest recorded Mayan date corresponds, so it is believed, to either 100 B.C. or 161 A.D. By the time of Christ, the Mayas had developed a calendar and hieroglyphic writing. It is impossible to say how long before this they rose above a mere existence. The zero of their calendar is before 3000 B.C.

The next known date is 320 A.D. and from then on the dates are numerous at such great Mayan cities as Tikal, Copan, and Palenque until they cease altogether about 889 A.D. With the dying out of the culture in these southern cities, the scene shifts to northern Yucatan. Just what caused the exodus from the south is not known—possibly soil exhaustion—but by 879 A.D., Chichen Hza was well along in its development. Other new cities sprang up, and peace and general prosperity brought about a scientific and artistic renaissance. On the resulting culture was later grafted Toltec-Aztec culture from Mexico through invasion.

The Mayan civilization came to its end with the discovery of the New World. Mexico was conquered by Cortez in 1524, and in 1542 the city of Merida fell. In a large bonfire in the city of Mani in 1562 de Landa destroyed 5000 idols, 13 large stone altars, 22 small stones, 27 rolls of signs and heiroglyphics on deer-skin and 197 vases. "We found among them a great number

of books in their letters and because they had nothing but superstitions and lies of the devil, we burned them all, which they felt deeply and gave them pain."

The Mayan calendar was extremely complicated but exceedingly accurate and seems to have combined numbers in such a way that an integral number of units of one kind would equal an equal integral number of units of another. Anderson gives the example, 81 moons equals 2392 days, from which they derived a value of the lunar month of 29.53086 days compared with the now accepted value of 29.53059 days.

The Mayan calendar was well adapted to express great periods of time, one record exists in which mention is made of a period of 65 million years. They used a 52-year cycle in their computations.

Some slight ambiguity exists as to the starting point of their chronology. The choice now seems to have narrowed down to two dates: one originally proposed by Goodman, and revived by Martinez and Thompson, gives the zero year of the calendar as 3,113 B.C., whereas Spinden and Morley favour 3,373 B.C.

It is a striking coincidence, or perhaps more than a coincidence that these dates are close to that set by the sages of old India for the beginning of our Kali Yuga or the Iron Age.

Several pages in Volume I. of *The Secret Doctrine* are devoted to a discussion of this epoch which H. P. Blavatsky dates, in conformity with Brahmin chronology, as having occurred in the year 3102 B.C., only eleven years later than the first of the dates given above for the beginning of the Mayan calendar.

"If the Hindus possessed in 1491 (a date ascribed by some writers as that in which they worked out their chronology) a knowledge of the heavenly motions sufficiently accurate to enable them to calculate backwards for 4592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge (i.e., of astronomical events) while refusing them the observations from which it is derived is an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindus had simply kept pace with successive centuries down to the year 1492." (p. 724).

"The Hindus assert that at the first moment of Kali Yuga (2 h. 27 m. 30 s. a.m., Feb. 18, 3102 B.C.) there was a conjunction of all the planets; and their tables show this conjunction, while ours show that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8 degrees and Saturn 17 degrees distant from it. . . . Although Venus was not among them, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brahmans here coincides with that of our tables; and this evidence, the result of tradition, must be founded on observation. (p. 725).

DARWIN VERSUS LAMARCK

The past few generations have almost forgotten the battle which waged for a time in science over the exact way in which evolution is accomplished. Broadly speaking two major schools of thought have held the floor, that which believed that environment did something to the individual, that it modified the individual in ways which could be

transmitted to offspring and to their offspring in turn. This view was upheld by the naturalist Lamarck, and it generally is known as "the theory of the inheritance of acquired characters." It has had but indifferent popularity, probably for two reasons, it has been difficult to prove that acquired characters or changes brought about by environment can be transmitted, and further that no mechanism for its accomplishment has ever been discovered. The theory has in consequence gone into the discard, though a few scientists have made random attempts either to verify or disprove it.

Darwinism on the other hand explains evolution by the companion theories of "the variation of species," and "the survival of the fittest." These theories are largely justified by observation. It is known that mutations do occur and abundantly so in nearly all the orders of the living. Sports and freaks arise and oftentimes perpetuate themselves. The mechanism by which this is done is rather well worked out; genetics, is, as a matter of fact, about the only branch of the biological sciences which employs mathematics when treating of the organism as a whole.

Likewise, that there is an incessant warfare between all living things is a matter of observation. Nature when left alone achieves a balance and as environmental conditions change, it is thought that organisms having characteristics brought about through mutation and favourable to survival, have a better chance than those less-favoured. Thus evolution ensues. The fit and the plastic survive, others perish.

The old controversy between these two schools of thought has recently broken out anew in the Soviet Union, and between two scientists of high standing. Unfortunately, it has been given a political bias which may impede progress toward a strictly scientific assessment of merits. Under the

Marxian dispensation stress is laid on environment. Schools, shelter, and food are all important, heredity, in respect of human-kind at any rate, not so much so. There is thus a predisposition to favour Lamarckism.

The argument has taken a decidedly practical turn, it centres around the origin of wheat, and methods of securing its adaptation to new climates. The two proponents of these contradictory theories are Lyssenko, who has been described as the Soviet Burbank and Vavilov the famous authority on genetics or the mechanism whereby we transmit our blue eyes and our tallness or shortness to our children. Lyssenko holds specifically that it is possible to change a plant or an animal in a single generation in a way that its new or acquired characters can be handed down. Vavilov on the contrary contends that it is difficult if not impossible to do so.

The Origin of Wheat

During the past several years *The Canadian Theosophist* has carried articles descriptive of the work of Vavilov on the finding of the localities from which wheat originally came, and so his name many not be altogether unfamiliar to the readers of this magazine.

Waldemar Kaempffert in the *New York Times* says Vavilov decided to follow a principle laid down by Willis in his book "Age and Area." According to Willis, the longer a group of plants has been established in an area the more species of it will be found there. Hence diversity is a clue to place of origin. Wheat, for example, is an Old World plant. More varieties of it are found in Europe than in America.

In the course of thousands of years there has been much crossing of the many species of wheat, so that pure strains are scarcely known. Vavilov decided that he would breed back to the pure strains and on the basis of these

determine where wheat was first farmed. He sent expeditions all over the earth to gather samples, travelled extensively himself and cultivated about 35,000 strains.

Vavilov proceeded on the theory that primeval farmers who were forced to migrate would take their cereals with them. The farther the migration the fewer would be the varieties of wheat. In other words, varieties would be discarded that could not flourish in a new environment.

Source Traced To Ethiopia

After patiently breeding thousands of hybrids back to their original state Vavilov was reduced to two principal varieties of wheat. These two could be crossed only with difficulty. Each originated in a definite region. As that region was approached the number of varieties increased astonishingly. One of the types came from Southwestern Asia and the other from Ethiopia. Vavilov concluded that Egypt got her agriculture and civilization from Ethiopia. More varieties of wheat were found in Ethiopia than in all other countries combined.

Vavilov also studied other crops—rye, barley, potatoes, rice, beans, fruits. Most of these came after wheat had been cultivated and races of men had wandered over Asia and Europe. By plotting the regions where all these plants originated Vavilov saw at once that the first agricultural experiments must have been made not in the steaming valleys of the tropics, as so many suppose, but in the mountains.

"If Vavilov be right," says Kaempffert, "we must regard the highlands of Ethiopia and Afghanistan as the two cradles of civilization." Possibly Afghanistan might well be a secondary centre of dispersion the primary centre being in what is known as the Gobi desert, some long time ago, according to the occult records, the centre of disper-

sion for the fifth root race to which we now belong.

On The Other Hand

Lyssenko was not concerned with questions of origin or heredity but with the immediate practical need of Soviet Russia. He wanted to produce cereals that would flourish in the Arctic and others that would do well in warmer climates. Vavilov's method of sorting out strains that were suitable could have been applied. Lyssenko did not believe in it. Besides it was too slow. Like other plant growers and crossers before him he knew that two factors determine when a plant shall flower. One is the length of day; the other is the temperature. He found that both could be juggled to suit man's convenience.

Two Americans, Allard and Garner, discovered long before Lyssenko that there are "short-day" and "long-day" plants. In the tropics, for instance, plants are of the "short-day" kind, and this because the day is twelve hours long through the year. Lengthen the day of a tropical plant, and it will not flower. Soy beans and millet are examples.

Long-day plants are found in the polar regions where for months there is no night at all. Shorten the day of an Arctic plant and it remains sterile. Wheat, turnips, most of our farm plants are of this type.

Lastly, there are "ever-blooming" plants which flower regardless of the length of day. Meadow grass is one.

There are no hard and fast distinctions in these classifications. Wheat will eventually adapt itself to circumstances and flower in short days. Cosmos, on the other hand, will vegetate indefinitely in long days without flowering. A plant grown in the right day-length and then transferred to the wrong before budding will still flower.

So with temperature. Transplant

full-grown cabbages to a warm greenhouse in October, and they will not flower. But transfer them to a cool greenhouse and they will flower in twenty-two weeks. Others left out until December and then transplanted to a warm greenhouse will flower in six weeks.

It has been known for many years that grains germinated at low temperatures grow rapidly. When Winter wheat is sown late and germination sets in seedlings appear in the Spring, and the plants head normally. But if for lack of sufficient moisture the seeds do not germinate until Spring, the plants do not head. It follows that Winter cold influences germinating but not sleeping seeds.

Lyssenko has co-ordinated these well known, scattered observations on the effect of light, temperature and moisture with the result that what is called "yarovization" or "vernalization" has been placed on something like a scientific basis. At the vernalization stage a definite temperature is required. After that temperature has no more effect on flowering. Similarly the "photo stage," or light stage, requires a particular length of day. After that has been passed the length of day is no longer of consequence.

The vernalization and photo stages can be passed at any phase of growth. So Lyssenko sees to it that they are passed before the seed is sown. The young plant is put through the two stages artificially. The seed must germinate but growth must be checked. So Lyssenko limits the amount of water. Treatment begins just when the seed coat is about to burst. The seed can then be sown immediately or dried and kept.

According to Dr. Dmitry N. Borodin, who has worked with both Vavilov and Lyssenko and who has carried out vernalization experiments for the United States Bureau of Plant Industry of the

Department of Agriculture, it may well be that the whole character of agriculture will change when farmers learn how to juggle temperature, light and moisture.

Vavilov's plant-breeding methods, which have been followed for many years by geneticists would yield strains that would thrive in given climates. But vernalization, as practiced by Lysenko would compel plants to meet given conditions more rapidly.

"It is evident," says Dr. Borodin, "that some drastic changes occur in the physiological constitution of the plant and that the range of this physiological change is so broad that in its significance it may be compared with 'genetic' changes." The change is transmitted.

When the present shouting and tumult dies away it will very likely be found that both these scientists are right, each in his own way.

One notes in passing, that mutations have been artificially induced in plants in the General Electric laboratories by exposing germinating seeds to the X-ray. Such success has attended these experiments that patents have been taken out on the new varieties produced. The significance of these experiments would seem to lie in the fact that mutations only occur at some specific time in the life of the cell, and it may well be that Lyssenko has actually been able to produce mutant varieties by other means and under strict control as regards results.

Within limits, I suppose, the Theosophist would accept both theories as true, as being in accord with the facts as they are observed, though he would go further and would say that the characteristics of life which betray themselves in the countless varieties and qualities of living forms, are hidden more deeply still on planes of matter other than those visible to the eye. The etheric, astral, and mental worlds also play their part and insofar as man is

concerned, he possesses principles and powers over which evolution as ordinarily understood has little effect. Much of Madame Blavatsky's criticism of evolutionary theory was directed to the utterly mechanistic interpretation it gave both to nature and to man, an interpretation due to Herbert Spencer more than anyone else.

Blavatsky notes the existence of the two schools of thought: "Thus, from Maillet in 1748, down to Haeckel in 1870, theories on the origin of the human race have differed as much as the personalities of the inventors themselves. Buffon, Borg de St. Vincent, Lamarck, E. Geoffrey St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Haeckel, Filippi, Vogt, Huxley, Agassiz, etc., each has evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges these theories in two principal groups—one based on a rapid, and the other on a very gradual transmutation; the former favouring a new type (man) produced by a being entirely different, the latter teaching the evolution of man by successive differentiations." (II, 682)

Further on she says: "It comes to this, grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from latent and passive into active and positive polarity—and Haeckel will not have a leg to stand upon. . . ." (p. 706)

The subject of evolution is full of interest if studied topically in *The Secret Doctrine*.

Apropos the dual origin of wheat, it is interesting to note that H.P.B. comments on its origin as being unknown, and remarks that wheat was sacred both to the Egyptian priests and to the Cis Himalayan adepts.

o o o

"The steps of a good man are ordered by the Lord: and he delighteth in his way."

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 7

HAMILTON, SEPTEMBER 15th, 1939

Price 10 Cents.

THE ARBITRAMENT OF WAR

By the General Secretary.

For many months past I have been trying to convey something to readers of *The Canadian Theosophist* of what was portending in the European field, with its repercussions in other parts of the world. A few hysterical women and undiscerning friends have been vexed and irritated by hearing things that did not conform to their views, but for the most part correspondence indicates that our members are open-minded and anxious to learn. There is a group in Toronto which would remove me from office and I have been left off the Toronto lecture platform for two months. It is impossible that the world should be turned upside down and some people not lose their bearings. Now that war has been entered upon, in spite of astrological predictions and patriotic hopes we may settle down and recover our poise and recognize the weight of the forces that have been brought into play, and the necessity on our own part of summoning up all our resources, inward, spiritual, life-giving and impersonal, to do what we may to bring the world to a knowledge of truth and justice. The willingness to serve the cause of truth and justice and not our own preconceptions or prejudices is all

that is needed to establish the freedom of thought and the liberty of action which is the aim of a true democracy. This means the acceptance of Wisdom in a far greater measure than the world has yet seen fit to allow itself, and the whole-hearted surrender to Wisdom is not easy for those accustomed to apply themselves to worldly wisdom rather than the celestial Way. The horrors of war we should remember are the fruits of our own hates and fears, our own deceptions and defections, and if the terrible things that come to pass in these diabolical conflicts should bring us to study ourselves and eradicate the weaknesses personally that in the mass bring about such world wickedness, the evils we stand aghast before would be fully justified. If there be no excuse for war, there is no excuse for us who have nurtured it. We can only alter its course by the old rule. Hatred is never overcome by hatred. Hatred is only to be overcome by Love. "Love your enemies. Bless them that hate you and despitefully use you." When we can do this, we may beat our swords into plough-shares and our spears into pruning hooks. If we can do no more, let us sit down and meditate on the noble

words of the King, which he spoke to all the world after the die had been cast.

The King's Message

London, Sept. 3.—The text of the address of His Majesty King George VI to his subjects in all parts of the world today follows:

In this grave hour, perhaps the most fateful in our history, I send to every household of my peoples, both at home and overseas, this message, spoken with the same depth of feeling for each one of you as if I were able to cross your threshold and speak to you myself.

For the second time in the lives of most of us, we are at war.

Over and over again, we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies; but it has been in vain.

We have been forced into a conflict, for we are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world.

It is a principle which permits a state in the selfish pursuit of power to disregard its treaties and its solemn pledges, which sanctions the use of force, or threat of force, against the sovereignty and independence of other states.

Such a principle, stripped of all disguise, is surely the mere primitive doctrine that might is right.

And if this principle were established through the world, the freedom of our country and of the whole British Commonwealth of Nations would be in danger.

But far more than this, the peoples of the world would be kept in the bondage of fear, and all hopes of settled peace and of security, of justice and liberty, among nations, would be ended.

This is the ultimate issue which confronts us. For the sake of all that we ourselves hold dear, and of the world order and peace, it is unthinkable that

we should refuse to meet the challenge.

It is to this high purpose that I now call my people at home and my peoples across the seas who will make our cause their own.

I ask them to stand calm and firm and united in this time of trial.

The task will be hard. There may be dark days ahead and war can no longer be confined to the battlefield, but we can only do the right as we see the right, and reverently commit our cause to God. If one and all we keep resolutely faithful to it, ready for whatever service or sacrifice it may demand, then, with God's help, we shall prevail.

May He bless and keep us all.

EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

FOREWORD

The two lectures here printed were written with the purpose of sketching, in a comparatively brief and compact form, an outline of the Eastern scheme of evolution as given in the *Secret Doctrine* by Mme. Blavatsky. The wealth of illustrative digression in those volumes, (as well as the abstract and symbolical nature of much of the teachings) makes it difficult for the unpractised reader to put together the salient points. In this attempt, which is purely a compilation, I have given the number of volume and page quoted, that those who choose to do so may know where to turn for fuller details. In the second lecture there are many quotations from other authorities, among them some of the most advanced of our modern scientists, and much more original matter than in the first. I have occasionally made some slight change in the wording of extracts from the *Secret Doctrine* for the sake of greater simplicity and clearness, but, of course,

these changes concern only the expression, not the thought.

KATHARINE HILLARD, F.T.S.

March 7, 1893.

I.

THE EVOLUTION OF THE EARTH AS THE FIELD OF MAN'S EVOLUTION.

The law of Evolution as defined by the scientist means, first of all, "a law of continuity or causal relation throughout nature," or, in other words, "a continuous progressive change according to certain laws and by means of resident forces." (v. Le Conte on *Evolution*.)

A Law which holds good therefore "throughout nature" must govern alike the Kosmos and the individual, and its workings on the plane of the infinitely little should be but a reflection, on a minute scale, of the infinitely great, as we may see the whole landscape mirrored in a dewdrop or the pupil of a baby's eye. Materialism, however, the predominant scientific type of our day, would eliminate from her scheme every kind of evolution that has not a physical basis, as she professedly deals only with such phenomena, such science finds herself sometimes very hard pushed to maintain her position, and her statements as to the origin of things are hardly what most of us would call *exact*. If, for instance, we ask Mr. Laing (the author of *Modern Science and Modern Thought*), "Of what is the material universe composed?" he tells us: "Of Ether, Matter, and Energy"; but if we furthermore ask, "What is Ether?" he answers: "Ether is not absolutely known to us *by any test of which our senses can take cognizance*, but it is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." (vol. I, p. 669.)

And if we ask Mr. Huxley, "What is Matter?", he says: "In perfect strictness it is true that chemical investiga-

tions can tell us.....*nothing directly* of the composition of living matter, and....*it is also in strictness true that we know nothing* about the composition of *any (material) body whatever as it is.*"

If we further inquire, "What then is Energy?", we are told that "it can only be known to us by its effects;" that the molecules of all bodies are "under the influence of two contrary forces, one which tends to bring them together, the other to separate them..... The first is molecular attraction, the second force is due to *vis viva* or moving force." (*Gannot's Physics*.)

But when we ask again, "What is this moving force?", Mr. Huxley replies: "It is an empty shadow of my imagination!" (*Physical Basis of Life*.) And Prof. Tyndall himself confesses that the intellect "retires in bewilderment from the contemplation of the problem involved in the first marshalling of the atoms."

Surely this is hardly worthy to be called *exact* science, and it is not very far removed from the well-known synopsis of the Berkeleyan philosophy: "What is matter? Never mind. What is mind? No matter. What is spirit? That is quite immaterial."

If, in despair, we leave "first principles," and go to astronomy and geology for our "*exact* science," we are not much better off. The question of the temperature of the Sun, for instance, has been settled with perfect confidence by many scientists, from Newton down, but we find in their *very* varied estimates a difference of nearly six million degrees! (I, 484.)

If we ask the probable age of the Earth—since its solidification, that is—Sir W. Thompson gives it us in one place as ten millions, and in another as one hundred millions of years; Buffon was satisfied with ten millions, and Huxley is disposed to demand a thousand! (II, 694.) In fact Darwin himself says that he "looks upon the geological

record as a history of the world imperfectly kept and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume only a short chapter here and there has been preserved, and of each page only here and there a few lines."

And yet this science calls herself "exact!" To parody the phrase of Prof. Tyndall: "Occultism retires in bewilderment before the marshalling of such discrepancies as the above," and ventures in her turn to propose a theory of the evolution of man and the universe from an entirely different basis, a trinity of Spirit, Matter, and Energy, considering the three as co-existent, eternal aspects, of the One Great Reality, that ABSOLUTE of which nothing can be predicated.

This theory is based upon the uniformity of law throughout every phase of being, of the truth of the axiom, dear to science also, that "the history of the individual is the history of the race and the history of the Kosmos"; and furthermore it is based upon that body of secret knowledge treasured up by Eastern sages from time immemorial, and now, in part at least, given to the world in the pages of the *Secret Doctrine*. This book is a commentary and explanation by Mme. Blavatsky of certain stanzas of an archaic manuscript called the *Book of Dzyan*, which, she tells us, was taken down in *Senzar*, the secret sacerdotal language, from the words of the Divine Teachers at the very beginning of the present or Fifth Race. From the teachings of this manuscript were derived the earliest Chinese Bibles, the oldest books of the Kabbala, and the sacred volumes of the Chaldean, Egyptian, and Indian religions. And there exist also many ancient Commentaries upon this manuscript supplementing and explaining its more abtruse or condensed statements, these being again amplified and explained in

the pages of the *Secret Doctrine*, but with a bewildering amount of digression and illustration. Also it is asserted that in the hidden rock-temples and crypts of India and Western Asia are concealed numberless manuscripts of priceless value and immense antiquity (some of them saved from the destruction of the Alexandrian and other ancient libraries), which give many details of the older religions and histories of the world. (v. *Man: Fragments of Forgotten History*, p. 78; *From the Caves and Jungles of Hindustan*, p. 69; Introduction to the *Secret Doctrine*, p. xxiii et seq.)

But I must remind you that in the short space of even two lectures, it is a physical impossibility to present more than the barest skeleton of this great philosophic system, and many of the facts and illustrations advanced in support of some of its most startling assumptions have perforce to be omitted here.

And furthermore we must remember that, as we are told in the book itself, a large portion of even the *esoteric* teaching is symbolical, and we must beware of accepting *literally* statements that are meant as the veil of spiritual truths. The deeper the meaning we find, the more likely it is to approach that Truth which now, as always, lies hidden at the bottom of a well; a well, by the bye, being the old Kabbalistic symbol of the secret doctrine. And those who know assure us that every *important* myth has at least seven Keys, or methods of interpretation.

I shall devote this first lecture to the explanation of the evolution of the Earth, and the second to the evolution of the Races of Man.

To begin with, then, the *Secret Doctrine* says that "the essential faculty possessed by all the cosmic and terrestrial elements of generating within themselves a regular and harmonious series of results, a concatenation of

causes and effects, is an irrefutable proof that they are animated by an *extra* or *intra* intelligence." That is, the fact that the simplest elements are the beginning of a long chain of complicated and harmonious results proves that they must be animated by intelligence coming either from within or from without. "Occultism does not deny the certainty of the mechanical origin of the Universe, it only claims the absolute necessity of *mechanicians* of some sort behind—or within—those elements..... Celestial space, containing matter so attenuated as ether, cannot be called on, with or without attraction, to explain the common notion of the sidereal hosts..... Even Newton was forced to abandon the idea of ever explaining, by the laws of *Known Nature* and its material forces, the original impulse given to the millions of orbs." (It was this "first marshalling of the atoms on which all subsequent action depends," that Tyndall confessed formed a problem that caused "the most highly trained intellect, the most refined and disciplined imagination, to retire in bewilderment".)..... "Newton also, recognized fully the limits that separate the action of natural forces from that of the *Intelligences* that set the immutable laws into order and action."..... "To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance, diffused throughout boundless Space, of an *intellectual and divine nature*." (Here of course, *substance* is used in the metaphysical sense of a something which underlies phenomena.) "That substance must be the Soul and Spirit, the synthesis and highest principle, of the manifested Kosmos, and to serve as a physical basis to this there must be its vehicle—*primordial physical matter*, so to speak, though its nature must forever escape our limited *normal* senses. (I, 594, *et seq.*)..... That matter is truly homogeneous, the

noumenon of all the matter we know of It is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind, which formed the nuclei of all the 'self-moving' orbs in Kosmos. It is the informing, ever-present, moving-power and life-principle, the vital soul of the sun, moon, planets, and even of our earth." (I, 602.) (So the first verse of *Genesis*, "In the beginning God created the heaven and the earth," we are told by Oriental scholars should be translated: "By Wisdom the Elohim formed the disposers, or the *motive powers*." And *Esdras* (ch. vi.) speaks of the beginning, "before ever the *motive powers* were established, before the innumerable multitude of angels were gathered together.")

"But the two parts of the general problem, that of the formation of the suns and stars from the primitive matter, and then the development of the planets around their sun, rest on quite different facts in nature. They are at the opposite poles of being." (I, 595.).... "For the Occultists maintain that all the 'Forces' of the scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system—that 'life' being a portion or rather one of the *aspects*, of the *One Universal Life*." (I, 591.)..... And while rejecting even the "gravity" of modern science, Occultism accepts instead *attraction and repulsion*, "seeing, moreover, in these two opposite forces only the two aspects of the Universal Unit called MANIFESTING MIND; in which aspects, Occultism, through its great Seers, perceives an innumerable host of operative Beings whose essence, in its *dual* nature, is the cause of all terrestrial phenomena. For that essence is of one substance with the one universal Electric Ocean which is LIFE; and being dual, as said,—that is, positive and negative—it is the emanations of that duality that act now on earth under the

name of 'modes of motion'..... It is the dual effects of that dual essence which are called centripetal and centrifugal forces, negative and positive poles, heat and cold, light and darkness, etc." (I, 604.)..... It is the link uniting Spirit and Matter, the mysterious divine Energy that science calls *Force*, by which the "ideas," so to speak, of Universal Mind are impressed on Universal Matter as the "laws of Nature," the life of the physical world. These laws or forces of Nature, which may be roughly summed up as Light, Heat, Sound, Cohesion or Attraction, Electricity, and Magnetism or Nerve-Force, synthesized as *Motion*, are not, then, the "blind forces" of Science, working in the dark towards a fortuitous end, but the manifestations of intelligent Powers, (I, 145) the Builders of the Universe, the first differentiation of the manifested Logos, that "Word, by whom are all things made that are made." For while science recognizes innumerable degrees in the scale of physical being, Occultism maintains that there are at least as many in the scale of spiritual existence.

And Huxley himself has said in his *Essays on Controverted Questions*: "Looking at the matter from the most rigidly scientific point of view, the assumptions that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than the snail's, seems to me not only baseless, but impertinent."

But while the degrees are infinite, none the less does Occult Science assert as its fundamental law, "*the radical unity* of the ultimate essence of each constituent part of compounds in Nature, from star to mineral atom, from the highest spiritual being to the smallest infusoria, throughout *all* the worlds, whether spiritual, intellectual

or physical." (I, 120.)

"The informing Intelligences, then, which animate the various centres of being,.....are called by the truly ignorant, gods; by the learned-profane *the One God*; and the wise, the Initiates, honour in them only the periodic manifestations of THAT which neither our Creators nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal nor immortal has even seen or comprehended it during the periods of existence. The mutable cannot know the immutable, nor can that which lives perceive Absolute Life."

Beginning with the dawn of manifestation therefore, we are told that the first flutter of awakening life is towards the centre, the contractive force of "the Great Breath," as it is called in Hindu symbolism—its equivalent on the material plane being *Motion*. "The one eternal Element, or element-containing vehicle, is *Space*; dimensionless in every sense; co-existent with which are endless *duration*, primordial *matter*, and *motion*, the 'breath of the One Element,' which can never cease, even during the *pralayas*" (or periods of non-being). (I, 55.)

After attraction, comes expansion, or the action of the repulsive force. Herbert Spencer had a glimpse of the same truth when he wrote: "Apparently the universally co-existent forces of attraction or repulsion, which necessitate rhythm in all minor changes throughout the Universe, and also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and dissolution." (I, 12.) These eras are known in the Hindu cosmogony as "the Days and Nights of Brahma", and describe the

active period, during which the Universe emerges into existence, develops like a flower by the eternal laws of being, and having fulfilled its destiny, is succeeded by the passive period, when "darkness broods over the face of the deep," and the manifested gives way to the unmanifested.

(To Be Continued)

A VISITOR'S IMPRESSIONS

The Fraternization Convention opened on Saturday morning, Sept 2nd, at Fort Shelby Hotel, Detroit. Major Turner of New York was appointed chairman of the Convention, and his humour, tolerance and distinctive executive handling of the Convention was a matter of general comment. Miss Ida Lewis was appointed secretary, and was painstaking and highly efficient. The committee on Resolutions was headed by Mrs. K. Marks with Messrs. Williams, Clapp and Col. Thomson as members. Dr. Beller was appointed vice-chairman of the Convention. Mr. Clapp moved that the Convention voice its appreciation of the work of Mrs. Beatrice Hastings in her Defence of Madame Blavatsky and this was unanimously adopted and a letter was sent to Mrs. Hastings endorsing her work. Mr. N. W. J. Haydon spoke of the absence of Mr. Smythe and suggested a letter be sent expressing regrets. Mrs. Marks noted Mr. Schoonmaker's absence and asked for a letter of regret for him also. Mr. Lewis spoke of the necessity of censoring the Book Department, and thought some regulation was needed. Dr. Beller thought all censorship was a mistake. Mr. Belcher pointed out that there were no stated objects for the Fraternization Movement. This led to a discussion. Mr. Williams spoke of the cycle of 7 years having been completed, and that a time of action had come. Col. Thomson presented his report as treasurer, the amount collected

being \$200 including the receipts from two garden parties. Expenditures were for stationery \$60; stamps \$30, printing of the Fraternization News, \$12 each issue. Greetings were received from Frank Norris, Columbus Lodge, Ohio; San Francisco, Western Buddhist Union through Mrs. Salanave; the Young Theosophists, Point Loma.

Major Turner then addressed the Convention. He said there should be more directed thinking for Theosophists. The main thing now under present conditions was to hold the fort, living Theosophy in such a way that after the war people could be offered something of Theosophy to strengthen and inspire them, which even the so-called orthodox would be happy to accept. We must show the remnant after all the struggle the remedy, which is the Brotherhood of Man in the light of Theosophy. We must endeavour to increase the measure of human happiness, and have an aim, directed thinking, a matter in which the Churches were ahead of us. Christianity was advancing towards real Brotherhood more rapidly than Theosophists appreciated. A discussion followed on the general Fraternization Movement, after which the adjournment came for luncheon.

At 1.30 there was an address by Mr. Samuel Wylie of Detroit Lodge on The Conquest of Illusion. He dealt with fantasy in life; with the Mysticism of Æ (George W. Russell), fairies, and folklore. An interested discussion ensued. After recess, Miss Madeline Hindsley, B.A., gave an address on Astrology. She read a poem from Æ's "Homeward: Songs by the Way," and spoke of the Godroot within men. She said that knowledge meant nothing till we related it to ourselves. There was a growing interest in astrology because it linked us with something greater than ourselves, and has come to us out of the past. She spoke of experimental

and of transcendental astrology, both having to be woven into our lives as necessary factors in knowledge. There is a spiritual sameness, she thought, in humanity, for we had all come from the sun, and were the Saviours who dispensed light and dispelled spiritual darkness. We were a sample each of us of the divine mind. A clue in the right direction to this, was our sense of beauty. The God-root in us, can never be destroyed. Even the beauty of terrible things, had its divine aspect. All manifestation had to pass through the human. Power was useless unless it came through the heart of love. This is the place and the field where events had to happen. The magnetism of pure love was the origination of every created thing. Every good theosophic person should be a good theosophic serpent and occasionally bite its own tail. It is here on earth that we must make the unification of all our principles. Organized butchery is illegal. We are humble about ourselves in many ways. The God-within idea, makes some people feel shy. They are more conscious of their vices than of their virtues. They are unwilling to accept their great heritage. Is it not an indictment of Theosophy that the world is in a state of war today? We have shut ourselves in an ivory tower and let the world go by. Our dissents multiply themselves in the outer world, and we have not the Truth, because we are not united. Nor, are we laying down the pathway into the world of tomorrow. Thus, are we losing the greatest opportunity we have, of helping the world. There is still the injunction: Go ye into the world, *but* go as an united people, not preaching several brands of Theosophy. Theosophy has put a torch into our hands to be carried into the world of tomorrow. We are all very young in matters of the soul and we pretend too much and look very wise when listening to pundits. We like to be thought wise but are young in our

ideas of the knowledge of the soul, but we shall be allowed to gaze on the war this time until our very souls turn sick within us. We do not know what the oneness of all Being is, or we could not pass by on the other side. We must bend every possible effort to understand the miseries of war. Miss Hindsley quoted some lines from a poem, and said that it is by our united endeavours we shall answer what we have to answer in the coming time. A line that remained in memory from her quotation was that "Death is only an old door set in a garden wall. Beyond were the flowers and the green pathways." After this lecture every one adjourned for afternoon tea and a social hour, with Mrs. Warner, Toronto, at the piano. Mrs. Ruth Somers was the gracious and efficient hostess of the Convention and with her reception committee did much to add to its harmony and enjoyment.

At eight o'clock there was a public symposium dealing with the world of today and tomorrow. Mr. J. W. Vaughan-Corrie, Detroit, spoke of the Buddha and other great religious and spiritual leaders of the past. Mr. Isidore Lewis, Brooklyn, spoke of the world of today in his able style, and Mr. Richard Bingham gave a dramatic presentment of his view of the world of tomorrow, the addresses giving an interesting and thrilling conception of the pending events, war being declared next morning. The audience were tense in their attention to the speakers. Refreshments were served after the discussion. So ended the first day of the Convention.

On Sunday morning the report of the Resolutions Committee was presented, and the nomination of the Committee for the Fraternization Convention for 1940 was announced, Mr. Cardinal Le Gros being Chairman; Miss Oba Gar-side, Toronto, and Miss Ida Lewis, Brooklyn, members, with power to add

to their number.

Mr. Leslie Floyd had the floor from 11.15 till 12.30. He spoke on the question: What is a Theosophical Lodge? Very humourously he pointed out what a Theosophical Lodge was not, and what it might be, without the confusion of tongues and obtrusion of personalities, all this set out with dramatic effect and with such witty remarks that the audience was convulsed with laughter. The pursuit of Masters, meaning some kind of handsome man wearing a fez, was satirized by Mr. Floyd among other vagaries of the weakling student.

After the luncheon adjournment an open forum was held. Mr. Le Gros, Mr. Clapp, Mr. Williams, Mr. Haydon, Mr. Belcher and other speakers taking part in the discussion which touched on Kriyasakti and other mysteries which brought out the suggestion from Major Turner that Theosophy should not be burdened with unnecessary details for the public, and that it was unity rather than propaganda that should occupy these Conventions. Mr. Clapp said that no organization should attempt to follow up propaganda at Conventions, for fraternization is to unite Theosophists. Mr. Lewis felt that the Lodge should be impressed with the idea that Brotherhood must be emphasized, owing to the conditions in the world.

In a discussion that followed, Mr. Floyd said the veil of the divine was thinner for Theosophists, but clash of personalities made difficulties in the Lodges. The trouble was, that when we had to make use of the outer instrument the personality was given precedence. There were always people with an inner emptiness who come to be filled, but they are not the Lodge. The Lodge consists of those who try to give to others what they themselves have gained. One must have a tolerance wide enough to cover all who come. Some want a Master who will fill all their emotional wants. Certain people have a useful-

ness much higher than their fellowmen. Are we good enough to be used, without making us feel important?

Mr. Lewis thought that H. P. B. in founding a Theosophical Lodge it gave people a first step into true chelaship and the development of the impersonal spiritual self. Difficulties in the Lodge are similar to those in the Universe. It is a battle of an important and high order, not small, petty bickerings by the members that should be the occupation of the Lodge.

The Youth session of the Convention was held at 2.45, Miss Margaret Kirshman, Brooklyn, taking the chair. She said the ideas of the Young Theosophists were based on common sense and Truth. The outstanding thought was that Youth must take on the responsibilities of age as they reached them. The Theosophical Movement must not become a meaningless sect. We must not make Theosophy too technical and too involved for the Young people, when the main idea we had to present to the world was that of Brotherhood. We needed action, not theories. Theosophy as presented to young people had no acknowledged programme at present to change economic conditions.

Miss Oba Garside spoke next in an inspiring address, and Richard Heine-mann followed with a paper on The Practical Problems of Youth in America. "Youth has to bear far more than its rightful share of the weight of any economic depression. It has to bear this weight, he said, without the help of experience, with judgment not fully matured; with emotions stronger, more sensitive, and less disciplined than at any other period of life. The impact of present economic conditions on the minds and emotions of young people is the most serious problem the world faces today—a problem that appears still more important when we realize that in a few short years these young people must take complete charge of the

world's affairs."

Albert Emsley, Toronto, spoke next, treating another phase of the youth problems in a clear and concise manner. These four addresses by young Theosophists created a profound impression. In the opinion of many the period reached the high point of the Convention, the clarity and dignity of the addresses being commented upon.

At 4 o'clock Mr. J. Rupert Lesch gave his address on the Inner Life. He had been told he was to speak on the devotional side of Theosophy for students, he said. How could Brotherhood be demonstrated without the development of this inner spiritual experience? he asked. His analytical but simple and logical treatment of the subject led the large audience into a keen interest in a subject that too often becomes merely platitudinous and impractical.

An informal dinner gathered a large number of the visitors to the Convention after the evening adjournment. From eight till ten a public symposium on the Triangle of Light, Religion, Philosophy and Science, occupied the rest of the evening for a very large audience which manifested continued interest. This public meeting was closed with a repetition of the Gayatri led by Mr. N. W. J. Haydon of Toronto who was called upon by Major Turner.

Refreshments followed for the visitors and a delightful and informal closing was conducted by Major Turner, who called on various representatives to give their opinion of the Convention. Closing the whole proceedings The Star Spangled Banner and God Save the King were sung by the audience in a true spirit of international Brotherhood.

J. S.

BOOKS ON THEOSOPHICAL SUBJECTS

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" PRACTICAL PROBLEMS OF YOUTH IN AMERICA "

BY RICHARD HEINEMANN

I believe it would be a serious mistake to try to discuss the youth question without reference to the problems rising out of present social and economic conditions. Youth has to bear far more than its rightful share of the weight of any economic depression. It has to bear this weight without the help of experience, with judgment not yet fully matured, but with emotions stronger, more sensitive and less disciplined than at any period of life. The impact of present economic conditions on the minds and emotions of young people is the most serious problem the world faces today—a problem that becomes still more important when we realize that in a few short years these young people must take complete charge of the world's affairs.

Not less than half of our thirteen million unemployed in the United States are young people who have never had a job. Not counting students in school or married women, more than forty per cent of our whole population between the ages of 16 and 24 are entirely unemployed. Half of these are on relief. Three-fourths of them have no training for any occupation. The health rate among young people is constantly going down; the crime rate is the highest of any age group in the country.

There are millions of these young people out of work. Industry refuses to hire them. Industry takes only experienced people. It takes experience to get a job, but it also takes a job FIRST to get experience. These people grow older and older without getting experience, and forget the things they learned at school, and become less and less capable of filling a job if anyone did hire them. They are crowded out of the competition, and look forward to

a future of utter hopelessness, of unwantedness, mental and emotional suffering, or even physical starvation.

The stark figures on unemployment give no idea of the real extent of this problem. Of these who have jobs, how many have been forced to take just any job, and find themselves tied down to something far below their abilities, with no future betterment to offer, and a salary too small even to support them. Many who went to college with me, four or five years ago, are filling just such jobs—holding on with a grim realism while they wait for something better. If college graduates are in this condition, what about the others? The people trapped in these makeshift jobs are not on any list of unemployed, but they are still not started at anything than can possibly develop into a position with living wages. They are unable to support families, or to look forward with any confidence to a time when they can. Few people realize the extent of this condition, but statistics show that only three per cent of those young people who are employed are really happy in their present jobs.

Statistics on the marriage rate show a deficit of almost one million marriages since 1929. Two million people who would ordinarily have been married just couldn't afford it. A survey made at the University of Cincinnati shows that these marriages were not merely postponed, but permanently prevented. Most of these were young people. The largest part of the deficit was in the middle income group—the very poorest people were more willing to get married anyway.

In the skilled professions things are bad now and rapidly getting worse. With the growing concentration of industry and with improved methods and machinery, we may safely predict that within ten years only half as many office workers will be needed as at present—but even now the business col-

leges are turning out more than can be employed. There are more qualified teachers now than there are jobs for them. In New York City alone there are 3000 lawyers on W. P. A.

Finally we must consider the social conditions under which great numbers of our young people are being raised. In Ohio the present relief appropriation averages only \$2.66 per month per person. Other states have averages just as hopeless. All through the cotton belt, covering some twelve states, the great majority of people are living under conditions which Secretary of Agriculture Wallace describes as "worse than those of the poorest peasants of Europe." They are living and raising families on less than a minimum standard of human endurance. Pellagra (a disease of malnutrition) is prevalent all through the South. Lack of sanitary precautions causes widespread malaria. In many places the people are literally being eaten alive by hookworms. Ernie Pyle, the newspaper columnist, who is a very impartial person, says "Half the rural South is physically sick" and speaks of "pale dead people walking slowly around." Three quarters of a million of these people have been driven off the land, and are wandering around the country eating just anything they can find to fill their stomachs. Many of the young people of this region are unable to reach even the minimum standards of health, and the future promises even less. Southern California's farming region is in almost as bad condition.

This is the situation of American youth today. The question now is: are the conditions permanent or only temporary?

We have 130 million people in America today. Every one of these is needed—as a customer to buy the products of our industries. On the other hand, all of them are not needed to run the machinery. Even in 1929 there were three

million available workers that we didn't need at the very peak of production. Since then several million more jobs have been eliminated by better machinery. When all the people aren't working there aren't as many customers, and we don't need to produce as much, so more workers are laid off and we have still less customers. Our population increases by about a million every year, and the number of jobs decreases. We may say that conditions don't promise to get better very fast.

We cannot here discuss any possibility of changing the conditions. Theosophy has no economic programme. We may agree that in the name of human decency such conditions cannot be permitted to endure forever, but whether a change takes five years or five hundred years in coming, Theosophy has in the meantime a very definite responsibility. If the young people of America are unable to live normal lives, or even to look forward to a time this will be possible—then we as Theosophists have the definite responsibility of teaching them how to live under the conditions that they do find.

We have the responsibility of teaching them Theosophy as a way of life—of teaching them to turn their trials into opportunities to build character and self-control. We must teach them not only to endure their pain and suffering, but to welcome it, to enjoy it, and thus to conquer it. We must teach them to love their fellow-man in spite of all injustice. We must give them our fearlessness, our freedom from the pairs of opposites, and our carelessness for the result of any right action.

The greater the trials and burdens and hardships they must face, the greater become our responsibilities as Theosophists. We must carry our message to them, not as an abstract philosophy, but in terms of their own problems and conditions of life. We must speak to them in the words of a lan-

guage they can understand. And to the extent we fail, or to the extent that we neglect this duty, we ourselves shall be responsible for all the suffering and demoralization and degradation of American youth.

ABOUT LOWER MANAS

In that invaluable book, *Letters That Have Helped Me*, from a knowledge of which most of our Adyar friends have been cut off by the prejudices of the President and his followers, the eleventh letter deals with aspects of consciousness in the Higher Self and the Lower. "There is the lower self, great in its way, and which must first be known."

Lower Manas is a reflection of Higher Manas, but it is also a principle in itself, and the mystery of personality cannot be understood without an understanding of the Shadow Self. What the lower self is capable of in the phenomena of crowds and what is called mob hysteria should awaken some interest in the student as to the extent to which he himself is subject to such influences.

The recent demonstrations during the visit of the King and Queen lent many opportunities for such study. The enthusiasm exhibited was Lower Manas, excited to its highest harmless pitch. Kama unites with Manas to produce this frenzy, and the two Greek words, *thumos* and *phren*, sufficiently indicate what we mean by Kama and Lower Manas. In all tremendous excitement of feeling there does not appear to have been at any time the possibility of reaching the consciousness of Higher Manas in these phases of consciousness.

This is probably why the student of real occultism is warned to avoid crowds. He is insensibly affected by the power or Lower Manas in its apotheosis in such moments of wild emotion. Lower Manas is lifted to its

utmost potentiality, but there is no antahkarana to raise it to a loftier plane. The sensible, physical objects of the feeling exhibited, like all idols or physical objects of worship, restrain or restrict contemplation to the lower levels of consciousness.

In ancient times as even in Japan and China in historical memory, the monarchs were kept in privacy, and the reverence given them was associated with the sacred ideals with which they were identified. When we can lift our enthusiasm to such abstract conceptions as Justice, Truth, Wisdom and other abstract virtues we may create the antahkarana which will bridge the gap between our lower and our higher selves.

"Every situation ought to be used as a means," says the *Letters*. If our loyalty and allegiance can transcend the physical in its warmth and tensility we will add not only to our own inner stature, but will strengthen the monarch in that innate majesty which is the true prerogative of kings. All this should help us to understand the vast difference there is between the world of ideas and the world of what we call facts, the world of seeming and the world of reality. Jesus spoke of the kingdom of the Overworld, which is translated "heaven" in the New Testament giving an erroneous idea of what is meant. He said of John that "he that was least in the Kingdom of the Overworld was greater than he," yet John was the man of whom Jesus also said that among those that were born of woman there was none greater. This should give us a measure by which we can estimate the gulf that still exists between Lower and Higher Manas, the brain consciousness and that consciousness that arises with the development of the noetic vehicle. The glories of this world are but empty shadows in comparison with the things that belong to the Overworld, the noetic sphere in

which are enshrined the mysteries of the Inner Life.

It is recorded that the people and the publicans of the day of Jesus accepted this teaching but that the Pharisees and the Lawyers rejected it. It is the quality of the Lower Manas, the brain consciousness, the lower reason, to be proud and assured of its own rectitude, and the humility of the little child finds no place in the mind of such people. Hence the exceeding difficulty of advancing with them the Kingdom of the Overworld and its brotherhood upon earth. The empty shadows dazzle them and their senses convince them that they have the Truth. "If the light that is in thee be darkness, how great is the darkness!"

One more thought in this connection. Some people ask why politics are barred in the Theosophical Society. Because politics are almost entirely concerned with the kingdoms of this world. The things of sense, the things that are seen, the things that concern the physical man, these require the organizing ability of the brain consciousness, the Lower Manas, and its exercise excludes the operation of the noetic faculty. Those who would consider the condition of their fellow-men must approach the problems that beset them from above, not from below. The competitive method of ordinary politics, party politics as it is termed, is fatal to what we call spiritual development, the outshining of the noetic powers. These come only when politics are co-operative and are concerned with the well-being of the people of the world in the Kingdom of the Overworld, and not merely with their physical being. It is the duty of the strong and powerful, the successful and the wealthy, to see that their fellows are employed in the vineyards, the factories, the markets and farms of the world.

A world such as that of Canada, where over a million of unemployed

still exist, is not following the Laws of the Over-world. Success in this physical world is all right in its way, but just men and true are not satisfied with merely that. St. Paul tells them these lower gifts, and still more worthy ones than merely commercial ability, are all very well, but to seek higher ones. Dr. Moffatt translates the passage tersely:

"Set your hearts on the higher talents. And yet I will go on to show you a still higher path. I may speak with the tongues of men, and of angels, but if I have no love, I am a noisy gong or a clanging cymbal. I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing. . . . Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues' they will cease: as for knowledge, it will be superseded. For we only know bit by bit, but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought as a child, I argued like a child; now that I am a man, I am done with childish things. At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus 'faith and hope and love last on, these three,' but the greatest of all is love. Make love your aim, and then set your heart on the spiritual gifts. . . ."

To the average man the importance of Lower Manas is the fact that from it or through it is organized what he calls

his personality. This is a kind of Shadow Self, made up of the impressions and experiences of life. It is called the *psyche* in the New Testament and the word is generally translated life or soul. If instead of life or soul the word personality were used it would greatly illuminate the teaching given. If one turns up the passages in the Gospels where Jesus says that if any man desires to follow him let him take up his cross, not Jesus' cross, but each his own cross, and follow. "And if any man seek to save his life (*psyche*, soul, personality) he will lose it, but if any man will lose his life (*psyche*, soul, personality) for my sake, he will have life (*zoe*) eternal." In the following verse it is asked what will a man give for his "soul" and this is the same word, *psyche*, translated "life" in the previous verse, and means the same thing. Yet a professor of Greek in a theological college once told me that *psyche* is never translated anything but "life." The teaching is that we must crucify the *psyche*, the personality, before it is possible to enter into the consciousness of the *nous*, the Higher Self, the Christ consciousness.

A. E. S. S.

AMONG THE LODGES

The summer course of lectures on Sunday evenings for the Hamilton Lodge by the General Secretary brought in a fair number of new enquirers. The series was on Reincarnation and covered the subject from unusual aspects.

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Vancouver Lodge looks forward to a renewal soon of the varied class work that has been carried on unremittingly in the past. The appeal to young people here as elsewhere is meeting with results, several having joined the Lodge. The activities include a Secret Doctrine class on Tuesday evenings, another on the same subject on Wednesday after-

noons for those who cannot attend in the evening; Mrs. Buchanan takes the Lodge class also and another for beginners held on Friday evenings. These with a Sunday evening meeting once a month form an active campaign for a small Lodge with Mrs. Buchanan as president carrying the bulk of the work.



Toronto Lodge Welfare Sewing Group are preparing to start the new season on the first Wednesday in October, and will be glad to hear of new workers, whether they live at a distance or can come to the weekly meetings. Clothing of all kinds is needed, but particularly children's garments. Last year the following articles were made by the Group and given to the Neighbourhood Workers' Association for distribution where needed:—21 knitted pullovers; 22 girls' skirts; 19 panties; 2 dresses; 4 pairs boys' pants; 4 boys' shirt waists; 23 pairs mitts; 4 pairs gloves; 5 caps; 1 tam; 1 scarf; 1 helmet; 2 quilts; 1 woven blanket. The need this year is as great as ever. If you can help, come to 52 Isabella St., Toronto, on Wednesday afternoons (2-4 p.m.) beginning in October, or if you cannot come, but can work at home, kindly communicate with Mrs. William Daly at the same address for further information.



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

CANADIAN LODGES

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 99th St., Edmonton, Alta.

HAMILTON LODGE:

President, Miss Amy E. V. Putnam; Secretary, Miss A. Mills, 31 Fairleigh Avenue North, Hamilton, Ont.

KITCHENER LODGE:

President, Alex. Watt; Secretary W. J. Schroder, 14 Ontario St. South, Kitchener.

LONDON LODGE:

Secretary, Mrs. Helen M. Shaw, E. R. 2, London, Ont.

MONTREAL LODGE:

President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 25, 376 Bedford Avenue, Westmount, P.Q. Lodge Rooms, Room 15, 1501 St. Catherine Street West.

OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mr. Felix A. Belcher; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

ORPHEUS LODGE, VANCOUVER:

President, D. McKinnon; Secretary, R. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE:

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

WINNIPEG LODGE:

Secretary, P. H. Stokes, Suite 7, 149 Langside Street, Winnipeg, Man.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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 Albert E. S. Smythe, 5 Rockwood Place,
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OFFICE NOTES

That world of Brahman, which is free from mould and rust, unshatterable, will be the share of those in whom there is no crookedness, no lie, no delusion.—Prasna Upanishad.

* * *

“Resign yourself to this: that your purest intentions and attempts, your most honourable strugglings towards virtue and honour, will be annotated against you as indisputable evidences of your baseness and perversity.”

* * *

We deeply regret to hear of the passing of Miss Beckett of North Vancouver after a lengthened illness. She was a devoted Theosophist and maintained her interest to the last. Her brother, Mr. A. W. Beckett is renewing his membership as a tribute to her memory.

* * *

Members please note that this is the last number of the Magazine that can be sent to members who have not paid

their dues. If unable at present to send the whole amount of \$2.50 a remittance of \$1. on account will secure the magazine being received regularly.

* * *

Lucifer, the Boston organ of the Point Loma American Section, for a 12-page monthly, is a real marvel, packed full of valuable and interesting matter suitable not only for students but for the general outside reader, a really attractive and instructive little magazine.

* * *

Miss Flora M. Steele calls attention to the new translation by Ina Harper of M. Ludovic Renault's book *Krishnamurti*, which in the original French is sub-titled *Instructeur de Monde*. We called attention to it when first published and readers of independent inclinations will find it a most interesting volume. It is published by the Christopher Publishing House, Boston, Mass., at \$2.

* * *

Much relief was felt in Hamilton when the news of the safety of Alderman Mrs. Agnes Sharpe was received. She and her husband were passengers on the *Athenia*, and were landed at Glasgow after some days on the rescuing ship. Mrs. Sharpe is a member of the Hamilton T. S. She is a consistent and earnest disciple of the doctrine of Ahimsa, and is well-known for her advocacy of all humane action.

* * *

Mr. Sydney Carr, secretary of the Victoria Lodge, was in Hamilton on August 12 and called with his relative, Miss Carr of the Hamilton Lodge, on the General Secretary. He had seen Mr. Belcher in Victoria, he said, and reported work going on as usual there. Little Lorna, he said, was taking up piano practice in earnest, after a year at the violin, having finally decided upon the piano as her instrument. Greetings were exchanged and good wishes despatched to all friends in Victoria.

The Indian Theosophist has a new cover rich in emblems and attractive artistically. The General Secretary sets an excellent example for all Watch Tower observers in his chatty, well-informed and instructive comments. The Besant Theosophical School at Benares receives much attention and appears to be worthy of success and on the way to attain it. Mr. Gokhale explained that he meant to introduce in the School all the ideas of practical training in the form of various handicrafts, all wedded to social service. The School would have its own garden, weaving department, machine shop, but he wanted to do all these things before talking about them. Excellent policy.

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Eighteen pages of the September issue of *The Beacon* are devoted to an exposition of the operation of sixth and seventh Ray influences and impulses in the development of the present world situation. Whether one agrees with the conclusions set forth or not, there is no doubt that a careful study of these pages will stir up the mind of the student to an activity which cannot be otherwise than healthy if he studies, not to swallow, but to assimilate or reject as his intuition directs. Unfortunately the present generation is prone to swallow without even mastication. There is in *The Beacon* as in the Adyar circles a tendency to depend upon prayer as a last resort in our present difficulties. If prayer is really effective we should all have been praying away since the beginning of the century. As it is we are inclined to share the suspicions of Jerry Cruncher over those who occupy themselves with "flopping down." It is almost impossible for the average person to keep personal desire out of his prayer.

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The Theosophical Worker (Adyar) appears to be settling down to a regular pace, though we confess the *Theosophi-*

cal World was more attractive than the present pages so far have proved. We must not be ungrateful, however, and we cordially recognize the note from Canada on page 293 as a friendly gesture. There is an excellent article on "How do you Receive Enquirers?" which might well be studied by Lodge Greeters and Hostesses. Anita Henkel, formerly of the Wheaton staff, describes the Besant School at Adyar and touches also on the work at Benares of the Hindu Central College. It would not be surprising if this educational work outlasts all the other activities of the T. S. in India. It is unfortunate that there is no parallel for it in our western English-speaking countries. Canada needs a Theosophical school as much as anything, though Pickering College at Newmarket, Ontario, is working on somewhat similar lines, though lacking the direct infusion of the Ancient Wisdom.

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We regret that the official report of the Detroit Fraternization Convention had not reached us by the 9th inst., beyond which it was impossible to hold our printer, but we hope to give the official details next month. We have the report of a visitor with the names of those who attended, and one of the interesting papers read before the Convention and we hope this will sufficiently suggest the success of the occasion. No decision was arrived at regarding next year's place of meeting, though Niagara was mentioned as possible, the war conditions being likely to raise difficulties of attendance in crossing the border.

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Dr. Pandia has been detained in Canada and was in Ottawa at the beginning of the month, engaged with the Government in the effort to have the deportation order cancelled of 40 or 50 Hindus who have lived in the Dominion for more than twenty years. He is assured

of success in this effort and we hope to hear of official action before long. Meanwhile Dr. Pandia has been giving public addresses and is being received with the same cordiality that greeted him throughout the west of Canada and also in Hamilton and Toronto. His assurances of the loyalty of India and its co-operation with the rest of the Empire in the present juncture are met with enthusiasm.

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Mr. Jinarajadasa has sent us a passage copied from Mr. Bertram Keightley's little book *Reminiscences of H. P. Blavatsky* dealing with the supposed or alleged MSS. of a third volume of *The Secret Doctrine*. We are much obliged to Mr. Jinarajadasa for this, but as it has already appeared in our pages we think a reference to it at the present time is sufficient. This little book or article, for it is no more, should be read by all students who wish to be familiar with the atmosphere in which the marvellous *Secret Doctrine* was produced, and it will enable them also to understand how and why all this discussion has arisen over matters which apparently should be easily and readily disposed of.

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We desire once more to call attention to the Fund proposed last month for the assistance of the work being done by the Theosophical Order of Service on behalf of the German Refugees. The outbreak of war does not end the calamities of these unfortunate people, and it is doubtful whether those who have escaped from Germany are worse off than those who still remain within the German borders. Mr. Jeffrey Williams is International Secretary of the Order in England, but any money sent to Miss Crafter, 52 Isabella Street, Toronto, Ontario, will be faithfully transmitted, and donors may be saved the trouble and expense of sending in separate sums to England. The need is very

great as hundreds of cases are without help, and it requires little imagination to understand how grievously these people are suffering. Let us in Canada do what we can in this matter.

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Mary Louisa Ogilvy, president of the Hobart Lodge of the T. S. in Tasmania, formerly Van Dieman's Land, has written to say that she burned one of Mrs. Cleather's books, and the Secretary of the Lodge, Mrs. Worth, burned another. She accuses this magazine of attributing the information to this effect appearing in our columns last February to Miss Codd. She is wrong in this, but Miss Codd has already repudiated having any connection with the story or the incident of the burning. Mrs. Ogilvy says they have not boycotted our magazine. "We do not know the paper nor what its teachings are and it would never occur to us to boycott a publication of which we know nothing." Van Dieman's Land is a long way from Canada. We used to think its stamps very valuable seventy years ago. Now they do not know about *The Canadian Theosophist*. Have we lived in vain?

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Dr. Arundale writes requesting that we should not reprint Mrs. Besant's *Pedigree of Man* as being an infringement of copyright. We have written him pointing out that it was under the impression that the book was out of print and not going to be reprinted that we had undertaken to print it. We suggested we might carry on until we heard from him further, but on reflection and to avoid giving even an impression that we objected to his decision we have decided to abide by his letter. This will be in harmony with the wishes of several correspondents who wonder why we do not refer students to *The Secret Doctrine* itself. But this is not the point. Many people like to have a summary of the teaching on Evolution as given by Madame Blavatsky. So we are reprint-

ing a pamphlet by the late Katherine Hillard which is perhaps clearer, more concise than Mrs. Besant's book, and unquestionably in the terms of *The Secret Doctrine* and of its first edition. Miss Hillard was a great Dante scholar and a profound student of Theosophy.

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The Theosophical Forum (Point Loma) for September will be preserved by students for its important article by Hans Malmstede, entitled "What is the Coffin in the Great Pyramid, and what was it long ago?" The author accepts H. P. B.'s dictum that it was a Baptismal Font used in the Mysteries emerging from which the neophyte was born again, an adept. But the study of dimensions and other matters leads to the conclusion that this rough stone coffin was originally covered with gold whose dimensions carried some of the geometrical and chronological secrets of the Sages. The calculations of the author suggest a solution of the problem propounded by K.H. of the 777 incarnations. The article fills 18 pages and is fully illustrated by diagrams and tables of dimensions and capacities. Mrs. Wright recalls in the same issue some charming memories of the Boston headquarters prior to 1895 when the evening dinner table was the centre of brilliant conversation. Louis Wade who was the organizer of the document which demanded an independent status for America on a similar basis to that of the European Section in the Boston Convention, is given credit for the issue of the six little pocket volumes containing as many important articles by H. P. B. Others mentioned are his wife, Minnie Hazleton Wade, J. Emory Clapp, now president of the Point Loma American Section, Mr. and Mrs. Will W. Harmon, Miss Marie Pyffer, Madame Olivia Petersen and her husband, Gertrude Lyford, Robert Crosbie, Cyrus Field Willard, George Ayres, Marguerite Guild, Arthur Conger, Thomas

Seele, and it is astonishing how many of these still survive. This issue of the *Forum* maintains the excellent average which its editor Dr. de Purucker leads us to expect.

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It must be at least thirty years since last we received a copy of the *Maha-Bodhi* journal, always a welcome visitor. The issue for August came to hand recently in a new form and with equally interesting contents. The subscription is \$3. yearly and this may be sent to the Manager, 4a College Square, Calcutta, India. The opening article is one that treats of a matter that has caused more uneasiness probably to Theosophical students than any other practical problem—"Buddhist Conception of Right Livelihood." The article is by Dr. R. I. Soni, but we can only quote a sentence or two. "It is the practice of one's vocation that brings into physical display the qualities and cravings that lie deeply hidden in the recesses of the subconscious mind of man. So 'means of livelihood' owing to the potential selfishness inherent in all personal matters, in virtue of the inevitable manifestation of the individual cravings, is liable to run any time into wrong channels and so is essentially a threat to one's virtue." A brief article of especial interest describes "Kumbum, the Mystic City." It is a monastic city inhabited by 3000 monks of the Yellow Cap or Gelugpa Order. The permanent head of the monastery is Akya Lama, the incarnation of Chongkhapa. Under him is the Chief Priest, who is chosen annually. "The famous Lama Chongkhapa, who lived about 600 years ago, was born in the place now known as Kumbum. He was the incarnation of the Bodhisatva Manjusri." Following this article is one on Buddhist Fiction by our friend Miriam Salanave. This begins with a study of Kipling's *Kim*, which will appeal to all readers. Other books dealt with are Fielding Hall's *The*

Soul of a People, and Mrs. L. Adams Beck's *House of Fulfilment and The Garden of Vision*.

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Dr. Arundale has sent out advance proofs of his *Watch Tower* comments and an article on "Convention Consciousness." The latter deals with the Conventions of the National Societies, which Dr. Arundale continues to name Sections, as well as with the approaching Convention at Adyar. He raises the question once more of changing the Three Objects of the Society. Dr. Arundale is restless mentally and is ever seeking around for some new thing to potter with. So he wants to change the objects of the Society, I hope not in the spirit of the man who burned down the Temple of Diana to make a name for himself. The Temple of Diana was a noble structure and did not need to be burned. The Three Objects may very well stand as nobly as any Temple of material form. He itches to get into politics and would have the second object changed to include "arts, politics and social life." What a bedlam our Lodges would be discussing politics. Ann Irvine used to say "It's nice to be nice." Dr. Arundale wants us all to be nice. "I would say to every Theosophist: You must really be nice at all costs everywhere, except with those lapses which naturally we expect you to have." Dr. Arundale proposes also a series of studies or *Exercizes in Theosophy*. Dr. Arundale would be in touch with the spirit of the age to a much greater extent if he spent some time with Walt Whitman who was the greatest Theosophist in our time in a natural order. He enjoined us to "leave all free, as I have left all free." Dr. Arundale represents the rapidly crystallizing tendency of life in its ebb. Classification, pigeon-holing, red-tape, organization, nurture of the body rather than of the soul. The drill serjeant, the formal Italian garden, the New Jerusalem with

golden paved streets and immense apartment houses all as neat as a beehive and as regular as honey-comb, all have their place and occupy certain minds at certain stages of development. But humanity belongs to the categories of Time and Space and nothing less than the symmetries of Eternity.

□ □ □

From the reports that have come to hand regarding the proceedings of the Fraternization Convention at Detroit, the Youth Movement must have carried the new spirit which we have sensed for some time throughout the Theosophical Movement into the foremost ground of action. It is high time that such a manifestation of strength and courage appeared. The Lodges which have not been affected by it are losing their grip; the members do not know what is the cause of the apathy that is affecting them: the public take no further interest in our proceedings. Theosophy has become an ingrowing convention with so many of the older members that it has lost its vitality in their presentments, and students find more satisfaction in reading the literature than in listening to the platitudes of speakers who have forgotten to live the life and operate the principles which they are supposed to represent. More scope should be given the younger workers to take part not only in the work but in the direction of the Lodges and their work. Young men and women cannot make worse errors nor more awkward public displays than their predecessors did fifty years ago. They may easily get closer to the public of the present day, and that is what matters. More freedom is needed, less dragooning and regimentation. Innovations that are frowned upon by the seniors may be the way of salvation for the needs of the moment but too often the seniors are unwilling to let any experiment be made. Now that preparations for the winter sessions are afoot, we hope the

young people and the young-hearted people will come out and let their wishes be known by electing such officers as will represent their views and give the public something of the old impression of early days of cordiality, friendliness and real brotherhood that appears to have been lacking in recent years in the work of the Society. We need the enthusiasm of youth, its courage, its optimism, its cheerful outlook on life, its confidence in the sunlight and its unconcern in the presence of darkness or danger. In normal youth if anywhere, we find natural impersonality, and this is the spirit we should seek to leaven the world with. Lacking these youthful attributes we may say goodbye to our hopes of converting the new generation to the adoption of those ideals whose realization is the hope of humanity.

QUIZ

In what books are these to be found?

1. In addition to reiterating the old ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general re-birth for every individual with interlude of Kama Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few.

2. We speak of ourselves, of our identity. We say, "I was a child; when I was a young man or woman; when I was middle-aged; as I am today; as I will be in future." Now, what is That, itself unchanged, which is going through all those changes? the same "I," the same *identity*. That does not change. The body changes, the ideas—the mind—

change, the surroundings change. But the Man himself, the identity, remains unchanged through all these changes of body, scene and circumstance.

3. There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A, who died 200 years before B, a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

4. Sin does not mean the infringement of any arbitrary code of morals worked out by human reason or set forth in "holy" books. Sin is the assertion of the separate self, the making of difference where, in truth, none exists. Sin is the central ignorance which sees the separate, personal self as real and seeks its own gain though the whole world perish. To this assertion of the personal self all sins are due, and only he can win the Truth who has renounced such sin and whose pure selfless deeds are all directed to the service of the One in all.

5. Look at this question from any angle we may we cannot but come to the conclusion that what is required is right knowledge and understanding, and a proper perspective. Man has gone out from the centre, has conquered the outside world, has gained control over Nature's forces and does not know

how to use them; the centrifugal force has been most active in him and this is the cause of the present menace to society. He should now change his focus, reverse his motion, make the centripetal force more and more active, retreat within himself and conquer the *inner* invisible world of his mental, emotional and spiritual nature. When he has achieved a balance between these two forces within himself then progress will be smooth and uniform.

References to Quotations in August Quiz.

1. The Idea of Re-Birth, Francesca Arundale, p. 83.
2. The Mystery Teaching in the West, Jean Delaire, p. 155.
3. Prometheus Bound, James M. Pryse, p. 167.
4. The Ocean of Theosophy, W. Q. Judge, p. 133-4.
5. Thrice-Greatest Hermes, G. R. S. Mead, p. 362-3.

THE MISSING

S. D. MSS. MYSTERY

Mr. Basil Crump, who is one of my oldest and best friends in the Theosophical Movement, wrote me a long article which was mailed via England in the hope that it might cross the Atlantic by air mail. That was not then possible and I did not get it till too late for the August issue of the magazine, which was made up rather earlier than usual on account of my moving to a new residence. Since then I have another article from Mr. Crump which almost makes the first unnecessary. But in order not to suppress any argument I give herewith the main portions of the first article, omitting repetitions on matters which have been fully dealt with previously. In the face of a mystery there is certain to be difference of opinion, and one cannot blame anyone for this, nor for changes of opinion that

may occur on the reception of new information or new experiences or new angles of reflection. I have dealt with this point to some extent elsewhere, and can only regret that such differences cease at times to be impersonal. I hope that if there be any further discussion of this subject, it will be confined to the new points raised, and that we shall be spared the constant repetition which becomes rather wearisome to those not interested, and really clouds the main issues. Let it be granted that there have been changes of opinion, and that those who have changed have had reasons that seemed to them good for doing so. And let us not lose sight of the fact that our common interest is to get at the truth of the matter, whether Mr. Crump's solution appear valid or not. I once suggested this solution to Mr. Claude Falls Wright after he had been describing the pile of MSS. he said he had seen in H. P. B.'s room, and he admitted that it might have been so. But he, like other students, sought for a normal rather than a phenomenal explanation of the disappearance of the pile of MSS. Phenomenal means are only resorted to in the most critical circumstances. This was certainly such a crisis.

Here follow those portions of Mr. Crump's first article which are pertinent to his second.

From Mr. Crump's First Article

"So many points are raised and so much has appeared in past years from Mrs. Cleather, Mr. Pryse and others, that a certain amount of restatement and correction must be undertaken to make matters clear to readers of today, if indeed there are any, except keen students like Mrs. Henderson, who take any real interest. I say this because I have failed to discern any response hitherto, even when the editor reproduced photographic evidence of Besant-Mead mutilations in what I still call the

'Spurious' Vol. III, S.D., and the extensive deletions from H.P.B.'s Preliminary Explanation to Inst. III, E.S. Even Mr. Pryse had nothing to say about these, although they help to disprove some of his latest assertions.....

"Mrs. Cleather never changed her opinions and remembrance of essential facts on which she and Mr. Pryse were fully agreed in the early days. I was closely associated with her from 1892 until her death in 1938, and can testify that she possessed an unusually keen and logical mind, yet with a mystic's understanding of Occultism rare even among H. P. B.'s *entourage* and certainly absent in both Mrs. Besant and Mr. Mead. As to her memory, it never altered or failed up to the very last. She always kept me fully informed of everything at Headquarters and told me all that H.P.B. said and taught, so that I know that what Mr. Pryse now says, for the first time, of her books is absolutely untrue. I collaborated with her in them all, carefully checking facts and references. We were then (1922) in India, and got new light on several problems relating to Chakravarti, Leadbeater and Mrs. Besant from Rai B. K. Lahiri and other old members who knew things unsuspected elsewhere. Some could not be published, but others were included in our marshalling of the evidence for *A Great Betrayal*, and, as Mrs. Cleather wrote in her letter about Mr. Pryse in 1927, 'no attempt has been made by Mrs. Besant or anyone else to formulate a reply to any of the allegations made therein, some of which are of a very serious nature.' It was then that we reached the conclusion which so few Theosophists agree with, that the last effort to save 'the perishing T.S.' failed in 1891, when H. P. B. was withdrawn. This view was amply confirmed in the *Mahatma Letters* which appeared two years later, as Mrs. Henderson pointed out in her excellent letter with which I entirely agree.....

"Finally, at the end of Vol. II, she (H. P. B.) becomes still more explicit, for she says that Vols. I and II 'form for the student a fitting prelude to Vols. III and IV,' and concludes with the most important statement of all for the present purposes to which I invite the closest attention (*Italics are mine*):—

"'Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, *it is impossible that the more practical teaching contained in the Third Volume should be understood.* Consequently, *it entirely depends upon the reception which Volumes I and II will meet at the hands of Theosophists and Mystics,* whether these last two volumes will ever be published, though they are *almost* completed.' (The word '*almost*' is italicized by H.P.B.) Now what does this mean? For H.P.B. did not make such statements idly, or 'vaguely' as Mr. Pryse suggests. Evidently she foresaw the probability that Vols. III and IV could not be published because of the failure to put the teachings into practice, as she so clearly indicated in the long Preliminary Explanation to Inst. III, E.S., (C.T. March, 1938, p. 5) literally Mrs. Cleather's dying tribute to her Teacher, for she restores the portions omitted by Mrs. Besant. The editor's Introduction admirably sums up the whole situation and has an important bearing on my present argument, for he insists that all the rifts arose through the *failure to practice and realize Brotherhood.* I may add that that is the basis of India's stand today for true Democracy; as they put it, 'the realization of the *Atman* in us all.' I have plenty of copies and will gladly send to any who ask for them.....

"Several persons seem to have decided somewhat hastily, I think, that Mr. Pryse has finally disposed of a foolish legend. Evidently they have either not read or else failed to appreciate Mrs.

Cleather's closely reasoned account of the whole matter in *A Great Betrayal* and what she had more recently published in these columns. I have tried to make matters a little clearer within a limited space, and especially to point out the more obvious defects in Mr. Pryse's statement. His relations with Mrs. Cleather were always very friendly, as shown in his letters from 1894 onwards. A long one dated from Los Angeles in 1923, reporting receipt of her *Great Betrayal*, shows his general agreement with her views. He writes: 'Since the collapse of the true T.S. there has been nothing to take the place of it. There seems to be plenty of good material for a genuine Society, but apparently the Masters have dropped the enterprise until the next cycle.' And again a year later: 'What you write confirms me in my trust that the Masters expect to keep at least a nucleus alive until the time comes to send another messenger, probably H. P. B. herself. But the name Theosophy must go into the discard. While I approve of the organization formed in London, I think the name Blavatsky Association is a mistake: it is too personal. As you know, H. P. B. always insisted on making the Society rest on an impersonal basis.....later on I may be in a position to aid your new Society. I am not now a member of any organization.' In 1926 his brother John, who had joined him, wrote to tell Mrs. Cleather of their new organization. He says: 'By taking the name, Gnostic Society, we are able to present Theosophical philosophy and yet be free from all the controversies that have arisen in the T.S. I also enclose copy of a plan which I hope will meet with your approval and that the Blavatsky Association will co-operate with such a League when formed. It would be better if there were women also on the General Council, but I do not know of any available at present. I had thought of yourself, but concluded that

your extended travels in the East would make it impossible for you to serve.' It was shortly after this that the pro-Besant swing-over occurred, the correspondence lapsed and we heard no more of these promising activities....."

Basil Crump.

MORE LIGHT ON

S. D. VOLS. III AND IV

Since sending you my reply to Mr. Pryse's article, which Mr. Sturdy and others are so ready to think completely disposes of the whole question although it only settles that of the actual printing difficulties and not what became of the MSS., I have some further light to offer on the problem which, to me and my associates, is the best solution yet found. Now that we have it we are wondering why no one ever thought of it before as the most likely explanation. No doubt there will be objections to the method employed to obtain it, but in our opinion it stands or falls in any case on its own inherent probability. This method is one familiar to us in our private occult studies during Mrs. Cleather's life since H.P.B.'s death, and especially since about 1908 when definite study and practice was started in accordance with H.P.B.'s instructions to an early group in London, and is still available. I therefore decided to try and get from the *Nirmanakaya* H. P. B., an explanation of the mystery. I asked, (1) Whether Vols. III and IV were destroyed by her, as suggested by the Green story, on account of the failure of the Inner Group; (2) Whether her statement at the end of Vol. II meant that, owing to this failure, those volumes could not be published; (3) Was their destruction, if effected, by simple burning unknown to others, or phenomenally? The following statement was received in reply:

"The MSS. are not destroyed, but are in the hands of those who are secreting them for future use, containing, as they

do, the essence of the secret teaching which will be assigned to the knowledge of a future Master, when the already mangled fragments of the Society I once had such hopes for are disintegrated beyond the possibility of repair. The documents are incomplete, for at the time of my call I was working on them, and when I found that my strength was failing I destroyed what I was then writing as I realized that my receptive faculties were deficient and I was afraid of error. The owner of the MSS. is now waiting in the hopes that they will be completed, and it is possible that they will be, but it will not be for many years. This I can be sure of, but done it will be. Remember the Asiatic proverb of the Serpent of Wisdom.

"These manuscripts are in India and were acquired by the owner to be used, as I have said, for recommencing the movement at a future time. The destruction of the additional matter was done by dematerialization. The whole was not in my keeping at the time. It was unnecessary to destroy the entire MSS. simply because the Society was a failure, as there were others who would have guarded these precious papers with their lives, and so what was with me at the time was destroyed as described. But the Truth never dies, and if I made mistakes they are really of no consequence and cannot in any way affect it. Before the calm comes the storm, and the world in its present stormy state will turn to the calm of Truth, perhaps not for years yet, but surely. The vital threat that links us all will grow in brightness and soar skywards, gathering in its passage through Time and Space the knowledge and truth for which we long, knowing that more and ever more is waiting for our feeble minds to grasp."

These words appeared in large letters before the open eyes of one of our students in full consciousness, in much the same way as my step-aunt Mabel

Collins wrote the celebrated occult treatise *Light on the Path*. Briefly, M. C. says that her "guide" (the Master Hilarion) took her to the Hall of Learning and showed her the sentences written on its walls, instructing her to remember and write down as much as she could on returning to her body. This she did "by degrees" until the whole was written. Her earlier *Idyll of The White Lotus* was obtained by automatic writing in an unconscious state when she thought she was writing one of her novels. In the present instance we had previously put the student through severe tests for accuracy and reliability, and the fact that the reply was shown to the student *in full consciousness in the body*, and written down at once, showed an even better method than that by which Mabel Collins got *Light on The Path*. As I am now at work on Mrs. Cleather's Memoirs, which she was told were not to be published until after her death, I may add that in her case the method was again different and better, for not only was she always fully conscious but the words or ideas were dropped into her head as if a sort of inner voice were speaking and she wrote them down on a pad kept at hand. This usually occurred during our evening meditation, and is of course the state of "lucidity" spoken of in *The Mahatma Letters* as necessary for every *chela* who has to maintain telepathic communication with his Master. I may add that this does not affect Mrs. Cleather's belief that when H. P. B. was withdrawn the Masters withdrew also, as that referred to help given to the T. S., the E. S., and the I. G. As H. P. B. said, it is always possible to reach the Masters by rising to Their plane of consciousness, and that is what every *chela* has to do.

When I say that my questions were addressed to the *Nirmanakaya* H. P. B., I refer to the well known distinction between the Initiate and the personality

he used. This was stressed in the words she wrote in her author's copy of *The Voice of the Silence*: "H. P. B. to H. P. Blavatsky with *no* kind regards." And she expressly declared that she could never be evoked by a medium as even her shell had "gone long ago." (See "Who was H.P.B." at the end of *Personal Memoirs of H. P. Blavatsky* by Mary K. Neff.) A *Nirmanakaya*, whether in or out of a body, she taught, can always transmit his thought to anyone fit and able to receive it, because, like the Buddha, he has renounced Nirvana and remained with humanity in order to help it.

Basil Crump.

THE COMMON GOOD

Perennial pleads for conscious observance of Universal Laws in order that Treasures may be stored and Heaven built within our own Souls!

The Church (and many people), in the past, and even in the present, has largely said in its heart, not that "there is no God," but rather that the laws of God do not fully operate—that a man can sow one thing, and by a special "act of grace" reap some other thing. And men, subconsciously believing this false doctrine, have pursued paths of evil with the vain notion that everything can be made O.K. by-and-by; they lull themselves to a spiritual sleep, deceiving themselves that God's laws can be mocked and flouted without the necessity of reaping what has been sown. Not so it is with the truly happy and prosperous man.

He heeds not the counsel of such ungodly thinking; nor does he walk in the way of such sinful teaching; nor sit in the congregations of such scornors of Universal law and order; but his delight is in the laws of the Universe—spiritual, mental and physical—and in these laws doth he meditate day and night. He seeks and finds for himself.

He plants his discoveries deep in his subconscious mind, that he may not bruise himself trying to defy Universal and inexorable law. He learns to use the laws of the Universe for his own good and humanity's benefit. He inwardly discovers the perfection of divine laws and ordinances, and his soul is converted,—his attitude towards law and life is changed. He becomes transformed by this altered state of mind.

Such a man recognizes his divinity as well as his humanity, and thinks highly of his Self, as becomes the offspring of the Most High. He knows his Self to be a Prince of the Royal Household of Faith, even as all shall find themselves so related—when they have come to an understanding of their Selves. He no longer thinks meanly of his real Self, but rejoices even because of a single talent. He rises from the folly of the dead past and goes in pursuit of his Ideal. He uses faithfully the talent he has in the service of mankind, and soon discovers an infinite capacity to confer benefits.

He learns that life does not stand still: we are constantly building for and in eternity. Consciously, or unconsciously, we are ever laying up treasures within the storehouse of our mind, building a heaven within our Selves; or we are surely storing up trouble and creating a hell from which we fain would flee when the time of our judgment and reaping overtakes us.

This man (or woman) knows there is always a harvest (judgment), either here or hereafter, in this incarnation or some future one. And realizing that "as we sow, so shall we reap," the wise man (or woman) sows wisely, lays up treasures and harmony in his or her heart, and faces the future with confidence and good cheer. But the fool first builds a bigger bond business, and says in his heart: "There is no God," "I am greater than all spiritual laws," "we live but one lifetime." He dies rich in

Government bonds and securities, but poor in deeds and service to humanity.

After a period, he is reincarnated again and finds himself in another body, another family. For some reason, as he grows older,—people shun him. He wonders why. He discovers his nature is too selfish—he takes much interest in himself and only what he can get out of others. Then he perceives his folly, changes his ways, consciously follows the law of service, prays and works for his friends and enemies,—and the latter end of that man is more pleasant and prosperous than ever before.

He learns that his greatest and most enduring good is to be found in working for the common good of humanity. He joins Kipling in praying:

“Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.”

And so again he passes to his reward, bearing witness in his soul the choicest of Heaven-sent satisfactions—the recompense of work well done: of life well spent, dedicated to God and Humanity. He has delighted himself in the Laws of the Universe, and the Universe has given him the beneficent desires of his own heart.

Such a man (or woman) is like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his (or her) leaf also shall not wither; and whatsoever he (or she) doeth shall prosper.....Yours, for the observance of the laws of peace, pleasantness and prosperity,—

The Perennial Fan. (W. S.)

REVIEW

GOSPEL OF HEALTHY-MINDEDNESS

The late Charles Wase, M.A., Ph.D., left behind him a series of lessons or lectures with the above title which will be welcomed by many readers who pre-

fer a western approach to things occult and mystical rather than through the thinking and the scriptures of the East. Not that the path is a different one, though its pavement may differ, or that the thought is different though the language is more familiar. We must take it for granted that the goal is the same. What is called New Thought cannot be new if it be true, and though those who profess to find in New Thought a solution of their problems do not take the trouble always to compare their methods with those of the East, they can assure themselves of their identity by comparing the results. “Things that are equal to the same thing are equal to one another.” At any rate this volume, (published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London at 5/-) professes to place one on the “direct path to spiritual development and success.” The course involves two periods a day of fifteen minutes each for constructive mental training, which is not too much for students possessing even a slight degree of sincerity, and is the least possible test of good faith. At the same time, those who have entered the Way of Renunciation will be rather doubtful of the value of the results promised by this course, as summed up on the last page: “You are, by thinking in this way, becoming a conscious power in business, in your home, or in your social life; powerful, clever, prudent, courageous and successful.” Students will remember that warning by Hilarion: “Desire no results that are forms of power.”

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth \$1.25	leather \$1.75
Crest Jewel of Wisdom	cloth \$1.25	
Great Upanishads, vol. I.	cloth \$1.50	
Parables of the Kingdom	paper .50	
Patanjali's Yoga Sutras	cloth \$1.25	
Song of Life	paper .75	

THE QUARTERLY BOOK DEPARTMENT

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

BLOOD GROUPS AND KARMA

For those who are sufficiently detached in mind and spirit to look upon the world of today from a discriminating level of consciousness, the first quality that must signify itself, is the quality of drama,—Cosmic Drama. The Logos is an artist as well as a scientist, so that act after act unfolds in which the bright and the dark, the tragic and the romantic, the familiar and the strange, are set off against each other until the whole play is seen as a dynamic Whole.

Because we are occidentals we do like to have our intuitions confirmed by laboratory methods. We do like to know that the great Dramatist has founded his play upon historical and psychological data that is factual. We want Him to be logical, rather than to act as a magician and produce for us scenes and situations which are unaccountable by rational means. So that we are rather glad to welcome the hypotheses of the economists when they point to 1941 and 1942 as crucial years in economic history, because we have an inkling from the remarkable configuration of the stars for May 11, 1941, that something cosmically potent is afoot. We believe, intuitively, that there will be some solution presently, whereby the enlightened men and women of the world will have a chance to exert their influence upon society, but we would be grateful for some scientific basis for that belief. Perhaps we can find help of this kind in a little four page leaflet reprinted five years ago from the American "Medical Record." Its title is "Human Biology and Economic Crisis" by Dr. Frank N. Walker of Toronto. J. B. S. Haldane has recently written considerably on the subject of blood groups and their relationship to

politics and social evolution, but this small pamphlet gives the story concisely and has been lost for several years in that avalanche of scientific literature which is so characteristic of our decade. Dr. Walker writes both as a medical practitioner and as an anthropologist.

To simplify in order to tell the story in limited space, Dr. Walker divides the great majority of men,—at least ninety per cent of the race,—into three main racial types, the hunter, the shepherd and the farmer. These types can be scientifically recognized in our world today by their blood grouping. The hunter is blood group one; the shepherd is blood group two; the farmer is blood group three.

Blood group one constitutes about forty per cent of the population. They are highly imitative, competitive and inherent gamblers. They correspond roughly with the egoic type which in occultism would be said to function below the diaphragm. They are not imaginative but have excellent memories and can do anything they see done by others, but they can rarely initiate new action. They are persistent. Briefly their basic characteristics are will power, imitativeness and memory.

Since the hunter has no share in the raising or the protecting of the thing he hunts, he is the sort of person who simply kills to live, with no thought or feeling for anything else but the securing of prey to keep himself in food and clothing.

The shepherd type, blood group two, comes from the races who tended their flocks, bred them, sheltered them and watched over them in times of accident or disease. This anthropological group contributed to human history architecture, empiric medicine and the art of marketing. This group also represents

about forty per cent of the population.

They are skilled artisans, are not competitive by nature, but have a social instinct, a sense of brotherhood of man, but are haunted by a sense of fear of insecurity brought about by the ruthlessness and acquisitiveness of the hunter type.

The farmer type, blood group three, constitutes only about ten percent of the population. The agricultural conditions which bred this race, bred in them patience, the power to observe, and a reverence for natural laws. The cycle of the seasons, the measurement of time from the movement of the stars, signified to them a knowledge of how to live comfortably with the natural world. They become interpreters. In modern life they became scientists and intuitive investigators, creative individuals, in all walks of life.

This is the sketchiest outline but must serve as a clue to the thesis put forward in "Human Biology and Economic Crisis."

"Four dates in Western European History," says Dr. Walker, "1030, 1330, 1630 and 1930,—will reveal a widespread use of fine dress and gambling. These facts are evidence that the hunting class are in control. Economic crises followed in every case. *Failure to collect taxes sooner or later was the result.* Failure to collect taxes resulted in failure to pay civil servants. The most important of these civil servants in our present discussion are those in charge of sanitation and water supply. No great civilization has yet developed without state or city control of sanitation. After 1390 English laws were passed and made more severe each year, providing for the care of sanitation by the householder. How well the laws were obeyed can be seen in the record of seven plagues between 1400 and 1487.

"Historians claim that after 1450 there was a revival of learning and an

increase of moral stamina. The truth is that the immoral and noncreative part of the population had largely died from repeated plagues, and the industrious and creative portion of the people *had been emancipated.* Those imitators who had taken their jobs from them and gambled the proceeds into the pockets of the already wealthy, were now dead, because their only armamentarium in time of plague was will power, memory and imitation, the latter useful in case of the known, but useless in the face of unprovided for circumstances.

"O yes, depressions, and all history, have a biological basis in Western Europe. The hunting class, blossoming forth under supervision, soon reaches the place where they have the supervisor in their employ. Like the lilies of the field, they are dapper and well-groomed a generation or two, and then the sanitary inspector's wages fall behind and a new chapter must be written.

"As to the pastoral and agricultural stocks, we can trace them from pedigrees, generation by generation through periods of epidemics with rarely abnormal losses among their numbers. How do they avoid death by plague?

"By an inherent therapeutic sense. The medical practitioner who is not an anthropologist can divide his patients into those with a natural sense with regard to treatment of human ills, and those without. The latter class he can blame for depressions. They hunt and collect the sustenance of the masses, only to gamble it into the hands of the predatory few, who, in turn, refuse to assume responsibility for their depleted economic conditions."

"The advances in science in the last few decades have tended, of course, to protect and maintain the hunting class who have no inherent sense of health. Our public health services help them to

live longer and breed more freely. Consequently they have come into the saddle and forced upon the rest of the race the competitive, acquisitive and non-creative forms of society which are now cracking up under their own weight. Everything has once again been gambled into the hands of the few, and once again taxes are unpaid and the pitiful cry of the contemporary hunters, the blood group-one citizens, is to "lower the taxes."

Maclean's Magazine made their leading editorial for last February a pathetic story called "The Last Brick." It seems that the last brick means the laying off of workmen and the first brick means the employment of these skillful blood group-two artisans. But why are there so few first bricks being laid?—because of taxes! "Excessive taxes have reduced the number of home owners and potential home owners," says the editorial. "Unpaid taxes have increased the number of property liabilities that have to be taken over by civic governments throughout the Dominion.Because of unemployment national, provincial and municipal taxes become a still greater burden..... When do we stop going round and round the mulberry bush?..... Reduction of civic taxes *necessitates a reduction of civic expenditures.....That may mean curtailment of some services.....*"

Meantime, May 11, 1941, comes on inevitably. Every planet but one will be involved in that tremendous configuration on that day. It is the day of the Wesak full moon. In Taurus, and all in the later half of it, will be Sun, Uranus, Saturn, Jupiter, Venus and Mercury. Opposite in Scorpio will stand the full moon. Square to them will be Mars in Aquarius, the sign of the new age. In trine from Virgo to the Taurus group will be Neptune. Only one planet stands alone, unique, mysterious, potent,—Pluto in Leo.

All that is outworn in our conscious-

ness will be brought to trial by the forces represented in that potent planetary pattern. Pluto stands for the new, for he is, according to Dane Rudhyar, "The Sower of Celestial Seed." Those who respond to Pluto from this time forward will be the Seed Men of the new age, for Pluto is "a symbol of new perceptions and of a new organization of universal life." Blood group-one, the old hunters, selfish, competitive, purely instinctive, will not be able to respond to Plutonian influences, but they will fight with every ounce of their persistence, their personal will, and use every imitative faculty, to retard as long as possible the coming in of those new and untried conditions before which they, because of their inherent nature, will be helpless and consequently, dependent upon the more evolved and socially-minded human beings of the other blood groups.

Paracelsus also, in his philosophy, long before blood groups were recognized, accounted for these conservative, and resistant individuals and laid on them the blame for many human diseases, including cholera! His explanation was this: all thoughts have etheric forms which are related to the etheric body of the thinker. Wolfram, in "The Occult Causes of Disease," says:

"The person of confirmed habits is perpetually thinking the same thing—his etheric wares take on the same diurnal patterns and daily do those replicas go into the life-forces." These recurrent patterns are like daily handfuls of mud thrown into a stream, diminishing its clarity and pace. "That mud, that slime, is arsenic and the person in question is 'putting on fat.' He has wasted his thoughts on shapes wherein the Spirit of Arsenic is able to hold sway.....thus thickening and hardening the man's etheric body. And now—what is the Spirit of Arsenic? It stands for old and out-of-date habits,—it is unyielding custom.....All these persons

succumb to arsenic.

"Every reformer, every man living in advance of his time,—everyone who has tried or is trying, to open new sources of cognition to the people of this earth,—all who have sought or are seeking to give a newer aspect to life,—each and all of these have had and will have the same bitter struggle against this arsenic..... If you could truly honour the Spirit of the Past, then honour the *Creating* Spirit and not that which was *once* created, but which now is soulless, used up and no more than a mere empty form."

Paracelsus sensed the principle behind the blood grouping, and the relationship of blood groups to karma. He knew that the Ego in the course of evolution won for itself increasingly finer forms of physical vehicles and as he built in new and better qualities they became "the talismanic properties of the blood." And that the Ego, as it was made welcome in the life of the personality, gradually overcomes the limitations set for the body by its racial inheritances, and in the later series of incarnations won for itself finer and more responsive glandular and nervous systems capable of responding to the new and turning its back without a regret upon the old, the familiar and the outworn.

In the crisis ahead of us, those who are able to respond to the new, to meet untried circumstances with faith and courage and insight, will be the fathers and mothers of the new race. Shocks there will be, crises in which intuitive thinking, selfless group action, steady nerves and a great and abiding faith in the eternal goodness of things, will be required to guide the race safely through the transitional storms.

"Nature," says Dane Rudhyar, "refuses to bank on the individual. It cannot take the chance of the failure of individuals. For each post there must be many individuals ready to assume the

function." In other words the Plan will go forward, and it remains for individual men to resist and die, or to consent and survive.

Uranus was discovered in the eighteenth century and ushered in the series of revolutions that began with the American War of Independence, and it also was the star of the Russian revolution. Neptune, discovered in the nineteenth century, brought humanitarianism, spiritualism, the advances into human psychology and a great change in human behaviour. Pluto was discovered just as the markets broke and the early symptoms of the depression made themselves felt (1930). This year Pluto moved into Leo where he will remain for nearly a quarter of a century. And what will be accomplished in this sign?

Leo is the first sign of the soul zodiac. It rules sovereignty, gold and love. But it is also the sign of the Messiahs and Avatars. Pluto, according to Rudhyar, is the planet of the First Ray, that of Will. Gautama the Buddha symbolized the complete fruition of the Third Ray of Intelligence; Christ symbolized the Second Ray of Love Wisdom; it may be,—who knows?—that Pluto in Leo may prepare us for a new avatar of Divine Will. But the coming of the cosmic power of Divine Will will brook no resistance from those who prefer the old and the familiar. When bodies thickened by "arsenic" are charged with the electrical power of Divine Will they will be shattered.

Perhaps scientific research has at last given us a clue to the physical manifestation of karmic laws; it may be that degrees of evolution of the ego may coincide with the broad classifications of blood groups. It may later be discovered that there will be within each blood group definite classifications of psychological types and that there is a place where the ego, having made full use of all the resources within the blood group

into which the personality was born, is ready for the change into another blood group. There are these transitional places between kingdoms of nature, where science is at a loss to say whether an organism belongs to the mineral or to the vegetable kingdom; to the vegetable or to the animal kingdom, and so on. Just as today there is that great transitional group moving across the ridge from the fourth or human kingdom, into the fifth or spiritual kingdom.

But when there has been a synthesis effected before fundamental scientific findings and fundamental occult principles, we shall have it in our power to assist the evolution not only of individuals, but of masses as well. When science is able to assure the bewildered masses that such theories as re-incarnation and karma have a basis in laboratory data, then we shall have an effective change in social values and society will be able more readily to accept and co-ordinate the new attitudes to life that are assuredly coming very soon to the surface of human consciousness.

B. D.

THE EVOLUTION OF MAN

The following note on the evolution of man was written by the science editor of *Amazing Stories* in answer to a query by a reader. As it not only sums up quite well the now-current orthodox view of science but also has certain affinities with the Theosophical position we reprint it as given. We are indebted to Mrs. Austin D. Walker of South Porcupine, Ont., for bringing it to our attention.

"The widespread notion that man is descended from present-day species of monkeys and apes seems to be the central, if not the only, concept of evolution in the mind of the layman.

"It is generally believed that Darwin in his *Descent of Man* claimed that the monkeys and apes, as we know them,

evolved earlier than man and that man is a modified offshoot from these apes and monkeys. As a matter of fact, Darwin never held such a view. He realized that the apes and monkeys of today are specialized end products each of its own branch of the ancestral tree, and that not only is man not a descendant of any primate species, but no present monkey or ape is the descendant of any other.

"The view held at the present time, as a result of all the evidence available, is that all the present primates have been derived, some earlier and some later, from a generalized ancestral primate stock, which has had one or a few main trends or branches and many minor or less successful trends or branches. The most successful, really the central, evolutionary branch of the primates has from immense antiquity been the man branch.

"If there is a genetic relationship between man and the present apes, it would be more nearly in accord with the evidence to say that these various ape stocks have been derived, by processes of specialization of simian and therefore non-human characters, from the central man branch of primate evolution. This at least is more nearly true than is the popular impression; but by this the student of human evolution does not mean to say that apes or monkeys are degenerate men, though this would be better than saying that men are improved apes.

"The common ancestors of apes and man are conceived of as possessing the characters that apes and man have in common and as lacking the human and simian specializations that now characterize the present end products of these divergent lines of evolution."

The Theosophical position is that the anthropoids other than man are largely the offspring of illicit unions back in early Atlantean days.

W. F. S.

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 8

HAMILTON, OCTOBER 15th, 1939

Price 10 Cents.

DIGGING UP OLD BONES

*The thing that hath been, it is that which shall be;
And that which is done is that which shall be done:
And there is no new thing under the sun.—Kohemoth i. 9.*

Some of our correspondents seem very much annoyed with Mr. James Morgan Pryse because he has changed his mind about something he said forty-odd years ago. Hardly one of his critics but has changed his mind in that time. One might almost say they have all changed their minds. I know I have. I was in England and Ireland in 1897 and 1898 when wonderful things were happening in the Theosophical Movement in America and I had to rely on what my correspondents sent me about it. One letter, from Mrs. Albion Lang, gave me an extensive account. I had to pay 48 cents extra postage on it, so it was quite a document. It fully persuaded me that Mrs. Tingley was the proper successor to Mr. Judge. When I returned to this country in 1899 I was surprised to find that the Langs had decidedly changed their minds. All my best friends, Mrs. Cleather, D. N. Dunlop, The Keightleys, The Griscoms, Charles Johnston, E. T. Hargrove, Claude Falls Wright, and others had supported Mrs. Tingley at first, but all of them changed their minds. Mr. Neresheimer was the last to do so, I think, and wrote me to that effect in his ninetieth year. I submitted an account of my relations with Point Loma

and Mrs. Tingley in 1899, and asked him if it was correct, and he endorsed every word I had written. I had been given *carte blanche* by Mrs. Tingley when I was sent out to lecture all over the United States prior to the Convention at Point Loma in 1899, but when I arrived at Point Loma I was treated as a traitor and "black magician" and Mrs. Tingley herself warned me against every member on her staff as enemies of mine who, she said, had abused me behind my back and told her the most scandalous things about me. Of course I did not believe this, but as she told them the same kind of stories about me and they believed her, I lost the friendship of Fussell, Machell, Dr. Coryn, and others. D. N. Dunlop was the one of them all who like myself refused to believe these friendship breaking stories. Crosbie and George Ayres, who with Louis Wade, had been the big figures in the Boston Convention in 1895, were both strong for Tingley and it was not till 1909 that Crosbie escaped, as he wrote me, from Point Loma, and formally changed *his* mind about the Purple Mother. That whole episode, from 1895 till 1909, was an initiation extending over fourteen years, and including both the Adyar and all other groups in the

Movement, and every individual had his chance and his testing. Nothing could have been more severe as a test of brotherhood and loyalty to Truth. Nothing so penetrating in its analytical probings. These processes are going on all the time. Students must learn to choose as between the appearance of things and the reality. The Law is absolutely just, and also inconceivably merciful. Love is the key to the whole situation, and where Love exists illumination follows. No deception can maintain itself in the presence of real Brotherhood. That is what initiation means. "Students must not look for tests and trials of a special nature," said Madame Blavatsky to her enquirers about occult development; "these will come in the affairs of life and relations with fellow men." And she gives the direct, and as it proves, the necessary warning: "The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, *i.e.*, the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner." These strictures, written fifty years ago, are no less necessary today. The ethics of Theosophy can never be ignored. They are the foundation of all spiritual evolution. Whether in a particular Society, or in any form of Brotherhood, or in the various sections of the Theosophical Movement itself, those who create the sentiments of separation between one set of human beings and another are violating these fundamental principles which the Society was intended to promulgate. Most of all those who keep up the feuds of fifty or more years ago, because, forsooth, people have changed their minds,

are not only violating the principles of Brotherhood but those of common sense also. What happened in 1899 has nothing to do with what is happening now, except as one permits oneself to be affected by incidents that have no immediate relation to things of the present. The incidents of the past account for the conditions of the past, but they should not be allowed to create a repetition of these in the present. Keeping up the vendetta is the reprehensible cause of much if not all of our divisions. Hence, while we face facts as they exist or as they existed, we must not permit ourselves to be ruled by prejudices arising out of conditions that have passed away. Can the leopard change his spots? I am often asked. No, but we can breed new leopards, and if the old ones are dead and gone, we need not blame the new race for the pranks of the old one. In short, it is necessary to cultivate a scientific attitude in this as in other matters of experience. The "old forgotten things and battles long ago" have an historic or even an artistic interest, but they must not dominate our lives in the new time and with the new conditions. I have been arraigned from time to time for even alluding to some of these past incidents. I have done so without malice and only as historically necessary in order to explain why some things are as they are. But if we import personal prejudices and hostile sentiment into historical study it will never get anywhere. Why mention these matters at all? I am asked. The psycho-analysts will tell you that as long as they lie concealed in the mind there can never be peace. Let us not be afraid to face either the past or the future in our present consideration of the life before and around us. Otherwise we may continue to make the same old mistakes that our predecessors made, and what is often worst of all, be proud to make them.

We ought to be able to anticipate the

oblivion of reincarnation; when we return in a new birth we shall have forgotten all the old feuds. We can act now as we must act then, if we have developed any wisdom at all. It is in this spirit that Jesus said to a would-be follower, Luke ix. 60 (Moffatt's translation): "Leave the dead to bury their own dead: you go and spread the news of the Reign of God."

A. E. S. S.

EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

(Continued from Page 199.)

It is a fundamental law in Occultism, known to science as the conservation of energy, that there is no rest or cessation of motion in Nature during these active periods. "That which seems rest, is only the change of one form into another; the change of substance going hand-in-hand with that of form. . . . Motion is eternal in the unmanifested, periodical in the manifested." (I, 97.) And another fundamental law is, that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, and even chemical "atoms," so-called, are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity, . . . "for the transformation of the mineral atom through crystallization, bears the same relation to its *inorganic* basis, as the formation of cells to their organic *nuclei*, through plant, insect, and animal, into the physical being of man." (II, 255.) For not man himself, but the molecules which make up his physical body, have passed through all the kingdoms of nature, rising higher and higher in the scale of being, till they have become fitted to form the vehicle of *mind*.

In the "beginning," we are told, (to go back to first principles) "that which

is called in mystical phraseology 'Cosmic *Desire*' evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove." (I, 201.) That shadow first appears under the form of primordial matter, cold, luminous, fire-mist, or as the Stanzas of the *Book of Dzyan* express it: "Darkness radiates light, . . . and the radiant light was fire, and heat, and motion." The incandescent cosmic dust becomes a fiery whirlwind, as the forces of the universe, synthesized as Motion, intelligent not blind forces, form that vortical movement which was one of the earliest conceptions of philosophy. The whirlwind of cosmic dust forms into spheres, that "move in converging lines and finally approach each other, and aggregate." At first, scattered through Space without system, these spheres come into frequent collision, until their final aggregation, after which they become Comets. "This essence of cometary matter, Occult science teaches, has totally different chemical and physical characteristics from those known to our modern scientists," although Humboldt recognized the fact that "trans-solar space does not hitherto show any phenomenon analogous to our solar system." (I, 497.) Cometary matter "is homogeneous in its primitive form beyond the Solar Systems, differentiating entirely once it crosses the boundaries of our Earth's region, (vitiated as it is by the atmosphere of the planets, and the already compound matter of the inter-planetary stuff) and is heterogeneous only in our manifested world." (I, 101.) "Born in the unfathomable depths of Space, every nucleus of Cosmic matter suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed

bodies," that draw or repel it in turn. (I, 203.) Many such nuclei perish, chiefly by being absorbed by the various Suns. Those which move more slowly, and in an elliptic course, are doomed sooner or later to annihilation. "Others moving in parabolic curves—the comets—generally escape destruction, owing to their velocity." (I, 204.) It is only after losing their velocity, and therefore their fiery tails, that the comets finally settle down and become Suns.

The *Secret Doctrine* rejects the hypothesis born of the Nebular theory, that the seven great planets of our solar system have evolved from our visible Sun. The first condensation of cosmic matter in our solar system of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than the planets as the rotating mass contracted, and is their elder brother, therefore, not their father. (I, 101.)

The occult theory describes the Sun as a fountain of magnetism, the *heart* of its system (I, 530.), giving and receiving the life-principle, throughout that system, as the Universal Life-giver. (I, 593.)

Having evolved from Cosmic Space before the laws of attraction and repulsion had finally adjusted the relations of our system, the Sun, we are taught, drew into the depths of his mass all the cosmic vitality within reach, and threatened to engulf his smaller brethren. After the scattered orbs had settled into order, he began to feed upon those portions of the universal Ether of whose existence and constitution Science is, as yet, absolutely ignorant. (I, 102.) Somewhat similar theories, however, as to the reinforcement of the Sun's heat have been advanced by several modern astronomers, notably by Mr. W. Mattieu Williams, who suggests that the diffused matter or ether which receives the heat radiations of the universe, is thereby drawn into the depths

of the solar mass, expelling the previously condensed and thermally exhausted ether, to go through the same process of compression, exhaustion, and expulsion in its turn. This is as close as possible to the occult theory, which however, denies that the Sun is a globe in combustion, but defines it simply as a glowing sphere, the reflection or shell, of the real Sun, which is concealed behind it. "The Nasmyth willow leaves," mistaken by Sir John Herschell for possible "solar inhabitants," are the reservoirs of solar vital energy, the vital electricity that feeds the whole system, and which circulates as regularly throughout that system—of which, as I said before, the Sun is the heart,—as does the blood in the human body. Only, this circulation, instead of a few seconds, takes ten of our years and the passage through the solar *auricles* and *ventricles* a whole year more, before it washes the *lungs* and passes thence to the great veins and arteries of the system. "This science will not deny, since astronomy knows of the fixed cycle of eleven years as connected with the increase in number of the solar spots, which increase is *due to the contraction* of the solar HEART." (I, 541.)

As for the Moon, she is considered by the occultists, as by the scientists, to be virtually a dead planet, but nevertheless as the mother, and not as the child of the Earth. In reality the Earth is the satellite of the Moon, and subject to her control, as is evidenced by the tides, the growth of plants, the cycles of many diseases, and many other physiological phenomena. The Earth's influence on the Moon is confined to the physical attraction which causes the Moon to revolve around her, as a mother might walk around the cradle of her child. (I, 180.) The Moon was the earliest measurer of *time*, and the astronomy of the Hebrews and their observance of *times* was regulated by her movements. (II, 75.) In all the old mythologies, she was

the great Mother of all existences, as the Sun was the Father, and the Earth the nurse. (II, 462.)

The scheme of evolution somewhat hastily and erroneously sketched out by Mr. Sinnett in his *Esoteric Buddhism* differs from the subsequent and more esoteric teachings of the *Secret Doctrine*, in that the Earth is described by Mr. Sinnett as one of a chain of seven planets, including the chief planets of our solar system. But the *Secret Doctrine* teaches that every planet has its own chain of seven "globes," (or states of matter) of varying density, or rather materiality, conditions which descend through three grades of increasing denseness in the fourth, or most material, (represented by our Earth in its present state) to ascend through three grades leading back to the spiritual. Necessarily, our physical eyes are capable of perceiving only objects on the physical plane, and therefore any stars or planets visible to the inhabitants of the Earth, must be on the same plane of existence as themselves, and neither higher nor lower in the scale of being. It is therefore impossible that any visible planet such as Mars or Mercury should be on either a higher or a lower plane than our own. (I, 164.) And these seven conditions of matter, answering to the seven planes of consciousness, (or the perception of each such condition), are therefore capable of simultaneous existence, as the more ethereal interpenetrate the more substantial.

The fundamental physical conditions into which the matter of the heavenly spheres is transformed, are described as seven; 1, the homogeneous; 2, the æri-form and radiant, (or gaseous); 3, the curd-like, (or nebulous); 4, the atomic, ethereal, (beginning of motion, hence of differentiation); 5, the germinal, fiery, (differentiated, but the germs only of the elements as we know them); 6, four-fold, vapory, (the future

earth); 7, cold and depending (on the sun for life and light.)" (I, 205.) This, as will readily be seen, is simply a summing up of the nebular theory as taught by the occultists. We have first the *primordial*, homogeneous matter, the One Element; then its second stage, called by science, Cosmic dust, and Firemist; (I, 140.), the third stage is the *nebulous* or *curd-like*, then comes the fourth, the *atomic, ethereal*, when Divine Force, thrills through this primordial matter, and "eternal vibration in the unmanifested, becomes vortical motion in the manifested world." (I, 118.) With motion, the differentiation of the elements begins and we have the *germinal, fiery* stage, so-called because these "elements" are but the germs of those we know. The sixth stage, the *four-fold, vapory*, shows us the beginning of our elements, the future Earth, and the seventh stage is the cold and solidifying globe, dependent upon the Sun for life and light.

Very briefly and roughly sketched, this is the *field* of man's evolution. The *reason* of it is to be found in that often-quoted saying of Patanjali: "The universe exists for the sake of the soul's experience and emancipation." And as man, to accept the popular division, is composed of body, soul, and spirit, the *process* of his evolution must necessarily be three-fold,—physical, mental, and spiritual. For it is evident that only a union with a physical basis can differentiate abstract consciousness into self-consciousness, the consciousness that "I am I," and this gives us the reason for what is called "the Cycle of necessity" or Incarnation, the pilgrimage of every soul, every spark of the Universal Over-Soul through the process of involution and evolution, back to its Divine Origin. For no soul, we are told, can acquire conscious—that is, individual—existence, until it has passed through every elemental stage of such a cycle, and has acquired that individuality first by

natural impulse, and then by self-induced and self-devised efforts; as a vine raises itself from the ground, first by the life-impulse imparted to the germ, and then by the constant up-reaching and clinging of its tendrils to higher and higher points. So must the individual consciousness ascend through all degrees of being from the wholly latent consciousness of the mineral to the highest vision of the Archangel, but owing all privileges, all acquirements, to the force of his own efforts.

(To Be Continued)

THE DETROIT CONVENTION

It will be remembered that failing the arrival of the official report last month we used a visitor's summary, necessarily somewhat scanty and lacking some important details of the proceedings of the Fraternization Convention, and now the official report has reached us on October 2nd we can only cull from it some matters that have not already been touched upon, so as to avoid unnecessary repetition. The Convention was called to order on Sept. 2nd by Mrs. Kathleen Marks, chairman of the Convention Committee, who introduced Major Turner, Brooklyn, to take his place as permanent chairman. He appointed the Committee on Resolutions, Mrs. Kathleen Marks, convener; Mr. Cecil Williams, Mr. Samuel Wylie, Mr. J. Emory Clapp, Mrs. Munther, Miss Margaret Kirshman, secretary. Miss Ida Lewis, Cincinnati, was appointed Convention Secretary.

Mrs. Frieda Adler, New York, and Mrs. Illingworth, Toronto, were given charge of the Book Table, for the benefit of the public. Mr. I. H. Lewis brought up the point in connection with censoring the books on the Book Table which forms part of each Convention. Discussion followed in which Mr. Beller, Mr. Williams and Mr. Lewis took part. Chairman Turner suggested that it be

left to the public to decide what is and what is not fit reading. He did not consider the Book Table an official part of the Convention, and added that if the members deemed fit that it should be, it would be in order to make a motion. He agreed with Mr. Lewis' idea of each one bringing whatever Theosophical literature he thought should be placed on the Table.

Mr. Belcher raised the question of mentioning in the Fraternization literature what the object of the Movement was, because as members of different Societies they were asked what it was all about. The Chairman suggested that it be taken up by the Resolutions Committee and a report made. It was requested that visitors leave the name and address of all Theosophists to whom they felt the *Fraternization News* should be sent, whether members of any Society or none.

Appalling Outlook

Major Turner, among other things, in his opening address spoke of the present world situation, with the appalling European outlook which faced them. Theosophy always applies with its fundamentals to everything, but nothing could be done at the present time, since an effect is under weigh, and we want to deal with causes. For sixty years we had been attempting to promulgate Theosophical teachings in the Western World. Were the results satisfactory to all of them? Perhaps a golden opportunity was now open before them to hold the fort—to prepare themselves even better by study, and what was more important, by *living* Theosophy, which was much more effective than much talking about it. In closing his remarks Major Turner quoted: "Unless you are tried in the fire you cannot rise to the heights."

In the Open Forum discussion on The Fraternization Movement Mr. Belcher advocated something concrete for the organization, to turn ideas loose,

thereby reaching a larger number of people. Mr. Le Gros said the purpose of the Movement was to bring together students of Theosophy, so that they might meet on a common platform of work and love of Theosophy. It had the two-fold purpose, to be Theosophists and to work hard for Theosophy.

Mr. Belcher told of his experiences in Toronto as a member of the Adyar Society, though lecturing to Point Loma lodges, and pointed out the importance of belonging to some organization—that the Master might have withdrawn from direct contact from some individuals, but he was sure that they were still back of the Theosophical Movement, and they would surely include the Fraternization Movement. The Chairman demurred over these remarks, not wishing to hear any reference made to either Adyar Society or Point Loma Society, and asked that all speakers cut out any reference to any particular Society. The thing at stake was the principle involved, not the Society. They had all entered there as humble members of the Fraternization Convention.

A Stumbling Block

Professor Beller brought up the relation between the Theosophical Movement and the Theosophical Society as one of the stumbling blocks to be faced. He stated that all those who had a clear understanding of Theosophical principles realized that Theosophy was a bigger thing than any Society in the world. The problem was how to recognize the need for organization.

Mrs. Althea P. Hawkins, Cleveland, as a visiting stranger, stated that she and Mrs. Gladys P. Harbst, also of Cleveland, came to the meeting solely because they hoped that somewhere there was an attitude of thought such as had been expressed by the Chairman in his address. She thought that if from that meeting the spirit of truth went forth with a sense of Universal Brotherhood,

all prejudices broken down, then a great purpose had been accomplished and they stood as a unity of power. Every truth that had been given them had been given for use. God knows, she said, the time had come to use it.

Mr. Williams did not think Fraternization was an end in itself, but was a means to an end. We had to break down the differences that had existed in the past. All should be interested in the one purpose—the advancement of Theosophy. Members should try to work out ways and means of spreading Theosophy in their own localities. The Masters were looking for helpers. Unless we had a vision, unless we knew where we were going, he did not think the world could be helped to any great extent.

At the afternoon session on Saturday Mr. Wylie of Detroit gave an address in which his thesis was that the mystery of life was not a problem to be solved but a reality to be experienced. Spiritual powers could be exercised in the Church or in the Factory. There was a difference in our attitude as between those we liked and those we disliked. He set forth the imaginative world as contrasted with the practical, and of the value of fairy tales; with the necessity of having within oneself a desire for the beautiful, defining beauty as a loveliness that we seek, not merely lovely things. In his final remarks he left the thought that when we really face our own difficulties we shall be much more tolerant of other's mistakes.

In the Forum discussion following Messrs. Belcher, Clapp, Lewis, Ashcroft, Thomson, Haydon, Turner and Wylie were heard. After a recess Miss Hindsley spoke on Astrology as reported last month.

At the evening session the Chairman spoke of the local Theosophical Lodges of which Mr. Samuel Wylie and Mr. G. Cardinal Le Gros were presidents, and announced the lecture to be given in

Detroit during the week by Mr. C. Jin-arajadasa.

A Triple Symposium

A public Symposium was the subject of the evening programme. Mr. J. W. Vaughan-Corrie, Detroit, spoke on "The World of Yesterday." Mr. Isadore H. Lewis, New York, spoke on "The World of Today." Mr. Richard C. Bingham, Toronto, spoke on "The World of Tomorrow." Mr. Bingham said he was a Buddhist who had found a welcome seat in the Temple that was Theosophy. Theosophy was built on good will by men and women of good will; if it were not so it would collapse.

On Sunday morning the session opened at 10 a.m., and the chief business was the report of the Resolutions Committee. This was submitted by Mrs. Marks, and covered the usual complimentary votes of thanks and recognition of services rendered. It was

Resolved that one member of the retiring Fraternalization Convention Committee should serve on the new Convention Committee. It was also

Resolved that the chairman of the 8th Fraternalization Convention Committee be Mr. G. Cardinal Le Gros of Detroit, with Miss Ida Lewis, of Cincinnati and Miss Oba Garside of Toronto assisting him. And that Mr. Le Gros have power to add to the Committee. It was also

Resolved that the next Fraternalization Convention be held at Niagara Falls, Ontario, if the international situation permitted, or if the conditions were such that it would not be feasible to hold it in Canada, that the Fraternalization Convention meet at Cleveland, Ohio; but that the final decision be left to the discretion of the Committee. It was also

Resolved that the time the Fraternalization be held should also be left to the discretion of the Fraternalization Committee, but that the Labour day week-end be suggested because of the three-day holiday which both Canadians and

Americans share. It was also

Defence of Blavatsky

Resolved that we, the Theosophists attending the Seventh Theosophical Fraternalization Convention, hereby express our appreciation of the *Defence of Madame Blavatsky* being conducted by Mrs. Beatrice Hastings of London, England, and urge all who love the memory of H. P. Blavatsky to extend their sympathy and give their support to this unselfish effort to help to clear her reputation of the unfounded and unjust charges which have been made against the character of this noble Teacher—the chief founder of the Theosophical Society, founded in New York City in 1875, and from which all present Theosophical Societies trace their descent. And that a copy of this resolution be sent to Mrs. Hastings. Also it was

Resolved that the purpose of the Fraternalization Convention as published in the *Fraternalization News* read: "*The Fraternalization News* is the official organ of the Theosophical Fraternalization Convention, an annual gathering which represents the desire of Theosophical students, belonging to any Theosophical Society or to none, to give expression to the teaching of Universal Brotherhood as laid down in the *fundamentals of the Theosophical philosophy*."

It was also resolved that the *Fraternalization News* continue to be the official organ of the Fraternalization Convention and that the distribution and mailing be handled by the Fraternalization Convention Committee. It was also resolved that the resolutions for Youth Organization be handled by the Youth Session in their presentation Sunday afternoon, September 3rd.

After some discussion it was moved by Professor Beller, seconded by Mrs. Jacobson, Toledo, that the resolutions as presented be accepted. This was carried unanimously.

A discussion followed on the propaganda angle, introduced by Mr. Wil-

liams, in which Mr. Clapp, the Chairman, and Mr. Lewis took part. The chairman decided that the work and support of the Convention should be done individually, and ruled the discussion closed.

A Stimulating Talk

Mr. Leslie Floyd, gold medallist B.A., Toronto, gave an address on "What is a Theosophical Lodge?" Theosophy, he thought, would always be selective. Certain people reach a stage where they have a certain usefulness. A Theosophical Lodge is a body of people with that usefulness. He knew of nothing, he said, but Theosophy, that made us face things in life. "Don't worry about Theosophy. Are you going to be good enough to be used?"

Mr. Lewis expressed the delight and stimulation to be had from such a talk as Mr. Floyd's. One of the most important matters in the talk was to bring back to mind that the Teachers behind Madame Blavatsky in founding the Theosophical Movement and bringing people into a Lodge, thus uniting them, set the first step in true chelaship, because it provided the conditions which really had or should have the effect of developing the grandest of all things in all human beings—the impersonal spiritual Self.

At the afternoon session, presided over by Vice-chairman Beller, a discussion was prolonged over the proposal to have more than one convention yearly and also with the idea of covering various cities or parts of the Continent. Mr. Clapp thought it was not the fault of the Fraternalists if others had not been sympathetic. He mentioned one organization that had not participated, yet which was doing splendid work. He thought there might be a committee to take under consideration ways and means by which such barriers might be broken down.

Mr. E. L. T. Schaub, Toledo, predicted that Toronto would be the great

gathering centre of Theosophy. It had the physical force of nature, he said, that would draw the people. He referred to Toronto in connection with the Toronto Fair as a time for a Convention for which the syllabuses should be scattered all over the country.

Mrs. Hawkins, Cleveland, as a non-member, was welcomed by Chairman Beller to the platform. She gave a touching talk, taking as her theme, There is no Religion higher than Truth.

Youth Session

A precedent for all future Theosophical Fraternization Conventions was set at the Detroit Fraternization Convention when a part of the program was set aside for a youth presentation. Although only four youth groups, those from Toledo, Ohio; Toronto, Ontario; Hamilton, Ontario; and New York City; were actually represented, in spirit the young people represented youth groups from all over the world; especially those at Melbourne, Australia; Portland, Oregon; and Point Loma, California; which had been working right along with the youth committee of the Convention.

Greetings from the Australian and Point Loma Young Theosophists' Groups to the Youth Session opened the session. The keynotes for the addresses of the youthful speakers were the need of the Theosophical Movement for Youth and the even greater need of young people for Theosophy. Margaret Kirshman of Brooklyn, New York, spoke about the responsibility of the young F. T. S.'s for the future of the Theosophical Movement, and she showed that their responsibility is the Theosophical Movement's need for young people. Richard Heinemann of Toledo, Ohio, followed with a talk on the practical problems of modern youth and their need of Theosophy as a way of life in order to be able to cope with these problems. Oba Garside of Toronto, Ontario, then presented another angle

of youth's need of Theosophy, that of Theosophy as an intellectual background. She placed particular stress on the philosophical and religious aspects of Theosophy. Albert Emsley of Toronto, Ontario; then rounded off the short series of talks with a dissertation on the potential power of Theosophy in the world of tomorrow.

A set of resolutions formulated by all the young people at the Fraternalization Convention was presented to the Convention for their approval, and was unanimously accepted. The resolutions were that the Youth Session become a definite part of the Fraternalization Convention, really a Youth Fraternalization Convention within the general Fraternalization Convention; that the Youth Fraternalization Convention be given at least one afternoon for a youth presentation at all future Fraternalization Conventions; and that the Youth Fraternalization Committee work with the general Fraternalization Committee in formulating plans for the new Convention. Albert Emsley of Toronto, Ontario, was selected as the chairman of the Youth Committee for the 8th Fraternalization Convention.

It is hoped that these youth sessions will not only encourage fraternization between the various groups of all societies, and that they will be incentives to many to start new groups, but that they will promote better understanding and more co-operation between the lodges and the youth groups.

The following resolutions adopted by the Youth Group were put to the general meeting of the Convention and unanimously adopted by it.

Resolved that the Youth Session become a definite part of the Fraternalization, really a Youth Fraternalization Convention within the general Convention.

Resolved that the Youth Fraternalization Convention Committee work with

the general Fraternalization Committee in formulating plans for the new Convention.

Resolved that the Youth Fraternalization Convention be given at least one afternoon for a Youth presentation before the general Convention, at all future Fraternalization Conventions.

Resolved that the Chairman of the Youth Fraternalization Committee for the 8th Fraternalization Convention be Albert Emsley of Toronto, Ontario.

A feature of the Youth session was the address by Mr. Richard Heinemann, Toledo, which we printed last month.

Mr. Clapp said he would be glad to give a page of his magazine *Lucifer*, every month for the Young People's work, and that *Lucifer* would like to co-operate in every way possible.

Seek Out The Way

After a recess Professor Beller introduced Mr. G. Rupert Lesch, Erie, Pa., who spoke on "the Inner Life." He took as part of his text, a passage from *Light on the Path*, "Seek out the Path," and he said it must not be sought in any one particular way. Universal Brotherhood needs to be realized, and he asked, "How can we really be brotherly to each other without having the experience of the oneness of being? The profound ideas of Theosophy are openly declared by philosophy, science and religion, he said, quoting from Eddington's work, *The Mystical Outlook*. He also quoted from the Bible the passage, "Without Me you can do nothing," adding that the impulse must come from some deeper source. He called William James, Albert Einstein, Alexis Carroll and others of modern note to witness, and ended his address with a prayer for peace.

An informal dinner was held at the Hotel Shelby at 6 p.m., and at 8 o'clock Chairman Turner called the evening meeting to order. He read a telegram from Mr. Thomas de Valcourt, Boston, reporting a sudden illness as preventing his appearance. This dilemma was

overcome when Professor Beller was called upon to speak on Religion, the first aspect of the Triangle of Light, the subject chosen for the symposium. Though on such short notice Mr. Beller spoke brilliantly, outlining the religions of the world and sketching some of their outstanding characteristics. There was something definitely in common with all these religions—everything ran through cycles. Theosophy taught that religion always has been and always will be a vital factor in man's spiritual life; and it taught us to discriminate between the good and the dross. All religions taught that there is a spiritual side to the Universe, that the Universe is not merely an accident. And religion does not teach man to look down into the dust, but to cast his eyes up to the heights and realize his divine destiny. It taught man to discriminate between his higher and lower natures; to develop his higher and nobler impulses.

Mr. Thomas Barlow was the next speaker and he read his paper on Philosophy, which, he said, was not content with the how of things, but must know the why. If we recognize the presence and power and use of the other two aspects of our consciousness and blend them together, we should at least be *equipped* for our journey in search of Reality. By itself, Philosophy could be considered as the faculty of Desire after Reality, and it led us far.

Mr. Richard Heinemann was the third speaker on Science. This fine address has been supplied us in manuscript and we hope to present it in full next month. It is an exhaustive study and includes testimonies from all the leading modern authorities on the subject.

The closing business of the Convention covered all the usual votes and acknowledgments.

After the official close Major Turner called for an expression of opinion on the Convention proceedings, and re-

sponses were heard from Mr. Wylie, Col. Thomson, Mr. Schaub, Mrs. Bailey, Toronto; Mr. Le Gros, Mrs. Marks, Mr. Clapp, Mrs. Somers, Miss Kirshman, and the consensus was that the meeting had left all with a wonderful impression of its value and success. Then all gathered around the piano and sang "God Save the King" and "The Star-Spangled Banner."

Messages of Greeting

Messages of greeting were received from Frank E. Noyes, president, Columbus, Ohio, Lodge; Western Women's Buddhist Bureau, by Miriam Salanave, San Francisco; Point Loma Youths; Elgin, Oregon, Lodge, signed by Eugene F. Hug, Jr., president; Mrs. Esther Windust and Miss Yohanna van Walchren, 12 Queen's Road, Kingston Hill, Surrey, England; The Harlesden Lodge, T. S. in England, 32a Craven Park, Harlesden, Middlesex, N.W., 10, England. Marjorie N. Cadman, president; Miss Mayme-Lee Ogden, 1206 Park Avenue, Rochester, N.Y.

Register of Visitors

There were 137 who actually signed the register and of these 56 were from Detroit. Canada sent 36 delegates, and the rest were from various United States points. The following are the names of those who registered:

DETROIT, Michigan, Doris M. Vaughan-Currie, G. Cardinal Le Gros, Loie R. Ashcroft, Dorothy Le Gros, Sam Wylie, Charles Koethen, Charles Koethen, Jr., C. Floyd Edwards, Lillian D. Mann, Mildred Tyler, Leo J. Sys, Josephine A. Dietlin, Dorothee McNabb, J. W. Vaughan-Currie, Mary Ann Wojcik, Emma Robinson, Mrs. Wm. Camm, Minnett Deane, Mrs. E. Bell, Mrs. H. M. Merke, Mrs. May V. Underhill, Miss R. Lehrman, Ethelwyn Verschaeve, Herbert Stanley, Rosalie Van Blarcom, Andrew C. Fulton, Foy F. Lowney, Ina Pearl Fair, Mrs. M. Hansen, Mrs. N. Lohr, Mabel E. Park, C. L. Smith, Anne Lezarow, M. Hansen, F. T. Merrick,

Thelma Gallagher, Winnifred Nichols, M. Weisz, Mr. T. Norton, Mrs. T. Norton, Mrs. F. W. Cornell, A. Farrar, Edgar Ingerson Wylie, Winnifred James Wylie, C. W. Snell, Mrs. Iva Snell, Vivian Hopper, Winnifred F. Jenks, Dr. Von Hoya, E. L. Bernhardt, Arthur Verschaeve, J. L. Gerks, Mrs. J. L. Gerks, James Ashcroft, Mrs. E. M. Ayers, Mrs. T. Battle, Mimico Beach.

ANN ARBOR, Michigan, Thomas N. E. Greville, Esther B. Greville, Margaret Stewart, Thomas H. Barlow, Mrs. Thomas H. Barlow.

BAY CITY, Michigan, Mary Gleave, Gertrude Gleave.

GROSSE POINTE, Michigan, Elizabeth Sychauer, Mrs. U. Sparshott.

DEARBORN, Michigan, Andrew Koldaker.

PONTIAC, Michigan, Mrs. Wm. Oleson.

HIGHLAND PARK, Michigan, L. H. Ebert, Mrs. L. H. Ebert.

TOLEDO, Ohio, Regina L. Jacobson, E. L. T. Schaub, Mrs. E. Blankenhagen, Emilie P. Arnold, M. A. Kruse, Richard Heinemann, Leon B. Sigler.

CONNEAUT, Ohio, Selma Anderson.

YOUNGSTOWN, Ohio, William A. Banks.

CINCINNATI, Ohio, Ida Lewis.

MAUMEE, Ohio, Frances Fisher.

CLEVELAND, Ohio, Gladys P. Harbst.

PARMA, Ohio, Althea Parmele Hawkins.

ERIE, Pennsylvania, G. Rupert Lesch, Mrs. Henry E. Anderson, Mary Anderson, H. C. Anderson.

MILWAUKEE, Wisconsin, Alma Cerminara.

LOS ANGELES, California, Mrs. C. Hendricks.

NEW YORK CITY, Isidor H. Lewis, H. S. Turner, William C. Beller, Wilhelmina C. Beller, Frieda Adler, Margaret Kirshman, Leah Lewis, Iona Clyne.

CHICAGO, Ill., John W. Drewitz, Esther Thilmont.

BOSTON, Mass., J. Emory Clapp.

TORONTO, Ontario, N. W. J. Haydon, Felix A. Belcher, Madeline Hindsley, Mrs. Kathleen Marks, Col. E. L. Thomson, D.S.O., Ruth Somers, Hattie Munther, Mrs. Margaret Warner, Mrs. R. Illingworth, R. G. Sinclair, H. J. Munther, Mrs. A. M. Christie, Mrs. W. A. Shone, Mrs. Ruth Emsley, Oba Garside, A. Emsley, Richard Bingham, Helen Beatty, Mrs. M. Beatty, Leslie H. Floyd, Mary Beatty, Martin Cole.

HAMILTON, Ontario, Norman W. Curtis, Theo Morris, Janie Smythe, Harry S. Potter, Cecil Williams, Mrs. Cecil Williams, Mrs. John S. Gordon.

WINDSOR, Ontario, Hazel Peacock, Mrs. Geo. Blackmore, J. H. Haining, A. Grayson.

ST. THOMAS, Ontario, Mrs. B. Garside.

LONDON, Ontario, Winifred Cross.

BRACEBRIDGE, Ontario, Mrs. John K. Bailey.

DEFIED THE BUDDHA LEGEND

London:—When a Buddha statue arrived at an art school at Dedham, near Ipswich, recently, the students defied a legend which says that if the statue is moved from its pedestal and placed on the ground "disaster must follow." The next day when students arrived at the school they found the building in flames. Many valuable paintings and an entire library of art, collected from all over the world, were ruined. The only thing found undamaged was—the statue. The sole occupant of the building was a Chinese model, Mr. F. G. Lee Kam, who jumped 20 feet from his bedroom to safety.

BOOKS BY THE LATE GEORGE R. S. MEAD

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

May be had from JOHN WATKINS

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

A RADICAL PRONOUNCEMENT

The most out-spoken and radical statement that has appeared in *The Theosophist* (Adyar) for many a day is to be found in the September issue pp. 544-552. It is by Ernest Kirk, a name we meet for the first time, but its owner is also owner of a weekly newspaper, *Life*, published in Bangalore, India. We once more give credit to Dr. Arundale for exhibiting unwonted courage and breadth of mind in admitting this article to the pages of *The Theosophist*.

Mr. Kirk sums up all the challenges and all the impeachments which we have been making in the past twenty years, and asserts the right of all members of the Society to think as they please, and to be freed from the domination of personalities however sacred and important the official heads and leaders may imagine them to be. Mr. Kirk points out that the present world is no more like that of 1875 than a young man is like the baby he was on his mother's knee.

"There are those," he says, "who cling tenaciously to the old and look askance at anything new. They make desperate efforts to revive the old and galvanize it into life. . . . The break away from the old is largely because of the growing feeling that the old ideas and methods are out of date and are not meeting modern needs as they should. With the changes has come a newer vision and understanding, with a corresponding restlessness. Many of the world's 'panaceas,' both of the Right Wing and the Left Wing, are the result of this new awakening, the new Life-influx. And the war between these two main philosophies or ideologies is not only very fierce, but is international. More than that, it divides families and nations, setting father against son, citizen against citizen, and Theosophist against Theosophist. It is a conflict that is inevitable—part of the evolu-

tionary process of mankind—and requires all the wisdom of statecraft to deal with it. Now, how does The Theosophical Society and its leaders react to all this? What is the message of Theosophy here? Is it also changing with the changing times? It is alive, flowing, vital, and in harmony with the laws and facts of life, or is it static, theoretic, doctrinaire?"

This sums up the views of thousands who have left the Society and of hundreds who still remain hopefully within it.

We will not trespass further on Dr. Arundale's preserves but strongly recommend all students to read this article, which is really moderate in its declaration of principles though many will fancy that its recognition of the fallibility of the Masters as declared by themselves must be heresy, and still more will imagine that it must be an attack on those who allege that they represent the Masters in all their thoughts and theories.

The issue really is whether a member of the Theosophical Society, either at Adyar or anywhere else, is permitted to think for himself, and still be welcomed as a member in good standing, and as good as any other member who disagrees with him, or are we just a sect who can only admit orthodox members who bow down to whatever personalities have been selected by one set or another to be the gods of the period?

Mr. Kirk thinks that if the present method of bowing to authority or authorities is to be continued the Society had better abandon its declarations of neutrality and confess its sectarianism.

Mr. Kirk sees the "ideological factor" counting heavily in the election of a president, and thinks this fact should be frankly faced.

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"From the thought-forms and illusions we create and mistake for Reality, Good Lord, deliver us!"

SERPENT OF WISDOM PROVERB

BY BASIL CRUMP

In the explanation already sent about the missing MSS., H. P. B. says: "Remember the Asiatic proverb of the Serpent of Wisdom." As none of us knew anything of such a proverb, but only the Serpent itself as a symbol, and as questions about it began to come in from England, I asked our student to try and get an explanation. The first intimation was the word "Letters" frequently repeated while busy receiving visitors, followed later by the word "Farewell." Next day a definite attempt was made to get more, when the significant words came: "Until the Serpent's head is crushed its power remains intact." The student asked: "Please say who you are and what this means." The reply, almost too rapid to write down, was: "You cannot be so dense as not to know who it is that is giving you the answer to the question which seems to have completely bamboozled all of you. You will find the answer in my farewell letter to my pseudo friends. It is strange that so little memory clings to what I left behind as a record of my great hurt. But human nature, ever frail, can only think and remember personal interests; others are forgotten." Note the words "bamboozled" and "farewell letter."

For our student this was somewhat of a puzzle. It seemed to us that "Letters" meant either the *Mahatma Letters* or else H. P. B.'s own to Sinnett. As neither index gave any clue under "Serpent" or "Wisdom," we looked up a few letters of hers at the end of the M.L. and found one at p. 482, dated March 17th, 1886, in which she gives the Asiatic proverb in connection with Sinnett's failure to form an inner group of the London Lodge which is strangely applicable to the failure four years later of H.P.B.'s own Inner Group. She says: "A chance was given to all of you in the

formation of an inner group: you *would not* assert your authority and left it to the *nominal* President—who shook on his legs at every gentle breeze from within and without, ruined and then deserted it. Every such attempt was either repelled or, if realized, had such a strong element of *sham* in it that it proved a failure. It was found *impossible* to help it and *it was left to its fate*. There is an Asiatic proverb 'You may cut the Serpent of Wisdom in hundred pieces; so long that its heart, which is in its head, remains untouched, the serpent will join its bits and live again.' But when the heart and head seem everywhere and are nowhere, what can be done?"

Needless to say, we regarded this as a remarkable proof of the student's accuracy and receptivity, to whom the M.L. and most of the Theosophical literature are as yet unknown. Even the word "bamboozle" was unfamiliar, yet we find it in the very first paragraph of H.P.B.'s letter. As for us old students, we have been studying the M.L. ever since they were published in 1924, and yet we had no remembrance whatever of the reference to this proverb, although its application to the fate of the Inner Group, and hence of the T.S., is so striking. In the light of all this I have just been re-reading all that Mrs. Cleather wrote in her *H.P.B. as I knew Her* and also chapters v and vi of the *Life and Work* in which she quotes from H.P.B.'s famous and outspoken letter of 1890. "To my Brothers of Aryavarta," telling them she could not return to India because of their lack of faith in the Masters and their failure to support her against the missionaries and the S. P. R. The *Mahatma Letters* had not then been published (1922) when her three books on H.P.B. were written in India, and they proved her right up to the hilt in all her conclusions, which nevertheless are still disputed.

MR. JINARAJADASA'S ADDRESS TO MEMBERS

For more than a quarter of a century Mr. Jinarajadasa has been one of the leading luminaries of the Adyar Theosophical Society, during much of which time he has been its Vice-President. And we are credibly informed that for a number of years he has been Head of its Esoteric Section. No one has travelled and lectured more extensively in all parts of the world. Everywhere in the Society he has been regarded as a great theosophical teacher, deep in the inner councils at Adyar. And outside the Adyar Society, Mr. Jinarajadasa is gratefully known for his work of publishing invaluable letters and documents from the records stored at Adyar.

Recently Mr. Jinarajadasa addressed a joint meeting of members from the lodges of Vancouver. He opened his address as usual, by holding up to scorn the glass and pitcher supplied for the speaker. This form of introduction has become a regular stunt with him. Having devoted considerable time to telling his audience how wonderfully he had been received at various lodges he had visited recently, he proceeded to read some of his own attempts at versifying; using this to exemplify his own remarkable theosophical discovery. Briefly, this was that the Emotions had been overlooked, that everyone should write poetry or otherwise create, and that when worried or resentful or annoyed, they should take it out in writing Verse. Mr. Jinarajadasa indicated that the 'intellectual' Theosophy of the past was all right,—there was nothing wrong with it, in fact he had written books himself —, but this new method, it seemed, made all that rather unnecessary.

Thirty years ago, Mr. Jinarajadasa was a theosophical lecturer who impressed everyone with his sincerity and infected all who heard him with his enthusiasm. Now, under a front of auth-

ority and self-importance one sees a tired old man who prefers to avoid Theosophy and all strenuous things and feels most at home listening to children's plays, and theosophical hymns, and to associating with kindly sentimental people.

The reason for this change is that many years ago Mr. Jinarajadasa lost his way. A devotee by nature and temperament, from boyhood educated and closely associated and influenced by Leadbeater, then for years a devoted follower and intimate co-worker of A. B. and C. W. L., is it any wonder that when finally faced by the decision, he chose loyalty to persons before loyalty to Truth? Of all those closely associated with Leadbeater only one had the supreme courage and the strong inborn love of truth to break away completely when faced with the tangle of contradictions and conflicting circumstances which dependance upon the psychic pronouncements of 'Bishop' Leadbeater had plunged Mrs. Besant and her followers.

There are, it would seem, only a few things required of the neophyte in occultism, but these things are, so far, very rare in human life. And the love of truth,—this desperate inner honesty —is one of them; perhaps it is the most important of all. It was not some mysterious faculty that was wanting, but the ability to accept truth when faced with it and the will to follow it where-soever it might lead, when feelings of misplaced loyalty, gratitude, and even reverence stood squarely in the way. Altogether it was a very disappointing performance.

Some students of the Orpheus Lodge.
Vancouver.

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"The Kingdom is a spiritual thing. It cannot be gained by action. He who would so win it destroys it. He who would hold it in his grasp loses it."

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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OFFICE NOTES

The Hitler dog has had his day.

* * *

We regret to have to strike from the mailing list all who have not paid their \$2.50 dues for the current year, or at least \$1. on account.

* * *

The Liberal Advocate for August, has reprinted Dr. Pandia's article, "Theosophy as Ethics" in full, on pages 10-11. This is one of the finest pieces of propoganda we have had in many years.

* * *

The Link, the South African Theosophical magazine, reports Mr. Jinarajadasa as saying that "a Theosophical Lodge is an 'atmosphere,' not a room at an address." Such an atmosphere is created by a friendly spirit and cordial feelings for all who come within its circle. The petty spites and jealousies, the bitter criticisms, the inability to listen to any new or distasteful thought,

the personal intolerance that one finds in the stagnant lodges accounts but too truly for the absence of the atmosphere which alone can attract eager souls to a Lodge.

* * *

Mr. Belcher, who attended the Detroit Convention, stated that to him "it was a crescendo of interest in a Theosophy that does not know different Societies, Leaders, Exponents — as rivals. Young Heinemann, of Toledo, was as fine in an exposition of the Science aspect of Theosophy as I have heard. Toronto Lodge might well have him give it here if it could be arranged."

* * *

The unique position which *The Aryan Path* has made for itself is constantly sustained and strengthened by the contributions of some of the cleverest pens in the English-speaking world. It aims at supplying its readers with the finest comment on contemporary thought, both from the advanced view-point of modern thinkers and from that of Theosophical students, who are naturally still more advanced in their grasp of living truth. In the September issue "The Nature of Value" is dealt with by C. F. M. Joad, G. R. Malkani, and an anonymous Theosophical pontificator. It is a pity that this anonymity has become a pose. Would H. P. B. or W. Q. Judge have been more effective had they written anonymously? Impersonality is not in a signature but in what is written.

* * *

Mira for July (Hyderabad) celebrates the Foundation Day of St. Mira's School and the opening of St. Mira's College. In T. L. Vaswami's Answers we find this interesting statement in answer to the question "What about a man who does not see his way to believe in re-birth?" The answer is: "The idea of re-birth may be viewed as a *dogma* or an *outlook*. A dogma is a barrier.

As an outlook, it is helpful in shaping our life in the light of the great truth of development and its different stages. With this outlook on life, a man will exercise more charity in his dealings with others. Men are in different stages of evolution: this is one aspect of the idea of re-birth. A man may reject, and yet live a noble life. Many there are to whom the idea fails of its appeal; but their lives are beautiful. The emphasis in my outlook is not on *dogma* but on doing. Go and *do* the Will of God in early life! This is *all* that matters."

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Like so many of us, that gallant worker for Theosophy, Occult philosophy and true Religion, Rev. Kenneth Sylvan Launfal Guthrie, A. M. (Harvard), Ph.D., M.D., D.D., has fallen on evil days, and with the foreclosure of an unsuspected mortgage he has had to leave his home in Yonkers, N.Y., and is now located at 1 Randall Street, Keansburg, N. J. He has written a whole library of books, all most excellent renderings of the mystical and occult literature of the ages. These are for sale, and we mention a few of the titles and their prices: *Plotinus*, complete translation, 1 vol., \$7.50; *Plotinus, His Life, Times, and Philosophy*, \$1.00; *Pythagoras, Source Book and Library*, bound, \$3.50; *Proclus, Life, Hymns and Works*, master-key, \$3.50; *Numenius, Father of Neoplatonism*, complete, \$2.; *Message of Philo Judaeus*, Outline, \$1.; *Apollonius of Tyana*, Story of his Life and Deeds, contemporary of Jesus, 75c; *Zoroaster*, complete Gathas and Explanation, \$1.; *Spiritual Message of Literature*, Comparative, \$1.; *Pagan Bible*, Angels Ancient and Modern, \$1.

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The September issue of *The Theosophist* (Adyar) reprints in full from our May issue, the article by James Morgan Pryse, with the altered heading "No Missing Volumes of *The Secret Doc-*

trine." We must be growing in favour at Adyar for on page 578 there is another liberal quotation from our article on "The Royal Visit to Canada." Is it the intention to kill us with kindness? This September issue contains a most interesting study for Baconian fanatics or scholars, whichever way they may be classed, in which *As You Like It* is subjected to a numerical analysis by the cipher methods which Bacon pointed out in his writings. It takes an open mind even to listen to this evidence, and we have never yet met a Shaksperian with an open mind. They would die at the stake rather than admit any hint of Bacon having a hand in dramatic authorship, not even as Master of the Revels at the Court of Queen Elizabeth. As to *The Promus*, they never heard of it, and still question its existence and its authenticity. There is to be a third article by James Arther in *The Theosophist*.

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Mr. Frank Ranicar writes from Wigan, Lancashire, England, as follows: "I have just returned from Worthing where I spent several days with Mrs. Hastings at the H. Q. of F. M. B. The impression I got was that if we are going to see Defence Vol. III in the near future, we shall have to convince Mrs. Hastings that there is a market for it. The most effective way of doing this would be to take off her hands the remaining copies of Vols. I and II for distribution to the Free Libraries. In this connection my own experience of the Wigan Library may prove of interest. A short time ago I presented a copy of *The Mahatma Letters* to the Wigan Library, and prospective students thereof were advised as follows: 'For a work aiming to show that the *Mahatma Letters* are not genuine see "Who wrote the *Mahatma Letters*?" by H. E. Hare & W. L. Hare.' Needless to say the Librarian, when tackled, was obliged to accept a com-

plete set of Defence Literature. This shows that we are at War in more ways than one." The Volume III referred to here deals with the notorious Solovioff and his treacherous and false account of what he alleges he learned from Madame Blavatsky. He carefully waited till she was dead before making his false statements. Mrs. Hastings assuming the role of the Higher Critic, pulls his assertions to pieces and shows how foundationless they are. To get them into print she needs the sale of the first two volumes to be pushed and the New Universe pamphlets with their revelations of similar slanders by other traitors so that the money sunk in their publication may be turned into the new exposures of deceit and villainy.

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Elsewhere we give from an Ottawa reporter the account of the result of the long negotiation undertaken by Dr. D. P. Pandia on behalf of certain Sikhs who have been settled in British Columbia for twenty years or more, against whom a deportation order had been issued. As Hon. Mr. Crerar explained, these illegal entries had ceased seven years ago, and where the illegal entry had been the only difficulty it had been decided as an act of grace to allow these British subjects to remain in Canada. For Dr. Pandia it was "the most delicate and difficult piece of work" he had ever undertaken. His numerous friends throughout Canada will congratulate him on what must have been for him a labour of love. Unfortunately, labouring under some strong delusion, a number of the Toronto T. S., constituting almost all of the Executive, decided that Dr. Pandia was "a four-flusher" with other insulting references. It was well-known that he was travelling *incognito*, but nothing could convince them that this Indian gentleman and scholar, received by all the provincial and municipal dignitaries throughout the Dominion and intimate with the Prime Minis-

ter, was not an impostor. Their keen and penetrating Lower Manas was not to be deceived. For corroboration of their suspicions they wrote to Balliol College, Oxford, to the University of London, and to the Middle Temple, to know if his travelling name was written there. They could not believe that his caste name had been used in these official records. The president of the Lodge, denounced as a "snob and dictator" for his support of Dr. Pandia, was ousted from office, and his suggestion that the Prime Minister be asked for Dr. Pandia's credentials was scorned. These insults to Dr. Pandia are perhaps characteristic but can do that gentleman no harm. The worst effect is the implied insult to our good friends of the Canadian Federation of T. S. Lodges, who introduced Dr. Pandia to us, and with whom we undertook to co-operate in carrying out his lecture tour. Mr. Thorn, the Secretary-Treasurer of the Federation, accompanied Dr. Pandia throughout his Western visits and presided at all his Theosophical meetings. The General Secretary of the T. S. in Canada was denounced as a dictator when he asked permission of the appointed chairman to take his place one evening, permission he readily granted. As General Secretary I desire now to make our very sincere apology to Dr. Pandia and to the Canadian Federation for these insults which were only endorsed by 29 out of all our membership. I believe when our friends of this minority realize all that has happened they will join us in this apology and do what can be done to wipe this stain from our violated hospitality.

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BOOKS ON THEOSOPHICAL SUBJECTS

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AMONG THE LODGES

Mr. Watt of the Kitchener Lodge has reported that a very successful class was held on Metaphysical Psychology. Two of the pupils present brought in a hearty vote of thanks to Mr. Watt for the invaluable benefits derived therefrom. It was decided that a class in Public Speaking by Roy Mitchell be started in the beginning of September, the class to carry on, on various subjects in the meantime.—J. W. S.

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Hamilton Lodge is mourning the loss of a former member, Christopher Dumbray, who passed away after a lengthened illness, on October 1st. He and Mrs. Dumbray were members for many years and were devoted to the cause of Brotherhood. Besides his widow, there are surviving his mother, and three sisters, Mrs. Tenoff in Detroit and Loga and Lucy in Latvia, where he was born 59 years ago. His generous disposition and sunny personality will be much missed by the members.

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Mr. L. W. Rogers was guest of honour at an informal reception held by Toronto Lodge on Monday evening, September 18th, when about seventy-five members and friends enjoyed a social hour after his evening lecture. Mrs. H. J. Cable, Mrs. G. I. Kinman, and Miss Stuart received the guests and Mrs. A. M. Wright and Mrs. A. Cornwell poured tea at either end of the long table which was centred with a bowl of autumn garden flowers. Among the guests was Mrs. Brunton of Nelson, B.C., who was with Mrs. Felix Belcher. Assisting with the refreshments were Mrs. R. Illingworth, Mrs. Wade Hampton, Mrs. V. Baxter, Mrs. E. J. Clutterbuck, Mrs. F. E. Balson; Misses O. Olive, K. Barthelmes, Norma Hubel, and Margaret Hubbert.—M. K.

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The following is a report by the Publicity Officer of the Annual Business

Meeting of the Hamilton Lodge, which was held on Friday, September 22nd, 1939, in the Lodge room at the Foresters' Temple Hall, Hamilton. After the business of the year had been reviewed and approved by the members present, the President, Miss A. E. V. Putnam thanked the Executive and members for their work for the lodge, and then tendered her resignation. The newly elected Executive is as follows: President, Mr. W. R. Hick; Vice-President, Mr. H. Lewis; Secretary-Treasurer, Miss A. G. Mills, 31 Fairleigh Avenue North; Librarian, Mr. H. D. Potter; Assistant Librarian, Mr. H. Richmond; Publicity, Mr. A. R. Hannaford; Social Convenor, Miss A. E. V. Putnam. Mr. Richmond accepted his office subject to Military call from The Army Service Corps, Supply Dept. Mr. Hick moved a vote of thanks to the retiring President for the work done for the Lodge during her two years of office and he also thanked Miss Mills for accepting her duties for another year.

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The Annual meeting of the Toronto Lodge was held on Sept. 20th. The Treasurer's report was a very satisfactory one, showing a substantial balance in hand. The Secretary reported the Activities for the past year that had been carried out by the various Committees. The Election of Officers and Directors also took place, as follows: President, Mr. G. I. Kinman; 1st Vice-President, Mr. D. W. Barr; 2nd Vice-President, Mrs. E. B. Dustan; Secretary, Mr. A. C. Fellows; Treasurer, Mr. A. Emsley; The remaining members of the Board were Mrs. I. S. Bassanesi; Dr. S. Cunningham; Mr. E. B. Dustan; Mr. C. M. Hale; Mr. N. W. J. Haydon; Mr. H. Henham; Mr. W. King; Mrs. G. I. Kinman; Miss O. Olive; Miss M. Stuart. Mr. H. Anderson was appointed Auditor. The following members were appointed Chairmen of Committees: Finance, Mr. C. M.

Hale; Property and House, Mr. W. King; Programme and Class, Mr. E. B. Dustan; Library, Miss M. Stuart; Social Activity, Mrs. E. B. Dustan; Publicity, Mrs. G. I. Kinman; Badminton, Mr. A. Emsley; Young Peoples' Group, Mr. A. Emsley; Zone Committee, Mr. C. M. Hale; Membership Committee, Mr. A. C. Fellows; Editor of the T. S. News, Mr. D. W. Barr. On motion of Mr. Anderson following the election of Officers, a vote of thanks was accorded to Mr. A. E. S. Smythe for his many years of work and service in connection with the lodge.

DR. PANDIA LEAVES CANADA

An old newspaper friend, a member of the Parliamentary Press Gallery in Ottawa, has been kind enough to let me have this account of Dr. Pandia's work in Ottawa, with which he was intimate. My friend (W.E.) has also transmitted a Statement by Dr. Pandia himself, for whom he has expressed cordial admiration.—Editor.

Dr. D. P. Pandia, member of the National Congress of India, and a former secretary to Mahatma Gandhi, has left Ottawa for the Pacific Coast after several weeks at the Canadian capital during which he successfully took up the cause of a number of British Columbia Hindus who were faced with deportation because of irregularities in immigration procedure.

Dr. Pandia was on his way from India to London to attend an informal Indian conference when he came via Canada and engaged in a "good-will" tour of this country. While at Ottawa he spoke to a number of service clubs and other organizations, and he met the Prime Minister and several members of the cabinet, as well as ranking members of the civil service.

The onset of war cancelled the London conference, and after completing his negotiations here Dr. Pandia decid-

ed to return to Vancouver to take up some matters with his fellow-country men there and then return to India via Los Angeles.

The decision of the immigration authorities here to drop deportation proceedings against any Hindus now resident in this country was received by Dr. Pandia and other delegates on the same mission with great pleasure. It was accepted as a token of the warm relations existing between the two members of the British Commonwealth of Nations. A trade agreement between Canada and India is in course of negotiation. India has rallied around the cause of British and French opposition to Hitlerism, and while on strictly legal basis the Hindus against whom deportation orders were standing were guilty of illegal entry, it was felt on all sides that an act of grace was called for. A situation which has been the subject of much irritation to all parties in British Columbia has thus been cleared up in a manner acceptable to all.

Dr. Pandia takes back with him to Vancouver and to India a much more vivid appreciation of the nature of the Canadian people and the peculiar problems of the Canadian nation. He leaves here in a wide circle of friends a much better understanding of the Indian people and of their spiritual leader Mahatma Gandhi. Such good-will tours break down the barriers of ignorance and misunderstanding in a way which no transmission of the printed word, no matter how admirably done, can possibly accomplish.

Dr. Pandia had with him on his visit here Ishur Banns, noted Hindu aviator and parachute athlete of the B.C. coast, who is seeking authority to form a corps of Canadian Hindu aviators among the young men of British Columbia. Representing the Sikh brothers at the coast on this mission to Ottawa, also, were Battan Singh and Naina Singh, who gave to many here at

Ottawa a keener appreciation of the racial environment at the coast and the problems faced by all in maintaining happy relations between the different peoples there. Resulting from the efforts of this party of four, and the co-operation of Hon. T. A. Crerar, Minister in charge of immigration. F. C. Blair, director of immigration and others, this long-standing sore spot in Indian-Canadian relations has been completely cleared up.

September 28.

STATEMENT BY DR. PANDIA

I came to Canada four months ago on a good-will tour and also to lodge a protest with the Canadian government against the deportation of the Hindus from British Columbia, for infractions of the Immigration laws. The Hindus first came to Canada some thirty-five years ago. Most of them were Sikhs from Punjab, India, who entered lumber work in British Columbia. In 1914 there number was about 5000. All of them were concentrated in British Columbia. At about the same time the Canadian Immigration Department closed its doors against the Hindus. Today there are only about 1000 Hindus left in Canada. This number includes women and children. Most of these Hindus have their own lumber businesses and are fairly prosperous.

I represented before the Canadian government the cases of about 25 Hindus who entered the country illegally, and were about to be deported by the Canadian government. Some of these people threatened with deportation had been in Canada many years, and had established their own businesses and homes and had been law-abiding citizens. One or two have served in the last war.

The number of the Hindus in Canada is very small and they are not likely to

become much of a population problem to Canada. I pleaded with the Government that the minor irregularity connected with their entry be overlooked and they be allowed to remain in Canada. In regard to this matter I had an interview with the Prime Minister of Canada and also several interviews with other members of the Cabinet, particularly Mr. Crerar who is at the head of the Immigration portfolio. On my suggestion the Indian government took up this matter and made representations to the Canadian government. The negotiations were delayed due to the sudden outbreak of war in Europe which occupied all government departments to the exclusion of other work for several weeks. The official communique was finally issued on September the 28th granting the privilege of staying in Canada permanently to those Hindus whose entry into Canada had violated Immigration laws. This fine gesture on the part of the Canadian government will cement the friendship of Canada and India. After all we belong to the same commonwealth of nations. We have the same King and the same ideals of democracy. In the last war India sent over a million and a half of its men to the battlefields of Europe to defend the British Empire. Out of this number over 100,000 of our men died. At this great crisis in the history of the British Empire we need Empire solidarity and unity based on friendship and goodwill.

In addition to the information contained in the Press statement of Mr. Crerar, I received a private letter from Mr. Blair the director of Immigration, stating that the government would take immediate action to refund all bonds that are still out-standing in connection with these cases. This will not apply to bonds which have already been forfeited. The amount involved in the refund will be about \$20,000.00.

THE GENERAL EXECUTIVE

The General Executive of the T. S. in Canada met on Sunday afternoon the 8th inst., at 52 Isabella Street, Toronto, all the members being present except the Montreal and Vancouver representatives. The membership was reported as one more than at the same time last year, and the funds showed a similar balance.

Discussion occurred over the question of continuing the magazine in reduced size, for the purpose of releasing funds for propaganda work in sending lecturers across the country. It was pointed out that the support of the magazine depended largely on donations and subscriptions coming from persons interested in Theosophy outside the Society, and anxious to see Theosophy placed before students in its unadulterated form. When the magazine was started it had been hoped to extend the membership in sufficient numbers to produce revenue capable of supporting the magazine without effort. The division in the Society made this impossible, and it had been continued in the hope that the division would be healed. Should the magazine be reduced in size or deprived of any features now attractive to the outside public a reduction in donations and subscribers might be expected with nothing available to take their place. The result would be to have no more funds available than at present while the advantage of the magazine, which is constantly increasing its circulation, would be lost. Nothing was decided, but the question will be brought up at the December meeting. There is no doubt that an active element exists that would suppress the magazine and all free debate and discussion, which is one of the chief features of the *Canadian Theosophist* which in this respect is practically unique.

A question came up from Hamilton as to whether the annual dues could be

changed or the magazine discontinued for members who did not wish to read it and a rebate allowed them for their forbearance. It was left to Mr. Hick to explain to the Hamilton Lodge that any member who desires to have his name removed from the mailing list could do so but no reduction of dues could be had on this account.

The discontinuance of Mrs. Besant's *Pedigree of Man* in the magazine on account of Dr. Arundale's objection was reported.

Mr. Belcher gave an enthusiastic account of the Detroit Fraternalization Convention, and foresaw in it a possible development of Theosophy apart from official organization. He hoped that next year's Convention would be warmly supported. It was recalled that the Fraternalization Conventions were originated by The General Executive which had deputed Mr. Cecil Williams to take up the subject and call the first one, the expenses of which were guaranteed by the Executive. The addition of a Young People's section in the Convention was heartily endorsed, and the hope expressed that the Young People will be permitted to work out their own ideas without unasked interference from older members.

Mr. Hick reported that he had read the replies to the Questionnaire and had forwarded the papers to Mr. Griffiths with instructions to send them to Mr. Wilks when he had finished with them. The Executive now awaits reports from these members.

The next meeting of the Executive will be held on December 3.

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament: from John Pryse,

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THE WAR

The war has been marking time for some weeks, waiting during September for Herr Hitler's threatened proposals of peace. These came while the world was horrified with the sinking of the "Athenia," a prelude which did not enhance the glory of the peace proposals.

Had Herr Hitler ever have shown any sign of trustworthiness in his pledged word, or any moral stability in his character, which appears to be as unbalanced as any man's that ever aspired to rule a nation, the proposals he made would undoubtedly have become the basis of negotiation. But hitherto Herr Hitler, when he agreed to any form of treaty, has always displayed his weatherlike disposition and blown hot or cold as the whim seized him, thundered or stormed, snowed or rained or blasted with heat, or swept tornado-like across some inviting frontier.

No one could rely upon him. He is the Only Genuine Old Unreliable. Otherwise the advice of Russia and other authorities might have been taken and the nations would have sat around a Council Table with him, and talked peace and world settlement. As it is, the world would consult with anybody but Herr Hitler. And the world is anxious to consult with its friends and get such a settlement as will enable it to get on with its job of making a living.

Mr. H. G. Wells wants a Federation of Mankind such as Tennyson in the last century inspired his generation with by his dream. The Marquis of Lothian ventilated his views in a similar vein in a Christian Science paper. It was in a review of Clarence K. Streit's book, *Union Now*, that he recalled the condition of the American colonies in 1787.

"The whole world today stands very much where the thirteen American States stood in 1787. Conditions among

the American democracies of the period of confederation which began in 1781 were, if anything, worse than among the nations today. As Fiske put it: 'By 1786, under the universal depression and want of confidence, all trade had well nigh stopped, and political quackery, with its cheap and dirty remedies, had full control of the field. Trade disputes threatened war between New York, Connecticut, and New Jersey. Territorial disputes led to bloodshed and threat of war among New York, New Hampshire, and Vermont, and between Connecticut and Pennsylvania. War with Spain threatened to break the League into two camps. The League could not coerce its members. Threats of withdrawal were common.' It was at this moment that the Philadelphia Convention, presided over by George Washington and manned by some of the ablest and most public-spirited men of the day, assembled and proclaimed to the divided and despairing people of the United States exactly what Mr. Streit is saying today, that only by abandoning their selfish and separatist sovereignties and by making the individual and not the State the basis of a new federal unity could the impending catastrophe be averted and a solution found for the vast problems of the still unpeopled North American Continent."

As between some such world federation and the only alternative the Western powers can perceive while Herr Hitler is unchained there can be no choice for sane men. But few men are sane while war is rampant across the world. The shedding of blood kindles a madness in men's minds, and no settlement is possible while the madness flames.

Great sacrifices may be necessary to bring about peace. It is always a grave problem with statesmen whether peace councils should precede or follow victory. Victory is such a precarious possibility and such a costly triumph when

it is attained, that what might be lost at the Council Table is less than nothing by contrast.

Poland is a dastardly shame and following Czechoslovakia, and Austria, and Albania, and Abyssinia, and other encroachments, it leaves all the argument against Hitler and his peace overtures.

Yet Mr. Lloyd George sees in Poland nothing but the harvest of an ill seed-sowing. He has denounced the Warsaw government as a "wretched class government" and he asserted that "the Polish peasantry is living in great poverty owing to the operation of the worst feudal system in Europe. That is why the Russian troops are being hailed as deliverers."

Many people are denouncing Russia for "grabbing" Polish territory. From Russia's point of view she is freeing a block of many White Russians and another block of many Ukrainians from the past tyranny of the former Polish government and the future tyranny that had been contemplated by Hitler. These peoples will be given their freedom to form their own Soviet and take their place as free citizens of the Russian State. This is a hateful thought to many people both in France, in England and on this Continent. But it raises the question whether we wish to make war against Russia as well as Germany.

The first thing the Russians did when they came into Poland was to provide milk for the little children.

The first thing the Germans did was to tear down the Polish signs and put up others in the German language.

It is admitted that the action of Russia has cut off the ambitions of Germany from any hope of dominating the Balkans or the Black Sea or the Euphrates valley as Berlin planned. If Russia could undertake to make Herr Hitler behave himself and agree to be satisfied with the territory that naturally belongs to the German people, and

to abandon the insane desire to people the world with German-speaking citizens whether the rest of the world inclines that way or not, there might be a possibility of getting a Peace Council together and planning a long peace for the world on lines of real self-determination with economic freedom, and an international currency, based not on the artificial system of delegated credit to and by the banks, but on the direct credit of the nations themselves, regulated by international boards of trade and with commerce as free among the nations as it is in the States of the United States or the Provinces of the Dominion, and without the handicaps of privately owned means of transportation.

The various religions and scriptures of the world in one form or another all look forward to the establishment of a "new heavens and a new earth in which dwelleth Justice." All sorts of excuses have been made to evade the exact demands of Justice. When the world in all its parts and as a whole demands this need of complete Justice we shall be ready for the Council of Peace, and the great Treaty that will fulfil the desire of the nations for men as brothers to dwell together in unity and love.



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

REVIEW

THE GREAT GITA BOOKS

In the stress of reading the many books brought to one's attention it unfortunately happens that some important books are overlooked. Two of these have been in circulation for some time, but have not received the attention they merit in this country. They are by Mr. D. S. Sarma, M.A., Principal of the Government Arts College, Rajahmundry. The first, published in 1928 by the T. P. H., Adyar, is *The Gita and Spiritual Life*; the second, published in 1937, by N. Subba Rao Pantulu, President of the Hindu Samaj, Rajahmundry, is *Lectures on the Bhagavad Gita, with an English translation of the Gita*.

To the Western student these books are invaluable, for they render the thought of the *Gita* into English equivalents in a way that no other book that I know of effects. Even the highly valued volume by Prem Das does not give so precise and definite a conception of the intent of the text. Here, for example, is a passage that does more to explain why Theosophy does not appeal to the man on the street than all the books can do.

"Religion is a comfortable pursuit only so far as it means the observance of rituals, the solemn reading of sacred books, the singing of hymns and the undisturbed possession of one's property. But when a man passes beyond these tasteful outer courts and tries to enter the inner court of the temple where the mystic way begins, he is struck down at the very entrance. The first touch of true religion results invariably in an inward Sanyasa. For the things that the man has prized most till then become suddenly like the dust on the roadside. The guides that have served him till then, and the companions that have cheered him all along by their presence, linger behind, fail and fade away. The light that lighted him so far has its well

marked boundary here. It is of no use beyond. For as the Upanishad says: 'The sun does not shine there, nor the moon, nor the stars, nor these lightnings, much less this fire. He shines, and everything shines after Him. By this light all this is illumined'."

What light is thrown on one of the Christian dogmas by this note! Speaking of Kama, the principle of desire: "The Gita says: 'True knowledge is developed, O Arjuna, by the constant enemy of the wise—an insatiable flame in the form of Kama. [See Epistle of James, iii: 6] The senses, the mind and the understanding are said to be its seat. Through these it veils one's knowledge and deludes the soul.' As long as the enemy is in possession of our minds we need not count the particular acts of sin we commit. Our whole existence is sin. We live as outlaws from the kingdom of the spirit. There is no hell but sin. The downward steps in the descent into hell are only grades of self-centred life."

"And when selfish desire is thwarted, when it is balked of its ends, it awakes the brute within us. Our wrath is aroused. And with it the evil passions. We go deeper into hell before we are aware of it, and reach the region of Krodha, where lurk the great crimes against humanity—treachery, treason and murder."

There is a splendid illuminating passage on pages 56-61 of this early volume telling of the life of the yogi and the futility of the so-called yogi powers that pseudo-occultists regard as important. "The technical yoga-sastra clearly tells us that the so-called siddhi are obstacles, rather than helps, in the way of a yogin, and that true samadhi or realization is only for him who brushes aside the supernormal powers, and marches onward. It is to be observed that a decadent yogin, who possesses, or pretends he possesses, these powers, is generally characterized by spiritual vanity

and an intolerable self-importance. He thinks that by his renunciation of the world he is entitled to the respect of the world. . . . The truly holy man is he who has surrendered not only his belongings, but also the longings of his self. Every religion recognizes that spiritual pride is the deadliest of sins. And yet it is the trap into which many a religious man falls. It seems to be the tragedy of religion everywhere that those who profess to be religious and have the holy name of God on their lips are often less humane, less unselfish and less charitable than those who are indifferent to religion and never think of God."

Another point of great importance is brought home to the Asiatic mind in a way that will be familiar to Westerns. He upbraids the Hindu student for misapprehension of what is meant by freedom and independence. "As I have often said to these classes, there is no other way to freedom than discipline. We often speak of the British love of freedom. But we seldom pause to consider the British love of order and discipline. Every Indian who has visited England bears witness to the marvellous discipline that lies implicit in English social and political life. One sees it in the drawing-room, in the railway station, in the crowded thoroughfare and in the House of Parliament. As in politics and social life, so also in religious discipline is the only way to freedom. The Gita speaks here of freedom. But it more often speaks of self-control, steadfastness and restraint. The spiritual freedom of a yogin is the result of prolonged life of discipline and obedience to the law."

One phase of this freedom is better understood in the East than in the West. "There is nothing sacrosanct about the systems that have outlived their time. It is only intellectual inertia that demands loyalty in every detail of the mighty structures raised

by the great theologians of the past."

An illuminating chapter on what the *Gita* does not teach has this passage: "Thus the Gita does not give us all that is great in the Hindu religious thought. It does not specifically develop the highest cardinal virtues of Hinduism, namely, Satyam and abhimisa. It does not describe the path of nature mysticism and the path of human love among the ways of approach to God. And it rarely leads up to the Himalayan heights of Yagnavalkya's teaching in the Upanishads. In ethics, in religious worship and in philosophy it confines itself to what is most important and practical. But what it touches it illuminates."

The final chapter of this volume gives a wonderful story of the great Indian saint Sri Ramakrishna Paramahansa. Probably the life of this saint illustrates the gulf between East and West better than any code or testament. Again we must use Dr. Grosart's phrase. This religion or Theosophy is "sanctified common sense."

We have little space left to speak of Mr. Sarma's Lectures. They will repay the careful study of any seeker in the pages of the *Gita*. From the Foreword by Professor Sir S. Radhakrishnan we quote a sentence or two.

"The two tests of the value of any religious Scripture are whether it helps man to find himself and attain peace and whether it contributes to social harmony. It seems to me that the religion of the Gita satisfies these two tests, the spiritual and the social. Any religion which demands from its adherents unthinking faith has no chance with the scientifically trained men of our generation. A full life is also a rational one. The Gita adopts an attitude of scientific realism or submission to fact. We might dispute doctrines, but cannot deny facts. The Gita takes its stand on the reality of spiritual experience, of which God is the factual content, even as the physical world is the

factual content of sense-knowledge. It is possible for the individual to become directly aware of the presence of the Divine."

This statement, to which it is a privilege of the student to refer, touches the summit of the heights that are common to all men in their aspiration to the Way of the Divine Life.

The endorsement of Mr. Sarma's work by the eminent Oxford Professor is a token that cannot be ignored. The appendix by Mahatma Gandhi is another tribute which should be noted. It was delivered by Gandhiji to students at Benares and relates how he learned Sanscrit to be able to read the Gita.

"Today the Gita is not only my Bible or my Koran; it is more than that—it is my mother. I lost my earthly mother, who gave me birth, long ago; but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me. When I am in difficulty or distress, I seek refuge in her bosom."

We commend these two wonderful volumes to students for their intelligibility, their purity, their inspiration, and their availability, for they are cheap enough to be within the reach of all who desire Truth.

A. E. S. S.

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A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

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QUIZ

In what books are these to be found?

1. The very significant tradition lingers that the loss of the Christ-child was due to the sexes being allocated separately in the Temple and to each parent having believed Him to be with the other; we know that they did not recover Him till they had sought Him sorrowing and had re-entered the Temple together.

2. For it is seemly that those who have founded a brotherhood for the sake of Wisdom; should long to see Him; and if they cannot do this, to behold at least His Image, Most Holy Reason (*Logos*), and after Him also the most perfect work in [all] things sensible, [namely] His cosmos.

3. The training throughout the East, and especially in Northern Buddhism, to look inward instead of outside oneself, for the immanent instead of the Personal God and Saviour, is what gives the East its great advantage in all things spiritual over the more personal and materialistic West.

4. I came to this conclusion; while living in cities and taking part in an active life would lead to slower spiritual progress, still it would be more solid. Whatever progress you made would not be illusory but real. It would not be progress untried by the opposition of matter. When put to the test it would not crumble because it would be built on a substantial foundation. It would already have endured the strain.

5. With years came counsels more profound, and the knowledge that man was no mere dweller in the woods to follow the footsteps of the piping god, but an integral part of an organized whole, in which Pan too has his fulfilment. The wise Venetians knew; and read pantheism into Christianity when they set these words round Ezekiel's living creatures in the altar vault of St. Mark's:—

*Quaeque sub obscuris de Cristo dicta figuris
His aperire datur et in his, Deus ipse
Notatur.*

References to Quotations in September Quiz:

1. The Secret Doctrine, III, p. 370.
2. The Friendly Philosopher, p. 228.
3. W.Q.J. in The Theosophical Forum, No. 44, February, 1893.
4. The Yoga of the Bhagavat Gita, p. 66, by Krishna Prem.
5. Where Theosophy and Science Meet, Part I, p. 12.

IRELAND

White on the green like linen spread to dry,

In Ireland. I saw the pasturing geese
On headlands braving the besieging
seas:

And market folk along the roads pass
by——

The roads that winding inland, rood on rood,

Lead on, by heathy wastes and uplands bare,

By paths and white-washed villages
to where

Like Fairyland, the mist-hung mountains brood.——

Two thousand years slip from me, and I see

Cuchulain and his comrades' hurling spears,

The mettled steeds, the bronze-limbed charioteers,

And feast and song—the Red Branch Company——

And Angus and Manannan, bright as fire,

Immortal in the Golden Age of Eire.
London. G. P. Williamson.

✻ ✻ ✻

"I am the searcher of the inmost heart; I will requite each of you according to what you have done." *Revelation, ii. 23. Moffatt translation.*

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

MARS AND ITS CANALS

The close approach of the planet Mars to the earth has once more focussed attention on the question whether or not it is the abode of life. Obviously there is no immediate way of finding out; there is no present possibility of seeing the surface of the planet in such detail as to see vegetation growing or living beings moving about. It is also impossible to see the handiwork of intelligent beings, if such there exist with the limitations on magnification and the resolution of fine detail imposed by present-day equipment. All evidence must be purely inferential.

From a study of such of the planet's surface detail as can be determined by observations on its atmospheric and surface temperatures, and by spectroscopic analyses of its reflected and transmitted light, we may yet hope to tell whether conditions are such as will support life as we know it. The proviso, "as we know it," is important since Nature is quite resourceful and so may succeed where we might think failure to be inevitable.

At the present moment astronomers seem not to have completely made up their minds as to whether or not conditions are such as will support life in its terrestrial forms.

Whether intelligent life exists or not is another problem, one admitting of a positive and an affirmative answer if once we discover evidences of intelligence at work. We might suppose that intelligence would betray itself in much the same way as on earth even though the physical conditions under which it might work were vastly different and perhaps more difficult. Difficulties indeed might embrace creative ability. If so, however, concrete evidence as to the workings of intelligence must be

sought.

Some believe this to have been found in the surface markings called "canals" in English. The word unfortunately denotes an element of artificiality and so prejudices the issue. The markings might more properly be called "channels" or better still "rays," this latter word being devoid of either causal or purposeful connotations.

Pro and Con

In general, two attitudes toward the canals have been held. One school of thought holds that they do not exist at all and that drawings of the planet's disc which show them are largely the result of optical illusion and wishful though innocent thinking. The other school of thought holds strongly to the belief that they do exist and moreover that they show evidence of seasonal changes such as would follow upon their use as channels through which the waters of the polar areas might reach lower latitudes. Hence it is concluded that they present elements of purpose in their arrangement.

Photography can give no direct evidence either way since detail of so fine a character does not photograph well.

Proponents for the existence of the canals point with considerable reason to the necessity for such irrigation works if Mars is inhabited for it is admitted on all sides that the planet is an almost dried-out world.

It is also strongly held that the canals possess such symmetry and run with such mathematical precision that they must be the work of intelligent beings.

Another Possibility

There remains a third possibility, one more attractive to the engineer conversant with the difficulties which would be encountered in constructing engineer-

ing works of such magnitude. Building channels half way around the world for the Mississippi or the Amazon rivers would be child's play in comparison to building the canals of Mars.

The canals may indeed exist, they may even act as channels through which water may flow from time to time, but they may still be natural in origin; if not entirely so, then at least to a very large extent. This possibility is entertained by some scientists.

It is supposed that the canals are similar to the great rift valleys which are to be found on the surface of the earth, the most conspicuous of which is the Great African Rift Valley.

"The long narrow lakes of eastern Africa lie in the down-sunken floor of this great rift. Two approximately parallel rifts developed in Oligocene times in the continent from south to north. There was first an upward bowing of the land. After the rifts or faults had formed, penetrating down to the very base of the continent, the narrow tract between sank down 5,000 feet or more. The Red Sea fills a great spreading apart of the two rifts. The Valley of the Jordan is formed in the same manner. Volcanic phenomena broke out along its length and basaltic lavas were ejected. *It is four thousand miles long, extending over one-sixth of the circumference of the globe.*" (Joly: *The Surface History of the Earth.*)

Joly quotes Suess as having said that "For this great region we are led to assume the existence of surface tensions which have acted in a direction perpendicular to that of the fissures and in this case as it happens, perpendicular to the Meridian."

Other rift valleys also exist, many with a meridional trend. According to Joly "Meridional rifting on a great scale is conspicuous in South Eastern Australia. The Christiana Fjord and the Valley of the Rhine are valleys revealing tensional effects. In the case of

the Rhine valley the floor is an inverted arch of younger rocks let down by normal faulting among more ancient strata from the surface of which denudation has removed the younger rocks."

If such large scale faulting with the formation of rift valleys occurs on the Earth it is quite possible that it has occurred similarly on the planet Mars, possibly on a more extensive scale still.

It is only required that tensional forces should have been present in an amount sufficient to cause the formation of great rift valleys, if not on meridians always, then at least on great circles. Such rift valleys if formed in a way similar to their terrestrial counterparts would be hundreds or thousands of miles long, some few miles wide and a mile or so deep. These valleys naturally formed though they might well be, could very well serve as channels through which the waters of the polar areas could flow toward the lower latitudes.

They might thus serve the purposes of intelligent beings if such exist on Mars, though their existence could no longer be held as proof of life on that planet.

W. F. S.

CAN LIFE BE 'RE-CREATED'?

An extraordinary chemical experiment is outlined in *The Magazine Digest* for July, in an abstract from a new book by Maurice Maeterlinck, "The Great Door," published by Charpentier, Paris, France, which we record without prejudice since it seems to support the idea of archetypal forms.

It appears that there died, some months ago, in South Harrow, London, a bio-chemist named Morley Martin who, by some strange intuition, came to the conclusion that plants and animals—at least the vertebrates and, particularly, fish—continued to live in a greatly reduced size and latent condition in the azoic rocks. These rocks

constitute the earth's oldest crust, millions of years old, and are named "azoic" because no trace of any organism has ever been found in them, until Martin's experiments. As a result of these, however, Martin came to believe that he had proved Life to be immortal, indestructible, and that the idea, the image, of the prototype exists prior to entering that which we know as matter.

From these depths, Martin brought forth familiar animal forms, others which no longer exist, and yet others unknown to biology, possibly awaiting their turn in the progress of evolution. His methods required intense heat and chemical transmutations; their sequence followed, he says, "probably the same manner in which they emerged from the incandescent gasses which composed our nebula."

His experiments began in 1929 and, after complicated treatments, the pieces of azoic rock yielded a substance he called "primordial protoplasm." This was crystallized with Canadian Balsam and, after months of observation by in-actinic light, these crystals were observed as releasing a liquid which, after further treatment by radioactive substances, disintegrated and released numerous small organisms. Photographs of these were made by X-rays, under perfect sterility, and within a one-inch circle Martin counted some 15,000 fish forms, the product of some forty crystals. They could not have come from the air because all micro-organisms found therein to this date have been unicellular, but Martin's forms were multi-cellular and had differentiated tissues which could be seen with a microscope.

The integrity of the deceased makes it inconceivable that he was indulging in a scientific swindle; if—for argument—he was, scientists will have to explain how it was possible to see these forms through a microscope magnifying two to three thousand diameters;

and those are precisely what witnesses saw on his slides.

After giving other details, the Digest quotes the book as stating "these creatures move and develop, and find their food in the protoplasm in which they were born.....until their growth stops, or they devour each other; Martin succeeded in feeding them with a serum he discovered as suitable.

In 1935 he caught some red mullet in Lake Michigan and burnt the head of one of them at a temperature of 900 degrees centigrade. From the resulting cinders he succeeded in isolating hundreds of microscopic mullets, identical in detail to the normal one.

From all these experiments Martin concluded that proteinic beings are colonies of others, similar in structure but inferior in order, and that it is these inferior beings which work within the living cells. He considered them as reincarnations of a specific and eternal force, and that Life is not the expression of the organism but the organism is the expression of an eternal and indestructible vitality; that nothing ever dies but, even if assimilated by other forms, maintains its identity and its capacity for self-resurrection—that Life's opposite is not death but latency.

N. W. J. H.

CORRESPONDENCE

OPEN-MINDED THEOSOPHY

Editor, Canadian Theosophist: — I much regret to see your statement in the September *Canadian Theosophist* that you had not been called upon to lecture in the Toronto Lodge (of which I have understood you to be the President), for the past few months, and I now hear uneasy rumours from Vancouver that those in opposition may proceed further to undermine the prominent position you hold in free and open-minded modern Theosophy.

As our Library is not affiliated with

any Theosophical organization and therefore I have no vote in the matter, this fact gives me the better opportunity to speak for the many non T.S. readers of the *Canadian Theosophist*, and to testify to their appreciation of the conduct of the magazine. Often many of us are in opposition to its views, set out both editorially and otherwise, but this is healthy democratic opposition in contrast to dictatorship, and although I can only speak of the circulation of the Magazine as it is unaffected by factional dispute, I think and hope there are strong Lodges within the Canadian Section who stand for the breadth and independence of the Magazine, and the balance it keeps in maintaining straightforward statements of fact and criticism without rancour of T. S. Leaders, and an adherence to fundamental and vital tenets of Theosophy, with which, in its original form you, Mr. Editor, are well versed.

As the sole Theosophical Magazine published in any country that is detached from the influence and control of some self-constituted authority one can only feel deep regret that if, or when, your editorship of the *Canadian Theosophist* is superseded the Magazine, and probably the whole Canadian Section, is likely to devolve into an echo of Adyar, to complete the final dissolution of a lost cause.

H. Henderson.

The H.P.B. Library,
348 Foul Bay Rd., Victoria, B.C.

INDIA OR JAPAN?

Editor, *Canadian Theosophist*:— In the *Atlantic Monthly* for June, page 735, Professor Stephen Leacock, who has gained fame as a Humorist, whatever may have come to him as Professor of political economy at McGill University, asks his readers "What does India matter to us?" For answer he supplies the astounding words "We have nothing to do with it economically, spiritually,

or in any other way, and we don't want its people over here." On the other hand he states "Japan is of vital interest to us," and adds "of course to deal with the Japanese we must have England behind us." The professor's knowledge of our spiritual debt to India is evidently equal to his assurance of our being in front of England whenever occasion comes for us to deal with Japan.

N. W. J. Haydon.

Toronto, Aug. 17th, 1939.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

THE QUARTERLY BOOK DEPARTMENT

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER
Consisting of personal experiences with that great Soul.

THE BLAVATSKY PAMPHLETS.

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

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

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XX., No. 10

HAMILTON, DECEMBER 15th, 1939

Price 10 Cents.

BEATRICE HASTINGS ON THE F. M. B.

Editor, Canadian Theosophist: — Dear Sir, Mr. Ranicar's letter concerning the F.M.B. and the Defence of Madame Blavatsky certainly touches the financial spot, but, in any case, I do not feel inclined at present to issue any more books. I have repeatedly said that books without a big crusade will be of little force. They can be quietly ignored. Recently I have received various laments about Mr. Harry Price's references "Fifty Years of Psychological Research" to Hodgson's Report and Madame Coulomb's ridiculous pamphlet. He has the brazen impudence to ignore my books, although he wrote to me that he thought them very important and wondered how the S.P.R. would react. But why should he worry to do justice to H.P.B.? If the F.M.B. had gone forward as I was leading it, things would have been very different. No one would dare to ignore us by this time. The little cabal of four Theosophists, with a person whom I call my Coulomb, who have temporarily smashed the power of the F.M.B., have something to answer for! This "Coulomb" wanted me to lease (letting off flats) a large house where (main consideration) he would have free quarters in return for doing as little as he could. When he understood that I hoped that the F.M.B. would *never* go in for any kind of speculation and that I would

never allow headquarters anyway to become a rich affair, I got an enemy; and he found very easy friends among those who were annoyed at the way I ran things and who wanted control. Control! *Never* have I had from any one of them a single constructive idea! They have not a glimmer of the way to run a public campaign of this sort—a real war against bitter and unscrupulous enemies who have all to lose. They could not even comprehend that the last thing we should do would be to let the adversary know our strength, especially financially. They know it now—next to nothing. Of course the thing was only possible because I gave all my labour for nothing. They pretended to suspect me! But, however foolish their minds, they must have known that any society would have paid me large sums to do such work for them as I have done for the cause of H.P.B. In truth, even any expert hack would have wanted a minimum guarantee of at least a thousand pounds for such years of labour. I must say that I feel a kind of shame to reflect that my work must benefit the whole Theosophical Movement present and future, this movement, which seems to me so abjectly below Madame Blavatsky. However, my object was to clear her name, and that I have done so far, with every stroke of my pen. This is a reward in itself.

I must not take up too much of your space so will proceed about the F.M.B. All the loyals will be glad to hear that it has stood absolutely firm. Not one resignation. For the last time, I give an inside detail, saying that we have over a hundred new members since the "row." Money has been offered me for Vol. 3, but Vol. 3 will not come out until the F.M.B. is once again a power. Here are a few of my ideas about it.

The F.M.B. shall never own so much as a hut of its own or more goods than can be removed in a cart. It may hire rooms or accept the loan of a place—with no notion of this being any favour and prepared to be turned out at the whim or necessity of the lender.

No money donated shall ever be invested. It shall all be spent right away on the world-wide propaganda necessary to change the current in favour of H. P. Blavatsky. When a hundred million people have at least heard that there is another side to her case, we shall have got on the way. That is about the number who have now heard nothing but abuse of her, the majority of the world's reading population.

The finance and expenditure is not at all a complicated affair. So long as I live, or until we win, all money will be spent to produce some effect on the public, for I should never agree to any hole and corner action with the S.P.R. H.P.B. has to be as publicly vindicated as she was publicly dishonoured.

"New Universe" must be kept going. It does not pay. I have paid the deficit out of the sales of my books. That cannot go on. If necessary, I shall have to introduce other matter than the "Defence" and maybe that would be a good thing, as certainly a wider public could be thus bamboozled into listening to what I have to say about H.P.B.

At present, I am doing nothing but hold on and wait. Time and tide wait for no man but, as someone said, man has to wait for time and tide. There is

plenty of money among the professing followers of H.P.B. I see it wasted on all sorts of rubbish. Let some of it flow our way! Mr. Ranicar has taken over the job of distributing to public libraries as fast as the funds come in. I myself have given over a hundred sets, but of course I cannot keep that up. In fact, that value should be returned to me as I should certainly not be asked or allowed to do more than I can without causing my own small income to shrink. And while I am being thus frank, let me say that not a soul has ever considered that, by squeezing myself as I have done, instead of that helping the work it actually decreases my efficiency. One needs more, not less, comfort and service when doing a heavy labour of this kind! However, let that go, as H.P.B. used to say. She never got much consideration either of that sort until she began to break up under the strain.

The first work for the F.M.B. is to get the books I *have* written distributed so that people can read them, then we can talk about more.

War does not diminish people's interest in other things except at first. On the contrary, as time goes on, they will flock to meetings. If we hold another lecture in London we shall be soon in our first stride again. I am getting well, in fact, am well now, except for an occasional sudden vision of tomahawks when I think of the foolish persons who so nearly pulled down our house about our heads—and who have neither resigned nor apologized.

It seems a most amazing thing that so many Theosophists should be either hostile or apathetic to this campaign! I can only conclude that they *do not want* H. P. Blavatsky. Certainly she would be rather a big weight for some of their little appercarts, tremendously got up and gilded though some of these are. As for the F.M.B., although started by me, an outsider who does not share many of their notions of The-

osophy and whose life and personality would not suit them at all perhaps—the F.M.B., although a public affair, is an effort to redress an injustice to their FOUNDER, and they ought to be ashamed of themselves for sticking in their holes and doing nothing to help.

A last word, on politics. I suppose by this time people have begun to understand that "politics" ceased long since and that the real term is Defence of Liberty. With Holland under water this morning, our numerous Friends in that country must be desperately realizing that no-one is safe today. And, make no mistake, the defence of Liberty is the affair of everywhere in the world now. Live you on a coral island or at the Poles, you will not escape the general destiny, to fight or be slaves. Those in the Theosophical Movement who talk puff about "politics" forget that H.P.B. fought at Mentana for Liberty and, also, that the Master K. H. himself sponsored the "Phoenix" venture, a purely political effort to create a better feeling between English and Indians. It was only dropped when Sinnett, under a terrible test, showed that he would be willing to do a dirty piece of work, and the Chohan had no more use for him.

Please excuse the length of this letter. To close, if the Masters want this F. M. B. to go on—it will go on, no matter what anyone does or does not do.

Yours sincerely,

Beatrice Hastings.

4 Bedford Row, Worthing,
Sussex, England, November 11.

o o o

Mr. Frank Ranicar, Springfield House, Wigan, Lancashire, England, mentioned in Mrs. Hastings' letter, is a naval reserve officer, ready to be called up if needs be. We are fortunate to have enlisted his enthusiasm, which we trust will stir many hearts among those who feel themselves loyal, but are slow to move in definite expression.

EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

(Continued from Page 270.)

The Third Continent it is proposed to call *Lemuria*, after Mr. P. L. Sclater's idea, who asserted, (between 1850 and 1860), upon zoological grounds, the actual existence in prehistoric times, of a continent which extended from Madagascar to Ceylon and Sumatra, and included some portions of what is now Africa. (II, 7.) According to occult teaching this continent covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia, and the great desert of Gobi; from Chittagong westward to Hardwar and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way as we go South, Madagascar on its right hand, and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; and from Australia, an inland region in those ages, it extended into the Pacific Ocean far beyond Easter Island. (II, 324.)

Easter Island belongs to the earliest civilization of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the ocean floor raised this small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race. (II, 327.) This theory is corroborated by Haeckel, who, when speaking of Blumenbach's brown or Malay race and the Australians and Papuans, remarks: "There is much like-

ness between these last and the aborigines of Polynesia, that Australian island-world, that seems to have been once on a time a gigantic and continuous continent."

And it must be remembered that this continent not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe round South Africa (then a mere fragment in process of formation) through the Atlantic up to Norway. (II, 333.) The Atlantic portion of Lemuria was the Geological basis of the Fourth Continent, generally known as Atlantis, which was, indeed, rather a prolongation of the older continent, than an entirely new mass of land, for the unbroken continuity in natural processes is universal, and continents as well as races, merge gradually into the new order. Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations, if not of all. Elevation and subsidence of continents is always in progress. Huxley has shown that the British islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The north of Europe is still rising from the sea, and on the other hand, the coast of Greenland is sinking fast. Why may not a gradual change have given place to a violent cataclysm in remote epochs?—such cataclysms occurring on a *minor scale* even now. (II, 787.)

The cataclysm which destroyed Lemuria was due to a series of subterranean convulsions, and the breaking asunder of the ocean-floors, caused by the "inner fires." It is said to have occurred about 700,000 years before the commencement of what is now called the Tertiary Age, the Eocene. (II, 313.)

For in the same way that the evolution of the First Race took place on seven distinctly separated regions at the arctic pole—the only land there was at that time—so the ultimate transforma-

tion of the Third began about Behring's Straits and what then existed of dry land in Central Asia, while the climate was semi-tropical even in the Arctic regions, and most adapted to the primitive wants of nascent physical man. The *Commentary* tells us that the Third Race had reached only about the middle point of its development when:—

"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the SWEAT BORN; people knew snow, ice and frost, and men, plants and animals were dwarfed in their growth. . . . This was the third *pralaya* of the races."

"Which means that our globe is subject to seven periodical *entire* changes which go *pari passu* with the races; seven terrestrial *pralayas*, or periods of dissolution during this Round (or cycle of evolution), of which three are occasioned by the change in the inclination of the earth's axis. In Occultism this inexorable law is referred to as "the great ADJUSTER'."

"Thus during the present Round, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans—other lands appeared, and huge mountain chains arose where there had been none before. The face of the globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help, and the unfit ones—the failures—were swept off the earth. . .

. . . Every sidereal year, (25,858 solar years) the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees (and a fraction less than half a degree) from the equator. Hence it has still $2\frac{1}{2}$ degrees to run before the end of the Sidereal year; which gives humanity in general,

and our civilized races *in particular*, a reprieve of about 16,000 years." (II, 330.)

The fourth continent, which it has been agreed to call *Atlantis*, was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race known as the Atlanteans, "a race developed from a nucleus of Northern Lemurians, centred, roughly speaking, towards a point of land in what is now the mid-Atlantic ocean." (II, 334.)

In connection with the continent of Atlantis, we should bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some of them referring to the great continent, and others to the last small island of Poseidonis. (II, 767.) Plato, for instance, merged the history of Atlantis, which covered several million years, into an event he located upon this island of Poseidonis, (which was about as large as Ireland) whereas the priests spoke of Atlantis as a continent vast as all Asia and Lybia put together. (II, 761.) Homer speaks of the Atlantes and their island, and the Atlantes and Atlantides of mythology are based upon the Atlantes and Atlantides of history. The story of Atlas gives us the clue. "Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially a *thorough acquaintance with the depths of the ocean*; because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber till their time comes to reappear above the waters. . . . And as both Lemuria, destroyed by sub-marine fires, and Atlantis submerged by the waves, perished in the ocean depths, Atlas is said to have been compelled to

leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus." (II, 762.) Atlas then, personifies a continent in the west said to support heaven and earth at once; that is, the feet of the giant tread the earth while his shoulders support the sky, an allusion to the gigantic peaks of the ancient continents. "Mount Atlas and the Teneriffe Peak, two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria, and twice as high in that of Atlantis. . . . Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised." Poseidonis, or the last island of Atlantis, lasted till about 12,000 years ago.

"In the Eocene age," quotes Mr. Sinnett from a Master's letter, "even in its very first part, the great cycle of the Fourth Race men, the Atlanteans, had already reached its highest point, and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking,—a process that occupied it down to 11,446 years ago, when its last island, (that translating its vernacular name we may call with propriety, Poseidonis) went down with a crash." (Esoteric Buddhism, p. 106.)

"Lemuria should no more be confounded with the Atlantis continent than Europe with America. Both sunk and were drowned with their high civilizations and "gods," yet between the two catastrophes a period of about 700,000 years elapsed. . . . Why should not your geologists" (continues the Teacher) "bear in mind that under the continents explored and fathomed by them, in the bowels of which they have found the Eocene age, there may be hidden deep in the unfathomed ocean beds, other and far older continents whose strata have never been geologically explored, and that *they* may some day upset entirely their present

theories."

As to former civilizations, we are told by the same authority, that "Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race. . . . We affirm that a series of civilizations existed before as well as after the glacial period."

"The group of islands discovered in the arctic ocean by Nordenskiöld of the *Vega*, were found strewn with fossils of horses, sheep, and oxen, etc., among gigantic bones of animals belonging to periods when man, says your science, had not yet made his appearance on earth. How came those horses and sheep there? (II, 773.) The secret books inform us that *the climate has changed in those regions more than once* since the first men inhabited those now almost inaccessible latitudes. "In the myth of Phæton it is said that at his death his sisters dropped hot tears which fell into Eridan and were changed into amber! Now amber is found only in the Northern seas, in the Baltic (therefore the Eridan cannot be identical with the Po.) Phæton meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the pole the Dragon made rigid by cold, and being hurled into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phæton, being hurled into Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions, when again the land where once the magnolia blossomed became a desolate region of eternal ice. This allegory covers the events of two *pralayas* (or cycles of dissolution) and if well understood, ought to be a demonstration of the enormous antiquity of the human races." (II, 770.)

And in the story of the three giants imprisoned by Kronos in a dark country, the esoteric commentary sees "three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. . . . Yet though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. . . . The continents perish in turns by *fire* and *water*; either through earthquakes and volcanic eruptions, or by sinking, and the great displacement of waters. Our continents have to perish by the former cataclysmal process." (II, 776.) So St. Peter, (ii, 3. 7.) speaks of the earth, "which being overflowed, perished, but is now reserved unto *fire*."

Such are the teachings of the *Secret Doctrine*, (briefly and roughly summed up,) as to the growth and preparation of this earth, the field of man's evolution. I have not tried to quote the scientific authorities on the subject, that you may see wherein they differ from these teachings, because there is no time for such comparison, which you can make at your leisure. But remember "that it is now the conviction of more than one Greek scholar that Hesiod's theogony was based upon historical facts, . . . and that such symbolisms as are found in all the exoteric creeds, are so many landmarks of prehistoric truths." (II, 777.)

II.

THE EVOLUTION OF THE RACES

In the last lecture, we traced the growth and preparation of the Earth as the field of man's evolution; we are now about to sum up the teachings of the *Secret Doctrine* on the subject of the different *Races* which have occupied and will occupy that field during the present Manvantara, or cycle of evolution.

The estimates of science as to the age

of the Earth since it became a possible home for man, we have seen to be so extremely divergent that they are practically useless, covering (as Prof. Winchell shows in his *Comparative Geology*, a variation of some twenty-seven millions of years.) The Secret Doctrine maintains that physical humanity has existed upon this globe for the last 18,000,000 years, and that this period was preceded by 300,000,000 years of the mineral and vegetable development. That the present Round or cycle of evolution is the Fourth, the middle point of the life allotted to our globe, the period of its greatest development, and therefore of the greatest cataclysmic disturbances, which have been far more intense and terrible during this Round, (when matter is less fluidic and therefore more resistant) than during any of the three preceding Rounds, the cycle of the Earth's earlier psychic and spiritual life, and of its semi-ethereal conditions. Now the whole issue of the quarrel between the profane and the esoteric sciences, depends upon the belief in, and demonstration of, *the existence of an astral body within the physical*, the former independent of the latter. But why the scientists should accept the theory of a once ethereal earth and reject that of a once ethereal man, it is hard to realize. As H. P. B. has said, "Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain, towards her primal and final mysteries. . . . If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the inter-stellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe;" (II, 153.) and if we see everything on it evolving from a *moneron*, a single homogeneous particle of albumen, into the animal form, to grow into "the gigantic reptiles of

the Mesozoic times, and then dwindle again into the comparatively dwarfish crocodile of the tropics and the still smaller universal lizard,—how can man alone escape the common law?"

There was a time when all the so-called "antediluvian" monsters appeared as filamentoid infusoria without shell or crust, with neither nerves, muscles, organs, nor sex, and reproduced their kind by gemmation: why not man also? (II, 151.)

The figures 18,000,000 of years, which embrace the duration of *sexual, physical* man have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. (II, 157.) Nor would the early conditions of the globe militate against this theory, as its carbonic vapours and steaming soil could have no effect on such human life and organism as is assigned by the Occultists to the early mankind (II, 150.), "such terrestrial conditions as were then operative, having no touch with the plane on which the evolution of the *ethereal astral* races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical, though developing on parallel lines, had no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of that organization (his '*Upadhi*') is derived." And it must be noted that though the astral and physical planes of matter ran parallel with one another even in the earliest geological ages, yet they were not in the same phases of manifestation in which they are *now*. (II, 157.) The Earth did not reach its present *grade of density* till

18,000,000 years ago. Since then both the physical and *astral* planes have become more dense.

"It is shown in every ancient scripture and cosmogony," says the *Secret Doctrine*, "that man evolved primarily as a *luminous incorporeal form*," over which, like the plastic clay around the iron framework of the sculptor, the *physical* frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life. "When Adam dwelt in the Garden of Eden, he was clothed in the celestial garment, which is the garment of heavenly light," says the *Zohar*. (II, 112.)

In *Lucifer*, for March, 1892, there is a very fine article by Dr. Herbert Coryn, called *The Eternal Cell*, which makes many of these teachings very clear, and shows too, how our newest science draws ever nearer to the teachings of Occultism. In this article, Dr. Coryn explains Weismann's theory of the immortal cell, that original speck of protoplasm which does not die, but simply divides and re-divides, moving continually down the stream of life, entering ever into new combinations, but never perishing. "Darwin studies the *form*," he says, "the obvious body of the animal, thinking that what it acquires, it transmits to its offspring. Weismann studies the *thread of plasm*, assuming that the plasm-cells, growing, cast off from themselves again the material they have taken up and vitalized, and that they have cast it outside them to remain as a bodily organism about them, impressing on the cells of this organism a type which was an inherent potentiality and antetype in itself." The physical line of evolution then, "is this germ-plasm, passing in man and animal from parent to offspring. The very same physical atoms passing steadily along the line; those which are now the germ-cells in us being the germ-cells of an immeasurable past, cells which have threaded upon themselves, or thrown

out around themselves, and therefore learned experience through, every form of life-organization in Nature."

Dr. Coryn traces the ascending scale of the animal kingdom, from the Protozoa up to the Catarrhine monkey, and then bids us imagine the great Tree of Life with its innumerable branches and twigs. The twigs and outer branches we see and can study, but the main trunk and its first great boughs are lost in the mists of the past, and only remain as *astral fossils*. "For if we press back far enough," says Dr. Coryn, "we get *behind science* to a type of which to science there are no traces, because all matter was then in a very 'unscientific,' plastic, astral, state." (II, 68, *note*.)

Therefore the fossils of these primitive types remain on the astral plane, for the study of the astral clairvoyant only. But it cannot be too often repeated that even the esoteric teaching, much more the exoteric, is, to a great extent, allegorical. (II, 81.) To make either comprehensible to the average intelligence, requires the use of symbols cast in an intelligible form. Hence many of those expressions and formulæ, which are to the Jews a stumbling-block and to the Greeks foolishness. But to those who are capable of treating the symbol as a symbol, and not as a hard-and-fast statement of a fact, it becomes instinct with life.

In studying the evolution of man as a thinking being, the first step, according to the *Secret Doctrine* is to realize the difference between the MONAD, the Universal Unit, and the *Monads*, or the manifested Unity; the word *Monas* signifying *unity* in its primary sense. The *Monads* are not discrete principles, limited or conditioned, but rays from that one universal *absolute* Principle, the "Universal Unit" just mentioned. They are, in other words, part of the Universal Consciousness, individualized by combination with a physical form, just as a soap-bubble incloses a certain

quantity of air, which nevertheless is in nowise different from the air around it, into which it is presently absorbed. Personality depends on limitation, and the less limitation the more spiritual freedom. In the *Occult Catechism* the Master asks the pupil: "Lift thy head, my scholar; dost thou see one, or countless lights above thee burning in the dark midnight sky?"

"I sense one Flame, my Master; I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light that burns inside thee, dost thou feel it different in any wise from the light that shines in thy brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and My Soul'." (I, 120.)

That ray, then, of the Divine Mind, which is to become a human soul, and complete its pilgrimage by returning to the Source from which it sprang, follows of necessity the same cycle of evolution as the rest of the manifested Universe. But while studying this process of evolution, we are warned not to think that it is this Monad, (or nucleole) itself which develops from animal into man, for it stands to reason that a Ray of the Divine can neither progress nor develop, nor can it be affected by the changes through which its "vehicle" passes. Like the thread that a chemist suspends in a solution of alum, the beautiful crystals form around it, but the thread remains unchanged.

Therefore we are cautioned not to think of a Monad as a separate entity, passing through all the Kingdoms of Nature to blossom into man at last, an atom of hornblende, for instance, finally becoming a Humboldt. Instead of speaking of "a mineral Monad," we should speak of *the* Monad, or the Uni-

versal Energy, manifesting in that form of cosmic Matter called the mineral kingdom. (I, 178.)

"Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-Consciousness. . . . Can man—god in the animal form—be the product of Material Nature by evolution alone, even as is the animal? And what is it that creates such difference between the two, unless man is an animal *plus a living god* within his physical shell?" (II, 81.)

(To Be Continued)

YOUTH AND THEOSOPHY

BY ALBERT EMSLEY

An Address delivered at the Fraternization Convention of Theosophists, in Detroit, Michigan, September 3, 1939.

Before breaking into a tirade of words about youth and its relationship to Theosophy, I should like to extend to all present the greetings and good wishes of the Canadian Young Theosophist group. Canada is a young country, a youth among nations and one whose future has yet to be forged and fashioned.

With Canada's growth there has arisen a school of philosophical thought which, in its ideal of brotherhood is allied with other progressive schools throughout the world. I refer, Ladies and Gentlemen, to the Theosophical Society in whose joint interest we are gathered together today at this Fraternization Convention. As youth we now stand on the threshold of life gazing into a vast panorama of growth and movement and every minute changes, and what do we observe?

We perceive a conglomeration of economic and political doctrines and systems, formed, I presume, to establish some semblance of economic order. The reaction of the average intelligent

young person to these is, to say the least, one of disgust. Then again in the field and sphere of religion we see a medley of sects and creeds, each with its individual rituals and dogmas; each professing and proclaiming to the world that it is right, and thereby implying that the rest are wrong. What is youth to believe; what is he to accept and what to reject?

Young people in every country of the world are today united by a common bond. They have been willed a legacy of confusion, a paradoxical heritage; there is want amidst plenty and war in so-called peace time. We have inherited a world where the criterion of a man's standing in a community is measured by the quantity of materialistic luxuriousness with which he surrounds himself. Formal theology has endorsed this mode, as witness the various sanctums and the sermons that emanate therefrom. Greed and avarice with their root of selfishness seem to be the main incentives and stimuli behind most of today's effort and is one of the main problems to be faced.

In the realm of education, the ulterior motive seems to be to adapt the student to this materialistic world, to learn a trade, become a commercial man or more highly specialized in one of the many and diverse professions. The idea of helping humanity, the utilitarian theory of the greatest good to the greatest number is somehow overlooked or becomes merely incidental. True, we should do our share of toil but the young person should also be trained to think for himself, to develop his own individuality and to create in terms of himself. Too much stress is placed on academic standards and the relationship between degree of education and monetary income. Thus, as he looks about him, both at home and abroad, the searching youth is forced to ask himself what is it all about?

He is unable to reconcile his religious

teachings with ethics and his science analyses with his philosophical theses. But conditions were never so productive and conducive to making young people think as those of the present day—the unemployment of each year's graduating crop, huge national deficits, billions spent on war preparations, chauvinism, propaganda, uncertainty, hypocrisy and fear. He begins to flounder around amidst a morass of doubt and speculation with none of his previous teaching and experience giving him the necessary groundwork upon which to build a permanent structure of hope and security.

This is where Theosophy and its advocate the Theosophical Society comes in. It is not a panacea, nor does it offer an escape or an easy way out. It faces facts and deals with causes and not solely with effects. Theosophy with its twin postulates of Karma and Reincarnation can give the only answers to some of those seemingly unanswerable, yet fundamental, queries of youth. By the simple expedient of trial and error we find it gives the only reasonable and logical solution.

How then may it be presented in order that the average young person can see and grasp it? The only object of the Society that any member is asked to subscribe to is universal brotherhood. Brotherhood with its vast array of implications and its universality is surely the basic principle upon which we should base our appeal. If we could but instil in others, perhaps even in ourselves, that brotherhood is a fact and not a sentimental theory, then would we be a credit both to ourselves and to Theosophy.

Too long has the East predominated in our presentation. Admittedly, the East is the cradle of religion, but we were born and brought up in the Western Hemisphere. Let us appeal to Western youth in a Western manner and terminology. Theosophy is not, as some would have us believe, a mystic

and occult organization that appeals only to the intelligentsia, to the chosen few. It now has a name for attracting odd people, those who are primarily interested in certain phases of occult phenomena, who specialize in mental calisthenics, black magic, yoga and such. This is part of the third object of the Society "To study the powers latent in man," but may I add, that if this study is not subsidiary and does not contribute to the ideal of universal brotherhood, then I for one misunderstand the reasons for the founding of this Society.

To the advanced student certain Sanskrit terms are second nature, but to the beginner and the novice they tend to make him a little wary, a little fearful lest he be not quite capable of understanding them. Practically the only young people I know who are interested came in via their parents who were adherents. Ladies and Gentlemen, we scare our youth away. The fundamentals of Theosophy are simple, logical and lucid, and if presented with reason and common sense could be accepted by almost anyone. Why wrap them up in long terms, why the air of secrecy and mysticism? The psychologist, the salesman and the priest all use the same tactics; they study their prospect. Let us take a lesson and adapt our presentation so that it will appeal. Theosophy in essence cannot be changed, but its presentation can, and must be, if youth is to become interested.

Another item that does not seem compatible with real Theosophy is the time and energy misspent in discussion and controversies over the Society's history and past. The youth of today are not interested in this kind of history. The past is a closed chapter and youth played no part in it. They are enthusiastic about what may be accomplished in the future. Some of our older members who are more conversant with the Society's past should forget it and re-

place the energy thus expended in a more progressive and creative manner. This would surely eradicate any ill feeling that others may now feel towards the Society.

So if this organization is to hold a more prominent place in world affairs and is to have a definite bearing on what is to come, it must make a stronger appeal to youth. Older people have formed their opinions and have become set in their ways. Youth is virile, youth is enthusiastic, their minds are both malleable and plastic, and they are able to accept what others cannot. But today youth, in their bewilderment and perplexity are chasing shadows and are following false leaders. Life to them is an illusion, and they are more and more adopting an attitude of defeatism.

Thus, the Theosophical Society with its branches throughout the world has a wonderful opportunity—nay a duty and a pressing demand—to form a nucleus or a magnetic core to which will be attracted both young and old in the fuller realization of the oneness that is man.

AN ENGLISH VIEW

This letter from an English physician has been sent to us by a Western correspondent. It has all the frankness of a private letter but it also has the widespread interest of a genuine Theosophist, who is not more interested in the parish pump than in the Cosmic cycles. There are too many people who think that they cannot do anything for the Cause, because they are not in office, or are not prominent in society, or cannot afford the time to attend meetings—this last being usually a pretext or excuse to enable them to loaf at home—or have not the ability to talk to people. This letter will enable them to understand that they can THINK Theosophy just as well as anybody, and if they really spend a little time thinking about it, they will soon find it desirable to mix

with other thinkers of similar views and thus strengthen themselves and find a renewed interest in any Society to which they may belong.

I enjoy the Canadian Theosophist you send to me but I think you had better let me bear the expense by becoming a payer to you of whatever is involved. Or, would you like me to send you something in exchange?

There is much in all of the C. Ts. which is good to read and of course some of the articles are particularly interesting.

The T.S. has a wonderful opportunity at the present moment of getting on to right lines. If they choose a good Leader, throw off the priestcraft shackles by which they are slowly strangling the movement, and get on to lines of effort as laid down by H.P.B.

Unfortunately there is a world-wide movement of re-action going on, and it is a doubtful question as to whether the T.S. can escape the baneful influence.

This reaction that is going on is what I think H.P.B. feared when she referred to the wonderful progress Mankind could make if the Great War could be avoided. The war came and this setback is one of the aftermaths. I suppose if we could step back far enough from the picture to see Human events as a whole during the last 25 years, we should understand how consistent and according to schedule everything is, and would contradict the conclusions of old Ecclesiastes, the Pessimist Preacher, who came to the conclusion that human efforts were vain and futile, and that he had better not bother his head but just eat, drink, get as much happiness as he could in such a rotten world, and then die and be done with it.

There are many today who are thinking, feeling and living like that—poor souls. Things are in such a muddle and so confusing, and the old comfortable foundations of belief are so shaken, and

different authorities hitherto accepted as sure guides give such contradictory advice that folk with simple minds are bewildered. That is one of the reasons why churches are empty. Youth finds little to draw them there that is satisfying, and so in some cases join movements outside or accept Ecclesiastes' attitude.

What a chance for a well organized Theosophical effort! To prepare for such a chance ought to have been the aim of the T.S. during the last 40 years. Were the members of the various Theosophical organizations united at the present time under the right kind of leader, trained for the job—both leader and led—Can you visualize what might have been done with the three objects of the originally planned Society?

Instead of which we have a group of Societies more or less opposed to each other for the acquisition of power, a repetition in fact of what History gives us samples of over and over again, when "personalities" have swamped "principles."

It looks as though a sweep forward of the human race must not be looked for. Here and there individuals, or small groups of individuals may advance a little but only a little for the Law is, as you know, that as soon as any feeling of "Advance" is realized, such Power as is the outcome of the Advance must be used for those who still lag. The Pilgrim must turn his back on any further individual progress himself and offer his hands to those behind. *That is the Law!!*

The Canadian Theosophist in its articles reflects this attitude. In a way there are two outlooks. There are those who are inclined to devote themselves to the 3rd object of the T.S. (develop latent powers) while others are more especially interested in the 1st (form a nucleus of U.B.). Both groups are more or less concerned in the 2nd object, but somewhat half-heartedly.

If, in seeing that history repeats itself, we are inclined to adopt the attitude of Ecclesiastes, and conclude that all human effort to better things is futile, we shall be wrong. Astronomers tell us that in the movements of the planets and stars there is no such thing as a closed circle. No part of a path is ever travelled twice. So, though the human family or a part of it seems in its actions to take a line which has already been taken before, it is only seeming, though by ever so little a bit the path is over new ground.

So I take it, if the T. S. seems to have failed, it is only seeming. Both the workers concerned in the two outlooks I have mentioned have accomplished and are still accomplishing much that is good, though much energy is wasted by each, in cursing and deriding each other, each deeming the other wrong in his methods. And the Masters have patiently and lovingly to use the tools to their hands and build and build ever so slowly the Heaven that is to be.

Some there are who become so impatient of the slowness of progress that they long for the power to "do" things to be placed in one pair of hands. Hence this present movement towards Dictatorship. Of course this is the reaction towards rule by a majority, i.e. Democracy. At one time in your life you were a strong opponent to the latter—you were instinctively an aristocrat! I gather by your sending me the Socialistic papers that you have done, that your views have been somewhat modified.

There is much to be said for the old Greek idea of government by the aristocracy just as there is much to be said for its obverse. There is no such thing as a perfect form of government per se. Different forms are suitable according to the state of social development of a given community. Maeterlinck in his book on the bee gives a wonderful picture of the hive. In this all thought

of the welfare of the individual is subordinated to the welfare of the hive. It is a perfect Dictatorship in which instinct (Nature) is the Dictator. The obverse of this would be that of a community in which there was absolute freedom for each unit. Somewhere between these two extremes various sections—nations—of the human race stand. Each in working out its own evolution by educating its units towards the ideal of using its freedom, by sheer choice, for the good of the whole—the so-called At-onement!

Now it seems to me that that is what lies before the T.S. It must either do that or it will keep breaking up into smaller and smaller pieces, until all gain which should come in power from combination is dissipated and there is only the force available of each unit.

CORRESPONDENCE

SOME OLD BOSTON BONES

Editor, Canadian Theosophist:—I have read with interest your article, "Digging up Old Bones" and while I think it is wiser to let the "dead Past bury its dead" and not dig up its bones, yet I wish to clear up some misapprehensions in your mind, that you have placed in the printed page. You say "Crosbie, who with George Ayers and Louis Wade were the big figures in the Boston convention of 1895," etc., Ayers and Wade, "yes," but Crosbie decidedly not. Now I happen to have been at that Boston Convention, as you will remember. I was there in the capacity of a member of the Boston Branch and as a friend and pupil of Wm. Q. Judge since 1886, as well as a representative of the Boston Globe on which I held an editorial position whose duties then precluded my being a delegate as I had been before, and later in several conventions.

Coming as you did from Toronto to that convention, you could not know the inside facts of what took place in the

Boston Branch of which I had been a Fellow for six or seven years. It was myself who nominated Crosbie for Secretary of the Branch when Griggs was elected its President in 1889 and when Griggs "kicked out" in 1892 and Judge came over from New York to settle that trouble he blowed me up for not stopping it; he asked me who we wanted as President, and I said "Crosbie is as good as anyone." He said then, "anyone you people here want is satisfactory to me." So at the next meeting of the Branch I nominated and had Crosbie elected as President of the Boston Branch.

All through the excitement caused by the ridiculous charges against Judge, Crosbie was "wobbly" and I had to pump sand into him. Judge knew this and the printed report of the Convention prepared by him shows this. It was George Ayers who suggested the historical sketch of the Theosophical Society from data he turned up in preparing his legal opinion and it was Louis Wade who read it and was put on the Committee on Resolutions in place of Crosbie, who as President of the branch where convention was held, was by custom entitled to the position. It was Ayers on whom Judge depended in that convention. It was Ayers, after Judge called the convention to order, who nominated Buchman as temporary chairman. It was Ayers "of Boston" who was put on Committee on credentials. It was Louis Wade of Malden branch of which Ayers had been President who was put on the important Committee on resolutions, whose report with legal opinion of George Ayers, was the all-important business of that convention, that caused the convention to declare its autonomy and the election of Judge as President for life that unhappily was only to be for one year more. At that convention Mrs. Tingley was present and you no doubt rubbed shoulders with her. Brother Fussell started to introduce her to me but was cut short by Judge stern-

ly reminding him he had instructed him not to introduce her to anybody.

If you have a copy of the proceedings of that convention and I have one before me as I write, you will see that Crosbie is not nominated on any committee. I remember your eloquent defence of Judge. But you will look in vain in that report which contains your speech for any remarks in defence of Judge from Brother Crosbie. From that long list of prominent Theosophists like yourself who paid a deserved and eloquent tribute to the devotion, honour, and successful building up of the American Theosophical movement by Wm. Q. Judge the name of Robert Crosbie is conspicuous by its absence, as it was from the list of those appointed on committees. It was on George Ayers who was faithful to Mrs. Tingley till his death, that Judge depended. It was Ayers who knew more about Mrs. Tingley than I or anyone in Boston who spoke of her to me in a manner that showed me later he knew her relation to Judge as his successor. It was Ayers who brought me to her at the private meeting in 1896, before the New York convention of that date to which I went with him and other delegates from Boston and New England, as the printed proceedings of that convention will show. While Crosbie was present among the other delegates in the Boston Convention of 1895, he might as well have been in Alaska for all the effect it had on the results of that convention. I knew Crosbie better than anyone else, also his wife, whose father gave Crosbie his much-needed job when he first came to Boston, and his wife got a divorce from him for good reasons.

I also know why Mrs. Tingley was obliged to break up the Theosophical headquarters at 24 Mt. Vernon St., Boston and bring Crosbie to Point Loma where his young wife had her baby. I was with him in Point Loma, from 1900 to 1903, and when he came to me in

1909 to get me to go with him, I told him, "If you wish to leave the Society, that is your privilege, but I do not and I have no ambition to be a guru, if you have." I also know that he did not "escape from Point Loma" but was ordered off the grounds. As a Boston Theosophist and newspaper man, I knew what went on behind the scenes in 1895 better than any outside Theosophist could. You were present and as a trusted delegate you would know many of the facts here stated but the memory is treacherous and a reference to Printed records will refresh your memory.

The only reason why I say anything now about that poor man Crosbie is because he left a society which is called "the united Lodge of Theosophists" whose name is a puzzle since it obstinately refuses to unite in fraternal relations with any other Theosophical Society. I can only suppose it is so named on the principle of "*Lucus a non lucendo*." I simply ask now as a friend of many years' standing in spite of all;—that you print this so that any wrong impressions that may have been left by him may be corrected and this discordant element of the ULT may know the facts, as they seem to respect Judge, and thus be more fraternal. After 50 years a Theosophist I trust my statements may be believed.

Cyrus Field Willard, F.T.S.

P.S. As you have expressed desire for historical Statements I have taken the time from writing my autobiography to give you some—C.F.W.

San Diego, October 28.

CHAMPIONS MR. JINARAJADASA

Editor, Canadian Theosophist:—In the interests of fairplay you will no doubt be so good as to publish this comment upon the remarks of "Some Students of Orpheus Lodge" on page 239 of your issue of October, concern-

ing Mr. Jinarajadasa. It opens with a false statement of fact, and the rest is about as important. The opening sentence should read: "Mr. Jinarajadasa has given his whole life to our cause, and has never sought office, although for a brief period he was its Vice-President." It would then be true to brotherhood (which means love and trust and good will), and to events.

"Some Students" talk about loyalty to Truth, saying that Mr. Jinarajadasa has chosen loyalty to persons before loyalty to Truth. How about a, little loyalty to Truth in simple factual form for our Orphic friends?

As for loyalty to persons, what precisely does Brotherhood mean? The spleen, ingratitude and condescension which saturates this letter from "Some Students" is certainly not Brotherhood. It is not even ordinary milk of human kindness. The writers of this letter brand themselves for what they are. They have not even the grace to be thankful personally to Mr. Jinarajadasa for his publication of invaluable letters and documents. They say "outside the Adyar Society, Mr. Jinarajadasa is gratefully known." Our Orphic friends have no gratitude to express, it seems.

My letter will sound impatient. I am impatient! The years pass so fruitlessly for many people who have no idea of the complexity of life and who, out of their large virtue and their little knowledge, then are given space to display their pettiness in the national journal of one of our Sections. Yours faithfully,
F. Kunz.

Box 469,
Port Chester, New York,
November 27th.

BOOKS ON THEOSOPHICAL SUBJECTS

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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OFFICE NOTES

We have been glad to print some of the articles sent us from the Detroit Convention. We have been asked why we did not print more—Mr. Wylie's for instance. For the very good reason that we did not get them. Last year nearly all the addresses were sent us and all that we received appeared in our columns.

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It is getting late in the year to remind Lodge officials that half the annual term has passed and many members still have not paid their dues. It is more difficult to get them paid after Christmas than before. If members in arrears would make a Christmas Box of their dues to the Society it would be greatly appreciated.

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We have been favoured with a copy of the prospectus of the Yoga Institute with headquarters at Chowpatty, Bombay, of which Sri Yogendra, a pupil of

Yogisvara Paramahansa Madhavadasaji of Mulsar, is the head. Theoretical and practical training in Yoga is imparted at this Institute either individually or in a class as required. Students are scientifically trained in accordance with traditions, in the various aspects of Yoga relating either to physical, mental, moral or spiritual culture, and a Health Clinic is reserved for the earnest students and deserving patients. During the past twenty years thousands of students and patients are said to have come under observation and treatment at this Institute.

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Some time ago we printed an account of the "underground" University in China where thousands of young Chinese, girls and boys, are taking a six-months course in the new learning, and managing to cover as much in the time as Western students do in their usual College terms of several years. It was Dr. Norman Bethune of Montreal who wrote the account. He had done wonderful work during the Spanish civil war, in blood transfusion for wounded men, saving scores of lives. Worn out in Spain, he went to China where he has died in carrying on similar work among the stricken Chinese. Falling a victim to blood poisoning which he contracted when performing an operation, his life is closed in his 49th year. Canada has at least one hero to honour. We print elsewhere the tribute of the Ottawa Journal.

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The officers of the Fraternization Convention for 1940 are as follows: Chairman, G. Cardinal Le Gros; Treasurer, Miss Ida Lewis, 3652 Reading Road, Cincinnati, Ohio; Publicity, Miss Oba Garside, 32 Lonsdale Road, Toronto, Ontario; and Mr. N. W. J. Haydon, Toronto; Mr. E. L. T. Schaub, Toledo, Ohio; Mr. S. Wylie, Detroit, Michigan; Miss A. G. Mills, 31 Fairleigh Avenue North, Hamilton, Ontario. There is

some doubt whether the Convention will be held at Niagara Falls as suggested at the last Convention. Niagara Falls, New York, was suggested as an alternative failing the Ontario city. We believe, especially if the War continues, that either of the Niagara Falls cities would be preferable to a less central situation. Cleveland has been mentioned, and according to the resolution of the Convention, the Committee has authority to decide the location.

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We refer elsewhere to Mr. Wickham Steed's book *The Press*, and it is so good that we take this other opportunity to recommend it, particularly to our younger readers, as a compendium of modern common sense, yet with a fine setting forth of the highest standards of ethics and high-minded living for all of us who seek to create a really civilized commonwealth. In it are all the ideals of journalistic experience followed by the most eminent men of the press, and we would like to think that those who read the book would better understand the conceptions of Theosophical life that have animated Madame Blavatsky and those who would follow in her footsteps. Mr. Steed is an unenrolled Theosophist but is nothing the worse of that, and those who read him will get a better idea of what Theosophy in action may be in everyday life. *The Press* is to be had in Canada in the Penguin series for 18 cents.

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Theosophy (Los Angeles) for October concludes, we presume, the interesting series of studies under the general title of "Ancient Landmarks" with an essay on 'The Greek Drama. As a vehicle of the Mysteries these classical works will always be preserved until the actual mysteries become a part of the general knowledge of mankind. We quote, for instance: "The story of Prometheus, who gave the fire of mind to man, is the tale of humanity itself. The

Greeks declared that Prometheus came of a *divine* race. Compared with the body he occupied, Prometheus, the re-incarnating Ego, is a *God*. By arousing the thinking faculty in those hitherto mindless forms, Prometheus also aroused the memory of the knowledge they had possessed on the moon-chain, thus giving them the 'boon' of which the Chorus sings." This series of articles would make a fine introductory volume of Theosophy for the public.

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The Indian magazines are arriving late, probably due to the War. The November *Theosophist* has an article entitled "The Next Step in Science" by V. Wallace Slater, B.Sc., the next step being Theosophy, but the article is but brief. More interesting is W. E. Marsh's Story of Sindbad the Sailor, with his occult interpretation. *The Aryan Path* for November continues to enlist many of the greater names in English literature of today. *The Theosophical Forum* maintains the high standard adopted at Point Loma, articles by A. Trevor Barker, Leoline L. Wright, C. J. Ryan being of special note. Dr. de Purucker has a note on "Rules of Conduct." *Theosophy* is always highly informative and the December issue has excellent articles on "Times of the Cycles," "Ancient Landmarks from the Neoplatonists to H. P. B.," and a reprint, to be concluded, of H.P.B.'s great article on "Kosmic Mind." It amazes one to think that any reader of this article could have associated the author with imposture or deception or any kind of fraud.

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Mahatma Gandhi speaks for the greatest single body of people in the British Empire, and he asks that they be given the privilege of other British men and women, so that they may be conscious of self-respect and assume the obligations and responsibilities of British citizenship, like other people of the

British Empire. He is anxious that Britain should win the war now being waged for Liberty and Freedom, and he would like to have all India fighting in that cause, voluntarily and as free men and women, examples of the principles for which the war is professedly being fought. No one doubts his honesty, his integrity, his utter faithfulness to the British Raj, but he deplors the hesitation with which Downing Street has acted in implementing the promises made in the fifties of the last century and often renewed since. That is a repetition of the laggard policy pursued in Ireland till the Great War brought the change in part that has complicated the problem more than ever.

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Opening with three reprint articles celebrating H. P. B. as Founder of the T. S., *The American Theosophist* for November has a large assortment of miscellanea among which Mr. Jinarajadasa's radio address on Education and Mr. Rajagopalachariar on "Mysticism and Bhakti" are the more notable. Mr. Jinarajadasa is impressed with the failure of the United States with "the most expensive and developed educational system in the world. "I have praised that system in many countries," he says, "but I received a shock during my last visit four years ago. Statistics then published concerning the prison population in this country showed that about 18 per cent. of the prisoners were under 25 years of age. . . . Surely there was something wrong with the system." He attributes the failure to the forcing of intellectual processes with the neglect of the emotional nature in education. The Universe consists of life although the intelligence fails to grasp the significance of this life, he quotes from Bergson. For this the intuition is required, and until the intuition enters into the problem of understanding there is no real knowledge of the movements of life. Surround the child with beauty,

he advises, and this mysterious faculty of intuition grows in the child.

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This month's magazine goes to all our intimate friends and it carries a very cordial and deeply affectionate greeting to all of them who wish to be included in that intimate circle. It extends in far lands, and around the United States and across Canada. In Ireland, whether under de Valera or Avonmore, there are more of those old friends under the sod than above it, but they are all remembered. The other British Isles have also many valued friends. In Canada there is a happy band who are not worried about differences of opinion or details of service nor by any of the things that pass away. It is these who, abroad and at home, make up the heart of visible life, and link us all together in the invisible, where dwell the Shining Ones, where the Master speaks the language of Love to all peoples and kindreds and races and nations, the unnumbered multitude. And to some he says, "I am the Shelter and the Friend; I am the abiding place from age to age," And to others he says, "If you are my disciples you will love one another." So Christmas joy be to you all, and let nothing you dismay.

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As deep calls to deep so Washington calls to Hamilton, if we may say so, and whatever other pilgrims may think, I esteem it a great privilege to be working in a cause that attracts the brains and experience of a man like Dr. H. N. Stokes. I can understand how the Philistines regard him, as Conservatives in England do Lloyd George—one told me once he would not allow his wife in the same room with him—or as Republicans regard Roosevelt. Notwithstanding such biassed opinions Dr. Stokes remains a wonder and a credit to Theosophy. Those who have not read *The O. E. Critic* for several years would not understand this, but few are pos-

sessed of the mental power to read *The Critic* for any great length of time. It takes character, and humour, and science, and humanity to be able to appreciate its pages, and these acquirements are rare in the Theosophical Society. They come with cosmopolitanism and the urbanity of age, and with the wide reading of the philosopher who loves people for their own sake. *The O. E. Critic*, consequently, is only for the very elect who do not judge the song of birds or the beauty of orchard blossoms by their price. People pay 25 cents a month for magazines which never touch either their heads nor their hearts, and *The O. E. Critic* only costs fifty cents a year. If it were \$50. for twelve months it would be collected by bibliophiles and treasured like *The Equinox* or *The Squire*. It is astonishing how modern folks value printed stuff. Dr. Stokes is to be addressed at 1207 Q Street, N.W., Washington, D.C. If you read *The Critic* you will come to understand why you do not know a Master when you meet one. This is worth more than fifty cents by several thousand rupees. The word rupees is used to put you off the scent.

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The Indian Theosophist for September has an unusually attractive cover, on which are quoted two verses from the Gita, "Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Partha, culminate in wisdom. Learn thou this by discipleship (literally, falling at the feet, (that is, the feet of the teacher), by investigation, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom. (iv. 33, 34). Attention is called to the 64th International Convention of the T. S. and the convention of the Indian National Society to be held at Adyar on and from December 24 next. "As Mussalmans go to Mecca, as Hindus go to Kashi, so should Theosophists add

Adyar to their places of pilgrimage. . . I ask you to realize that a visit to Adyar is worth a considerable sacrifice, apart from the duty such a visit is." For Canadians the "considerable sacrifice" would be at least \$750, which is as much as very many families live on for their yearly income. These suggestions to visit Adyar come from Dr. Arundale and increase our conviction, which has been questioned, that he has no proper sense of the value of money. Mr. Gokhale's messages under "Benares Calling" are much more practical and enlivening than Dr. Arundale's "Adyar Calling," as he discusses the problem of the fighting man, the superior man in a spirit of wisdom. Here is a paragraph to meditate upon—"Whereas the heartless superior man evokes only a wish to resist, the tiny tot on which women practise their Great Vocation of Motherhood, raises her from a mere sentimental being into higher realms of feeling—from the Astral, where she is already superior, to the Buddhic, while poor man mostly remains at his Lower mental level, wrapped up in his sense of 'superiority'." Mr. Gokhale gives the St. Mira College at Hyderabad with its magazine, *East and West*, good wishes for their success. Dr. Arundale wants the National Societies to submit a questionnaire to their members asking if they want a change in the objects of the Society; if they wish the Adyar President to be mentally neutral on public and international questions; whether the Society itself should likewise be neutral; should the statement on page 2 of the Adyar *Theosophist* cover regarding the principles of Theosophy be extended or modified; and what are the essential truths of Theosophy? Certainly if we follow this direction we shall soon have a creed and a Church equal to anything of the past. There are 12 pages of *The Indian Theosophist* filled with Dr. Arundale's discussion of these points and his desire to alter the

Society's objects. He has an uncontrollable urge to tinker with the Society of which he has had a term as head and he won't be happy till he rips it. If he could persuade himself to get out of the spotlight and devote himself to helping the National societies to do the work their local heads know is best in their various jurisdictions he would distinguish himself mightily even in the remainder of his term. And if he did that he could have another one. As it is he is like a bear in a smoke-house. Or does he know what a smoke-house is? Pages 348 to 355 contain a valuable paper on Zoroastrianism by K. J. B. Wadia which, considering the rarity of information on this ancient faith, should be widely circulated. Then follows half a dozen pages commending action to our young Theosophists, the action being of a practical nature, in this instance, the re-foresting of waste land. Buy a few acres and plant it and have a permanent heritage. Any group of young people could do this. Every Lodge could do it, only in Canada it would raise a laugh to propose it.

THE GENERAL EXECUTIVE

Report by the General Secretary

The General Executive met on Sunday afternoon, 3rd inst. the five Ontario members being present, with myself. The funds were reported with a balance of \$257. and discussion occurred over the request of some of the members for a detailed financial statement. This request was made at the last meeting to Miss Crafter, the Acting Treasurer, and for the first time in July. As the books are always open for examination the request seemed superfluous and Miss Crafter treated it as one of those things that come up from time to time when somebody wants to look official. After some talk Mr. Belcher suggested that it might be necessary to appoint a new Treasurer. I then pointed out that Miss

Crafter was the Acting Treasurer, appointed at my request, as under the Constitution I was the Treasurer as well as the General Secretary.

This did not appear to have been remembered by anybody, and perhaps it will be as well to recall the fact that the Constitution was adopted under the threat of the Western members to withdraw altogether if it were not accepted *verbatim et literatim*. Several clauses seemed to me objectionable, but to prevent further discussion at that time the Constitution was accepted. Then came the surprise when I was requested to act as General Secretary. The result need not be gone into fully. But one thing I objected to was the giving into the hands of one man the complete control of the affairs of the Society. Especially was this true of the financial affairs and I suggested that an Acting Treasurer be appointed, not necessarily to spy on the General Secretary as the chief duty of the position, but to secure the existence of at least one other who would be familiar with the affairs of the Society. I had asked for the power to be given the General Secretary to appoint two of the Executive, so that there might be some one on hand as well as himself at headquarters to look after the business of the Society. This was strenuously objected to in the West, being regarded as a measure of dictatorship. When there are annual elections it did not seem to me that any dictatorship could be prolonged in a Theosophical Society where members were taught to think and act for themselves.

To return to the finances. No sum of any importance is paid out except by cheque, signed by both the General Secretary and the Acting Treasurer. Every penny, every one cent stamp used, is accounted for in the petty cash book and by cheque, and all important payments are passed on by resolution of the Executive in the first place. The totals of receipts and outlays are furnished every

meeting with bank balance and vouchers and the books are always on view. No one ever dreamed until the Cabal started this year, of asking for any further financial statement, and I feel sure none of the Executive would have dreamed of asking Fred Housser for such a statement, and if they had he would have told them to go to Jericho.

I am accused of turning the other cheek too frequently, but I asked for ten minutes to copy out the figures asked for. I brought them down along with the account books. The figures were what had already been reported upon and *nobody looked at the books*. It was not a constructive matter. It was just something to add to the burden of the vast amount of work which Miss Crafter does and has done for seventeen years, without any remuneration or even a resolution of thanks. Since I had to move to Hamilton I simply could not have carried on the work of the Society without her assistance, and perhaps that is one reason that it might be suspected that she could be teased and badgered out of her work. This may sound uncharitable, but recent events breed suspicions of this description. I freely admit that in asking for a financial statement covering the immense sums of two or three hundred dollars a month amateurs in finance like our Executive need to have the figures made simple for them, but it was never asked for before, and I do not really think the present Executive is less intelligent than its predecessors.

After the financial difficulty had been disposed of there was further debate over *The Canadian Theosophist*. A letter from Mrs. Henderson of Victoria was read, representing the views of non-member subscribers, who equal in numbers or nearly so the members of the Society. Dr. Wilks, the Vancouver representative on the Executive, had also written asking space in the *Magazine* to express the views of the Western

members. These views may be read in other columns. Once more I stated the policy of the *Magazine* as I understood it, and suggested that the members generally should read Mr. Wickham Steed's little book in the Penguin series, *The Press*, which sets forth what I consider the Theosophical conception of the service and policy a newspaper or magazine of any kind should follow. It was pointed out and accepted that we were in no worse position than in previous years and that all that was needed was non-interference.

If we are given a chance to turn the corner since the subscription list is gradually increasing, it might be that a little effort on the part of friends and members would easily make it self-supporting, so that all the revenue from members' dues could go into other propagan-
da. It was pointed out that much money had been contributed in Toronto for wireless broadcasting, but the increasing cost made a continuance of this work impossible. Circulate the magazine and set free the revenue from members' dues and no better propagan-
da can be carried on at present. If as much help were given the magazine as there has been opposition, the circulation could be very widely increased. Some people do not like it, but the intelligent class of readers represented by Mrs. Henderson have scarcely been given a chance to know of its existence.

The members of the Executive appeared to be moved by the appeals made and on the motion of Mr. Barr, seconded by Mr. Hick it was resolved "that *The Canadian Theosophist* be carried on as in recent previous years." This motion was put and adopted unanimously. I trust it means an effort for real peace and progress for the *Magazine*.

The next meeting of the Executive will be on February 4, when the chief business then will be preparation for the annual election.

DR. WILKS SPEAKS FOR THE WEST

It is rumoured—and the rumour has already found public expression in Mrs. Henderson's letter in the October C. T. and in Dr. Stokes' Critic for October—that a concerted attempt is being made to change the policy and attitude of the Canadian Theosophical Society which finds its chief expression through its magazine, the C. T. In other words, it is an attempt to remove Mr. Smythe, its Editor, from the office which he has held since the birth of the Canadian T. S. in 1920. Further support is lent to this rumour by the recent action of the Toronto Lodge in removing Mr. Smythe from the post of President which he has held for twenty years.

This is a matter of extreme importance to every member who believes that the C. T. as it exists today is the one work of real significance which the Canadian T. S. is doing, and this is the opinion of practically all Western members. The thing about the C. T. which makes it of such high value to some and (it would seem) such a nuisance to others, is its uncompromising attitude with regard to the truth. It invites and encourages criticism, (so long as it is sincere) without respect for authority or position, and is not averse to controversy so long as the truth is being served.

This attitude which puts truth before comfort and makes of Sincerity the highest value, is implicit in the very core of Theosophical teaching, and in following it Mr. Smythe is but following the example set long ago by H.P.B. in her Magazines. Any member who honestly believes that this attitude as given expression in the C. T., is inimical to the Canadian T. S. and lowers its value as a centre of theosophical life and teaching, has, of course, a perfect right to his opinion, and to try to influence other members to join with him in changing

this policy. It is very important though, that no change should be attempted without first adequately informing the membership as a whole of the issues involved.

It is without doubt true, that a considerable increase in the membership of the Canadian T. S. could be brought about, as has been done in other National Sections of the T. S., by lowering our standard. Let, not truth, but belief and amiable relations be our aim, not careful examination and fearless criticism in the open, but the unspoken understanding to disguise or suppress all matters of disagreement lest someone's discomfort destroy the beautiful appearance of harmony (beneath which usually festers so much of envy, jealousy and malice) and we shall have a Society which makes no demands upon anyone except that he shall hide anything unpleasant.

So it comes down to this. What do we want? Quality, or quantity; Theosophy, or Churchianity; Brotherhood, or Rotarianism. We can cultivate the things of the Spirit, which means effort, often discomfort and disillusionment, and whose only reward is a deep inner serenity; or, the things of the personality. One, or the other. And we have a right to choose which we will; no one will reward or punish us. But, we shall inevitably get what we go after, so it is not wise to deceive ourselves.

There is this to remember, however. The members of the T. S. generally have never had a chance to learn what Theosophy is about, and if brought into a real Theosophical centre, many would be so uncomfortable they would lose no time in putting themselves at a safe distance—no one has ever maintained that the truth is a comfortable bed-fellow—for them, the acceptance of these personal standards is no degradation. It is the best they have encountered. In the Canadian T. S. it is dif-

ferent. Almost entirely owing to Mr. Smythe, a standard of real Theosophical values has been raised up; and for us to go back on them, once having known them, would be disintegration.

TO ALL SUBSCRIBERS TO THE CANADIAN THEOSOPHIST

The recent turn of events in the Toronto Lodge whereby Mr. Smythe, after many years as President, has been unseated, confirms the rumours we had heard of the machinations of a small group of the Canadian Section to change the policy of *The Canadian Theosophist* by displacing Mr. Smythe as Editor, and is causing uneasiness among subscribers.

Thanks to the present broad-minded Editor the circulation of the Magazine has been built up until outside subscribers are about equal in number to the members of the whole Section. We write therefore in the interest of all subscribers and to inform those who may not know what is going on behind the scenes.

(I have omitted a paragraph here from Mrs. Henderson's letter owing to the objection of Mr. Belcher to a non-member of the Society having anything to say about the affairs or policy of the Toronto Lodge. As everybody knows what occurred there need be no harm in mentioning that Mrs. Henderson merely repeated the facts of the recent election when in a packed meeting—Mr. Belcher stated at the Executive meeting that "both sides were packed"—I was deposed from the office of President. Whether any outsider has a right to make deductions from the facts may be debated, but Mr. Belcher thought the paragraph stating the facts was ultra vires of Mrs. Henderson and should not be printed. Her argument was, of course, that what concerns the Toronto Lodge and incidentally the editor of the magazine, concerns all who subscribe,

and she is interested to know if any further action is to be taken in the direction already indicated.)—Editor C. T.

At present *The Canadian Theosophist* is the only Theosophical Magazine run on independent lines, open to discussion on all sides, and not subject to the hand of 'authority,' and it is this open-minded policy which is being threatened. The issue would seem to lie between those who stand for H. P. Blavatsky as the source from which modern Theosophy derives, and those who have replaced the Blavatsky inspiration and the tradition of the open door by adherence to the dictatorship of the late Mrs. Besant.

If this adverse group should succeed in taking the Magazine out of Mr. Smythe's hands it is easy to predict its ultimate fate as a mouthpiece of Adyar. We hope that all subscribers who would deplore such a pernicious influence will register their protests in as practical a way as possible. With that element in the editorship it is certain that the Magazine would be no longer of interest to any of the undersigned British Columbia subscribers, none of whom are T. S. members.

This letter is not written at the suggestion of Mr. Smythe nor with his knowledge, nor has the information given in it come through him.

Albert W. Beckett, Edith Fielding, Alfred Fleischer, Michael S. Freeman, Hildegard Henderson, Mary Henderson, E. Kathleen Middleton, W. B. Pease, R. A. Ruffle, Maud M. Rutherford Shaw, Louisa Shrimpton, Mary E. Taylor, Henry Webster, Elizabeth G. Wood, Hildegard Wyllie.

November 17th, 1939.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth \$1.25	leather \$1.75
Crest Jewel of Wisdom	cloth \$1.25	
Parables of the Kingdom	paper .50	
Patanjali's Yoga Sutras	cloth \$1.25	
Song of Life	paper .75	

THE QUARTERLY BOOK DEPARTMENT

CORRESPONDENCE

WANTS NO CHANGE

Editor, Canadian Theosophist: — Apparently there is a movement afoot to seriously curtail both the size and scope of the Canadian Theosophist, and also to oust Mr. A. E. S. Smythe as editor, a position which he has filled both ably and fearlessly for many years.

It would be well to remember that it has been the editor of the Canadian Theosophist who has so courageously defended the teachings of the Mahatmas and H.P.B. against the neo-Theosophy of Adyar for many years.

The editor's policy has always been of a high standard with a clear cut defence of basic Theosophical truths, together with a free expression of views, which has attracted subscribers from all parts of the world, many of whom are not members of the Theosophical Society. This in itself is sufficient evidence of the important work being done by the Canadian Theosophist under its present management and policy.

As a one time member of the Canadian T. S. and one who has known and watched Mr. Smythe in his work for Theosophy, I most strongly protest any change in the policy, size or scope of the Canadian Theosophist, or of any change in its editorship.

Stanley Pratt.

3 Clement St., San Francisco,
California, November 25th, 1939.

ANOTHER POINT OF VIEW

Editor, Canadian Theosophist: — Mr. Cecil Williams' suggested alternatives of psychic methods and channels to convey the messages got by the psychic of Mr. Crump's article in the September *Canadian Theosophist*, show, with some unnecessary flippancy and hair-splitting, much assimilation of THE MAHATMA LETTERS and H.P.B.'s many explanations of the deceptive and unreliable nature of the psychic plane. I followed his letter with close attention

and with agreement on the point that forgotten information could have been transferred from the subconscious memory of Mr. Crump to the vision of a natural clairvoyant of considerable power. This had been my own idea of the probable solution of the means used, with, however, the conviction that the information brought to the surface on the missing volumes SECRET DOCTRINE and on the Serpent of Wisdom was an end wished for, and emanating from some source connected with the work of the Great Lodge. There is internal evidence of this in the messages themselves, if the intuition is brought to bear upon them, and for me there are years of close-range experience of Mr. Crump's detachment and intuitive, unconscious psychism having been 'used' for solution of problems arising in group study, or in other matters where hints of an occult nature (so often given circuitously) had led Mr. Crump to get the gist of what lay behind appearances.

But as I read on it was evident that Mr. Williams' intelligent application of the teaching had been quite exhausted by his reflections on psychism. He drops to a parochial frame of mind when he goes on to assume that for a future Lodge Agent to build upon and extend the Ancient Wisdom given in our time as THE SECRET DOCTRINE, implies resuscitation of an esoterically defunct Society. His happy thought that in 1975 THE SECRET DOCTRINE would be *dated* is delightfully naive and wholly laughable!

Equally laughable is his reading of an ancient Asiatic proverb from which he deduces that the eternal preservation of the Serpent of Wisdom's heart which is in its head [Buddhi centred in Higher Manas] has direct reference to the preservation of the Theosophical Society! If the ambitions, animosities and venom displayed in the existing Society signifies the heart of the Serpent of Wisdom; and its head is represented by the

intellectual and moral perversions that have turned a body intended to be a nucleus for liberating the spirit of man into a sect, led by dictatorial 'bishops,' then, truly the joining together of the Serpent's bits were hardly a promise of regeneration! All through THE MAHATMA LETTERS the record of Western blindness and inability grows, until failure is declared, "in India—partially in Europe—absolutely" (p. 363), and the Master K.H. says: "I tell you *with a very few exceptions* we have failed in Europe. . . .the good ship is sinking. . . ." (p. 366). Let us be thankful that despite the handicap of Western birth and tradition, there remain alight some sparks true to the ray put forth, both in the decayed Society, in many other Theosophical organizations, and outside them all, and that happily the great Movement is evolutionary and the needs of the hour spread its philosophy and scientific truths wherever there is receptivity.

There is evidence in almost countless passages in THE SECRET DOCTRINE that what was given out in it of the Gupta Vidya (secret knowledge) whose "teachings antedate the Vedas" was epoch-making in its advance upon any Movement of previous centuries, and, "it will," says H.P.B., "take centuries before much more is given from it." (I, xxxviii). Yet Mr. Williams declares that this well-spring of eternal knowledge, still above our heads in 1940, will be by 1975 in the discard! He seems to have no glimmer of an idea that if such were to be the case humanity itself would be in the discard—or that the "Asiatic Proverb" refers to deathless wisdom, and not in any sense to the disused tool of a former effort that failed, almost from the first, to fulfill the hopes of the Masters, yet had been as much as the devoted and never-ending labour of its Founder had been able to accomplish in our thankless and materialistic period. H.P.B.'s ardent hope ex-

pressed at the end of THE KEY TO THEOSOPHY, though failing signally in its rosy programme for the Society, is fulfilled in the preservation, for "the new torch bearer of Truth" of "a large and accessible literature." I call upon that literature to clarify Mr. Williams' idea of its need in "the next impulse" and its usefulness to a coming Messenger.

H. Henderson.

The H.P.B. Library,
348 Foul Bay Rd., Victoria, B.C.
November 26th, 1939.

LITERATURE AND DATES

Editor, Canadian Theosophist: — Mr. Heinemann's paper on Modern Science and Theosophy has so much excellent and interesting data, that it is suprising to find him so far from accuracy as regards the dates of our publications. He states—top of page 263—that Vivekananda's "Raja Yoga" is "one of the earliest books on Eastern philosophy issued in the western world." Lower, on the same page, he gives the year of its first edition "1897," and his next sentence refers to "The Secret Doctrine, published in 1888." thus bracketing them together geographically, as products of the press in "the western world," although H. P. B.'s work was published in England.

The facts are, however, vastly different; the first translation of the Bhagavad Gita into English, by Charles Wilkins, was published in London, in 1785. Sir Wm. Jones published his six quarto volumes on Oriental philosophy in London, in 1799; copies of these are in our library at Isabella St. The Royal Asiatic Society was formed for the study and publication of such subjects in London in 1823; and the whole 19th century has seen a steady output of such volumes, culminating on Max Muller's translation of "The Sacred Books of the East" in forty volumes, which antedated Vivekananda's work by several years. N. W. J. Haydon.

THE WAR

THE EMPIRE'S WAR AIMS

1. *To win the war.*
2. *To put to an end, with or without bloodshed, the bullying Nazi regime which has kept Europe in a continual state of turmoil.*

THE EMPIRE'S PEACE AIMS

1. *To establish a new spirit in Europe of mutual tolerance and freedom from fear of aggression.*
2. *To settle differences around the conference table rather than by force.*
3. *To promote a full and constant flow of trade between nations.*
4. *To tolerate any form of internal government a nation desires, provided it does not pursue an external policy injurious to its neighbours.*
5. *To bring about gradual disarmament.*
6. *To establish machinery capable of "conducting and guiding the development of the new Europe in the right direction."*

War and the spirit of war are such contagious agents that the world is never safe when the war spirit is abroad. We had hoped, and not without warrant, that Russia would prove to be an agent of peace and the traditions of peace. Education, sanitation, legitimate commerce, agriculture, the arts and science appeared to be the goals to which the Soviets pressed on, and abhorrence of the Nazi methods were expressed and apparently with good faith. All hopes based on this have been shattered by the action of Russia in Finland. Germany at her worst has never been more faithless, more brutal.

We had pictured Russia as aiming at such a neighbourly attitude as the United States has practised beside her less powerful border State to the north, and as she has acted to her neighbour also to the South, keeping the peace and

letting her peaceful aims be known and respected through consistent policies. Russia has had a great opportunity to gain the respect and confidence of the world. In a mad moment all this has been thrown away, and none so poor as do her reverence. It is a sad contrast to the hopes that Litvinoff took such pains to erect. Whether the change of authority to Molotoff is to be held responsible, or whether Stalin has been responsible for the change, both in the man and the policy, remains to be seen. But it is obvious that Russia as a whole, kept in darkness of the Finnish crime for sixteen hours, was not consulted or asked for approval, and we may have further perplexities over the most recent rumours of aggressive action towards Iran and Turkey.

The hope that Russia would be educated fades away, and we must fear that instead of education, which makes a man free, there has been as in Germany, indoctrination, young men and women being told on authority that certain conditions exist regardless of what they hear elsewhere, or through whatever other channels, reliable or not. No investigation, no corroboration, no appeal of any kind is permitted in these dictatorial proceedings. Believe, or die. Believe or burn was the medieval attitude and there is little difference in the alternatives. The modern one seems to the ignorant less unreasonable, and sacerdotalism has been transferred from the Church to the State. The precedent proved its value for dictatorial purposes, and Russia now appears to be as much a slave to belief as any nation ever was under any priesthood. Communism cannot logically condemn the Church for its opiate methods and use the same methods in politics.

In any case the attack on Finland clears the air for all those who thought there might be a middle way in the war and that Russia would take that middle path. As a result the future looks

blackier than at any time in the last twenty-five years. It may still be that the United States and Russia shall alone survive to decide the fate of the surviving world. Recently, one of the British spokesmen said that "terrible sacrifices" may be required before the war is over. If Russia persists upon a Westward course of Empire, such sacrifices cannot long be delayed. We have the aims of the Allies set forth both for War and for Peace. But a real World War, as this may soon become, will compel all nations to see that Liberty, Freedom, Law, must be accepted as the minimum of all national and international relations. If any combatant or any civilian should fall in this struggle he need not fear that he has died in vain.

It has been represented by Bernard Shaw that Russia had a right to protect her boundaries in view of the suspected alliance between Finland and other powers who might attack Russia through Finnish territory, Leningrad lying within artillery range of Finland. This however could have been settled by arbitration, or through the League of Nations, proposals for either course of diplomatic negotiation having been refused by Russia. It is obvious therefore that Russia has adopted the Nazi method of bad faith, broken promises, and War.

The Archangel Michael, who is represented on Earth by St. George, is the Guardian Deity of both Britain and Russia. The Order of St. Michael and St. George is one of the well-known British honours. We are told that St. Michael is connected with both Sanat Sujata and the Kumara who is the God of War. The world is very evil, the times are waxing late, as St. Bernard has written. We must be prepared to see the decrees of Karma carried out, and realize that they mean the determination of Justice without which there can be no true Peace.

REVIEWS

THE SERMON ON THE MOUNT

I have been presented with a copy of Emmet Fox's book on the great summary of the inner teachings of Jesus to his disciples with the questions on the dust covers "What did Jesus really Teach?" and "What is the Key to Life?" (*The Sermon on the Mount* by Emmet Fox: Harper Brothers, New York.) The student of Occultism abhors dogma, but he cannot ignore facts, and this is a distinction many students overlook. At the beginning of the Way there are many paths, many gates, before one reaches the narrow Way, the strait Gate. And we must not forget that things that are equal to the same thing are equal to one another. There are not two or more highest ideals. The man who reaches the highest ideal he is capable of has reached what other men have reached under whatever name. If this book helps any one it is sufficient reason for its existence, and we see that it must help many people, while many others would get nothing from it. Thus it is with all books. As people are ready they choose one guide or another. If Jesus be the ideal of any reader this is a book for him though he may find books that may bring him nearer to the Christ. Mr. Fox, like so many others, does not understand Karma. He declares that "man has the choice of Karma or Christ. He declares that this is the best news that has ever come to mankind. Perhaps he forgets that 28th verse of St. Paul's first epistle to the Corinthians. Karma is Christ, would be a wiser advice to his readers, for as long as Life is in manifestation Karma, which is Christ, rules the manifested Universe and all things in it. It is the old difficulty that so many cannot grapple with, the distinction between the Absolute and the Word. The average reader has a long way to go before he can even formulate

these ideas for himself. Meanwhile Mr. Fox gives us an exoteric exposition of the Sermon as he understands it, and no harm can come to any man who aspires to the Truth and has no aims in his aspirations towards the life eternal but to "know the only true God" and Jesus Christ whom he hath sent. From the same source comes to me the very beautiful book with the title *A Lotus Blossoms*. It is copyrighted by Gwladys Price-Williams, who no doubt is the author, and gifted with such a delicate sense of beauty that one feels that this Way of Life has opened one of its most direct paths for her. Page after page is filled with lovely pictures of the Lotus in every stage of perfection from unfolding bud to fullest bloom. There are some azaleas also, and the reflections of the author lead one persuasively to the world of the eternal beauty.

CHRONOLOGY OF THE

MAHATMA LETTERS

A most useful work, far and away in value beyond any impression its few pages may appear to make, is the chronology of *The Mahatma Letters* and of *Letters of H. P. Blavatsky to A. P. Sinnett* which has been prepared by Margaret Conger, wife of Col. Conger, the new president of the Point Loma Theosophical Society, United States Section. The natural division by which the Letters fall according to subjects, which was made by the editor, Mr. A. Trevor Barker, does not, of course, place them in the order in which they were written. This may give wrong impressions to the casual reader, and for the student the present work overcomes the difficulty that arises of sometimes long and difficult search for the proper sequence. This has all been obviated by Mrs. Conger, who has availed herself of the early appearance of some of the Letters in *The Theosophist*, and of other sources of information, as well as careful comparison and examination, all of which is

described in an interesting Preface and Introduction with Explanatory Notes which occupy five pages of the 19 of the compilation. The Letters cover the period from 1880 till 1887 with seven unplaced Letters without date. A Bibliography is also given. No price or publisher is mentioned but Mrs. Conger's address is 810 Jackson Avenue, Takoma Park, D C. Students of these *Letters* will find Mrs. Conger's work indispensable.

"THE SECRET SCIENCES"

Whoever Hans Liebstoeckl may be, his publishers and his translator have served him badly by turning out a book which is so full of errors, of flagrant falsehoods, of misrepresentations, of total misunderstandings that one wonders how the book ever came to be compiled. As one wades through it it gradually dawns on one that it is a Rudolph Steiner book, and that he is the creator of the system out of which has emerged Adolf Hitler. Then we can understand that the whole tissue of the volume is untruth; that the German nation has been infected with this system built on lies; and that Russia has also been infected with the same miasma; and that all occult learning is therefore in danger as all civilized life is in peril of being undermined by the plausible lying and pretence of impostors and deceivers. There are plenty of competent Theosophists in London who could have read this book and made at least corrections of the most stupid and glaring of the errors in it. The House of Rider has many men in its lists, Challoner, Shirley, Trevor Barker, to name but three, who could have saved its reputation by preventing such a misguided work going forth under its imprint, but we presume no pains were taken or we could not have such a book. Yet there is a vast amount of information and curious lore by which, properly sifted and given authentic setting, the grosser

mis-statements eliminated and the foolish falsifications stricken out, a reader might be led to further study and investigation on his own account. There is too much of the attitude of the idolater with Rudolf Steiner as the idol, however, to tempt any intelligent reader or well-informed man to use the book as a textbook. The author, if he has no intention of deceiving, must be a man of massive ignorance with all his appearance of wide learning for his facts do not hang together, and his conclusions cannot but make the judicious grieve. We have read it through carefully and admit much amusement but little enlightenment from its 304 pages. (London, Rider & Co. 18/-).

QUIZ

In what books are these to be found?

1. The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensional in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter* and *motion*—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayaic eternities.

2. I myself should say that the nature of those who *know* is impersonal as a sunbeam. It flits here and there, resting alike on the fetid swamp and the purity of the flashing waterfall. It dreams in the green gloom of the forest, is radiant on the sparkling snow-peaks—the inhabitant, the spirit of the universe, everywhere glad and at home.

3. Your enjoyment of the World is never right, till you so esteem it, that everything in it, is more your treasure than a King's exchequer full of Gold and Silver. And that exchequer yours

also in its place and service. Can you take too much joy in your Father's works? He is Himself in everything. Some things are little on the outside, and rough and common, but I remember the time when the dust of the streets were as pleasing as Gold to my infant eyes, and now they are more precious to the eye of reason.

4. We make our own bodies, we make our own lives, we make our own destinies, and we are responsible for it all, spiritually, morally, intellectually, and even physically. It is a manly doctrine; there is no room in it for moral cowardice; no room in it for casting our responsibility upon the shoulders of another—God, angel, man or demon.

5. The East of the Lodge is the symbolic centre; the source of all light; the place of the throne of the Master of all life. The West, the place of the disappearing sun, is this world of imperfection and darkness from which the divine spiritual light is in large measure withdrawn and only shines by reflection. The ceremonies through which the candidate passes are symbolic of the stages of progress that every man—whether a formal member of the Craft or not—may make by way of self-purification and self-building, until he at length lies dead to his present natural self, and is raised out of a state of imperfection and brought once more into perfect union with the Lord of life and glory into whose image he has thus become shaped and conformed.

References to Quotations in October Quiz:

1. Contemplations, by W. L. Wilms-hurst. p. 124.
2. Thrice-Greatest Hermes, I. 233, by G. R. S. Mead.
3. Buddhism the Science of Life, by A. L. Cleather and Basil Crump, pp. 144-145.
4. The Inner Reality, by Paul Brunton, p. 142.
5. The Roadmender, by Michael Fairless, p. 66.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

ANTHROPOLOGICAL NOTES

More light has come from Asia concerning the origins of primitive man, his geological age and his relation to the last four ice ages. In a paper read before the American Philosophical Society in Philadelphia on November 17, Dr. Herbert de Terra, of the Philadelphia Academy of Natural Sciences and the American Museum of Natural History New York, described the discoveries made in the last two years in Asia by several expeditions, sponsored by the Peabody Museum of Harvard, the American Philosophical Society, and the Carnegie Institute of Washington.

Consecutive records have been found of the last four ice ages and the traces of primitive man have been dated in respect of these periods.

The area explored covers a triangle of south-eastern Asia, more than 2,000 miles on a side, from Peiping, China, to India and over to Java.

Part of this area was always warm or tropical. But the ice masses in its northern region and on the Himalayan plateau made clock-like changes in the rainfall and gravel deposits of rivers in the warm regions.

In all the areas investigated the river terraces were the same in number. These terraces are ancient deposits eroded from the highlands during periods of heavy rainfall.

At the north tip of the triangle is the recently discovered home of Peking man, at the south that of Pithecanthropus (Java Man.) At the east are Indian relics. Formerly all were considered to have belonged to isolated groups of primitive men.

The gravel calendar shows that the Peking men were making the same kind of tools as Pithecanthropus at the same time, and that other men whose bones

have not yet been found were making similar tools all over the great area at the same time.

The tools were all of stone. Most characteristic of them is the hand chopper. It is made from a river stone, worn to the shape of a miniature football and sharpened on one side by flaking. One of these, it is said, can dissect an antelope in 21 minutes.

At the same time around 300,000 or 400,000 years ago, other primitive races were making hand axes, a slightly different shaped tool in Europe and Africa.

The human relics found in Asia have been identified as belonging to the period of the second ice age.

Asia as the Home of Man

Science for some time has been veering around to the idea that it is in Asia we should seek for the original home of man. The general idea now current is well expressed by Richard Swann Lull in *Evolution of Earth and Man* (Chicago University Press, 1929.) Lull says:

"Europe is not supposed by most authorities to have been the original evolutionary centre of mankind; its small size seems to preclude that. Rather is it a place to which, as in historic times, migrating hordes came from time to time when force of circumstances drove them out of Asia and perhaps more rarely from Africa. That Asia is the birthplace of mankind is seemingly established, the following being some of the evidences for this belief.

"Asia possesses great size, and hence varying life conditions, together with a central location contiguous to all other land masses, even to North America. From Asia, as from no other of the continents of the world is communication

so easy and the migratory routes so clearly discernible. Asia is the home of the highest and best of the higher organic life and is with few exceptions the place whence man has derived his dependents and allies, the domestic animals and plants. Asia is the seat of the oldest civilizations, many indications of which, though visible as sand-drifted ruins, have outlived the vaguest traditions concerning their origins. Finally, the physical and climatic conditions of Asia in the Cenozoic era" (beginning roughly 80 million years ago on the uranium scale) "were such as the scientist must postulate in his imaginings of the *Modus operandi* of human origin from his pre-human forebears; i.e. such as would enforce descent from the trees and terrestrial adaptation." (The reader will note that this arboreal ancestry is not generally held to be the correct explanation of man's origin today.) The fact that the most primitive people today—African pigmies and Australian black fellows—are not Asiatic does not tend to controvert but rather to strengthen this belief, for as the first formed ripples of the ever-widening pool are the outermost, so the descendants of the earliest migrants should today be found farthest from the centre of origin. The fact that the most ancient human remains in point of time thus far discovered are from Java and therefore nearer the focal point is yet another bit of evidence."

In Comment

The above quotation shows clearly the important role Asia is now assuming in Anthropological thought, but one can legitimately question a number of the inferences and supporting arguments, those particularly which are in conflict with Theosophical teachings.

It is generally believed that the most primitive peoples, the Bushmen of Africa and the Australian aboriginie are descendants of the inhabitants of Lemuria, or Gondwanaland, as the sci-

entists call it. Particularly is this the case with the Australian black-fellow, for should he have migrated from Asia, it is inconceivable that he should have done so unaccompanied by any Asiatic flora and fauna. Australia as is well known until recently has been singularly free from foreign biological types and its own are exceedingly primitive.

Furthermore, the southern part of India is generally believed to have been part of Lemuria, and it is here that we again encounter primitive peoples—the Dravidians.

In the above quotation Lull speaks mainly of primitive man, and one is permitted to speculate as to whether the early type to which he refers is the ancestor of modern man or whether he was a collateral offshoot from the main stem. Speculation here is somewhat hazardous, even the term primitive is somewhat misleading, for Dr. Frank N. Walker of this city, whose work on blood-groups has been mentioned recently in these columns, believes that many of these early types are to be found walking the streets of our cities today. At least this is believed to be the case with Neanderthal man traces of whom are to be found among the people of Ireland, and of Piltdown man who still persists in England.

It is more or less incontestable, however, that Mongol and Slav types originated in Asia as did also the Indo-European (the word "Aryan" is now so much besmeared with Nazi propaganda as no longer to be used without danger of misinterpretation).

Anthropologists draw maps of the dispersion of the Mongol types; the migrations of the Indo-Europeans also have been fairly well worked out and these in general follow the theories given in the Theosophical literature.

Both types may well have come from an early migration from Atlantis, a migration later than the time when the river deposits in which the remains of

primitive man were laid down, but still a time quite remote, historically speaking.

Cro-Magnon man who lived in Spain and France not more, probably, than twenty thousand years ago seems to have come from Atlantis also.

The simple hypothesis of an Asiatic origin for man hardly suffices to explain everything associated with his distribution. Supplemented, however, with Lemurian and Atlantean centres of dispersion it is of much value in explaining migrations and distributions.

W. F. S.

A NEW RAY

Experiments are now in progress for the purpose of determining the nature of the new ray observed in 1937 by Lieutenant T. Townsend Brown of the United States Naval Reserve.

With the assistance of the Naval Research Laboratory and other agencies Lieutenant Brown recently has completed the installation of a recording instrument of his own design at the University of Pennsylvania, Philadelphia. This instrument automatically records 480 separate measurements every 24 hours and to ensure accurate performance the temperature is controlled to one-tenth of a degree at all times.

The new radiation is exceedingly penetrating. Unlike heat or light or radio waves, it has the ability to pierce great thicknesses of steel without any apparent lessening of intensity. Unlike cosmic rays it appears to possess no electrical charge and is not affected by the earth's magnetic field. The "Siderial Radiation," as it is called, approaches the earth from the general direction of Taurus, in a direction opposite in which the solar system is moving, toward the constellation Hercules. In May the greatest intensity is at midnight, while in November the greatest intensity is at noon.

W. F. S.

AMONG THE LODGES

Toronto Theosophical Society held another in its series of "Zone Teas" on Saturday afternoon, November 25th, when the "Central Zone" were in charge of the arrangements. The rooms were decorated with vases of baby 'mums in autumn shades and Miss Mary Stuart, convener, received the many guests, assisted by Mrs. D. W. Barr and Mrs. E. J. Norman. Mrs. E. B. Dustan and Mrs. G. I. Kinman presided at the tea-table and Mrs. Wm. Daly, Miss Sheila Gough and Miss Yvonne Camm assisted during the tea hour. A delightful programme of entertainment was in charge of Mr. Charles M. Hale and Mr. A. C. Fellows who also looked after the lucky draws. Miss Pearl Carter, well-known radio artist, gave several groups of humorous and dramatic monologues, and Mr. Heber Mulock, tenor, delighted the guests with his singing, accompanied by Mr. Albert A. Punter. Mr. G. I. Kinman moved a vote of thanks to the artists. Lucky draws were won by Mrs. D. W. Barr, Mrs. M. Bogers, and Lieut-Col. E. L. Thomson.—M. K.

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VOL. XX., No. 11

HAMILTON, JANUARY 15th, 1940

Price 10 Cents.

WHAT SHALL THEOSOPHISTS DO ?

By Cyrus Field Willard

At the present time when the whole world is affected by unemployment and economic disturbances there is a recurrence of doubt and fear in the minds of the people that is something appalling.

Wm. Q. Judge once remarked to me that the minds of the people caused earthquakes when the crust of the earth became of a semi-liquid consistency and waves passed through it superinduced by mental states.

But we must not let our minds dwell on these things of doubt and fear. Our main purpose is the formation of a nucleus of Universal Brotherhood and all the astral "junk" that has been peddled about regarding auras, fairies, etc. *ad nauseam*, must be dropped.

We must concentrate on giving out the ideas of Reincarnation and Karma for which the world is hungry today. These alone explain the slavery and suffering through which our Brethren are passing.

It should be said that in writing this, the writer is only complying with the request of the editor of *The Canadian Theosophist* who has asked him what in his opinion American Theosophists should do now.

To him who really believes in the continuity of life and the successive births in high or low estate, the present con-

ditions of life have no terrors. He is calm, confident and self-centred amid all the disturbances of daily life and, to quote the *Bhagavad Gita*:—

"Those who are wise in spiritual things, grieve neither for the dead nor for the living. I, myself, never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Is not this a blissful thought? One who is confirmed in this belief in reincarnation is not disturbed by anything that may come to pass. Is not this the message that those tossed high on the waves of despair and fear need to have, to remove their anguish?

If those who are groaning and suffering under conditions where they have seen their all swept away, could only get these ideas firmly fixed in their minds, would it not stop the mental storms and wonder why such things should happen to them, while others for lack of this knowledge commit suicide, because they have lost their fortune and worse than all, their courage and hope in the future.

Are not these suffering for the message we as Theosophists can give to our brothers, to let them know that there is no favouritism in the universe, for all have the same everlasting facilities for growth, since "Rigid justice rules the world."

Those who are now elevated in worldly stations may be sunk in humble surroundings in this or some future life, and it will be due to their own acts only. It is up to us who have this knowledge to spread these ideas. Suffering bravely endured now will produce a treasure of patience and fortitude in another life. Hardships now suffered will give rise to strength, and self-denial will develop the will better than the practice of any system of Hatha Yoga. Tastes in the right direction cultivated now, in this existence, will bear fruit in coming lives while acquired energies will assert themselves whenever they can.

Is it any wonder that this writer insists that Theosophists should keep on repeating this blessed message of Reincarnation, which the world is hungering for today? It alone can remove the sense of suffering and injustice which is setting the civilization of today toward the precipice. There are those who assert that the money-lenders of the world are binding cords of slavery around the peoples by interest, bonds and mortgages, and they tell me they feel like lighting the fires of revolution and hanging the bankers to the street-lamps ("*a la lanterne*") as was done in the French Revolution.

But I tell them that the very ones now complaining of the iniquities of the bankers, may have been money-lenders in former lives and are now being made to suffer for practising the same cruelties of which they now complain, in loss of home or farm.

Those who think they have but one short life on this earth wax desperate when they see advancing age coming on

and they have fallen into poverty and unable to do the things they wish to do. It is these educated ones lately fallen on poverty who are the most desperate and who need the message of reincarnation the most.

To them this blessed doctrine of reincarnation is an inspiration, a flowering of hope, a message of joy, that casts a sheen of brightness over all the events of what has seemed a mis-spent life.

It is the scientific basis of Universal Brotherhood. For when we learn that we have lived in different nations and spoken different tongues, been rich and been poor, been high and low, male and female, all the time learning and building the character which we carry over as the condensed memory of our previous lives, then we begin to realize that we are "Brothers to kings" and the atoms composing our bodies have been used by our brothers before us, and we are, in very truth, "Brothers" and our brother's keeper.

Karma is the law of justice, or compensation, and tells us that in the next life we shall occupy that station to which our acts in this life have justly entitled us to hold.

That reminds me that when Chief La Forte of the Six Nations told Dr. Franz Hartmann and myself at the Onondaga Indian reservation, near Syracuse, New York, that they believed in reincarnation, I asked him specifically: "Do you mean to tell me that the Indians believe that they will be born again in another life, in such conditions as they have deserved, according as they have done good or evil in this Life?" He replied: "Yes, that is exactly what the Indians do believe."

He then went on to say that their last great prophet, Canan-dai-yua, (that is the way he pronounced it) had published a book in 1838, in which he explained these doctrines and the Chief promised to send me a copy of this book. This I never received, as it was

sent to me in care of another person who kept it. Many other things occurred at this conference into which I cannot go now, but it was firmly established in my mind that the Indians of the Six Nations, under some surface beliefs, did really believe in reincarnation and the law of Karma, as the Theosophists term the law of compensation. It explained to my mind why the Indians as a race are so stoically calm and are "not disturbed by anything that may come to pass."

In these days of storm and strife (*Sturm und Drang*) let Theosophists therefore drop everything else in order to concentrate on the teaching of reincarnation and Karma. It is the bread of life to hungry souls seeking to know why they are here and "Where do we go from here?"

Our brothers, less happy than we are, because they are without the soul-satisfying knowledge that we have, are calling on us in their agony. Let us teach them the truth of the statement that Plato, the wise old Greek, made when he said that the soul has a natural strength which will hold out and *be born many times*.

If we do our duty, we shall emphasize this fact and tell these poor struggling brothers, who have not had the good fortune from former lives to know the teachings that H.P.B. and the Masters (blessed be their names) have given us. Tell them they still have another chance in another life. Let us act on a smaller scale like H.P.B., Wm. Q. Judge and the other servants of the Good Law, and carry this message of "Good-will to men" to all that grieve. Shall we not remember *The Voice of the Silence*: "Compassion speaks and saith 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'"

"Behold the hosts of souls. Watch how they hover o'er the stormy sea of human life and how, exhausted, bleed-

ing, broken-winged, they drop one after the other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

For does not H.P.B. say: "Give light and comfort to the toiling pilgrim and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread that feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

This may to some sound like "old stuff," but so are the eternal verities to which we must return.

To all those who believe in Universal Brotherhood and in fraternizing with other Theosophists, no matter what their label may be, if they but teach these doctrines of reincarnation and Karma, we can say:

"And now, O Teacher of Compassion, point thou the way to other men. Behold all those who knocking for admission, await in ignorance and darkness to see the gate of the Sweet Law flung open."

Should not all Theosophists reveal the twin doctrines of reincarnation and Karma, go forth and preach to all the world, early and late this Sweet Law, until all mankind shall have entered on the path of Liberation?

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EVOLUTION
ACCORDING TO THEOSOPHY
BY KATHARINE HILLARD, F.T.S.

(Continued from Page 297)

To return to the evolution of the Races as such, we are told that the first human stock was a reproduction, by higher and semi-divine Beings, of their shadowy selves. (II, 87.) They "became" the First Race, just as the eternal cell of which Weismann speaks, became the endless number of cells into which it subdivided. The *Stanzas* of the *Book of Dzyan* (already referred to) give in a series of semi-allegorical pictures wonderful in power and condensation, the earliest history of the pre-human Earth, and describe the first forms that appeared upon her slowly-consolidating-surface, "soft stones that hardened, hard plants that softened;" that is, the mineral and vegetable kingdoms in their incipient stage. (II, 15.) Then insects and minute creatures became visible, after which an inclination of the Earth's axis caused all nascent life to be swept from its surface, to be re-born after the cataclysm, on a somewhat higher plane.

All the oldest cosmogonies speak of abortive creations, of primordial worlds, that perished as soon as they came into existence. The Chaldean fragments of Cosmogony in the Cuneiform inscriptions and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. (II, 54.)

The *Stanzas* go on to describe the Spirits of the Sun and Moon that came to look upon the earth-monsters and were displeased. "This is no fit dwelling for the divine spark of mind," they said. Then the Fires came, and dried up the turbid dark waters with their heat, and the Spirits slew the forms of the animal-headed men, and the men with fishes' bodies. When these were

destroyed, and the waters had subsided, the dry land appeared. Then came the fashioners of the astral body of man, the shadowy prototypes of future human beings.

These "fashioners," the "lunar ancestors," (or the Barhishad, as they are called) bear the same relation to the physical body of man that the Moon bears to the physical Earth. (II, 79.) As the Moon formed the model, and still controls many of the phenomena of Earth, so the astral body still gives the model of the physical form and controls the ebb and flow of its tidal energies. The Barhishad were on a level with the lower principles, those which preceded gross objective matter, that is, they correspond to the elemental kingdoms preceding the mineral, and being devoid of the higher *Mahatmic* element, the ray of Universal Mind, they could only give birth to the *model* of the physical, that is, the astral man. And being "boneless," as the *Stanzas* say, that is, possessed of only an ethereal body, "they could give no life to beings with bones. Their progeny were phantoms, with neither form nor mind. Therefore they are called *the Shadows*."

The "Solar ancestors" properly so-called, could, and did, impart to this astral body a semblance of life (for from the Sun, the Heart of our system, comes that great flood of electric magnetism that vivifies all nature), but "the Lords of the Flame," the Agnishwatta, refused to impart to this imperfect being the spark of *Mind* which they alone could give. They were said to be devoid of fire (or creative passion) because too near their divine original, the Unknown Root, too high in the scale to have aught to do with creation. (II, 78.) "Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. (II, 95.), . . . "They would not simp-

ly because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give." Therefore man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures and no more. It is the worshippers of form, we are told, who have made of the higher Spirits, the "Rebels," and the "Fallen Angels."

It was the "more material creators," who projected the senseless model (the *astral* form) of the physical being. It was those who would not, because they could not, create, (having no double, or astral form to project) who sacrificed themselves to the good and salvation of *Spiritual Humanity*.

But as these higher Beings had no hand in his physical creation, we find primeval man, (issued from the bodies of his *spiritually* fireless progenitors) described as *æriform*, devoid of compactness, and MINDLESS. (II, 80.) He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *manas* or mind. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. "It is the inferior spirits, possessed of a dual body" (an astral within an ethereal form) "who are the fashioners and creators of our body of illusion," we are told. (II, 57.) "Into the forms projected by them, the Monad descends. . . But they are like a roof with no walls, nor pillars to rest upon. . . . For the Monad has no hold upon the mere form. It is like the breeze, where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission," (which is the mind) "and the form knows it not."

"The Sons of MAHAT" (or Universal Man) "are the quickeners of the human

Plant," says the Commentary. (II, 103.) "They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal. In the beginning" (during the Second Race) "some only breathed of their essence into men, and some took in man their abode." For there are always gradual modifications in the process of evolution, nor did the human mind itself leap full-orbed into being. And although the humanity of the First and Second Races were not what we call *men*, but merely rudiments of the future human beings, still even among these appeared here and there, some faint foreshadowing of the intelligence to come.

And as to their forms, not men only, but all the primitive models in every kingdom in nature, begin by being ethereal, transparent films.

These earliest types are very clearly described in the article by Dr. Coryn before mentioned. "The very earliest life-type on this globe, was circular, oval, or formless, masses of fluidic astral jelly, men of the first Races. They had no parts or structures, filmy 'cells' of astral vapour. This, condensed into a small compass, would solidify into matter as we know it, the objective protoplasm, and in its clear, gelatinous appearance, its shapelessness tending to sphericity, mobility, uniformity of structure and properties, would closely resemble the present lowest unicellular organisms. And this is what happened, for the 'man' of the first two Races was an expanded protozoon, an immense cell of astral jelly, which was and is eternal, propagating its like then in early man as now in Protozoa by simply dividing into two. There neither was nor is death; it is the physical *coat* that dies, the secreted externalized body."

This is what Dr. Coryn meant by "the Eternal Cell," and we read in the *Stanzas*: "When the Race became old,

the old waters mixed with the fresher waters. When its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life." (II, 18.)

All analogy goes to show the truth of the occult teaching that man was not "created" the complete being he is now, however imperfect he still remains. (II, 87.) There was a spiritual, a psychic, an intellectual and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionist. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality in which to fabricate the being now known as man.

"Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they now are in the present cycle; opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and negative, of the male and the female." (II, 84.)

"Having passed through all the kingdoms of nature in the previous *three Rounds*" (or cycles of evolution) "*man's physical frame*.—one adapted to the thermal conditions of those early periods,—was ready to receive the *divine Pilgrim* at the first dawn of human life, 18 million of years ago." (II, 254.)

In the animals, the higher principles lie dormant, and only the life principle, the astral form, and the rudiments of Kama or desire, can manifest through their physical body, unfit to become the dwelling of *mind* till it reaches the human stage. (II, 255.)

In strict analogy, the cycle of seven

Rounds 'that gradually leads man's physical body through every kingdom of nature up to its perfect form, is repeated on a much smaller scale in the first seven months' life of the human embryo. As that, although fully formed at that period, yet needs two months more in which to acquire a perfect development, so "man having perfected his evolution during seven Rounds, remains two more periods in the womb of mother nature before he is born, (or reborn) a Dhyani (or Divine Intelligence) still more perfect than he was before he launched forth as a monad on the newly built chain of worlds." (II, 257.)

The science of embryology is beginning to be considered by naturalists, "as a picture in little and outline of the progress of the race," to use the words of Haeckel, and that science teaches us, not only that the human embryo repeats in its progress towards maturity the forms of all the lower animal types, and that even the adult man preserves the traces of organs properly belonging to these types, (and now useless), but also that the process of reproduction itself has passed in the animal kingdom through stages and processes that would seem to be the function of vegetable life alone. Professor Le Conte, in his book on *Evolution* distinguishes *seven* different stages. The first, *fission*, or a simple division of the animal into two or more parts, each of which immediately becomes a perfect being, as in the case of the Protozoa. The second stage is *budding*, when a small portion of the surface of the parent structure, a sea-anemone for instance, expands like a bud upon a twig, and finally breaks away, and grows to be a perfect duplicate of its original. The reproductive cells differentiate, in the third stage, into a special organ, and the fourth stage places this organ in the *interior* instead of the exterior of the structure. The fifth stage is the

union of two diverse cells, the sperm-cell and the germ-cell in the ovule, two elements in one organ. The sixth stage shows two organs co-existing in one individual, and with the seventh and final stage, the two organs belong to separate individuals, the element of *choice* enters, and the great law of "sexual selection" comes into play.

Now the early history of mankind as taught by occultism follows exactly this method of progression. The first Race of men were simply the images, the astral doubles of their Fathers, who were the pioneers, or the most progressed entities from a preceding though *lower* sphere, the shell of which is now our Moon. So the *Zohar* says, "In the shadow-image of Elohim (or the creative spirits) was made man." (II, 137) And the *Secret Doctrine* tells us that the First *disappeared* in the Second Race, as the simple cells that divide and re-divide disappear in their progeny. (II, 84.) Therefore of course, the First Race never died, but became "the eternal cell." (II, 121.) Then, as the tendency of matter was still towards greater density, a physical form began to build itself around the astral shadow.

The *Commentary* sums up the early Races in a few words. "First came the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives,' projected by the absolute WILL and LAW at the dawn of every rebirth of the worlds." (II, 164.) These, of course, are the creative spirits, or the fashioners of man. "From these proceed:—

"1. The First Race, the 'Self-Born,' which are the (astral) shadows of their progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the Monad) though within the earthly frame, was unconnected with it. The link, the Manas (or Mind) was not there as yet.

"2. From the First (Race) emanated the Second, called 'the Sweat-Born' and

'the Boneless.' This is the Second Root-Race, endowed by the preservers and the incarnating gods with the first primitive and weak spark (the germ of intelligence). . . . And from these in turn proceeds:—

"3. The Third Root-Race, the Two-fold" (or androgyne.) In the *Stanzas* this is called "the Egg-born Race," the process of budding or exudation that produced the Second Race, having changed from a soft cell, into a gradually hardening egg. (II, 132.) "The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness," says the *Stanzas*. So the story of Leda and the Swan has an occult meaning, and the two heroes Castor and Pollux, born from the egg to which she gives birth, become the highly significant symbol of the dual man, the mortal and the Immortal, as well as a symbol of the Third Race, and its transformation from the purely animal man into a god-man with only an animal body. (II, 122.) For the third Race, as the process of evolution went on, and matter became more and more dense, separated itself into three distinct divisions, according to its methods of reproduction. From being entirely without sex, it became androgynous, "and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first to beings in which one sex predominated over the other, and finally, to distinct men and women." (II, 132.) In the *Banquet* of Plato, we have much the same idea. "Our nature of old was not the same as it is now;" says Aristophanes. "It was *androgynous*. . . . Their bodies were round, and the manner of their running circular. They were terrible in force and strength and had prodigious ambition. Hence Zeus *divided each of them into two*, making them weaker."

"Every living creature and thing on earth," says the *Secret Doctrine*, "in-

cluding man, evolved from one *common primal form*," and man must have passed through the same stages in the evolutionary process as the lower animals. the same stages that science traces today in the growth of the embryo. (II. 659.)

The history of the cell seems to be the same throughout the realm of matter. It divides itself infinitely, until the stream of life gradually separates into the active and passive, the male and female elements. The less nourished become the active cells, the more nourished, the passive. From the unconscious fusion of the primitive cells, science traces step by step the gradual building up of form, till with the multicellular organisms, death enters the world; in fact, as Goette and other naturalists have said, "reproduction has death as its inevitable consequence," it is "the price paid for a body." But "the eternal cell" still persists: to use the eloquent words of a recent writer on the subject,* "the bodies are but the torches which burn out, while the living flame has passed throughout the organic series unextinguished."

While the earlier Races were scarcely removed from the conditions of the Protozoa and were exceedingly simple in structure, with the Third Race and its increase in materiality, came many changes of form, as it drew nearer to the point of complete physical development. Towards the end of the Third Race, men came into the world under the same conditions and by the same processes as our historical generations. This change required of course many millions of years, and follows the lines of general evolution very closely. In the old *Stanzas*, we are told that during the early days of this race "animals with bones, dragons of the deep and flying serpents were added to the creeping things. They that crept on the ground

got wings. They of the long necks in the water, became the progenitors of the fowls of the air." This represents the same transition from reptile to bird that is traced by modern biologists. Still later we read of the changes in the boneless animals, which became vertebrates, and afterwards mammals, and having gone through the same androgynous conditions as man, still bear traces of their former state, or as Prof. Schmidt, the Darwinian, says: "through the whole period of their development, they drag along with them these residues borne by their unknown ancestry no one can say how long ago." (II, 184.)

And at this point, according to the *Secret Doctrine*, occurs the great divergence of the occult theories from the Darwinian. For while Darwin and his followers would trace man and the anthropoid ape to a common animal ancestor, occultism would give them a common *human* parent, as it derives these apes from a union of the early mindless men with the animal races of their period. We have seen that the First Race was little better than phantoms, and devoid of all understanding; the Second Race, endowed only with the first primitive and weak spark of intelligence, and the earlier Third little better than animals, and not yet fit temples for the living God. The Monad, although within the earthly frame, was still without the connecting link of *mind*, which should unite it to the slowly developing brain.

For we are bidden to remember that "the human Monad, whether *immetallised* in the stone atom, or *invegetallised* in the plant, or *inanimalised* in the animal, is still and ever, divine." (II, 185.) These mindless men, in whom the divine ray lay concealed, as the fire sleeps in the flint, "took unto themselves huge she-animals," says the old manuscript, "and bred a race of crooked, red-hair-covered monsters, going on all-fours."

*Evolution of Sex, p. 262. (Goddess and Thompson.)

These were dumb, as were the men of that early period, for language came only with the development of mind. These monsters became ferocious, and men and they mutually destructive. "Till then there was no sin, no life taken," but after the separation into sexes, the Golden Age was at an end. The axis of the earth tilted, the succession of the seasons began, and constant change took the place of eternal spring. "People knew ice, snow, and frost, and men, plants, and animals were dwarfed in their growth." For with the separation of the sexes, strife came into the world, and the opposition of natures bred passion and sin and death. This was the fall of man, "the decent of the soul into matter," as the old Platonists put it, and *involution* or the complete union of the spiritual with the physical having been effected, *evolution*, as the return towards the spiritual, began.

The original types of the anthropoid apes then, are a side-issue, an offshoot of an almost mindless race of men, an offshoot that perished in succeeding cataclysms. With the other, or distinctly human branch, the brain continued to develop, and having at last become a fitting vehicle for Mind, the divine spark kindled the fire of intelligence in man, and he acquired the consciousness of his own powers, and ate of the fruit of the Tree of Knowledge. (II, 193.)

(To Be Concluded.)

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HITLER'S LAST YEAR OF POWER

In recent years a great deal has been written about the strange and sinister personality we know as Adolf Hitler. Leonardo Blake's recent book, *Hitler's Last Year of Power*, is a worthy contribution to astrological thought on this subject.

Published shortly before the outbreak of the "Second World War" the book has come in for some criticism due to the author's positive statement: "Be reassured: there will be no war." Generally speaking astrologers have been criticized for apparent failure to predict this war.

In relation to world conditions it is wise to remember that certain facts previously involved or obscured become clear and understandable with the passage of time—a truth of some consolation for the prophet. Hence we find that present war conditions are not the result of recent events so much, such as the recent deeds of Hitler, as they are the result of causes arising from the industrial revolution, its growth through the power of science, the expanding horizons of human thought and perception, the relative failure to apply science to the needs and progress of humanity as a whole, as well as conflicting economic powers and imperialisms.

Unlike the great war of 1914-18, which was predicted in 1898 by Sepharial and Alan Leo, there have been no recent outstanding planetary configurations on which one could hang a war until 1940-41.

The Great War was indicated by the major conjunction of seven planets which fell in Sagittarius in December 2nd, 1898. Falling on the eve of the XXth century this conjunction forms the basic horoscope of world developments of this country. It marked the exact end of the first sub-cycle of the Kali-Yuga. Beginning with a similar

conjunction in the year 3102 B.S., the first sub-cycle closed in 1898.

To understand the basic reasons for the present world conditions one must accept the occult teaching that the first half of the XXth century is a period of reaping, the last century of the Christian era—and so the first of a new era, of the maturing of great cycles in which the psychological attitudes of men must change to allow vast readjustments in world finance, economics, civilization, the like of which have seldom been witnessed. Human evolution is being speeded up through the outbreak of great wars, revolutions, and the steady shift of world power.

Thus basic reasons for the "failure" of most astrologers to predict war in 1939 may be found in the fact that there exists no difference in the state of affairs prevailing since the Great War and especially since the beginning of Japan's bloody conquest of China, the rape of Ethiopia by Mussolini, or the destruction of Republican Spain by the combined might of Italy, Germany and the Vatican. The world has actually been at war, psychologically and economically, since Munich, 1938.

Mundane Astrology is a science in itself and requires the full attention of the astrologer if it is to be anything more than a hit or miss system. The fact that so many predictions do work out at all is gratifying considering the lack of proper research facilities such as those required by sister sciences. To produce a small book such as Blake's requires the calculation of innumerable astrological charts, horoscopes of rulers, leaders, mundane charts, ingresses, eclipses, etc., etc.

The tense condition of world politics could have produced "war" at any time, and with but few exceptions most astrologers did not expect real war until 1940 or 1941. The *New York Daily News*, last August, asked several well known astrologers to answer the

question "Will there be War?" Miss Elizabeth Aldrich was the only one to say yes.

Leonardo Blake's book is a comprehensive and readable review of European conditions from the astrological, psychological and political standpoints. Among his predictions were the following items: A major crisis for September, no world war, the triumph of Chamberlain's policies, the destruction of the Third Reich, Military Dictatorship in Germany, a new purge, the tragic disappearance of Hitler, the break-up of the Axis, the end of Mussolini's power, a new organized and transformed Russia.

The complete astrological data on which the author bases his conclusions is unfortunately not included. The book is meant to be non-technical and hence only birthdates of the individuals mentioned are included.

Without equivocation he asserts that Hitler will meet his doom in 1940. "Years of study of the subjects of psychology and astrology have placed in the hands of the writer a key to the happenings on the world stage. The true face of the European situation lies revealed. And out of this chaos he sees shining towards him a more hopeful and heartening picture of the future."

"The end of the Nazi Party and its Leader is here. The Army Party in Germany will tear down the Swastika flag and unfurl again the old black, white and red of the Kaiser's day as a symbol of the liberation of the nation from economic and moral thralldom. It will prove the nation's saviour, and cause a happy turn in the events of Europe."

It would seem that the outbreak of formal war might change the aspect of this prophecy. It is not so easy now to stem the flood of war passion. Astrologers, who have studied the question, mainly agree that Hitler is a doomed

man, that his time is short.

It was similar factors in Hitler's horoscope which lead the writer of this present article to write "The German chancellor's ultimate end, after a brief period of the supreme Caesarship or dictatorship, is one of the frustrations of all his plans, hopes and desires, culminating in a most violent and tragic death."—*Canadian Theosophist*, September, 1934. Unless Hitler has fooled the astrologers with incorrect birth data the unanimity of opinion existing among the experts is indicative of the scientific principles of astrology.

Blake's interesting study of Hitler states "The cosmic powers threw immense possibilities into his lap, but the same powers which raised him from the masses to a position of authority buried in him the canker that eats into his soul and torments him unceasingly." This is the canker of unfulfilled desires, of boundless ambition, arising from the powerful and sinister Saturn in Leo on the midheaven of his horoscope, which drives him on and on. There can be no end to his "conquests," for as long as he lives he must strive and expand Germany or perish.

His ambitions? It seemed a few years ago that the idea of the Germanic Federation was just a pipe dream and like his book it was accepted with great reservations. Nothing could have been further from the truth—for the ultimate object of Hitler's ambition was a Germanic world.

The dreams of Hitler form his "real" world and that is why he is so dangerous. He is in reality a "case" psychologically; "that he should carry the fate of Europe in his hands is the tragedy." It is now apparent that this "tragedy" is to serve a cosmic purpose.

According to reports Hitler has relied on astrology for guidance and inspiration, never making a move until the signs are propitious: when against him he retires to the seclusion of his moun-

tain hideout. He has never forgotten the prognostication of a Jewish astrologer that his will be a violent end and the idea of death continually haunts him. He knows his can be no luck in war, with Saturn square Mars; but the greater dominance of Saturn drives him on and on to the abyss.

Hitler's horoscope contains violent indications in Taurus significant of a malady of the throat which endangers life. His passing may result through fatal injury to the throat. Persistent rumours will not down that he has suffered for some time from cancer or tuberculosis of the throat. The heart too is threatened.

In regard to Hitler's passing Blake writes: Hitler's Neptune stands in the house of death. This extraordinary aspect proves quite satisfactorily why he has his death fantasy and this fear of death."

"The Neptune in his horoscope tells us that Hitler's death will not be disclosed to the public, or to the world at large. A veil of secrecy will surround it. Moreover, he will not be spared a violent and painful end. . . ."

"A malevolent Pluto also stands in the house of death, and is in conjunction with Neptune. It is hardly possible to imagine a worse sign of growing disaster. It signifies a terrible breakdown, a tragic finish to Hitler's life."

"1940 is regarded as the critical year in Germany. . . . Revolution and the death of the Fuhrer are forecast. And Hitler will return to those depths from which an unknown hand, the hand of Providence, once saw fit to elevate him. A mysterious disappearance, followed by a death the true nature of which will never be made quite clear. Such are the last two headlines in the history of his life."

September 1st, 1939, was the beginning of Hitler's end. He is upward from September, 1939 to March, 1940—

then definitely downward and out. In March, 1940, Saturn again transits Hitler's Sun and Pluto passes over his Berlin Midheaven. After March Pluto slowly goes down into his tenth house approaching his natal Saturn and his end. Considering that the progressive aspects in his horoscope are adverse through 1940 it is apparent that the end of Dictatorial expansion has been reached.

It is not fair to say that astrologers did not predict war. The truth of the matter is that the facts have been played down to avoid scare headlines. However most of the indications fall in 1940 and 1941. The war, at present, is no worse than that which has affected other parts of the world.

In December, 1938, a close friend who is a well-known astrologer, wrote: "I do not think war will come in 1939 but I do think it will come early in 1940. When early 1941 comes there will be such a holocaust as the present generation has never seen. The main theatre of war will be in Russia—both ends of it, Europe and Asia." That he was wrong about the breakout of *formal* war goes without saying; but he did mention Russia and hence throws light on the hurried struggle of that nation to block expected attack from the West.

Recently Spencer Jones, astronomer Royal, challenged the astrologers to predict something from the great line-up of planets in Taurus on May 11th, 1941. I think the best answer would be the less said about it the better. However it is apparent that we are on the eve of a new and eventful era, that the old order in finance, economics and even religion is passing never to return. *The Secret Doctrine* gives hints about this period but they do not make cheerful reading.

Yet there is much to be cheerful about, for the darkest hour is before the dawn. The dawn will come and the Sun

will shine on a new civilization and a better way of life. The experts inform us of the difficulties of bringing about a federated world, a world family of nations, a real brotherhood of humanity. They may live to be confounded by the rapidity of reform and the unification of the world. Though threatened on every front democracy will survive and a new and greater bill of rights will be written indelibly into the hearts of men.

Future historians will therefore be able to appreciate the value of Hitler as the symbol of a great world tragedy. He had to be, that through the conquest of evil the good may become manifest. He serves a cosmic purpose—but now the hand of Destiny no longer protects him. The crowning megalomania of his life has been his delusion that he was the prophet of the Aquarian Age! He has not lived like a true prophet, acted as a prophet nor shall he die like a prophet! In conclusion I recommend Leonardo Blake's book as worth while cheerful reading.

Robert A. Hughes.

(*Hitler's Last Year of Power*. By Leonardo Blake. Andrew Dakers, Ltd., London, 2s. 6d.)

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Those who care to look up the pertinent passage in *The Secret Doctrine*, may turn to Section xvi. of the first volume, especially the last page 646 (708 in 3rd Edition; 371 vol. ii Adyar edition):—"England is on the eve of such or another catastrophe; France nearing such a point in her cycle, and Europe in general threatened with, or rather on the eve of a cataclysm, which her own cycle of racial Karma has brought her to."

ORGANIZATION AND CLASS WORK

The 58-page Report by the Committees with their recommendations to the annual Convention of the T. S. in America is so much more worth while than anything we have had from Adyar of a similar nature, as one might expect from the business experience of those who prepared it, as compared with the similar experience brought to bear upon such work in India. We feel that this report either as a whole or in summary should be in the hands of every Lodge that aims at progress and should be used as a text-book for organization principles in all the national Societies. We have as a Society always lacked worldly wisdom, and if it be not contained in this report we know not where it can be found in a form fitted to the spirit of Theosophy.

The Reports are classified under five heads—Class Organization and Study Courses; Theosophy in Action; Publicity; Youth and Culture; and Membership. In addition to a general Report under each head there are reports from sub-committees under four of these heads. Under the first we have: Public Lectures, Development of a Public Study Class, Development of Members' Study classes, and Training of Class Leaders and Lecturers. Under the second, The Lodge as a Focus of Action, Social Service, Right Citizenship, Animal Welfare, and World Peace. Under the third, Direct Mail Advertising, Newspaper and Magazine Publicity, Under the fourth, Youth Action and Coalescing Youth and Theosophy; Beauty and Brotherhood; The Creative Spirit, and The Children's Department.

As it is almost impossible to condense these reports beyond the compression already given them, and space does not permit a full review of their merits, we purpose taking one each month till they are completed. This month Class Org-

anization and Study Courses is the subject.

Carefully planned and active adherence to the three objects of the Society is the basis accepted. The general principles of Theosophy as given in the literature of the Movement is essential. Every Lodge should have a programme of organized studies to present Theosophy to the public and for a continual deepening of the knowledge of the members. In lectures the presentation of the subject should be such as to lead those seeking answers to the problems of life to continue their search in public classes conducted by the members.

The Lecturer is not the only factor in presentation. A friendly attitude on the part of members is a vital necessity for successful public meetings. Besides the various lecturers symposiums are recommended—four fifteen minute talks by different members, book digests, Question meetings. For informal presentations there are suggested Fireside Hours, Lodge Birthdays, Christmas meetings, Teas with a 15 minute talk on Theosophy, Esoteric Musical talks, talks by members on how Theosophy fits into their own life work. One informal programme should be presented each month.

Personal invitations to attend bring results, and members should accompany their friends to the introductory meeting. Time and place of all classes and meetings should be available to all publicity committees of Lodges so that transient friends may be able to visit if possible.

Ideas of topics follow well-known lines; others are the trend of modern psychology, current world problems, and all subjects should be reported to headquarters so that other Lodges may be benefitted by suggestions from the lists. National lecturers should announce local classes and meetings. All subjects should be presented from the Theosophical view point.

"A tendency to rely upon a few qualified and inspiring leaders may lead to a weakening of the members in general." Amateur speakers might take part in symposium meetings with neighbouring Lodges. Music, if good music can be properly presented, is recommended for lectures. Collections should be a dignified part of the occasion and no announcements should be made during them. Announcements should be kept to a minimum and are better printed or processed.

In forming study classes it is well to ask for the names of interested friends, and to build up connections in this way. Classes should be formed after the visit of a featured speaker in late September to early November, the middle of March or after Easter. The type of instruction should be interesting, instructive, full of life, linked with human interest, and above all friendly. Discussion should be encouraged. Question sessions are valuable.

Well planned and wisely executed study courses are necessary if the Lodge is to grow. It is important to get new members, but still more important to retain old ones. This depends largely on Lodge programmes and study courses. If Lodge work is one-sided and too specialized, the members will get into a rut. Classes should arouse the interest of all the members, old and new, young and old. They should be an incentive to further study outside the Lodge. The campaigns planned by Headquarters, Adyar or National, should be followed but should be adapted to the local situation without feeling that a fixed method is necessary.

Under wise class leadership economic, political, national and international programmes may have a valuable place on Lodge programmes if carried on upon Theosophical lines. Sanscrit terminology should be curbed. A plan followed in some Lodges is given attention. After a short meeting of all members

they sub-divide into three basic types of study classes according to the members' individual interest—Devotee, scientific, philosophic. Over a long period there is a possible danger that a member may become one-sided and limited in his perspective under this plan. These divisions may be dealt with in other ways, by varied programmes in each meeting, or by having each week in the month devoted for definite aspects of study.

The classes should go beyond mere mental concepts, to quicken the students' intuitive perceptions. While the form side of the work is necessary, the *Life* side is still more important. Studies should not be entirely analytical but also synthetic, each member being helped to a deeper understanding of the *living* principles of Theosophy.

Personal qualities required in Class Leaders and chairmen are noted in eight paragraphs. He should be impersonal, should eliminate obtrusive mannerisms, should be dynamic and able to *fire* the members to greater effort.

The remaining five pages of this section are devoted to instructions and advice to class leaders and lecturers as to their personal methods and manners of speech and delivery, etc.

Next month we hope to take up the section on "Theosophy in Action."



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

THE MYSTIC

BY RICHARD HEINEMANN

The light of an internal fire dispels all
 earthly dreams
 And I only see the heart of life, and
 overlook the seems;
 Pain I know, but grief I know not, for
 to eyes as clear as mine
 Tribulations are the stairsteps we
 ascend to the divine.

The currents of the universe that never
 come to rest
 Have forgotten that I'm here at all and
 sweep right through my breast,
 For there is no break or barrier that
 separates a "me"
 From the million other parts of life, or
 anything I see.

Past fades and future vanishes in one
 creative Now,
 As immutable as rhythm, pulsing only
 to endow
 Man and universe with conscious life—
 and here I plainly see
 That the heart that drives the cosmos is
 the same that beats in me.

Deep inside my core of being, by mere
 brain cells unconfined,
 Intuition thinks in rhythm with the
 universal Mind,
 And the whole expanse of knowledge
 has no secrets past recall
 For a mind in conscious oneness with
 the One that governs all.

No harm can come to any thing and I
 not feel the pain,
 And nothing that exists can die except
 I too am slain;
 The universe and I are one, and here
 within my breast
 Are all the stars of Heaven and the
 sweeps of space compressed.

If any seeks to do me harm, or trap me
 in a snare,
 I look within mySelf and find that very
 person there

And know, if once this "enemy" should
 look within his heart,
 That I am there and form a most inseparable part.

As each exists within the Whole, so It
 exists in all,
 Unlocking thus a paradox: the Great
 within the small;
 And you who read these lines may turn
 your eyes within to see
 You yourSelf have been the author,
 though you wrote them down
 through me.

DEATH COMES TO A DOCTOR

Dr. Norman Bethune of Montreal is
 dead in China. He died through bringing
 healing to the war-stricken Chinese.

They said that Bethune was a Communist. Did it matter? Isn't it enough for his character and his memory that he gave up everything—ease, luxury, achievement in his profession—to risk his life, and finally to die, bringing succour to his fellow-men?

A veteran of the Great War, Bethune went to Spain on a mission of mercy. That he performed a great work there, saving lives with his blood transportation system, not even his critics denied. No one who ever saw the man could doubt his honesty, his passion for his kind.

His work in Spain over, and undermined in health because of it, Bethune went to China. There he is now dead, in his 49th year, a victim of blood-poisoning due to injuries while performing an operation.

Whether he gave his life because he was a Communist, or despite it, we need not ask. It is enough to know that he was a brave man; that his soul was that of a Christian gentleman, with compassion, mercy, pity. Such things rise above creeds and ideologies — *Ottawa Journal*, 28th Nov.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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Albert E. S. Smythe, 5 Rockwood Place,
Hamilton, Ontario, Canada.

well as those of India on matters of "the Ancient Way of spiritual development and growth in holiness, rooted in knowledge." The subscription is \$3. a year from 51 Mahatma Gandhi Road, Bombay, India.

* * *

A recent Western subscriber writes: I thoroughly enjoy my *Theosophist* and have set myself to obtain five new readers as rapidly as I can discover persons likely to benefit by the self denial. It is perhaps a severe criticism of my companions that I can only think of one at the moment, but doubtless the four others will happen along." No one ever sets forth on such a quest and fails, and let it be considered, success is usually achieved in the least likely quarters. If each of our readers made an effort of this kind, or half such an effort, the magazine would no longer be dependent on the Society's funds, but would carry itself.

* * *

OFFICE NOTES

The General Secretary and Mrs. Smythe desire to acknowledge the very numerous greetings and most kind and sympathetic letters received during recent weeks.

* * *

An error that runs mathematically into astronomical figures occurred in the printing of Mr. Richard Heine-mann's article, "The Approach of Modern Science to Theosophy" on page 265 of our November issue. It occurs twice in the first column on this page where "1.3 x 10¹³" should be "1.3 x 10⁻¹³". The corrected number is "an infinitesimally tiny fraction of an inch."

* * *

The Aryan Path (Bombay), organ of the U. L. T. in India, closes its tenth volume with the December issue. This is a good time to subscribe to this valuable magazine which specializes in articles by the best English writers as

The General Secretary for India in his "Benares Calling" in *The Indian Theosophist* makes this remark: "If reincarnation is not a fact in nature, I think it ought to be there, at least for the sake of dullards like me. Luckily we are assured that Reincarnation is a fact and as some of the writers mentioned elsewhere have tried to put it, it is not only a logical necessity, but a very reasonable hypothesis. Of course there is always the danger of one making it an excuse, for postponing taking ourselves in hand; but taken in the right sense, there is nothing better than reincarnation which can give us not only hope, but the best guarantee of ultimate success. For a Theosophist it is of the highest importance, inasmuch as it explains to him why race, caste, creed, sex and colour which are mere adjectives of the one physical body, should not be attributed to the inner man."

* * *

The Path, Sydney, Australia, for July-September reprints several valuable articles, an interesting article on the Bases of Art by D. W. M. Burn, one on "Is God a Person?" by J. Tyssol Davis and "Shadows and Stars" by H. E. Boote. It also notes the publication of an Index to *The Secret Doctrine* prepared by the Theosophy Company for the original edition in Two Volumes and commends the work. We have not seen this work but feel sure that students will find it indispensable as so far the indices published have been lacking in some particulars, and none of them have been paged for the first edition. It is to be had from The Theosophy Company, 245 West 33rd Street, Los Angeles, California for Three Dollars post free. *Theosophy in Australia* for December-January, also from Sydney, announces that Mr. Geoffrey Hodson has been invited to remain as president of the Blavatsky Lodge during 1940, and "to make such arrangements as will permit him to accept the position."

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Mrs. Beatrice Hastings' letter had sufficient importance to warrant the appeal of the front page to get everybody to read it. It will be the everlasting shame of the Theosophical Movement, Societies, members and all, if this magnificent effort to clear the name and fame of Madame Blavatsky of the vile slanders that have assailed it, is permitted to suffocate. The faint praise of some is no better than a gas attack. The failure of the well-to-do to support it is merely characteristic of the well-heeled. But the selfishness of those who have reaped so much benefit from the work of Madame Blavatsky and who do not lift a finger now to enable the millions who only know of her through the slanders of the Society for Psychic Research and its followers, is a canker that will keep them out of Paradise while one of these deluded ones remain

to upbraid them for their neglect. The world awaits the Truth that is hidden by the cloud of malice and falsehood which has stigmatized H.P.B. as an impostor. Those who do not help to dispel that cloud are parties to the world's deception.

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The Theosophical Movement for November maintains its instructive policy and furnishes its readers with a splendid selection of reading matter from the earlier literature of the Theosophical Society. But we cannot help noting the growing dogmatic tone of the U. L. T. magazines, which perhaps is only the result of careless expression, but is inconsistent with the traditions which the U. L. T. purposes to support. For example, on page 9 of this periodical we read: "Nowhere outside the recorded teachings of H. P. Blavatsky and W. Q. Judge is that special knowledge available in a form suitable to the modern mind." What about *The Mahatma Letters*, what about William Kingsland's writings, what about Jasper Niemand quoted in this very issue, and what about their own special idol, Robert Crosbie? It may be carelessness but if the spirit of exclusiveness which is the parent of dogmatism were not present, it would not show even through careless writing.

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A correspondent writes in connection with discussions of the various schemes of social organization that are commended from time to time that objection is taken "to perfectly definite schemes of this or that colour being put forth as true Theosophy. It is, in part, that my study leads me to believe we cannot reconcile what the detached part of our make-up has gathered of the possible, or the inevitable, for the race (due to evolution and cyclic law), with any translation by us of these long, long views into time, or into the field of practical politics and action. We can-

not know the route Karmic destiny may take, nor to what outer movements the Masters may, or may not, give support. . . . In what is happening today it looks as if the real fight on inner planes is between the wide-spread power of the Vatican and the quickening power of Communism—but who can tell whether the former is to gain control for a time as predicted in an ancient prophecy and confirmed by H. P. B., or whether Shiva, in the guise of the Soviet, is to destroy in order to recreate on a higher plane? My understanding of the huge gap between one's 'Selves' enjoins spectatorship, with close inner touch, for the 'pilgrim,' even though the personality may become involved in factional choice and action by some duty under its nose. That is Karma to be worked out on the same personal plane, without, or with less, responsibility than there is in assuming to decide what is wanted *in the big* at any given moment."

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A great many letters have come in lately bearing on the problem of the continuance of the Magazine under the present editor. It would take a whole magazine to contain these letters but one may be selected as a sample, and as a representative one none is better than this from our oldest Canadian member, Miss Caroline Burroughs, so long Librarian of the Montreal Lodge. She writes: "Dear Mr. Smythe, I waited to see what they were going to do about our *Canadian Theosophist* and thank goodness they have some sense left and have left the magazine in your hands. So I am now asking you to please renew the subscription for the magazine to my friend, ———. Enclosed is \$1. May you get many new subscribers this 1940. And I thank you very much for the able way you have run the magazine on independent lines and not subject to any authority of any kind. Long may you be the editor of our one Theosophical Canadian magazine. Wishing you

and yours much happiness and good luck in this year 1940 is the sincere wish of yours fraternally, Caroline Burroughs." One cannot too warmly reciprocate such hearty appreciation, wholly spontaneous as it is, and echoed in scores of other letters on the same subject.

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Too late for notice in our December issue we received the Finnish *Teosofi* and the *Ruusu-Risti*, respectively the Theosophical and Rosicrucian magazines in Finland. It is obvious to the student of Occultism that the Dark Powers, taking their starting point in Germany, are bent on destroying every country that represents the principles of free thought, liberty and justice. Theosophy represents the Divine Wisdom, and while its devotees may not be the very salt of the earth, yet it depends upon them to keep the Light of Reason and the Love of Humanity in active Brotherhood alive among the nations. The War is designed to extinguish these principles on the earth. Those who fight in alliance against the Darkness may be overwhelmed, and the neutrals who are thinking only of safety and their property, may be subjected to the cruelty that has characterized the Dictators' rule, but the worst tragedy of it all is the suppression of Truth that would follow a victory of the Dictators. An English translation accompanies the September issue of *Ruusu-Risti* and quotes a passage from an editorial by Pekka Ervast on the opening of the War in 1914: "The greatest service which we as Theosophists are able to do in a critical period is to preserve the Theosophical Movement and the Theosophical Message intact and pure over the time of hardships. Our nearest Theosophical duty is to see that Theosophy will not perish owing to the lack of our interest and faith." Mr. Jorma Partanen enjoins those who now after the death of Pekka Ervast are respon-

sible for the Finnish *Ruusu-Risti* Order, do all they can to preserve the Order uncontaminated by dogmatic formulations and by separative inspirations. "There are enough of instances in the Theosophical world of how teachers have been exalted to divine authority at the same time as they have been made to support some parasitic tendencies. All teachers who are more advanced than ourselves may become by their superior knowledge our enslavers if we accept them unquestioningly as our authorities and stick to their words only." He adds: "Do not become angry; do not hate, says Jesus. Hate does not become a power for good even if it seems to be justified. The power of divine impartiality implying a good will towards all people is a wall that is able to protect Finland and other northern countries and to preserve the free endeavour to Truth which must needs be maintained in Europe." Would that it might be so. We had hoped as much from Russia, but the Light has not shone in that Darkness. Mr. Partanen writing on October 8 in the following issue says he feels that the Finnish nation is more united and unanimous than ever. The nation is determined, self-conscious and strong. It is awaiting future events, listening with a sensitive ear, and wishing to act wisely. The writer would like to express this his feeling in a form, familiar to some Finns, fantastic to others: *Väinämöinen*, Finland's national spirit, is stretching his blessing and protective hands over his nation. It is as if his soundless voice were echoing across the turmoil of war and the storm of passions, as if everywhere in our country were heard his silent words: "Finland is a holy land. . . ." Finland is a holy land, a seat of peace, a nook of the world where good will is reigning, in spite of the horrors of war. Finland is a part of the solidary, free and strong North, protected by its own purity and spir-

itual strength. — "Let this white thought, on the wings of earnest and dispassionate will, without hatred, without discord, without antipathy and fear, penetrate the atmosphere of our country and the consciousness of our nation: *Finland is a holy land!*"

THE GENERAL EXECUTIVE

Editor Canadian Theosophist:—With reference to the report of the General Secretary which appeared in the December issue, respecting the Executive Meeting held on December 3rd.

The undersigned members of the Executive request that the following explanations be published in the January issue:—

"The funds were reported with a balance of \$257 and discussion occurred over the request of some of the members for a detailed financial statement." No request was made for such a statement, the preparation of which would entail closing the books every three months. However, in the July meeting the Executive passed a resolution instructing the Treasurer to bring down a statement of receipts and disbursements only at each quarterly meeting. Heretofore the General Secretary has reported the balance on hand, together with the balance which was on hand in the corresponding month in the previous year. Almost invariably there is a difference between this latter figure and the amount reported in the Minutes of that previous meeting. There is no suggestion that this difference is due to any inaccuracies in the funds. It is, doubtless, due to the fact that the books were made up at different dates or that one report included cash on hand and the other omitted it. In order to avoid this, the suggestion was made that a statement of receipts and disbursements be handed in at each meeting to be recorded with, and form part of the Minutes. The presentation of such a

statement is part of routine business in all organizations and it is, therefore, difficult to understand Mr. Smythe's and Miss Crafter's attitude. The preparation would not take ten minutes if the books are kept up to date.

The General Secretary stated that he is the Treasurer as well as General Secretary, but there does not seem to be any provision for this in the constitution of our Society.

"The totals of receipts and outlays are furnished at every meeting with the bank balances and vouchers." We do not remember any meeting at which such vouchers and figures were furnished. As abovementioned, the balance only is reported.

The General Secretary refers to a cabal alleged to be started this year. The inference is that the undersigned have secretly conspired; this is denied. A member of any Executive must either think and act—or be a dummy. Our thoughts and actions on behalf of the Society have resulted in our voting similarly on certain questions—not because of any pre-arranged plan but because each member individually voted as his reason dictated. Our meeting to discuss this letter is the only meeting or conference we have held.

The reference to the late Mr. Housser is misleading; Mr. Housser, although he held the title of Acting Treasurer, never occupied the position which Miss Crafter holds. He did not keep the books—his function as Acting Treasurer was to sign cheques jointly with Mr. Smythe.

The General Secretary stated that he took time off to prepare the figures asked for and that the figures were what had already been reported. The latter statement is incorrect. The General Secretary brought down a scrap of paper with certain figures on it labelled 'Magazine,' 'donations,' 'subscriptions,' but it is, of course, absurd to say that these could be reconciled in any way

with 'the figures already reported,' namely, the balance of \$257.00. The members, however, allowed the matter to drop for the time being as Miss Crafter had not prepared the statement and the General Secretary did not seem to understand what was required.

The report states that the letter from Mrs. Henderson represented the views of the non-member subscribers, who are equal in number, or nearly so to the members of the Society. We do not understand how Mrs. Henderson can fairly be said to represent the views of three hundred subscribers; nor do we consider that a non-member should be permitted to occupy space in the magazine to criticize one of our own Lodges in a matter about which she has no knowledge. The statement in this letter respecting a possible change from the Blavatsky tradition to that of Leadbeater and Besant would be considered humorous if it were not for the sinister implication that someone has evidently tried to build a strawman possibly for the purpose of dividing the Society. We can assure the British Columbia subscribers that the astral perambulations of Mr. Leadbeater are not taken any more seriously in the East than they are in the West. The General Secretary had agreed in the meeting that it would not be desirable to publish this letter in the Magazine, but unfortunately a motion to that effect was not proposed.

The suggestion to cut down the size of the Magazine did not emanate from the Ontario members of the Executive. It was suggested by Mr. Griffiths of Montreal. The matter was mentioned at the October meeting and the general feeling was that the scheme was impracticable. No formal action was taken, however, until the end of the year at which time the matter of renewing the printing contract is passed upon. The General Secretary was aware of this and it is unfortunate that the inci-

dent was reported in such a manner as to permit a false inference to be drawn.

"The members of the Executive appeared to be moved by the appeals made." The members were not moved by any appeal. They simply used their common sense in deciding that in view of the decreased income, monies could not be diverted from the Magazine to establish a fund for travelling lecturers. Mr. Belcher had stated in the October meeting that he had explained the matter to Mr. Griffiths and Mr. Griffiths had then realized that there were not sufficient funds for this purpose unless the magazine were cut down to a few pages. However, the Ontario members realize that they constitute a majority of the members usually present at an Executive Meeting and they, therefore, consider that suggestions made by more distant members of the Executive should be given careful thought, even though the same suggestion had been made previously by others and had been rejected at that time.

Yours truly,

D. W. Barr,
Felix A. Belcher,
Walter R. Hick,
G. I. Kinman.

Toronto, December 29.

DR. WILKS MAKES APPEAL

Editor, Canadian Theosophist: — Now that all fear of the Magazine being curtailed or its management interfered with is over for the time being, it is fitting that we should bring into the open the source of dissatisfaction with the Magazine so that we may discuss it and deal with it as seems best to everyone.

This matter of the Magazine is nothing new, it has come up in some form every year of late; so there must be some real dissatisfaction or a wish to alter the status quo for some other reason, and I hereby appeal to the members of the Executive Committee who wish to bring about a change in the size

or policy of the Magazine to bring the matter into the open and state their reasons, which though clear to them are unknown to the rest of us, so that we may all form an opinion on the matter and decide what is best to be done.

Sincerely,
D. E. Wilks.

MAUD CRAFTER REPLIES

Having read the above letter before going to print, I have great pleasure in finding flaws in most of it.

It is customary at each General Executive Meeting for me to report, directly or through Mr. Smythe, the balance of Cash on Hand to date; and in order to show how this compares with the previous year, the approximate balance outstanding a year back is also quoted. The above gentlemen state—quite inaccurately—that "almost invariably" there is a "difference" between the amount I quote at each meeting for the previous year and the amount Mr. Belcher had entered in his Minute Book at that time. Assuming Mr. Belcher's infallibility in entering the figures given him correctly, I submit that when—and if—his last years' figures disagree with mine, it may be because, in referring back a year, I may take the figure standing at the first of the month, whereas the Meeting may have been held a day or two later, and the amount then reported would of course include last minute items. But what of it? If, as has been assumed, Mr. Belcher *must* have entered the figures given him at the time correctly, there is no need for me to report the previous-year balance at all. I do so merely for general information, to show whether we are financially ahead or behind at a given date. The "difference" in any case can be no more than a few dollars. Yet, the above gentlemen seem to think this "difference" in a *past* year's accounts, *properly audited*, gives them sufficient excuse to base their demand for a detailed

financial statement to be produced at each meeting of the Executive. It does not make sense! And if, too, as they say, "there is no suggestion that this difference is due to any inaccuracies in the funds" (for which, Mr. Bailey, the Auditor, should render his humble thanks) such insistence on the Statement makes less sense than ever. Farther along we are told, presumably to bolster up their weak arguments, that "all organizations" have such a statement provided at their Meetings. Do my colleagues, by any chance, think they are running a chain store or something, where they can flaunt their "controlling interest?" They are doing this certainly, or it would seem so, judging by the domineering dictatorship that I have been coping with in the General Executive meetings of the above "gentlemen." The freedom to "think and act" which they demand for themselves is apparently to be used to force me to be the "dummy."

My Colleagues say that no request was made "for a detailed financial statement" as this "would entail closing the books every three (*sic*) months." They say they want "a statement of receipts and disbursements *only* at each quarterly (*sic*) meetings." In other words, they *only* want a statement which would incorporate *all the data that would constitute a detailed financial statement!* This, according to them, would entail the closing of the books for every Executive Meeting. A little confusion of thought, and *very* poor accountancy! As Mr. Smythe has repeatedly told them, the account books are open for inspection by the Executive. For *years*, the books showing "the totals of receipts and outlays" with bank book and vouchers were brought to the Executive meetings and laid on the table for anyone to examine them. This has been discontinued during the last year or two, for they were *never once opened*, but they are available up-

stairs for examination—and the above gentlemen know that quite well!

"The reference to Mr. Housser is misleading" so they say. How? Mr. Housser "held the office of Acting Treasurer." Therefore he was technically responsible for any financial statements produced, as Kartar Singh was before him. He certainly could not have made them himself, for he never once looked at the books. I mailed cheques to him each month for signature together with a stamped addressed envelope for their return. Quite frequently he forgot both the signing and the returning. Is this our critics' idea of an Acting Treasurer par excellence? If so, one of the above gentlemen altruistically inclined, will perhaps come and relieve me of keeping the accounts (and incidentally get out that two-monthly statement) and let me "fulfil the function of Acting Treasurer. . . .to sign cheques."

Why all this rumpus, it may be asked? Because the above four members of the General Executive, whose "thoughts and actions *on behalf of the Society* (*italics mine M. C.*) have resulted in our voting similarly on certain questions,"—constitute a solid block of opposition against the General Secretary. Their "thoughts and actions for *"the Society,"* the SOCIETY bless you! are entirely directed to harassing Mr. Smythe in every way they can *think up in secret*. Presumably they think they *are* the Society, in view of their Fascist proclivities. Toronto Lodge, of which I should perhaps *beg their leave* to speak, recently staged a shocking example of these proclivities to grab the Presidency, with lies and slander outrivalling the lowest political shysters. I said Toronto Lodge. I mean of course the political aspirants to office in Toronto Lodge. No wonder three of the above gentlemen wished to keep Mrs. Henderson's letter from publication. Ugly things can be done, and have been done, in the hope they will

not be heard of by the Society as a whole. I have had the *effrontery* to advise certain centres of the *inside facts* of ambitious intrigue recently encountered. Mrs. Henderson's letter is one reaction to this; there are since many others. Our Subscribers are more or less articulate from time to time, and "almost invariably" accompany their remittances with a note of appreciation and praise for the magazine. We therefore know what their views are, and I can assure the four gentlemen that tangible proof in the files would convince—if not *them*—anyone *else*, that Mrs. Henderson's stand is echoed by hundreds; and in that sense Mrs. Henderson *has* represented the views of the subscribers in bulk. Perhaps Mrs. Henderson's deduction that, by turning Mr. Smythe out, Leadbeaterism would sneak in, would merely show that she could not conceive of an *alternative* in the T. S. in Canada—that Pride of Power, Covetousness and low political dodges would do the trick.

It is only left for me to query the above gentlemen's statement that "they—were not moved by any appeal!" "they simply used their common sense" I beg to remark that their "common sense" was quite imperceptible until *after* the reading of Mrs. Henderson's letter and Dr. Wilks' statement that the western members were solidly opposed to any interference whatever in the magazine management. One can only conclude, therefore, that—to put it *kindly*—the four gentlemen *were* "moved by an appeal," and then brought their common sense to the fore by passing a resolution that the magazine be continued as heretofore.

Maud E. Crafter.

FROM THE GENERAL SECRETARY

I hesitate to say anything, for after a most carefully prepared report of the last meeting of the General Executive at which everything appeared to be

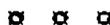
settled, this report evidently has given offence to four of the members, and Mr. Barr, who I am informed wrote the letter signed by himself and three others, has found it necessary to raise objections to statements of the facts. He finds no provision in the Constitution for the General Secretary being Treasurer as well. I hope we are not trying to split hairs, but the Constitution states (Article v, Management) "All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members at large will send their dues to the General Secretary direct, etc." The Bylaws enacted by the Executive of the day were published in Volume vi. of this magazine. Rule 3 reads: "The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires." And Rule 4 says "Remittances sent by Lodges to the General Secretary, to whom all monies are payable, must be payable at par at headquarters." It is usual, even in business organizations, to regard the man who receives the revenue and has charge of it as Treasurer, though he may be called cashier, bursar, purser, minister of finance or some other title. The alleged discrepancies have been dealt with by Miss Crafter. There would be a much greater discrepancy apparently if the statements were made quarterly as suggested, for the Executive does not meet quarterly but every little while at intervals of one, two, three or four months as may seem convenient. There seems to be an impression that Miss Crafter can be ordered to make certain reports and that she would be insubordinate if she was unable or declined to do so. Miss Crafter does not keep the books because she was appointed Acting Treasurer. Neither did Mr. Housser nor would any other member of the Executive, I fear. Miss

Crafter kept the books before she was even a member of the Executive, and all previous Executives were quite satisfied with the reports given and even grateful for the many years of service she had rendered. I kept the books myself for years and were I living in Toronto would be prepared to do so again. Meantime I am most grateful to Miss Crafter, who was induced by my wife to take up the work, for her assistance. For seventeen years she has been doing this work and assisting in the correspondence. Only this year has the demand been made for this quite unnecessary report as the books of records are always available. Mr. Barr suggests that the General Secretary did not seem to understand what was wanted. I enquired specifically what was wanted and mentioned the heads of our cash book columns and was told these amounts would suit. Mr. Barr's remarks about the "Scrap of Paper" remind one of other Scraps of Paper. I have made many efforts toward appeasement and the furnishing of the figures in question was one of them. I have been no more successful than was the Gentleman with the Umbrella. I omitted the paragraph from Mrs. Henderson's letter to which Mr. Belcher made such vehement objection, also as a measure of appeasement. But it has not been so accepted. I owe Mrs. Henderson an apology for the omission, for in doing so I violated a long-standing principle of the Canadian Theosophical Movement, albeit an unwritten and wholly voluntary one, to treat all members of all Theosophical Societies that follow *The Secret Doctrine and its principles* on the same basis. Mrs. Henderson is a member of the Blavatsky Association and as good a Theosophist as those who signed Mr. Barr's letter, and as well entitled to be heard. I have appealed for more harmony, for more helpful Brotherhood. Dr. Wilks goes to the heart of the matter and asks that

the real cause of dissatisfaction be made known.

AMONG THE LODGES

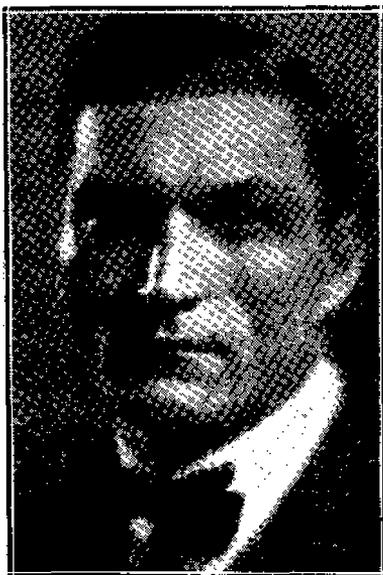
A Christmas Tea and "Bring and Buy" Sale was held on Saturday afternoon, December 15th, in the social rooms at the Theosophical Hall on Isabella Street under the auspices of the "Northern Zone Committee" of Toronto Lodge. Mrs. E. B. Dustan and Mrs. W. Frank Sutherland, conveners of the event, received the guests, and Mrs. R. Somers was in charge of the sale of Christmas gifts and home-cooking. Mrs. A. G. Smith entertained during the afternoon with two groups of piano solos and a vote of thanks was moved by Mrs. G. I. Kinman. Mrs. Wade Hampton and Mrs. Percy Schutte presided at the long tea-table centred with a large candelabra of red candles, little silver Christmas trees, and sprays of green pine adding to the effect. Miss Mary Dustan, Miss Barbara Brown, Miss Lois Sutherland and Miss Joyce Black were the assistants during the tea-hour. Lucky draws were won by Miss S. Pedlar, Miss M. Stark and Mr. Pape.—M. K.



The Annual New Year's Day Open House and Reception of the Toronto Theosophical Society was held on the afternoon and evening of Monday, January 1st, in the Hall on Isabella street, when about one hundred and twenty members and friends were entertained—including twenty children. A large lighted Christmas tree on the platform was an attractive feature and gifts were distributed to the children of the Lotus Circle by Mr. Harold Anderson, master of ceremonies. All the children present received candy canes, oranges, and bags of candy, and afterwards spent an enjoyable time playing games upstairs, in charge of Sheila Gough and Naomi and Donald Watson. Mrs. N.

Gough was hostess at the specially arranged long tea-table for the children later in the main hall. Christmas decorations were used throughout the hall and the words "A Happy New Year" in large letters above the platform greeted the visitors. Mrs. A. M. Wright, Mrs. A. G. Horwood, and Mrs. Edward W. Hermon presided at the tea-table centred with red candles in silver holders and holly, and the small tables where the guests were seated

Binns, well-known lyric tenor, sang several groups of songs and also led the crowd in community singing. Mr. J. Handley of Winnipeg was the accompanist. Mr. Harry Gibbs, conjurer, mystified those present with his clever manipulations. Miss Jean Innes, soprano, and Miss Barbara McPhee, girl soprano sang solos and duets, accompanied at the piano by Mrs. Louise Tandy Murch. On behalf of the Board of Directors of the Society, Mr. G. I. Kinman, president, extended a welcome to those present and best wishes for the New Year.—M. K.



MR. GEORGE I. KINMAN

President of the Toronto T. S. Mr. Kinman joined the T. S. in 1920, and has been a member of the General Executive, and for two years Vice-president and Acting President of the Toronto Lodge of which he was elected President in September 20. Mr. Kinman is a veteran of the Great War, in which he lost a limb.

were similarly decorated. Mrs. G. I. Kinman, Mrs. R. Illingworth, Mrs. E. J. Norman, Mrs. E. J. Clutterbuck, Miss Mary Stuart, Miss Olive Olive and Miss Alice Carver assisted in looking after the guests. Mr. Charles M. Hale was in charge of a delightful programme following the tea-hour. Mr. Harry

CORRESPONDENCE

THERE WERE SUCH RULES

Editor, Canadian Theosophist:—In your issue for November Mr. James M. Pryse, the well known veteran Theosophist, writes once more about "those two non-existent volumes" (of the Secret Doctrine), and for us, who heard about their forthcoming as well as we know of their non-appearance, this ought to stop the quarrelling about that matter. That the third volume published later contained articles that H. P. B. had written but that Mrs. Besant considered somewhat doubtful and contradictory, most of us will probably agree about. It is surely not the third volume that was promised to us and that we did not get. But articles from the pen of our beloved Teacher will be gratefully accepted, even when they come as substitutes for a promised volume.

Mr. Pryse also touches upon a subject of another kind, and that is the reason why I write today. He says: "In a letter of H.P.B., published in *The Path*, December 1894, p. 168, she says: 'In our Society everyone must be a vegetarian, eating no flesh and drinking no wine. This is one of our first rules.' In a footnote Mr. Judge says: 'This was a proposed rule. H.P.B. accepted a thing

proposed as a thing done, and so spoke of it here. But she did not carry out that rule then proposed, and never even suggested its enforcement to me."

Here Mr. Judge, who was one of the founders of our Society in 1875, speaks for himself. Then let this old timer, who became a Theosophist in 1883, tell his somewhat divergent story. We had organized the Chicago Branch T.S., as we then called it, on Thanksgiving day, November 27th, 1884, and when on March 28th, 1885, we received our charter and our diplomas as Fellows of the First or Entrance Grade, the Entered Apprentice was given a small piece of paper, on which were given rules for advancement to the Second or Chela Grade. The Society had originally three grades, as in the Blue Lodge of Masonry. The Third was Masters' Grade.

The small piece of paper that I received was a printed sheet and read:

"The Course as a Beginner"

To prescribe definitely your course as a beginner:

- (1) a. Drink not intoxicating liquors, take not intoxicating drugs.
b. Eat no meat. Destroy not *any* life.
- (2) Refrain from unlawful sexual intercourse, if you cannot lead a life of celibacy.
- (3) a. Scrupulously avoid any kind of untruth.
b. Take not that which is not given —*i.e.*, avoid wrongful gain.
- (4). Cease to long for money, position, sensual pleasures and the transitory objects of this brief earthly existence.
- (5) Free yourself from the thralldom of passions, endeavour to overcome anger and pride.
- (6) Cherish not hatred or malice toward anybody. Gently advise those who are neglectful of their duties. Do away with your religious prejudices, if they prevent you from

feeling a kind of tolerance for the beliefs of others.

- (7) Try your best to improve the moral and spiritual conditions of others. Love humanity with all your heart. *N.B.* Remember all earthly desires are the cause of sorrow.

'Trishna' is the cause of all evil."

No pledge was given and taken, if that is what Mr. Judge meant. Nevertheless these seemed to be *rules* and no empty talk. Optional if not obligatory. And when I was asked to read a paper for the Branch, I took for its subject "The Occultist's First Rule," in which, as I understood it, every true Theosophist is told to cut out intoxicating drinks and drugs and also meat. That it was not proposed in fun, but meant to be the rule for those who were in earnest, I took for granted. I read my paper November 15th, 1885, and it was sent to the *Theosophist*, where it was printed in the issue for March 1886, pp. 382-385. Later it was printed together with other papers by a Hindu T. S., and finally in pamphlet form in Chicago, June 16th, 1922.

When the letters from the Masters to A. P. Sinnett were published I found there, that similar rules about eating and drinking had been given to A. O. Hume and Mr. Sinnett. I guess it would have been better for them both if they had accepted the proposed rules and not simply read them but had tried to do as told. To one. rules are meant to be followed. Or else they are no rules at all, but mere talk.

Jacob E. Bonggren.

QUIZ

In what books are these to be found?

1. A meeting of the T. S. was held, and I got everyone present to express his views as to the best way to increase the interest in the Society. The calling of a general meeting was resolved upon. But it will amount to nothing; for, of

all the members, whether here, or in Europe or America, there are only a corporal's guard of real Theosophists: the rest are but miracle-hunters.

2. Religion, although casually arrested, and, after a fashion, preserv'd in the churches and creeds, does not depend at all upon them, but is a part of the identified soul, which, when greatest, knows no bibles in the old way, but in new ways—the identified soul, which can really confront Religion when it extricates itself entirely from the churches, and not before.

3. It happened on a time that Virgil, who knew all things hidden or magical, he who was a magician and poet, having heard a speech (or oration) by a famous talker who had not much in him, was asked what he thought of it? And he replied:—"It seems to me to be impossible to tell whether it was all introduction or all conclusion; certainly there was no body in it. It was like certain fish of whom one is in doubt whether they are all head or all tail, or only head and tail; or the goddess Laverna, of whom no one ever knew whether she was all head or all body, or neither or both."

4. There is a certain sacredness in Death, which should surely be respected. There is too, we may say, in most cases, a sure instinct which comes to the patient of what is impending and of what is needed; and every effort should be made to secure to the sufferer a quiet period during which he may effect the passage, for himself, disturbed as little as possible by the grief of friends or the interferences of attendants.

5. Whosoever, therefore, asks anyone to believe blindly, or drags mankind behind him through controlling it by his superior will is an injurer to humanity, though he may not have intended it. Therefore use your own minds, control body and mind yourselves, remember that until you are a

diseased person, no extraneous will can work upon you, and avoid everyone, however great and good he may be, who asks you to blindly believe.

References to Quotations in December Quiz:

1. The Secret Doctrine, I. page 55.
2. The Story of Oriental Philosophy. L. Adams Beck, p. 418.
3. Centuries of Meditation. Thomas Traherne, p. 18.
4. Fundamentals of the Esoteric Philosophy, G. de Purucker, page 105.
5. The Meaning of Masonry. W. L. Wilmshurst.

THE YOUTHFUL SPIRIT

Theosophy in Australia for October-November contains an article on "Avatars of Evil and the World Situation" which should interest all who are perplexed by the personal problems raised by the present war. If we cannot settle our personal problems how are we going to understand the world problems? He illustrates the principle involved by pointing to Charles I as the incarnation of all the evils of the old aristocracy which were summed up in him and then destroyed by Cromwell. As we pointed out some months ago in these columns Hitler represents the Avatar of Evil. Who will become his Cromwell? Geoffrey Hodson continues his series of articles on "Theosophy as Interior Experience." F. C. Bannister writes on "Youth in the Spirit of Theosophy," and defines his idea of Youth "as a mental attitude and not a matter of Years." This is the real snag which the Youth Movement has struck. The Old in Years are often the immature in mind, and the result is the Theosophical dictatorships which the Young in Years but old in experience are rebelling against. Let the Young be free from Gafferdom.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CHRISTIANITY—A CONTINUING LIFE

Another remarkable book has sprung from the pen of Kenneth Ingram, prominent figure in the Church of England. Several months ago two of his previous books were reviewed in this section of the magazine. It may be recalled that the reviewer, R.H.T., drew attention to the fact that many things said by Mr. Ingram raise the suspicion that he must have, either directly or indirectly, been in contact with the thought found in H.P.B.'s Secret Doctrine.

The author, since his participation in the last "Great War," (which, by the way, he views not as a solitary eruption in a peace period, but as the first period of a process of the deterioration of an age) has done much intensive study along economic and international political lines as well as religious. His diagnosis of the present world-situation, though controversial in many ways, should prove of interest to the practising Theosophists. "Towards Christianity" is published by The Student Christian Movement, London, Eng.

Mr. Ingram points out that with the approaching of the recent world-crisis, he became conscious, increasingly so, of the dissociation between religious affiliations and the pressure of international events. "Now was I not only conscious of a tension between them," he says, "but I knew that there ought not to be this dissociation, that the religious life—if it was truly religious—ought to pervade and stimulate and inspire one's activities in the political conflict. And more than this, I saw that the fact of the dissociation was beginning to drain the religious environment of its realities, that the religious environment was becoming less relevant to contemporary

life, that it was constituting itself a compact sanctuary from which the active world was effectually shut out." In other words, as some of his remarks show, he was becoming thoroughly fed up with theories—minus practice.

Outworn Forms

The Churches, according to the author, tend towards the past. He feels that they have lost contact with the creative forces of the new ways of life and of future relationships, that they are indifferent to the birth of a new civilization. "The peril of the Churches," he writes, "is that they enlist an emotional attachment towards the values and the morals of a civilization which is dying." The following takes on even greater significance when one considers that it is the statement of a man who is deeply devoted to his particular Church, who appreciates the beauty and harmony of Anglo Catholic ritualistic worship, and who, apparently, understands the esotericism underlying its symbolism. To quote: "A Christianity which is the true child of a new age will inspire more than a defence of Christian organizations. Its spirit must be creative not merely defensive. It will march at the vanguard of revolutionary change, it will reveal itself as a dynamic force, an entity which is willing to lay down its life—to suffer the loss of its organizational machinery—in order to save not itself but humanity."

Religion, he maintains, cannot remain static, that Life is perpetual motion and therefore change. Also, that in order to live, a religion must be in a condition of continual movement, that crystallization means—death. And all this is extremely reminiscent of H. P. Blavatsky's warnings regarding the Theosophical Society.

Human nature tends to resent change,

and the author indicates that many people regard progress beyond their own particular point of development as deterioration. "Many orthodox Christians," he says, "would indeed define the chief mark of religious purity as an unswerving and unchanging allegiance to a fixed set of beliefs and a determination to protect credal interpretations from the encroachment of modern ideas." And elsewhere he states: "Christianity will always be, because of its vitality, a disruptive influence, not only as regards society, but in relation to its own organized expressions." He claims that the type of religious expression which is applicable to one period, becomes a decided fetter in the next. Or as a Theosophist might put it—when the form has served its purpose, it must be discarded. Otherwise, crystallization sets in. According to Occultism "Sin (ignorance) is the outcome of a virtue of a lower plane." It is the attachment to forms which had hitherto helped the Ego to grow out of the earlier stages.

Against Dualism

"Realist Christianity" is how Mr. Ingram refers to the Christianity of the new age. But those who are inclined to identify Christianity with Churchianity might regard it as anything but Christian.

The present writer discerns much of the Ancient Wisdom (that which forms the vital kernel of all Religion) wrapped up in Ingram's so-called realist conceptions. For example, he is evidently thoroughly saturated with the thought of the Upanishad, (and it matters not how he got that way) namely: "What is There is Here; what is not Here is—nowhere." He holds that theological dualism has been responsible for most of the atheism, so-called. One section of the book, an exceptionally fine one, is devoted to the "realist" claim that the spiritual world and the natural world are one, that the spiritual

faculty in man does not lift him into another world; but gives him wider awareness of this one. "Heaven," he says, "is not a separate realm: it is the order of nature fully perceived: it is a higher level of consciousness. It is true that we have not entered heaven. Our faculties are so limited that we are aware only of a fringe of reality. There are no boundaries to heaven, there is no limitation to God. Reality is infinite; and our awareness, though small, is capable of expanding." He suspects that the *separation* of supposedly supernatural and natural, of spiritual and material, is responsible for the dissociation between reason and emotion, between mind and matter, which he regards as one of the deeper evils of our present civilization. He further suspects that the rapid spread of atheism is not revolt against God, but that it is rather a revolt from false dualistic conceptions of God.

Mr. Ingram points out that Jesus maintained God's community to be universal, that it had nothing to do with race. A community, the author believes, is formed, and only formed by full relationships between individuals, by the love and friendliness with which they act towards one another. "This is the real human relationship," he says, "not family, race, or class, or ecclesiastical affiliation." And he adds to this effect, that those who know this is the Will of God, and who accordingly live their lives in this relationship towards their fellow-men, are His true brethren, the subjects of God's Kingdom. And we might add, not only His true brethren, but the true brethren of all the Great Ones.

In conclusion, here is a passage which sums up, in part, Kenneth Ingram's conviction, a conviction arrived at through active interest in this world of human beings, and one feels, through a very definite religious experience as well. "So long as the Churches are

absorbed in defending a tradition they are attempting to fasten us to forms which the stream of creative energy will in time destroy. The forms will be destroyed, and if the Churches cannot release themselves from the forms with which they are at present associated, but are imprisoned within them, they will share the same fate. Christianity must, and will, express itself in terms of the coming age. The question is not whether Christianity will survive. The real issue is whether the Churches are elastic and empirically minded enough to absorb the Christianity which will reassert itself. If they can do so, they may live. If they are incapable of doing so, Christianity will express itself in spite of the Churches. It will be the force which causes the Churches to decay."

Students of Theosophy who are familiar with the prediction made by H. P. Blavatsky regarding twentieth century Christianity and the Church, which is to be found in *The Esoteric Character of the Gospels*, may note a marked similarity between it and the above prophetic statement.

R. S.

NATURE TAKES A HAND

Readers of the *Toronto Daily Star* will no doubt have noticed the remarks of W. R. Plewman, war commentator, on the recent earthquake in Turkey. For the benefit of others, they are reproduced here:

"The earthquakes which are upsetting old Terra Firma in many parts of the globe far removed from one another, may have an influence upon the course of the war. They have caused damage in Turkey-in-Asia of disastrous extent, practically wiping entire cities off the map. Thousands of persons have been killed, and a much larger number rendered homeless. For the time being the Turkish government will be disinclined to consider any military adventure.

"More quakes and conceivably some of greater violence may be coming. During the last week the Malay Archipelago, the Dutch Indies, San Salvador, Costa Rica, and Nicaragua were affected by subterranean disturbances, which suggests that a general settling of the earth's crust is taking place. Mount Vesuvius has been exceptionally active. The principal point is whether the adjustment in Anatolia is the culmination of the series or whether the worst is yet to come, say in Italy or Japan or in the Andes. Some years ago when Japan was particularly belligerent she was visited by a tremendous earthquake which caused a loss running into billions of dollars and postponed offensive military operations for several years."

All this gives one cause for wonder. Is it possible that the old Atlantean fable, or historical fact, depending on the point of view, as to the warfare between the forces of light and the forces of darkness, is being duplicated today, with the same egos involved and similar geological cataclysms about to occur? It is true that the present battle is being fought not with psychic weapons but with the equally potent progeny of the scientist's brain, with machine guns and aeroplanes, radio propaganda, mines, warships, blockades and the like.

Moreover, underneath the surface, vast psychic forces and movements seem also to be at work. C. G. Jung, in his latest book *Psychology and Religion* remarks that the Cult of Wotan, now so rife in Germany, along with sadism, persecution, and the prostitution of science in support of absurd doctrines of racial superiority, is not altogether due to the teachings of Rosenberg; it is not altogether a clever expedient for the unification of Aryan (?) Germany, it is a growth in the unconscious mind of the German people which dates back to the vicissitudes of the last war; one even which appeared earlier in

the disordered brain of Nietzsche. All this, coupled with Hitler's reputed interest in astrology and in Tibet, gives one cause for wonder if the Brethren of the Shadow are not at work somehow behind the scenes.

This is of course more or less idle speculation, and earthquakes are more tangible. As indicated in the quotation above, the quake in Anatolia while most severe is only one of quite a number which have occurred this fall and early winter.

Buildings were shaken at San Salvador but no damage was done, a violent shock was experienced in San Jose, Costa Rica, on December 21, but here again little damage resulted. The following day thousands of miles away, shocks occurred in Java in the Dutch East Indies, wrecking bridges and houses and on the 21st the island of Celebes in the Malay Archipelago was damaged. The day after Christmas an earthquake shook the Pacific coast of Nicaragua while on the 27th an earthquake shook buildings and rattled windows in Los Angeles, Long Beach, and other nearby communities.

If one takes a map of the world or preferably a globe, and plots these various locations on it, it will be seen that they lie more or less on either one of two great circles, both notorious as being the scene of not only earthquakes but also of volcanic activity. The first great circle cuts through the Mediterranean, the Black Sea, the northern part of India, the East Indies and the north-eastern part of Australia and returns through Brazil touching the Atlantic coast well to the north of the Amazon. The other great circle cuts the east coast of Asia, goes to the north of the Aleutian Islands and the western shores of the Americas. It is recognized by seismologists that these circles represent approximately the regions of greatest subterranean activity, far more so earlier than now.

Fred G. Plummer, in a small pamphlet *The Last Change of the Earth's Axis*, published in 1894 by the Narada Branch of the Theosophical Society, noticed this fact and pointed out, also, that there was every reason to believe that these great circles marked the location of former equators, the one encircling the Pacific being of fairly recent date, the other being much older.

Plummer made the statement that the weakest parts of the earth's crusts were to be found in equatorial regions, past or present.

Prophecy

Seismologists have tried for many years to find some law governing the occurrence of earthquakes, but with remarkably little success. A short time before the Quetta earthquake, which occurred in Northern India on May 31, 1935, a novice in the field, Reuben Greenspan predicted that it would happen and so achieved a certain measure of fame, without however, receiving much in the way of recognition from the orthodox scientists labouring in the same field. Greenspan's method, as he explained it in the press, seems largely to have been astrological. He assumed that the crust of the earth was in a state of constant stress, and that this stress was great enough in many places, earthquake zones, almost to approach the point where failure would take place. It was necessary then that some slight force only should be added to bring about readjustment. This he believed was provided from time to time by the sun, moon and planets, when their configurations in the heavens were such as to add their gravitational influences together. It would be of interest for astrologers to figure these things out for the weeks immediately before and after this last winter solstice. (If any should do so, their contributions would be welcomed in these columns.)

Greenspan appears to have dropped

out-of sight these last several years, and a new prophet has appeared, Edgar C. Thrupp, of Vancouver, a member of the Engineering Institute of Canada. He forecasts that 1940 would "bring the most destructive earthquakes of the 20th century," but said that Canada would be relatively unaffected.

The elderly Vancouver civil engineer who retired from active service in 1932 said the "new law of gravitation" which he has developed and which forms the basis for his predictions, "does not provide any means for forecasting the location of earthquakes. The 1940 quakes might occur in uninhabited areas and cause no loss of life. Canada's geological structure was so solid, that there was no danger of a serious earthquake in the Dominion."

Several months ago Thrupp made public a prediction that November 8 to November 20, 1939, was a "period of risk." British Columbia and the Northwest United States felt a severe tremor on November 12. A minor shock was felt around Philadelphia on November 14. On November 23—within seven days' leeway, a severe quake occurred in Turkey.

At the same time as his other forecasts Thrupp forecast that December 25, 1939 to January 10, 1940, would bring "a much more destructive earthquake." This prediction has certainly been fulfilled.

As for the coming year, Thrupp says that July 20 to August 5 will be the first period of risk of the worst disasters, while the period October 20 to November 10 would be the second.

Astrologers might do well to work out the positions of the planets for these dates.

The Secret Doctrine

The Secret Doctrine is quite uncommunicative concerning earthquakes or other geological cataclysms to take place in the near future, though it is said that Europe will one day sink

beneath the waves and that geological upheavals will occur some sixteen thousand years hence.

FINLAND AND RUSSIA

Editor, Canadian Theosophist:—In the interests of truth your readers should be acquainted with some facts—not generally known to newspaper readers—concerning Finland.

At the time of the Bolshevik revolution in Russia, there was a Red terror in Finland, the Finnish aristocracy with the aid of a German army drove out the communists and established a White terror.

Finland afterwards acquired a semi-democratic constitution. The press there is not free in the same way that it is in England, and the powers of the trade unions have been severely restricted if they exist at all. According to the Chicago University Radio Round-Table Forum from ten to fifteen per cent of the population are Communists and there has been great poverty amongst the working classe.

The reactionary government of the country has been intensely anti-Russian and for many years has actively intrigued with the enemies of Russia.

Finland makes an ideal jumping off ground from which an enemy could invade Russia, Leningrad the second city of the Soviets being within artillery range of the border. Russia offered to exchange territory and pay a large sum of money for frontier adjustments but the offer was refused by the Finnish government.

These facts explain if they do not excuse the present lamentable war in the far north. T. B. G. Burch.

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VOL. XX. No. 12

HAMILTON, FEBRUARY 15th, 1940

Price 10 Cents.

A NOBLE AND SUBLIME FIELD

Dr. G. de Purucker, Leader of the Point Loma Theosophical Society, has written a letter to the members of the Welsh Section of his Society. The insignificant matters that divide the Societies need not blind us to the identity of teaching and unanimity of spirit that characterizes this message of which we append a few paragraphs:—

“All that you say about various matters concerning the T. S. has a great deal of truth in it, and perhaps it is all true; but we must remember that conditions in any organization, and the T.S. amongst them can never be perfect as long as we have imperfect human beings carrying on our blessed Work, or any Work.

“In a noble and sublime field of labour for mankind, such as ours is, it is an infallible certainty that there will be difficulties, many and various, and problems many and various; and throughout the ages, as you will find even in Christianity if you read the old writings, there is always a complaint that the fields of labour are so big, and the labourers are so few! It is the same in the T.S. as elsewhere; but it is just these few labourers, with their spirit of devotion and dogged will-power, and determination to succeed, that carry the movement through the ages, and ultimately bring success. . . .

“As regards the world-situation now, about which you ask so pertinently, I can only say that I write under the greatest reserves, because my words, if not thoroughly understood, could be greatly mis-construed; but I will briefly say this, that the whole world is passing through a new stage, a new phase of civilization; in other words an old age is dying, and a new age is coming in; and what we see all around us, are but the birth-pangs of a new era; and be assured that the great spiritual forces which control the world are doing what they can to bring to birth in every way possible the finest that human nature is capable of giving birth to for the new age. . . .

“Don't worry about world-affairs and other matters. I know they are in the minds of all, and in the hearts of every normal man and woman today, great sorrow and great anxiety, and we have it here also. But we are passing through a changing phase of life, and Karma must be worked out before a new stability and a new order based on right and justice, can again come to unhappy mankind. Keep high courage. Never falter in your devotion. Remember the Masters are guiding and helping as far as man will allow them to do so, and at any rate always are helping individuals who are worthy of the help.”

EVOLUTION ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

(Concluded from Page 329)

"The Third Race shows three distinct divisions or aspects, physiologically and psychically: the earliest, sinless; the middle portions, awakening to intelligence; and the third and last, decidedly *animal*, where the *mind* succumbs to the temptations of desire." (II, 254. *note.*)

"No sooner had man been given understanding, and a consciousness of his divine powers, than each felt himself a god in his real nature, though an animal in his physical self. The struggle between the two began from the very day man tasted of the fruit of the Tree of Wisdom. (II, 272.) That is, when man had been given *mind*, and *Self-consciousness* had arisen from its union with matter, "he became as a god, knowing good and evil." We cannot imagine good and evil existing without desire; only with manifestation, which springs from (abstract) desire can the duality of nature, (its "pairs of opposites," to use the Hindu phrase) begin. Good and evil, light and darkness, heat and cold, male and female, active and passive, are the two scales of the ever-vibrating balance of creation. Therefore evil *must* be relative, and only through strife can man work out his salvation, only through constant conflict win his way back to perfect peace, "a struggle for life between the spiritual and the psychic, the psychic and the physical." Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the "Slaves of Matter." From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life

immortal, and all those so fallen became the seed of the future generations of Atlantean sorcerers.

For it was the Atlantean, or Fourth Race, "the first progeny of *semi-divine* man after his separation into sexes—hence the first humanly-born mortals—who become the first "Sacrificers" to the *god of matter*. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolism of every exoteric religion of ritual, dogma, and form." (II, 273.) And with the Fourth Race developed language: in its first stage monosyllabic; in its second, agglutinative; in its third, inflectional, the root of the Sanskrit.

The early branches of the Fourth Race are described as being of gigantic stature, and endowed with extraordinary faculties, and are the origin of the traditions of Titans, and of Cyclopes. "We can easily believe," says Mme. Blavatsky, "that the subsequent legends and allegories found in the Hindu *Puranas* and the Greek Hesiod and Homer, were based on the hazy reminiscences of real Titans—men of tremendous physical power—and of actual Cyclopes, three-eyed mortals." (II, 293.) The third eye was not, however, in the middle of the forehead, as in the Greek legendary Cyclops, (by an exoteric license) but in the back of the head.

"They could see behind and before," says the old Commentary, "but when after the separation of the sexes men had fallen into matter, their spiritual vision became dim, and the third eye began to lose its power." (II, 294.) When the Fourth Race arrived at its middle age, the inner vision had to be awakened, *and acquired by artificial stimuli*, the process of which was known to the old sages. (That is, the inner sight could henceforth be gained only through training and initiation.) The

third eye, likewise, getting gradually petrified, soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head, and is now buried under the hair." But it has left a witness to its existence in the shape of the *pineal gland*, formerly regarded by Descartes as the seat of the soul. That the pineal gland is an atrophied eye is admitted by many scientists, as many animals, and more especially the lizards, have a distinct third eye, now atrophied, but necessarily active in its origin. Dr. Carter Blake, F. T. S., (of the *London Anthropological Society*) says: Palæontology has ascertained that in the animals of the Cenozoic Age, especially the Saurians, the third eye was much developed, and was a real organ of vision." And in an article in *Scribner*, 1890, by J. Bland Sutton on *Evolution and Disease*, the author says: "Nothing can be more striking than what is known as the pineal eye in certain lizards," and De Graaf* discovered that in the slow-worm the pineal gland is actually modified into an invertebrate eye. Sir Richard Owen† points out its presence in many fossil animals, and Prof. Ray Lankester suggests "that the original vertebrate must have been a transparent animal, with an eye or pair of eyes inside its brain, like those of the Ascidian tadpole."‡ This eye was an active organ in man (says the occult teaching) at that stage of evolution when the spiritual element reigned supreme. And with the consolidation of his frame and the development of his physical senses, the third eye, as well as the spiritual and psychic senses, ended by becoming atrophied. While this eye was (and still is) in man the organ of the inward sight, in the animal it was that of objective vision, to be replaced, in the

course of physical evolution from the simple to the complex, by two eyes. In man it did not become entirely atrophied till the close of the Fourth Race, when his divine powers had been made the servants of his newly awakened physical and psychic passions instead of the reverse. The sin lay, not in using these powers, but in *mis-using* them.

The sinking and transformation of Lemuria, as it has been agreed to call the Third Continent, the home of the Third Race, began nearly at the Arctic Circle, and the Third Race ended its career in the "Lanka" of the Atlanteans, of which Ceylon was the northern highland. (II, 332.) The new Race, the inhabitants of Atlantis, the Fourth Continent, were developed from a nucleus of Northern Lemurian men about 700,000 years before the beginning of what is now called the Tertiary Age, (the Eocene). Of course race-changes, like all others in nature, are slow and gradual, one race overlaps another, and even now, representatives of the Fourth, and even of the Third Races, are still living. It is simply a question of predominance.

"It is known to all occultists," we are told in *Man, or Fragments of Forgotten History*, p. 75, "that the first civilization of our Round began with the Third Race, of which lingering remnants are now to be found among the flatheaded Australians. These degraded specimens of humanity, strange though it might seem, are descended from ancestors whose civilization antedated by æons that of Phœnicia and Babylon." Little trace of their work has come down to us except in the oldest remains of Cyclopean architecture such as are found in Peru and Central America, or in the curious statues of Easter Island, part of the submerged continent again upheaved to the light of day.

With the Atlanteans, physical beauty and strength reached their climax, in accordance with evolutionary law,

*Zool. Anz., p. 29. 1836.

†Aspects of the Body in Vertebrates, etc. 1883.

‡The Advancement of Science, 1879. Partially retracted in Nov. 1889.

toward their middle period. (II, 433.) But they must not be regarded as one race only, in our ordinary sense, or even as a nation. They represented several *humanities*, and an almost countless number of races and nations, and at their best, Greek, Roman, and even Egyptian civilizations were as nothing compared to theirs. (II, 429.) Their knowledge of the hidden powers of nature was far greater than our own; they built flying machines and navigated them, they had weapons of a destructive power beyond our conception, and their houses were floored with gold. Art, literature, and science had their origin during this race period, we are told in *Man*, p. 77, but little of their literature is now preserved, and their art and science have scarcely left any vestige except in China, though one of the principal astronomical works in Sanskrit is the production of an Atlantean astronomer. When they came into contact with the Aryans, they were on the decline, for their highest pitch of civilization was reached while the Aryan race was still in its cradle, and the records of their grandeur, while inaccessible to the world at large, "are treasured with zealous care in the secret libraries of temples and lamaseries, and the crypts and caverns of initiated mystics." (*Man*, 78.)

It was the abuse of their knowledge of the subtler forces of nature which led to the downfall of the Atlantean Race. (II, 84.) The great cataclysms which close the cyclic degeneration of races, are brought about by their overweening pride and wickedness which renders a general conflict between them and the powers of goodness inevitable. In all religions the memory of such conflicts is preserved under different names and symbols. This is the combat of Michael and his Angels against the Dragon; of the Sons of Light against the Sons of Darkness; of the Devas against the Asuras.

"The famous Atlantis exists no longer, but we can hardly doubt that it did once," says Proclus, for besides the histories of Marcellus and others, he quotes the testimony of the inhabitants of Poseidonis, (its last fragment) "who preserved the memory of the prodigious magnitude of the Atlantic island as described by their ancestors." (II, 408.) This island of Poseidonis was Plato's Atlantis, and was destroyed about 11,000 years ago. (II, 8.) The submersion of the main continent was several million years earlier, during the Miocene period. It is this great submersion which is the most interesting, as it gave rise to all the legends of the Deluge, and of Vaivasvata, Xisuthrus, Noah, Deukalion, and the few holy ones saved from destruction. "It was brought on by successive disturbances in the axial rotation, that beginning during the earliest Tertiary period, and continuing for long ages, carried away successively the last vestiges of Atlantis, with the exception perhaps of Ceylon, and a small portion of what is now Africa. It changed the face of the globe, and little trace of the flourishing civilizations, arts, and sciences it swept away has remained, save in the secret records of the East." (II, 314.)

"The first great waters came," says the old manuscript. "They swallowed the seven great islands. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

"Few men remained: some yellow, some brown and black, and some red remained. The Moon-coloured (the earliest type) was gone forever.

"The Fifth (Race) produced from the Holy stock remained; it was ruled over by the first divine Kings. . . who redescended, who made peace with the Fifth, who taught and instructed it."

Now it is a curious fact that all ancient nations, whether Akkadian, Chinese, Hindu, Egyptian, Hebrew,

Greek, or Peruvian preserve some tradition of such early divine teachers. From Manu and Thot-Hermes down, all tell us of the gods who descended from their celestial abodes and reigned on earth, teaching mankind astronomy, architecture, and other arts and sciences. These Beings always appear first as "gods" and creators; then they merge in nascent man, and begin to be known as divine kings and rulers. They are often spoken of as the "Serpents" or "Dragons," for from time immemorial the Serpent or Dragon has been the emblem of Wisdom, for the proofs of which assertion I must refer you to the *Secret Doctrine* where this symbol is most fully and carefully explained. "When mortals shall have become sufficiently spiritualized," says Mme. Blavatsky, "men will know then, that there never yet was a great World-Reformer, whose name has passed into our generation, who was not (a) a direct emanation of the *Logos*, (under whatever name known to us), and (b) who had not appeared before, during the past Cycles. . . . They will then understand why it is impossible for them to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen, why Krishna and Buddha speak of themselves as *reincarnations*; . . . why Osiris re-appears in Thoth-Hermes, and why Jesus of Nazareth is recognized, cabalistically, in Joshua the son of Nun." (II, 358.) Each of these, as well as many others, we are told, had first appeared on earth as one of the seven powers of the *Logos*, individualized as a God or angelic messenger; then, more material in form, they had re-appeared in turn as great sages and instructors of the Fifth Race, and finally sacrificed themselves, to be re-born under differing circumstances for the good of mankind at various critical periods. In the early Egyptian history, for instance, we read that Osiris-Isis, the dual god, the father-mother, "built

cities in Egypt, and stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry." (II, 366.) In the *Book of the Dead*, Isis says: "I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn." (II, 347.) And the *Commentary* states; "Fruits and grains unknown to Earth to that day, were brought by the 'Lords of Wisdom,' for the benefit of those they ruled, from other spheres." Now it is said to be a fact that wheat has never been found in the wild state, and it is the only cereal which has defied the efforts of botanists to trace it to its origin. And it was a sacred grain with the Egyptians, being buried with their mummies to come to life centuries afterwards.

Nearly five hundred years before the present era, Herodotus was shown by the priests of Egypt the statues of their Kings and Pontiffs, all of miraculous birth, who had reigned before Menes, their first human King. "These statues," he says, "were enormous colossi in wood, 345 in number, each of which had his name, his history, and his annals." And the priests assured Herodotus that no historian could ever understand or write an account of these superhuman Kings unless he had studied and learned the history of the three dynasties that preceded the human—namely, the DYNASTIES OF THE GODS, that of the demi-gods, and that of the heroes, or giants. (II, 369.) These "three dynasties" are the three Races that preceded the Atlanteans, or the Fourth Race, the climax of the material.

"The duration of the periods that separate, in space and time, the Fourth from the Fifth Race—in the historical, or even the legendary beginnings of the latter, is too tremendous for us to offer any more detailed account of them," says the *Secret Doctrine*. (II, 437.)

The fifth continent was America, but

as the sequence of the continents is made to follow the order of the evolution of the races, from the First to the Fifth, our Aryan Root-race, Europe must be called the fifth great continent. "There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island that he called Atlantis after its parent continent." (II, 8.)

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans mixed up with the earliest Aryans. "This shows," says the *Secret Doctrine*, "the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics and assumes the new features of the younger race," (II, 444.) This may be seen in the formation of all mixed races, and Occult philosophy teaches that even now the next Race is in process of formation, and it is in America that that process has already silently commenced. For owing to the strong admixture in the United States of many nationalities, with their constant inter-marriages, their peoples have become almost a race *sui generis*, not only mentally, but physically. "They are, in short, the germs of the Sixth sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics." For the Occult teaching divides each race of the seven Root-races into seven sub-races, and these again into seven branches or family-races. The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it (but

more slowly, still *changing*), in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans." And as in any series of seven the fourth must be the central or balance-point, so with the Fourth Race the spiritual element had become most deeply embedded in matter, and with the Fifth the re-ascent toward the spiritual begins. Only by the union with matter can Universal Consciousness become individual Mind, only by the purification of matter can it work out its own salvation, and regain the glorious liberty of the Sons of God. With each Race, we are told, a new sense, and a new element comes to perfection. We of the Fifth Race have five senses, and already the fifth element, ether, is beginning to be recognized even by the scientists. In her speech at the London Convention of 1892, Mrs. Besant pointed out how "side by side with the position of humanity at this moment is the development of this fifth element of ether on the material plane. . . . It matters not whether you turn to the physicist, the chemist, the electrician;" she said, "you will see that each one of these classes of scientific men has been investigating ether, studying ether;" and Professor Crookes has said that, "in its vibrations, vibrations hardly understood yet, lie possibilities of the hidden powers of communication of human thought, possibilities of a new organ in the human brain answering to these vibrations as the eye answers to the vibrations which we know as light." And so the way is being prepared for the development of that *sixth sense* which will be the distinguishing characteristic of the coming race.

"Thus it is the mankind of the New world," says the teacher, "whose mission and destiny it is to sow the seeds for a forth-coming, grander, and more glorious Race than any we know of at

present." (II, 446.) But as the coral island never could have risen above the waves had not each microscopic insect contributed its tiny quota to the work of untold millions, so does the future of humanity depend upon our individual exertions to help to a swifter evolution the progress of mankind. The progress of the race is the progress of each individual, and we too, like the poet, need to learn the lesson of the Chambered Nautilus:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unrest-
ing seal"

KATHARINE HILLARD, F.T.S.

March 7th, 1893.

"YOUR UNKNOWN DOCTOR"

This book has come as a real Canadian contribution to a world running headlong into disease for want of high-way signs indicating the road to health. It is by Rolf Alexander, M.D., and he represents a new order of medical wisdom that goes back to the original methods of Hippocrates and other early physicians who understood the simple laws of nature in matters of health and strength before medical craft got cluttered up with the thousand drugs now listed in the pharmacopeia of which less than a score are specifics. He starts off with the occult statement that the Unknown Doctor can only be understood as we understand the universe, as "one without the other would be unintelligible."

The facts set forth are the fruits of over twenty years of studying the causes and effects of diseases both in the far East and the Western world, and the principles have been used by Dr. Alexander in general medical practice. He asserts that the profession of

medicine has had a glorious history yet that "perhaps the most thrilling stories of healing ever told are those performed by Jesus along the shores of Galilee." If these stories stood alone some might be inclined to doubt them, he notes, but "down through the ages they have been going on in every land." He mentions "the occasional astounding cures performed by the Priests at the Grotto of Lourdes in France and at Ste. Anne de Beaupre in Canada," while "those who have lived in the East can attest to the hundreds of cures performed by Moslem holy men and by Hindu Yogis." Nor does he omit the results of Christian Science and the healers of other faiths. In all these "there is a common principle which, when properly invoked, will effect a cure in every case, or at least in every case where disease has not utterly destroyed the possibility of function."

He bases his methods on the reign of Law. The universe would be unworkable but for this reign of Law, impersonal and Absolute. Such Law is true of the body of Man as well as of the body of the Cosmos. No interpreters or judges are necessary. The Law executes its own decrees. If we break the laws of health we become diseased. If we keep them we remain in or regain health. The Easterners observe these laws which the West ignores or has forgotten. "The West does not consider the methods of the Yogis as practicable for a general check up by other scientists," so they pass them up. Simple explanations are given of the old theories of Vibration, of the electron and the atom, of evolution, old in the East, new in the West, and of the ether of space, known as the Akasa in the East. Short chapters on Energy, Intelligence, Spirit, the Descent of Man, will give the average reader a simpler and more definite conception of the science of these ideas than he may get through much study elsewhere.

Then he tells how "the portion of the Universal Mind was charged like a master contractor, with the task of building a suitable habitation for the soul, which, like a royal master, reclined in slumber until the edifice should be completed." The picture he gives of this will help the reader to understand his theory of health.

"For countless centuries the Contractor laboured, a tireless and marvellously resourceful servant, planning, adapting, altering and revising the physical body to meet the changing conditions of its environment—devising dozens of little chemical laboratories for the manufacture of substances needed within the body. He planned pigments to act as filters against harmful rays entering the body; elaborated the organs of sight and hearing to catch the vibrations known as sound and light. He trained armies of antibodies to repel the invasions of bacteria; mending broken bones and healing wounds and so on. Then, periodically, having reached the limit of his resources, He withdrew from the house He had built, with its master, (the soul,) and after a period of rest, during which His previous experiences were condensed into instincts, He returned, refreshed and eager, with its slumbering master, to build a new and better structure. We shall call this individualized drop of Universal Mind from now on the Instinctive Mind, for within it resides, in the form of instincts, all the lessons of the ages." He adds that "the Instinctive Mind specialized a part of itself into an intellect with the faculty of being able to study cause and effect."

This view places the intellectual mind in its proper place as coming up from below, material in its basis. "The intellectual mind was granted a certain domination over the instinctive mind. It communicated ideas of danger to it, which at once caused various secretions to be poured into the blood stream to

furnish the needed extra amount of chemical energy with which to fight or flee. . . . It must not be imagined, though, that these two phases of mind are sharply divided. They blend into each other as the colours of a rainbow do, and there is a neutral zone between them which partakes of the quality of each and yet has the functional ability of neither. This is where most of our dreams come from, and it is called by Western Psychologists the 'Subconscious Mind'."

Dr. Alexander argues that the very intellect man created told him that this "ordered scheme of things was the work of a great Super-Intelligence, and that this great Super-Intelligence was his real father and mother. . . . From the anguish of his heart he called to his father to reveal himself and to take him by the hand." This note will recall the passage in the Christmas speech of King George who was so impressed with what has been a universal image among the poets and prophets all down the ages.

"The response to this demand," says our author, "was a stirring of the soul from its agelong slumber. . . . I believe almost everyone has had those occasional inspiring flashes and knows their exhilarating stimulus. . . . From those flashes of spiritual consciousness evolved the spiritual mind. In humanity as a whole this highest phase of consciousness is still in an embryonic stage. . . . As man's spiritual mind unfolds, his sense of the reality and omnipresence of the Absolute becomes stronger and stronger, and a feeling of brotherhood with all living beings becomes very real. Instead of being a lonely stranger wandering in a stark, hostile world, he becomes a welcome guest in the halls of the Absolute."

Then we have a statement which may help many who have not been able to follow the occult teachings in detail, to obtain a grasp of the main point of it

all. "You, perhaps, have become struck with the fact that the constitution of man, as outlined in this little book, has a striking resemblance to the Constitution of the Universe? The soul of man has a similar relation to the Instinctive Mind as the Absolute has to the Universal Mind. The Soul of man is the God of his body."

Next Dr. Alexander draws a striking parallel between the body of man and a hive of bees. The cells and corpuscles are the bee-builders of the body, governed by a Queen Bee. "Try to form a picture of this immense swarm of super bees, working busily at their appointed tasks, each one hidden in his own cell, yet, the whole collective effort being directed by the wise Queen and co-ordinated into the physical body."

This does not give an adequate impression of the ingenious analogy which must appeal to the intelligent reader. Having grasped the idea of the unity of the body it is easy to understand the exclamation of the eminent Harvard doctor who exclaimed at the American Psychiatric Association meeting last June: "It looks as if the body is an electric machine!"

With this keynote Dr. Alexander deals with "Germs" and concludes that it is only when a condition extremely favourable to their breeding exists in some cell group of the body, due to injury or other cause, that they can increase with sufficient rapidity to destroy the whole organization of the body. "With a few exceptions," he says, "germs should be looked upon as an effect rather than a cause."

The real "You" can never be sick, nor be hungry, nor feel pain, for It is a spiritual entity which inhabits your body as your body inhabits a house. If a house leaks and the plumbing and sewage are out of order and no repairs are made, you as a tenant might move out. If the body is in a bad state of repair, the Soul might do the same

should the Instinctive Mind not repair it. "Yet the Instinctive Mind can and will repair it in almost every instance when the command comes from the Royal Master—the real You,—the Soul." He quotes Dr. Alexis Carroll and Dr. Alexander Cannon as endorsing this.

Exercises are given for the creation in the Instinctive Mind of a desire for health, and if this be done in Silence, he asserts, "that desire will continue to motivate it to use all its marvellous resources to fulfil that desire—until you talk about it, when it will automatically be released from further effort."

Chapters on Emotion and Suggestion follow with much useful advice, and then a valuable chapter tells of The Removal of Limitation. This chapter should be widely available. His experience in New Zealand is brought out in the chapter on psychic influence, the Maories using telepathy quite commonly among themselves. Children suffer much from these telepathic influences from their parents and elders. The penultimate chapter is a fine summary of what has preceded, and "Knowledge Harnessed" is probably as harmless an introduction to the simpler avenues of occult teaching as we have.

"Think over what has been said of the Instinctive Mind. Many of its instincts are now handicaps, instead of assets: fear, hate and selfishness are no longer of any use to us and should be replaced by courage, fellowship and unselfishness."

The book can be recommended as a fine product of Canadian thought and temper. It is finely printed in a new and beautiful 14-point type, so that for legibility it will appeal to all. We regret to note that the proof-reading is not equal to the printing as errors on pages 20, 39, 77, 88, 149 (2), 152 and 155 (3) indicate. The book is published by the Cranbrook Courier, Cranbrook, B. C.

GLIMPSSES OF ADYAR

The following extracts from a series of Letters entitled "Vignettes from Adyar" written by Miss Anita Henkel, should interest those who may possibly contemplate a trip to Headquarters. Miss Henkel has been appointed liaison officer for Canada. She had been attached to the Wheaton headquarters of the American Theosophical Society and has been at Adyar for over a year.

* * * *

My rooms are on the top floor of Leadbeater Chambers, which is the living quarters for European and American residents and visitors, and contains about twenty such apartments each consisting of two rooms, a bath and a lavatory. It is really one large, long, high-ceilinged room divided by a wide high arch, each end opening with a door and three windows on to the wide veranda which surrounds the entire building.

In my living room is a large dark wood desk with a distinctive air, a roughly made open-shelf book case, a chowkie (the Indian equivalent to a studio couch with a hard board top covered by a thin mattress) and two chairs, one straight and the other reclining, the latter with arm extensions upon which to put your feet—a very ingenious and cool arrangement, though slightly ungraceful. Completing the furnishings of this room are two small tables and a cupboard, evidently intended for food supplies since it is set into four little concrete "pans" filled with water to keep out the ants.

* * * *

There remain only two more things in my personal nook at Leadbeater Chambers about which to tell you—the magnificent view from my front veranda and my nice little Indian servant boy, Mannar, with the accent on the last syllable. He finds it difficult to understand me and I to understand him, for we both speak peculiar English—his

broken and mine American. But we are learning. He brings my breakfast tray at 6.45 each morning, cleans my room, does my small laundry, brings drinking water, changes the flowers, looks at all my possessions, and generally wanders in and out noiselessly in his bare feet and white Indian dress, consisting of a man's collarless shirt worn with the tail outside, and a dhoti, which is a length of white cotton material folded about the waist like a skirt, or in some apparently precarious but seemingly safe manner draped to make trouser leg effects. He also wears a white turban and a mustache.

* * * *

Now for the view from my rooms. As you can see I am first giving you the setting for my personal life at Adyar, the setting into which any one of you coming to Adyar would probably fit. Each of the many curved arches running the full length of the veranda frames a different picture and the arch directly in front of my apartment is covered with scarlet bougainvillea, brilliant against the white building. Below is a long rectangular garden with flowers and palm trees, two lotus pools with blossoms and lily pads. Only a few yards further, trees rim the edge of the shallow Adyar river, while others grow on small marshy islands over which white birds circle at dusk each day. Fishermen in boats, or walking waist deep in water, spread their nets with beautifully rhythmic motions. The water is in ribbons of varying hues, rose, green and lavender. From the opposite bank the raja's palace and two suburban residences of city dwellers throw long white reflections in the still waters of the early morning. To the north are distant glimpses of the city of Madras, to the left the Elphinstone Bridge over which the setting sun plays purple and gold shadows, and to the right nearby is the long sandbar across the mouth of the river with a small

opening through which the Adyar river flows into the blue, blue waters of the Bay of Bengal. The view thrills me every time I glance from my door, and I am in constant state of wonderment as to how the river can enter the sea when the waves are continually washing up against it in great breakers!

THEOSOPHY IN ACTION

Resuming our consideration of the Reports of Committees to the Convention last July of the American T. S., we take up the report on "Theosophy in Action." A special Committee had been appointed on this subject, and sub-committees were also appointed on the particular phases of "The Lodge as a Focus of Action;" "Theosophy in Social Service;" "Right Citizenship;" "Animal Welfare;" and "World Peace." Under the first head "The Committee submits that one of the principal purposes of the Lodge is to serve as an inspiration and as a guide for all of the activities of its members. To be intelligent and coherent our individual actions must be initiated from some centre which in spirit encompasses all phases of our lives. The Committee recognizes that the Lodge should not attempt to duplicate the work of other organizations such as are found in nearly all situations where workers are needed. Rather the Theosophical Lodge should be a gathering place where workers in the plan are re-charged with spiritual energies so that they may go forth with added impetus and enthusiasm into the Masters' work wherever they feel they can be of most service. It is well that we do not all choose the same field of work, for each is best suited to some particular task and each has some niche in society where he will be most useful."

It was suggested that the members might be notified where workers were needed or where Theosophical thought might be particularly helpful. Or

again, where strength and encouragement might tide a movement or individual over a difficult obstacle. "It is to be hoped that each Lodge in every city might come to be looked upon by other groups as a place where they may appeal for efficient workers to carry on a worthy cause." This is to be interpreted as meaning that the Lodge should be calling upon its members to live unselfish lives in serving humanity. The Committee feels that each worker is not just an ordinary unit but has special qualifications in possessing a complete knowledge of the laws of Life and its object and goal. In the degree of his unselfishness and knowledge he unconsciously inspires leadership and shows the way in his own life. If the Lodge is doing its duty the members become trained and schooled for action in service and will find joy in the fulfilment of such duties.

Under the head of Citizenship the Committee thought each member should realize that as a citizen he is a necessary part in his community, province, nation, and the world. Members should "co-operate with all civic-minded groups in the community which are working to apply Brotherhood to home, school, church, economics and politics." It was advised that members keep in close contact with provincial and federal representatives, letting them know how you stand on measures for public welfare. As United States citizens the Committee recognized that the growth of the nation rendered an international view-point necessary.

Animal Welfare should be pursued, the Committee recommended, through effort to prohibit vivisection, encouragement of vegetarianism, the use of fabrics to replace the use of fur, and to eliminate all the cruelties ensuing from the slaughter of animals, their abuse in circuses, moving pictures, and in hunting and such so-called sports. It was suggested that members attach them-

selves to one of the animal protection societies. Also to do what they could to promote the adoption of vegetarian diet.

On World Peace, members are advised to determine and emphasize the direction of the world toward peace, chiefly in realizing World Unity as a fact in nature. This requires the faculty of Intuition and for this study and training are necessary. For the study of the problem of neutrality the *Bhagavad Gita* is recommended. "For the blending of Dictatorship and Democracy," it is somewhat ambiguously observed, "we recommend Dr. Arundale's publication *Science*."

On the final subject, Theosophy in Social Service, we quote in part the preliminary paragraph. "It is generally conceded that Social Service is more or less a soulless affair at present, except among the leaders and occasional exceptions here and there. Much of it requires special training, but the Theosophist can do some of it as volunteer work, bringing his Theosophical background into it, as well as perhaps having before him his concept of the pattern of the ideal American of the future. . . ."

The Committee listed the following departments of social work making some suggestions under each head: Work with the Blind; Work with Unmarried Mothers; Volunteer Service with Settlement Houses, Receptionist in hospital or children's clinics, Traveler's Aid, Boys' clubs, Girls' clubs, Boy and Girl Scouts; Immigrants; Parent-Teachers' Association; Visiting (best done in small towns and villages); Work with Negroes (Lindemann, the progressive educator, gives warning that unless something is done to break down the barriers of hatred, prejudice and misunderstanding between Negroes and Whites in the large cities, the consequences may be very grave); Prison Work; Delinquent Boys and Girls.

It is suggested that Lodges might find it interesting to spend an occasional evening discussing these various phases of social work, discussing them in the light of Theosophy. "Working in any such 'Theosophy in Action' programme as outlined above the Theosophist will find himself more alive and enthusiastic than ever, will make many interesting contacts outside the Lodge, from which he will learn more of the conditions existing today and be better able to do his bit towards remedying them."

We hope to conclude this synopsis of these valuable Reports and Recommendations of the Committees of the T. S. in America next month, the Subjects being Publicity, Youth and Culture, and Membership. We are indebted to the kindness of Mr. S. A. Cook, president of the American T. S. for permission thus freely to partake of the experience of our neighbours in practical work.

TRUE BROTHERHOOD

Editor, Canadian Theosophist: — I fear I am about to rashly invoke the fate of those who interfere in other people's quarrels; but the subject so greatly intrigues me that I will assume all risks

There is an impression which is far too common in our Society that any free expression of opinion that is not laudatory is "unbrotherly" and "untheosophical."

It is in an attempt to expose the sickly, mawkish nature of this widely prevalent notion that I make bold to enter the lists in this jousting. As one who has lived in the thick of the Theosophical tempests and hurricanes for more than 30 years, I have had my full share of blows, suspicions, and calumnies; but on looking back, I cannot see that they have done me any real harm; at any rate I would not have missed those experiences for large gifts. But to our tale.

Late last summer, at the end of a perfect day, Mr. Jinarajadasa dropped off at Vancouver to deliver a lecture to the assembled Lodges of this city. Mr. Jinarajadasa is an old and experienced lecturer, and our younger members were fore-warned that he was an ex-Vice-President of the Theosophical Society, the Outer Head of its Esoteric School, and one of the Big Shots, whose words in these troublous and distracted times would doubtless shed much-needed light on the rather desperate problems which were upon us. Moreover, they were told that our distinguished visitor was proclaimed by Mrs. Besant in 1925 as one of the Twelve Apostles of the modern Christ; and also (on the same great authority) that he was a high Initiate. Thus was expectation pitched to a very high point.

About the time of the going down of the sun Mr. Jinarajadasa delivered his lecture, and of all the Theosophical lectures I ever heard, it most resembled a lecture delivered in Vancouver by Mr. Jinarajadasa over three years ago.

Well, as a result of this rather distressing performance some of the more outspoken members of the Orpheus Lodge sent a short comment to the Canadian Theosophist, in the course of which they offered a suggestion in explanation of Mr. Jinarajadasa's lamentable falling-off from the days of his early promise.

Now comes my old friend Mr. Fritz Kunz, and storms boisterously upon the scene with a warm, confused, and, I think, very ill-considered defence of Mr. Jinarajadasa.

We all admire a valiant defence of anyone unjustly attacked, and, if the victim should also be a personal friend, he has a double claim upon our valour and our eloquence. But what is the play if our friend's case happens to be utterly indefensible? There are circumstances, I think, when perhaps the

least said the better.

I, too, listened to the unfortunate lecture which so excited my Orpheus Lodge friends' astonishment and dismay; and without wishing to be unnecessarily truthful, I must say it was, with the one exception noted above, the most insipid performance I ever heard an experienced lecturer deliver to a somnolent but otherwise practically defenceless audience.

At just the time [August, 1939] when the Fates were calling loudly for the utmost in human wisdom, insight, and valour, lest there should descend upon Western civilization a new and terrible destruction—the brutal might of Power-politics—this was the time when one of the most honoured and belauded of our lecturers should summon us to listen to his pallid aesthetics and his perfectly innocuous prattle of this and that! The one fleeting spark of animation was when the speaker indulged in a passing gibe at Mr. Krishnamurti.

Mr. Kunz confesses that he wrote his spirited rejoinder (C.T., p. 303) in a mood of impatience. This fact is very obvious. Impatience usually leads to hasty and unconsidered speech; but even at that, it is difficult to see how anyone could have compressed so much incomprehension, confused thinking, and spiritual blindness into 300 words.

He clearly wishes to imply without exactly saying so, that the "notes" on Mr. Jinarajadasa's lecture (C. T., p. 239) are a tissue of mis-statements of facts. Well, I have done my painstaking best to discover any tampering with facts that would reflect discredit on Mr. Jinarajadasa. The only deviation from fact which I could find was that which assigns to Mr. Jinarajadasa a much longer term of the Vice-Presidency of the Society than was actually the case. Now, unless Mr. Kunz considers it something of a disgrace to be Vice-President of the Adyar Society at

all, (which is a perfectly possible point of view), this mistake seems to indicate a willingness on the part of the writers of the offending "Notes" to be more than fair to Mr. Jinarajadasa, whose early work is so generously commended, and whose later falling-off is so deeply regretted. It is certainly no indication of "spleen," or "pettiness."

When Mr. Kunz (in his haste) implies that the writers of the "Notes" in question wish to dissociate themselves from the gratitude to Mr. Jinarajadasa which they mention, will he blame me overmuch if I consider he is at this point either just a trifle insincere, or just a wee bit stupid? This remark also applies to his gibe (C.T., p. 303)—"How about a little loyalty to Truth in simple factual form for our Orphic friends?" There is here the very definite implication that Mr. Jinarajadasa's critics have distorted some fact (or facts) with unbrotherly and malicious intent. Now, unless Mr. Kunz will tell me what these are, I am afraid my opinion of his sincerity (or his intelligence) will remain one of great moderation.

Mr. Kunz's references to Brotherhood, brief as they are, prove that he has as yet failed to grasp the very first implication of the ideal of Universal Brotherhood as it is understood and taught in Theosophy. . . . "brotherhood (which means love and trust and good will)" he says. But he is really thinking of *friendship*—a much lesser and easier concept than that of Universal Brotherhood. It was not this sort of "Brotherhood" which I learned from Blavatsky's Theosophy. This was not the Brotherhood taught by Jesus. To all my brothers I will give the utmost love and good will of which my nature is capable; but *trust*? Ah, my poor Fritz! how profound is your incomprehension! Uncounted thousands of my brothers are men without decency, or honour, or courage, or comeliness.

Many of them are traitors, and liars, and pimps; some are renegade priests, for-sworn lovers, prostituted politicians, hypocritical teachers of religion. A very few of my brothers, by the sheer power and grace of their lordly natures have raised the intractable, rebellious stuff of human life to a plane of such universal comprehension and all-embracing compassion as to leave me with bowed head, lost in humility and wonder. But the vast majority of my brothers are deeply soiled with the stain of Earth; they are mostly very irresolute, these brothers of mine, and inconceivably stupid: but one and all they are my brothers, and never (O, Humanity!) shall I repudiate the relationship. For deep in the soul of the race there slumbers the great, the unappeasable Ideal. Engulfed in the hells of matter, deep in Nature's hypnotic trance, mankind cannot all forget its stupendous, its tragic, its glorious task. It was written that this strange creature, man, should commingle his subtle spiritual powers with the grosser energies of Nature, and thus learn to know himself in incarnate form, and in this form conquer, organize and direct Nature's blind energies and become her priest. Let no man fear that his life is fated to be without significance on this planet. This is a matter which is entirely in his own hands. By intelligent effort, the subtle can overpower and organize the gross; the hypnotized sleeper can awake and assist his long-buried spiritual and intellectual powers, and be free.

It was to hasten this process that the 19th century Theosophical Movement was launched: it was for this that H. P. Blavatsky devoted her large gifts and her immense energies.

In another article I intend to deal with the tragic side of this Movement. In the meantime, let not Mr. Kunz or Mr. Jinarajadasa feel that we of the Orpheus Lodge are in any way unfriendly toward them. Criticism does

not imply enmity or ill-feeling—with us at any rate. Who knows! perhaps one day they will join with us in a strong, concerted effort to make the Adyar Society a *Theosophical* Society in very deed.

Wm. C. Clark.

1148 Thurlow St.,
Vancouver, B.C.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 27th so that scrutiny of the ballots may be set for June 1st. Nomination returns should be sent in a separate letter addressed to the General Secretary at No. 14, 5 Rockwood Place, Hamilton, Ontario.

THE GENERAL EXECUTIVE

A meeting of the Ontario members of the General Executive was held at 52 Isabella Street, Toronto, on Sunday afternoon, February 4. Routine busi-

ness was gone through, and the remainder of the meeting was devoted to a discussion of the policy of the Magazine and its editorial control. Under the Constitution the editor has held that he is required to recognize the right of every member to freedom of opinion and the right to express such opinions. It is held by the four members who signed the letter in the last issue of this Magazine that such freedom antagonizes readers. It was decided after a long discussion and with some elisions to print Mr. Barr's letter which appears elsewhere. A letter from the Kitchener Lodge was also read, but ruled out as too long to print. This letter approved of the work of the present editor and desired no interference with the Magazine as it is. The Executive refused to pass a resolution authorizing the editor to ignore the "freedom" clause in the Constitution, which is the real point at issue. As it stands the judgment of the editor regarding what is honest opinion and what is merely provocative, must be respected. It was affirmed after the suggestion had been made that a candidate should be nominated to contest the office of General Secretary that no change was desired. The General Secretary was authorized to proceed with the usual election arrangements. A vote of thanks was passed to Mr. Jno. K. Bailey for his audit of the Society's accounts. The next meeting will be held on April 7.

BOOKS BY THE LATE GEORGE R. S. MEAD

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

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London, W.C., 2, England.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar A Year.

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OFFICE NOTES

"The Magazine is a Good Companion," writes a Hamilton subscriber when sending a renewal dollar. We are aware there are differences of opinion about this, but it depends on whether the reader is studying Theosophy or merely looking for something to disagree with.

* * *

British, that is, English, subscribers please note, though we dislike to mention it, that 4/6 (four and six pence) does not now make a Dollar. We can take all kinds of Dollar bills, U. S. or Canadian, but when asking for a post office money order, not a postal note which does not pass in Canada, say that you want the equivalent of One Dollar.

* * *

"I have gained a great deal from *The Canadian Theosophist*," writes a subscriber from Travers, Alta. "Also it has been my medium for introducing Theosophy to those whom I found in-

terested. . . . I have subscribed to the Magazine since about 1926 and most of the time see eye to eye with you. It is disappointing to see reaction of this nature arising within the Section, but for what it is worth you have my full support." Unsolicited letters like this are numerous.

* * *

A western member who brought us ten subscriptions last year, writes: I would like to add a word of appreciation along with others of the value of the magazine with yourself as editor. I like its open mindedness, and it seems to me that the high standard of teaching and concept of universal Theosophy that it maintains are just what is needed to give people a broader Theosophical outlook. I hope it continues much as it is for a long time to come.

* * *

Harry Richmond, a member of the Hamilton T. S. and Librarian of the Lodge, has enlisted and would like to keep in touch with the work in Canada and such other countries as he may enter, and would be glad to hear from any correspondents. His address is Henry Richmond, B 86309, 2nd Division Supply Column, R. G. A. S. C., C. | A. S. F. It is stated that Mr. Richmond's father, who was in the army in the Great War, and was attached as a despatch bearer to the Allenby Army which entered Jerusalem, having been in advance of the troops was handed the keys of the city when he entered.

* * *

Dr. W. Y. Evens-Wentz begins an article on "Human Carnivorism" in *The Theosophical Forum* for February, the reading of which should prevent delicately minded persons from ever eating animal flesh afterwards. The article is in two parts and if the second is any stronger than the first, the meat-packers may be expected to be after the author with gun-men. It would not be an exaggeration to say that most of the brutality in the world is the result of

eating flesh, and that in spite of Herr Hitler's vegetarian reputation. There is a spiritual evil which delights to obsess a delicately strung organism such as vegetarianism fosters, for the more refined and intellectual wickedness can more directly influence a medium of this description.

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A Letter from Adyar signed by J. L. Davidge is rather long for our space. It describes the President as very busy both by night and day. "Nobody living some thousands of miles away from Adyar can have any conception of his great output of writing unless he reads all the journals to which" he contributes. "The whole of the work at Adyar is centred upon the war with the set purpose of helping to win it." Most of the letter is a review of the December *Theosophist* war policies. *Conscience*, which has been a fortnightly, has become a weekly. Dr. Arundale is using it personally to fight Hitlerism and to hasten India's freedom. Madame Montessori was to arrive in Madras on November 4. She wishes to discover by experiment the needs of the Indian child. She will live at Olcott Gardens where her lectures will be given.

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The decrease in membership in our National Society has been attributed by some critics to the "tone" of *The Canadian Theosophist*. This ought not to be a matter of argument merely, but for the study of facts and figures. It has been touched upon to some extent from time to time, but it is too extensive a subject to be dealt with in a short note. We hope to present a more comprehensive treatment of the subject next month and get at the real reason—among the many why there has been such a falling off of new members, not only in Canada but throughout the world. Also the fact that 50,000 members have retired from the Society as a whole in the last twenty years. Canada

is doing better than many other National Societies, and as well as the average. As we pointed out some time ago there are more Theosophists to the million in Canada than in the United States. There is too much defeatist talk in our ranks.

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We desire to express our gratitude to several kind friends who have sent in donations varying from Two Dollars up to considerable sums for the support of the Magazine. These come from the United States, from England, from Australia, but as the recent discussions indicate, the Magazine is a heavy tax on the normal revenue of the Society, and must rely upon voluntary assistance to enable it to be carried on. If our members put their hearts into a campaign to increase the circulation of the Magazine it could soon reach the point of self-support and raise the burden from the members, leaving their dues to be devoted to such services as the Executive might decide. We need several hundred dollars at present for the immediate needs of the Magazine, and if our readers really enjoy for a dollar what costs \$1.62 to send to them, we think they will try and get their friends to subscribe. If each reader got three new subscribers in a year we would be on Easy Street.

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The January *Canadian Young Theosophist* continues to improve (except perhaps in spelling), and the contents in this issue are certainly praiseworthy. There is a capital series of notes on the existence of the Masters, a disquisition on the symbolism of the seal of the T. S., and a sensible article on Neutrality in the matter of the War which ought to help towards honest thinking. "The unavoidable issue is that if one still prefers butter to bullets or peaches to putsches, if one still prefers to pursue the philosophy or religion of one's own bent instead of having forced on one the

crack-brained fantasy of some power-drunk lunatic that happens to be in the governmental driver's seat, then how can one be an honest neutral?" Or one might ask if one had the opportunity to choose as a world ruler between Herr Hitler and Mr. Franklin Roosevelt, what sort of person could be so neutral as to be unable to make a choice? It is noted that Mr. John Toren is back in Vancouver after two years' of lecturing in the United States.

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A traveller from South America visiting France and Italy writes interestingly of his visit to the European Congress of the T.S. in Paris last year. "As a social meeting," he says, "(although not crowded) and as an entertainment it was quite all right. No big theosophical worthies, only His Holiness Bishop Wedgwood! The Reincarnation of Little Gerald Leadbeater had sent a message. Arundale lieutenants developed his new hobby: the Manu and His Army! Mr. Marcault called the Manu 'That Prince of Dictators'. One month later the war broke. We discussed with some friends on which side the army of the Manu was to be? But we decided to wait for further illumination." While in Italy he was present at the Leva Fascista, "the Fascist promotion where youngsters graduate in the Party, and I heard the tremendous pledge to Mussolini, very similar to the one required by Mrs. A. B. to E. S. Members." A translation of the pledge reads: "In the name of God and of Italy I solemnly pledge myself to follow without discussion the orders of the Duce and to help with all my strength and if necessary with my blood the Cause of the Revolution."

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Speaking of Whitman's *Democratic Vistas* involved some references to *Leaves of Grass*, and incidentally it occurred to me that the two greatest Western Theosophists were Madame

Blavatsky in Europe and Walt Whitman in America during the Nineteenth Century. The Twentieth Century is confirming this view. Whitman has been ridiculed for his "auctioneer's catalogues" as some of the "supercilious infidels" have called them, in which he enumerates great groups of people, of places, of characteristics and so forth. It will be found that careful meditation on these classifications, identifying every single idea suggested, visualizing it, understanding it in all its relations, relating it interiorly to oneself intimately and intelligently, will serve the same purpose as psychoanalysis, and besides will tend to expand the consciousness to an extent spiritually, that is in compassion and sympathy, in a way that few other methods approach. Whitman lived in all the things he mentions. His readers are expected to do the same, and in that living lift themselves up into Life Itself. Those who have not read Whitman cannot do better than get a copy of the Everyman edition, No. 573, which contains the very best of the *Leaves* and also the splendid essay, *Democratic Vistas*.

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It has not been thought advisable to continue the publication of letters from those who express their admiration of the contents and policy of *The Canadian Theosophist*, and we therefore express our thanks to those correspondents for their kind expressions. Mr. Herbert Howard writes from Rochdale in England, Mr. Frank Ranicar, from Wigan, England; Hon. Mrs. Davey, for the Blavatsky Association in England; Mr. René Baubiet from Buenos Aires, Argentina; Mrs. Frank Lewis (Irene H. Moody, the well-known author and poet of Vancouver) particularly in appreciation of the long service of Miss Crafter, and these and others pro and con will be replied to personally, while a few communications already in type before the Executive meeting have been allow-

ed to stand. The Editor requests that letters sent in on controversial topics be couched as far as possible in unprovocative language, and also that correspondents remember what the Editor himself frequently forgets, that too many critics have no sense of humour and are offended by things that other people laugh over.

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Theosophy for February in an article on "The Astral Body," does good service in debunking Aristotle. He either deliberately or ignorantly distorted the Pythagorean doctrines and "Werner Jaeger, one of the most eminent of Greek scholars, says that the celebrated sketch of the development of Greek philosophy from Thales to Plato in the first book of Aristotle's *Metaphysics* is not historical at all, but was written to provide the principles Aristotle regarded as useful." Again, "whatever his intent, his general influence has been toward materialism, despite the fact that his system is classed as 'idealistic'." And again: "It is all too obvious that Aristotle was no initiate. Plato taught that true knowledge is possible only when the impressions of the senses are entirely suspended by the will of the adept. The vision of the soul is 'simple, pure and unchangeable, without form, colour, or human qualities: the God—our *Nous*.' If we read the *Phaedo* and the seventh book of the *Republic* in the light of the *Yoga Aphorisms* of Patanjali, the identity of teaching is at once apparent."

□ □ □

The following appeal has been sent out by Miss Mills, the Secretary-Treasurer of the Hamilton Lodge to inactive members, and it is so aptly phrased we submit it to the consideration of other Lodges for adoption or as a suggestion to something of the same kind, in attempting the solution of this ever present problem, the awakening of renewed interest in our lapsed members.

Co-operation, the manifestation of kindly feeling and sociability, the endeavour to assist by sympathy, whether in study, in class work, or in other ways will always help. "Dear friend: As a former member of the Hamilton Theosophical Society you will doubtless appreciate the fact that the work of the Society was never more necessary than now, when the practice of brotherhood, internationally and otherwise, seems to be very much in the background. With the small membership we now have the work of keeping the wheels of our organization turning falls on the shoulders of a few and we would like to increase our numbers so that the offices and duties could be passed around from year to year. Have you ever thought of becoming a member again? We would be glad to welcome you again, either immediately or at some time in the future, the near future we hope."

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The Theosophist for December is a War number and represents Adyar militant with President Arundale as Field Marshal. He writes: "I want it to be very clear that the principles and policies set forth in this War issue of *The Theosophist* are those of the writers concerned—mainly Dr. Annie Besant and myself. *The Theosophist* is an organ for the personal expression of his views by the President, so that members of The Society may know what he is saying and doing as an individual, not as President." Dr. Arundale goes all out for the War and has no hesitation in stating what he conceives to be its objects. It is a universal war, he says, and neutrality is a crime. It is a war for peace and freedom, for universalizing Truth and Brotherhood, for *Ahimsa* (Harmlessness), to renew the world and enthrone justice, against the spirit manifest in Hitler and his associates, to free China from her martyrdom by Japan, to give freedom to India, for the resurrection of Poland, for the

release of Abyssinia, Albania, Austria, Czechoslovakia, to unite the East and West in a free Commonwealth, "to challenge wrong, injustice, cruelty, tyranny, oppression, wherever these may rear their ugliness." This ought to meet the totalitarian policy with a vengeance. Dr. Arundale carries the war on upon the Astral Plane as well as in his waking hours and spends his nights in active hostilities. In this he follows the lamented (or the lamentable) Leadbeater whom he resurrects from the pages of *The Theosophist* of February, 1916, where he describes a set-to which he then had with Bismarck. On a later page the same speculator is recorded as predicting that Julius Cæsar along with Napoleon, Scipio, Akbar and others are going to federate Europe and spend all the huge sums designed for armament upon social improvements. This at any rate is more comforting than the prediction that Europe is going to be sunk beneath the waves and its errors wiped out in the drastic fashion its folly appears to deserve. After reading this December compilation the student may be pardoned if he fails to understand just what Theosophy does teach about War. But the truth is in himself.

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The O. E. Critic for December is a more than usually excellent issue with special articles on Krishnamurti and Robert Crosbie as well as many useful comments in "At the Periscope." The article on Krishnaji is based on the English translation of Ludwig Renault's French book, "Instructor of the World" a literal translation which escapes the connotation of "World Teacher." We cannot have too much of Krishnamurti under such auspices. The article on Robert Crosbie is the result of a perusal of what Mr. Willard wrote about him in our December issue to relieve his mind on what were evidently some old scores. Our desire to provide historical pabulum for our students as

well as for future historians invites what *The Critic* regards as unbrotherly revelations, but all such records stand as evidence against the writer as well as his subject. A correspondent asks us to republish Mr. Willard's letter from *The Lamp* of December, 1899. Probably Mr. Willard has forgotten this, and we do not think it necessary to reprint that communication at present. Students who have preserved the more or less valuable pages of *The Lamp* are no doubt amused at the change of front. But as we reminded our readers in our October article on "Digging up Old Bones," nearly everybody in the Theosophical Movement has changed his or her mind since 1891, and this is not necessarily a reason for censure but often something to be praised. The open mind implies the willingness to change with the access of more light. Otherwise there would be no progress. The occultist, said one of our teachers, should be ready to drop all his views at any moment on receiving new evidence. The trouble is most of these variables do not insist on the new evidence, but change on faith. This is something which we think readers of *The Lamp* and of *The Canadian Theosophist* will perceive, thus leading them towards that stability of knowledge which is so devoutly to be desired. Robert Crosbie certainly changed his mind as those who have read *The Searchlight* are fully aware, though some would conceal this fact. We no more desire to rake up Crosbie's old statements than Willard's. Both have changed their minds and this is the point to be noted. Crosbie out of his experience became a changed man, with a clean heart and a right spirit, a renewed spirit within him. Personally I think his probation at Point Loma had much to do with his metamorphose. He became a singularly discreet and careful student and a wise counsellor in Theosophy, nor did he think it necessary to be anonymous lest his previous

record might stand against him. He founded the U. L. T. and has convinced many good men like B. P. Wadia that independence is better than following idols, though we fear it has not quite extinguished the desire to set some up. Real brotherhood and tolerance will never be shocked by the previous record of any worker, or who among us would stand much of a chance with the Masters? I hope these changes of mind will continue until all Adyandom awakens to the facts to which they have blinded themselves for so many years. Krishnamurti, for instance! We have to thank Dr. Stokes also for his kindly references to our Canadian developments.

✻ ✻ ✻

We hope that our readers will carefully peruse Mr. Barr's letter which is published by desire of the members of the General Executive whose views he represents, as it covers all the objections that have been made against the editorship of the Magazine. These issues have frequently been discussed, and the older members of the Society are generally aware of the why and wherefore of the conditions we are trying to meet and overcome. The policy of the Society in Canada is the real difficulty, and that difficulty no one minimizes, nor does any one on the Executive desire to change this policy. The policy briefly is to present Theosophy as it was brought to the Western World by Madame Blavatsky. Not, of course, in any dogmatic fashion of requiring mental or spiritual submission. The very opposite of that is inherent in the Blavatsky thought. We have no objection to anybody believing anything he pleases. What is objected to is the insistence that the teachings of some other exponent of different views should be allowed to supersede the original teaching of Theosophy and suppress it. Mr. Belcher stated that the withdrawal of the Western members

twenty years ago was due to the obnoxious manner in which this Magazine dealt with this subject. The objection was made to the compulsory acceptance of the whole fabric of Mr. Leadbeater's theories with the Liberal Catholic Church, the World Teacher and other matters on which we wished the members left free to exercise their judgment, but which were put forward as essential parts of the Theosophical Society, a position which has never been accorded to Madame Blavatsky's writings at any time. There is no desire to interfere with the freedom of those who wish to worship Mr. Leadbeater or Mr. Krishnamurti or any other exponent of new revelations. Blavatsky brought nothing new, and indeed has been charged with plagiarism. We only ask for freedom for all, but the opponents of Blavatsky seem to think that this is too great a handicap over their several pretensions and wish for favoured treatment. This is the cause of what friction has occurred. Mr. Barr states in his letter that visitors to his home are frequently repelled by the things they see in the Magazine. I am frequently repelled by things I see in the newspapers, but I do not cease to read the newspapers on that account. If Mr. Barr fails to call attention to the good things in the Magazine it is just too bad, for he admits that there are some good things in it. The majority of our members and all our numerous subscribers approve the magazine because they find more good in it than otherwise. The people who excuse themselves from reading a Theosophical magazine at all, because there are some articles in it they do not understand or do not like, are not very anxious enquirers for truth, or very willing to sacrifice their prejudices for the sake of other people's liberty. In Ireland I used to know people who would not go to church because the preacher wore a white surplice, while others refused to

attend where the minister wore a black gown. Such people are not really concerned about religion. It is much the same in Theosophical research. We find truth where we look for it, and the tender minds that are alarmed at strong language may have to toughen their sensibilities before they pass the initiations of service.



The Indian mail that came in on January 18 had taken 51 days according to the letter dates, and this is an index of what the war has done in upsetting the usual sea services. *The Theosophical Worker* for December is taking on the colour and atmosphere of a Curate's Home, and while it is all well meant, there is a great deal about it to make the judicious grieve. The leading article, "Face to Face," will appeal to the devotees and the worshippers who are always on the qui vive to worship something, no matter what, a Buddha's tooth, a nail from the True Cross, or a relic of St. Francis. No doubt also that it suits India in some respects, but for the practical West, it is not the note that carries conviction. We have all read about Mr. Stiggins and Mr. Chadband and most of all, Mr. Pecksniff, and Theosophical writers who indulge in religious or pious disquisition should make themselves familiar with the style and conversation of these gentlemen—and avoid it. But *The Worker* has been making a laudable effort to providing a friendly account of the domestic atmosphere of Adyar, and we should be grateful for the intimate pictures it presents. The Adyar Lodge, of which Professor D. D. Kanga is president, was entertained on the occasion of their silver wedding anniversary by the president and Mrs. Kanga. Dr. Kanga gave the members some useful advice which may serve to activate some of our Lodges in Canada who have abandoned the Lodge meetings, much to the detriment of the members. His advice may

be accepted. "It is not enough to attend Lodge meetings regularly. We should go to the meetings with the idea not of getting some benefit for ourselves, but with the idea of giving something, contributing something to the success of the meeting. A sympathetic and helpful attitude is necessary to do this. We can do much by our silent, loving and helpful thoughts throughout the meeting even if we may not take an active part in the deliberations and discourses. You may not be able to lecture yourself, but you can help the lecturer immensely by your sympathetic response to what he is saying and by the mental atmosphere which you create. I am sure we shall be able to make our Lodge very active if we come to the meeting with this helpful and sympathetic attitude of mind. By this I do not mean there should not be discussion and criticisms. By all means let us have these, but they should be healthy, helpful and constructive and not destructive. Let no one throw cold water on anybody's enthusiasm for work, but let there always be an encouraging, co-operative attitude, and I am sure with every member in such a splendid attitude we shall be able to do good work during the year." This advice may be directed towards the Canadian Lodges which in too many instances neglect the "assembling of themselves together," and by that neglect lose all the strength and vigour that comes from intimate association, and the growth of the sense of corporate unity without which no Lodge can pull its weight. Adyar is getting cluttered up with Red Letter days till its calendar is like that of one of the Churches with holy days and holidays. The latest appears to be December 19, Day of Compassion. The visit of Madame Montessori is given three pages and such a world figure as she has become certainly merits the attention. Perhaps the following sentences from her Armistice Day address

will convey the central thought of her educational system. "I feel that I am the faithful servant of a part of humanity which has great powers, but which has not been sufficiently understood. This powerful part of humanity, this group of human entities of which we are all in need, is the child. The children are not those weak beings that we feel need our help. The children possess in their souls a value which must be made use of by society. My experience which I feel gives some value to my message is that the children are capable of feeling with and understanding us adults, and from my own personal experience I can say, of giving us help. Our century has been called the century of the child. It is a century to which that part of humanity which before was of no importance must now come forward. Let us give space and freedom to the children, so that they in their freedom may give out their revelation to us. When we offer to them a small amount of knowledge, let us leave them free, so that they may reveal to us that they have learned much more than we intended giving to them. Let these come to us. Let them show us that many of those problems, which are difficult to us, have a very easy solution. I might with all persuasion use an idea belonging to our Christian religion, that the child is our guide on the road to heaven. The child is for us a teacher. The world is in need of the child, because the adults are showing that they are incapable of bearing alone the weight of such conflicting civilizations. The adult alone is not sufficient. It is necessary to have the adult together with the children, the souls of both, to see that many of the problems that trouble society today are solved." Messages from the various National Societies (still known as sections at Adyar) are given and we feel complimented in the section "Youth to the Forefront," in having a considerable quotation from

our magazine used in an introduction to the reports on the work of the Young Theosophists.

THE FRATERNIZATION CONVENTION

Mr. G. Cardinal Le Gros, chairman of the Convention Committee writes that the dates of the 1940 Convention will be June 29th and 30th; the place Niagara Falls, Ontario—probably at the General Brock Hotel. He hopes that this will be convenient for everybody, a hope which we shall all do well to assist each other to realize. This ought to be the biggest and best of all these gatherings. The Youth Session should form an interesting feature of the proceedings, and we trust that the prejudices of some of the elders will have greatly diminished.

Fraternization Convention Committee

Chairman: G. Cardinal Le Gros, 1702 Delaware Avenue, Detroit, Mich.

Treasurer: Miss E. Lewis, Cincinnati, Ohio.

Publicity:

Miss Oba Garside, 32 Lonsdale Rd., Toronto, Ont.

N. W. J. Haydon, 564 Pape Ave., Toronto, Ont.

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CORRESPONDENCE

TO END BICKERING

Editor, Canadian Theosophist:—Dr. Wilks asks that the members of the Executive Committee, who wish to bring about a change in the size and policy of the Magazine, bring the matter into the open. I do not know of any member of the Executive who desires to do either of these things. The size of the Magazine is determined largely by Revenue. At present we are spending every cent of the dues (approximately \$750.) together with an additional \$500. a year to retain the Magazine at its present size. Obviously, this can continue only if the subscribers and friends send in donations. The Magazine costs the members \$1.62 per annum and is sold to subscribers at \$1. per annum.

The policy of the Magazine in adhering to the theosophy of the Secret Doctrine is the only policy which is acceptable to the members of the Society and to the Executive. As to what is wrong with the Magazine apart from policy and size: the answer is to be found in Miss Crafter's letter in the January issue and the Editor's endorsement of this. If the members do not know now what is wrong with the Magazine then further words may not clarify it for them.

So frequently the value of the Magazine is destroyed by one or more bitter, sarcastic and egotistical articles or letters which lead to bickering and quarrelsome letters in reply. "Surely this is not Theosophy" is a remark I have heard from intelligent enquirers who have picked up the Magazine in my home. A growing group of our members is convinced that the tone of the Magazine is one of the causes of our steadily declining membership; we have dropped from 960 members to 300. This group may be a minority in the Society but in Toronto Lodge many of

our most active members hold this opinion. The Theosophical Movement should be the logical centre for the many individuals and groups of students who are now outside the Society.

Dr. Wilks, in his previous letter, pointed out that mere quantity was not important—and everyone will agree with this. Nevertheless, if the movement in Canada is to become a more potent force in the intellectual and spiritual life of this country, it must be made capable of attracting and using the creative ability of a far larger number of our more intelligent citizens. I feel that to raise the standard of the Magazine would be the first step toward this. This might disturb the few who are interested only in the personality and its reactions, but surely we can have faith in the Divine Power within man to respond to the highest and best in the Theosophical Message. Canada stands at the door of her great destiny and the Society can make an important contribution to this.

To use words of the late Fred Housser, whose living Theosophy influenced so many persons, "Invite the soul of Canada to take incarnation" and do this by providing that soul with a fitting vehicle for its expression in the esoteric life of this country. Make the Magazine attractive to the highest types of mind. "Produce great individuals, the rest will follow." What do the members think about it?—Yours truly,

D. W. Barr.

Room 1487, 1 Simcoe St.,
Toronto.

THE QUESTIONNAIRE

Editor, Canadian Theosophist:— I have read quite a few of the replies to the Questionnaire, which Mr. Griffiths forwarded to me a week or so ago. The replies to most of the questions have no particular bearing, as far as I can see, on our work as a National Society, and are only of academic interest, if of any.

But the replies regarding the Magazine are remarkably consistent and point to definite and widely held conclusions on the subject. First of all, practically all reply in the affirmative to the question, 'Do you think the Magazine helps to keep the members interested and active?' and a fair proportion of these emphasize their satisfaction with the Magazine with a 'certainly do' or 'definitely yes.' Equally emphatic is the general conclusion that the Magazine is not valued as propaganda to interest enquirers, partly, I gathered, because it frequently lacks matter which would interest or be understood by enquirers, and partly because it is thought that the open and fearless expression of opinion from different sides upon controversial subjects, and the frank direct criticism of the sayings and actions of those who put themselves publicly forward as spiritual teachers, may be misunderstood and regarded as evidence of a lack of true fraternal spirit.

Of course, it is true, that not one in a million who has not been initiated into the spirit and attitude implicit in Theosophy will realize that Brotherhood has very little to do with maintaining amiable agreement on controversial subjects, and none at all when at the expense of truth.

And it might be as well, whether or not the Magazine is going to be used to interest newcomers in Theosophy, that the Editor should make clear from time to time the principles underlying this attitude to life called, Brotherhood; for it is the practical exemplification of this attitude in the policy and management of the Magazine which has made it valued amongst discriminating Theosophists all over the world, as well as by our own members.

I would like further to suggest that a page or two of the Magazine, be set aside each month for the presentation of theosophical teaching calculated to

attract the interest of the intelligent enquirer. It is not long, wordy expositions which are required, but a number of short snappy vital articles half a column or a column in length, dealing with those aspects of Theosophy most certain to attract and hold the interest of the enquirer or young student, and thus give them an opportunity of examining the fundamental theosophical teaching. Will you please read these suggestions to the Executive and let me know what they think of them. Yours fraternally,

W. E. Wilks.

Vancouver, B.C.

PETTY SQUABBLING

Editor, Canadian Theosophist:—The recent display of unbrotherly love published in the January Canadian Theosophist is certainly no credit to the Magazine, nor to Theosophy. It is quite evident why more outsiders are not attracted to the Theosophical Society.—The letters referred to might perhaps serve as a good example as to the cause of wars.

Theosophy is too grand a thing to be soiled by such petty squabbling. Let us hope that the policy of the Magazine can be settled in future without the fireworks.

It might be well to remember that the solution to all our problems lies within ourselves. Sincerely yours,

Jeffrey Le Marquand.

3839 Marcell Ave.,

Montreal, Que.

Jan. 22, 1940.

WANTS THEOSOPHY

Editor, Canadian Theosophist:—Dear Friends: I regret very much to read in the last issue of your magazine of the effort to change the open-minded policy of the publication. My sole reason for subscribing to *The Canadian Theosophist* is my desire to support a magazine which adheres to Theosophy

instead of a caricature of Theosophy. Should your policy of teaching Truth, and of free discussion, degenerate into the narrow bigotry of some other "Theosophical" magazines, I will no longer care to read it. Since I am not a member of any theosophical society, merely a humble student and subscriber, I have little voice in the matter. But there is my whisper. Best regards!

William G. Spence.

Veterans' Hospital,
Albuquerque, N.M., U.S.A.
Jan. 6th, 1940.

ABOUT FINLAND

Editor, Canadian Theosophist: — I was glad to see Mr. Burch's letter in the January C.T. giving a few facts about Finland. For the further information of your readers I might add that Baron Mannerheim is not himself a Finn but a native of Sweden, who held a commission in the army of the Russian Tsar.

On the outbreak of the Russian revolution in 1917 he transferred to Germany and served under the Kaiser, and in return for his services was given permission to lead the army of 10,000 Germans who invaded Finland in 1918 in order to crush the Socialist Republic which had been set up there.

Since then General Mannerheim has remained in Finland in command of an army trained along fascist lines, and completely dominating the government of the country.

It is estimated that 30,000 of the most progressive of the Finnish people were executed in 1918, and a similar reign of terror was inaugurated in 1930 when thousands of Finns were forced to flee the country or face death and imprisonment. It is not generally known that martial law was again imposed on Finland late last year, when another massacre of the workers and peasants was imminent just before the Russian army moved in.

Under the Tsar Russia was termed "Holy Russia"—today we are told "Finland is a holy land!" Is history about to repeat itself? There is such a thing as Karma.

K. Middleton.

2873 Inlet Avenue,
Victoria, B.C.
January 18th, 1940.

HATRED DYING OUT

Editor, Canadian Theosophist: — Now, that the conflict has started and is in full swing, students of the Great Teaching should put their houses in order. The bewhiskered adage, "They also serve who only stand and wait" is the keynote of our duty.

Perhaps personal conviction or destiny bars the way to serving in a physical capacity in this struggle, yet the plain duty of such waiting is preparation to serve when the sword is sheathed. The wounds to be bound will be psychic, emotional, racial; the sword to be wiped of blood that of misunderstanding; the boundaries we allot must have the measurements of international freedom; the conference table we sit at, that of Brotherhood.

That already the intense, blind hatred of the last war has weakened in its dye is something to be very, very joyful about—a demonstration to be chalked up to the credit of Those Behind The Scenes.

We, in the Americas are particularly suited for this future role with our past clear of the old, worn-out formulas, our present proved in the capacity to serve.

Gazing with the physiognomic eye over the events as the scroll enrolls, we see, with amazing clearness, the truth of the teaching the Great Ones have allowed us to know.

Ours, now, the duty of preparation—be it to fill in the capacity of midwife, wet-nurse or teacher for this new infant Humanity, lying in the embryonic womb of Time. Whether our part be in

obscurity or the world-stage, tongue, pen, brains, hands and feet must do their part to give the crumbs of hope to what will be the despair of our brothers—the crumbs that will, like the Biblical loaves and fishes, remain to fill innumerable baskets.

Let us rouse ourselves from the paralyzing effects of futility to know and do our part—to be ready—when the conflict is over. Wherever we are or whatever our destiny, we have in our keeping the bread and wine of the Great Teaching, the Brotherhood of Man; and its component part, the Doctrine of Reincarnation and Karma, with its hope and dignity for all Mankind. Very fraternally yours,

Elsa Whittaker.

115 Queensdale Ave., Toronto, Ont.,
November 9, 1939.

BACK TO CHRISTIANITY

Editor, Canadian Theosophist:—The immense strength of the Jewish ideology with its offshoot Christianity, is evident again and again as every effort to overpass it is subtly sucked back into the whirlpool of its materialism. Jehovah becomes again the God of nations, in spite of available teaching as to the evil of anthropomorphism; and the personal conception creeps, in a stultifying way, into what should be a higher spiritual freedom. Witness the original Theosophical Society with its Liberal Catholic Church; Mrs. Bailey with her "respiritualization of the Catholic Churches;" "The Tibetan" with his "Master Jesus," and now the Canadian Theosophist with its "development of Christianity in the last 75 years." What exactly does the phrase mean? Why hark back to old names and ideals which have been so marvelously interpreted in the Secret Doctrine and in *Isis Unveiled in order that they may be left behind?* It is certain that "Back to Christianity" is utterly incompatible with "Back to Blavatsky."

Anyone who has read with attention the two books by H. P. Blavatsky will marvel at any attempt to bolster up a religion which has brought about the present state of "civilization" in Europe, and is therefore responsible for the present war, facts easily proved by such students. Faithfully yours,

A. A. Morton.

Ockley, Surrey.

THE PRATYEKA BUDDHAS

Editor, Canadian Theosophist:—The letter in your December issue signed by fifteen Magazine subscribers is constantly referred to as "Mrs. Henderson's letter." I should like to say that before thinking out the form of its text I consulted several subscribers in this locality and took and embodied their views with my own. It is unfortunate that Mr. Belcher's objections caused editorial omission of a passage in the letter, for no possible twisting by the Executive could have made that passage read as a claim that "Mrs. Henderson" (or the combined signatories) represented the views of three hundred subscribers—as they now put it! Yet, as fears for a projected change in the conduct of the Magazine were expressed even more definitely by me in the October issue (last page), it is only fair, especially to the signatories of the Round Robin letter, to deal with the allegations put at my door this month (January) in the letter headed "General Executive." The idea of a probable swing-over from the Blavatsky tradition to the Besant-Leadbeater perversions of it is not as humourously fantastic as the General Executive would have us think, nor was it created by a "strawman," unless Mr. Belcher can be so designated, for it is the result of a well-founded impression created by himself.

The only occasion I have had of meeting and talking with Mr. Belcher occurred some years ago when he visited the

H.P.B. Library and was made welcome. He spoke with enthusiasm of his Secret Doctrine Class and I responded warmly, until it transpired that his students were deep in the study of Vol. III; when I inquired how he squared the H.P.B. tradition with Mrs. Besant's alterations, suppressions, and even actual reversal of the teaching on the point upon which hangs the whole *Doctrine of the Heart* and of Renunciation of Nirvana by Nirmanakayas, notably the passage in *The Voice of the Silence (The Two Paths)* describing the status of the Pratyeka Buddha as one of spiritual selfishness, with H. P. Blavatsky's explanatory note thereon. This passage and its note was omitted in "The Voice of the Silence" edited by Mrs. Besant, and in Vol. III "Secret Doctrine," p. 416, she gives in a footnote her own version of the Pratyeka Buddha's status in flat contradiction of H. P. B.'s, and makes a pitiable pretence that H. P. B.'s long and important explanation on the subject had been "set down in a careless moment" which she, A.B., had been instructed to correct! Incidentally W. M. McGovern the authority on Mahayana Buddhism, The Sutta Nipata, and other reliable sources too numerous to mention here bear out, as a tenet of the Mahayana, full confirmation of the Blavatsky definition of the Pratyeka Buddha. In our interview Mr. Belcher made light of and evaded this issue and when pressed on it he left me with the indelible conviction, shared by Mrs. Fielding who was present, that he stood for Besant rather than for Blavatsky. As Mrs. Besant, in her turn, backed C. W. Leadbeater, upholding him even in a cabled submission to his ruling, it is not a far cry to foresee any alteration in the policy of the Magazine as likely to reflect Mr. Belcher's preferences at the expense of the Blavatsky tradition.

To clear up another loose end I must mention that I am not a member of the Blavatsky Association as the Editor

alleges, though the Association has my friendliest interest and sympathy and is upheld by our Library as the most reliable source of the literature of early Theosophy to be found in the old country. I am afraid that the H.P.B. Library, turned over to me nearly twenty years ago by Mrs. A. L. Cleather, the personal pupil of Madame Blavatsky, represents the only credentials and "references" I can produce, but they suffice.

May I add, from the standpoint of the Blavatsky teaching, how splendidly in line with it is the front page article in the January *Canadian Theosophist*? Cyrus Field Willard sets the key-note of high endeavour for the present year. Karmic law and its corollary, Reincarnation, spread through all possible channels into the aura of storm-tossed humanity provides the only human hope that is not a fleeting Maya. It is the realization that whatever happens to the personal man, of suffering, hardship or extinction, the Ego does not die, but ever returns again to weave experience into the pattern of the Soul, in its evolution through matter, from darkness to light.

H. Henderson.

The H.P.B. Library,
348 Foul Bay Rd., Victoria, B.C.
January 20th, 1940.

AUDITOR'S REPORT

The General Executive,
The Theosophical Society in Canada,
Dear Sirs,

I have audited the books and accounts of the Theosophical Society in Canada for the fiscal year ended 30th June, 1939, and certify that the statement of Funds appearing on page 145 of the July issue of *The Canadian Theosophist*, is in accordance therewith. Fraternaly yours,

(signed) JNO. R. BAILEY,
Honorary Auditor.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

MORE ABOUT EARTHQUAKES

More information has come to hand about the Vancouver engineer, Edgar C. Thrupp, who has been predicting earthquakes and magnetic phenomena with uncanny accuracy.

Four years ago he wrote the Turkish Government and told them that they might expect a severe earthquake in 1939, and again early in December of last year he again warned them. In the last four years he has scored about forty times about earthquakes, auroras, magnetic storms and so on.

Thrupp has written a book, *An Engineer Looks at the Universe* which the present writer has not seen, and from all accounts has put forward new theories concerning the nature of the ether, gravitation and the like. Whether or not these theories are a rationalization of the methods he uses in prediction is hard to say, at any rate these latter would seem to be straight-forward enough, and to depend almost entirely on astronomical data of one sort or another. The position of the planets is of much importance.

Simply stated, his contention is that earthquakes are the result of gravitational forces between the various planets. They have a pull on the earth's surface in the same way that the sun and moon have in causing tides. When the planets all pull together in a certain combination of forces, earthquakes result.

Thrupp is quoted by Stuart Keate in the *Star Weekly* of January 20, as saying:

"It is possible to predict the dates of all the most destructive cases at any time in advance, to within a few days.

"One uncertain factor is the relative weakness of the earth's crust, and that appears to affect the dates of failure to

the extent of about seven to 10 days on either side of the calculated date.

"The locality of failure cannot be predicted long in advance, but may be detected by careful local observations for small diurnal movements of ground for two or three weeks in advance of the specified periods of risk.

"The fundamental results of my research work are the development of a new theory of the ether and a new law of gravitation. These have been tested and found correct, by predictions of auroras, magnetic storms and earthquakes."

As said before, one can admire Thrupp's work in prediction without accepting his theories of gravitation and the like. Not that these may be wrong; they appear to be so widely at variance with generally accepted theories that they should be viewed with some considerable degree of circumspection.

To Thrupp, for instance, matter is not convertible into energy, gravitation is due to ether pressure and ether is a peculiar form of gas, and the sun is not losing weight at all but is receiving its energy in one way and is giving it out in another.

His latest predictions are:

March 1-2—Strong magnetic storm and hurricanes.

March 17-18-19—Very strong magnetic storm and hurricanes.

May 1-2—Strong magnetic storm.

July 7-8-9-10 — Great magnetic storms and hurricanes.

July 20-21-22—A magnetic condition very remarkable features, will produce diffuse auroras over most of the sky.

July 20-August 5—This period will bring most destructive earthquake of this century. The earthquake damage will compare with the disasters in Asia Minor on August 13 and September 5,

1822, when 20,000 people were killed.

Sept. 28-October 4—A strong magnetic storm.

October 20-November 10 — Second period of greatest earthquake risk. This will compare with the disasters in Chile, November 25, 1822, when 900 miles of the Chilean coast were affected.

October 27-November 3 — Strong magnetic storm with stormy weather and tornadoes.

W. F. S.

THE ASTROLOGY OF EARTHQUAKES

In the last Canadian Theosophist I noted the article on Edgar C. Thrupp of Vancouver. So far as the dates July 20-Aug. 5 and Oct. 20-Nov. 10 are concerned they agree with the astrology of earthquakes—since at these dates the sun is entering the fixed signs of Leo (July) and Scorpio (October) and so would be in bad aspect to the series of planets in the fixed sign Taurus.

I have been looking up earthquakes in Raphael's *Mundane Astrology*. It is said that 'quakes are caused by eclipses and through the position of planets in the four fixed signs—and more especially in Taurus and Scorpio. Quakes caused by eclipses usually take place in countries where the eclipse falls at noon or midnight. But if there are any planets in fixed signs at the moment of eclipse 'quakes will occur in the part of the world where these planets are either rising, culminating, setting or on the Nadir.

Earthquakes happen more frequently when Uranus, Saturn, Jupiter and Mars are in Taurus or Scorpio. Mars enters Taurus on Feb. 17 and remains there till April 2. Saturn enters Taurus on March 20, and Jupiter on May 16. Uranus is already in that sign. These three heavy planets will still be in Taurus at the end of 1940.

Earthquakes also happen in localities

where great conjunctions of planets fall on the cusp of the fourth house. On January 6, 1940, Mars and Jupiter were conjunct in the first degree of Aries. On February 11, Mars will be conjunct Saturn in Aries 26°, and will conjunct Uranus in Taurus 19° on May 16. Jupiter and Saturn are conjunct on August 9 in Taurus 14°.

Raphael also says that Jupiter in Taurus when conjunct, opposite, or parallel to Mercury is one of the most prolific sources of earthquakes. Mercury is conjunct Jupiter on May 5, parallel on May 7, but Jupiter has now only reached Aries 27°.

The only perfect aspects are Mercury parallel to Jupiter on August 26 and October 6 square on August 21 and opposite on October 13.

It is also necessary to study the quarterly "Ingress" figures (the moment when the Sun enters the cardinal signs of Aries, Cancer, Libra, and Capricorn) and to study the New Moon nearest each Ingress, especially with reference to malefic planets in the fourth house.

Raphael says countries and localities where earthquakes will occur can be known in two ways. First by reference to the signs ruling countries and cities and secondly by noting the exact longitude in which eclipses, planetary conjunctions, and positions at the four "Ingresses" are vertical to the Meridian or Nadir. The signs in which such eclipses, conjunctions, etc., occur should also be noted.

There are only two eclipses in 1940, both of the Sun. The first of these is the annular eclipse of the Sun on April 7, 1940, beginning 5 h 17 min. p.m. G. M. T. in longitude 168°36'W., latitude 8°44'S; the Sun and Moon will be in Aries 17°. An eclipse of the Sun in the second decanate of Aries is supposed to foretell imprisonment and sadness of some king and danger of death to him; The corruption of trees bearing fruit, and of growing things on the earth.

The second eclipse is to be on October 1, a total eclipse beginning 10 hr. 8 m. a.m., G. M. T. at longitude 65°1'W., latitude 8°0'N in Libra 8°. A solar eclipse in the first decan of Libra corrupts the air, causes pestilence, and a scarcity and dearth of corn.

With reference to severe storms and earthquakes: Raphael's Almanac for 1940 foretells:

February — terrific storms or a mighty tidal wave threaten disaster in about 20°W. longitude in the Atlantic.

March — Hurricanes and tornadoes probable in and about the Caribbean Sea.

April — West Indies troubled, politically as well as by natural phenomena. Severe earthquake is probable in Japan. Conditions adverse in India where a famine is also threatened.

May — Weather in Eastern U. S. A. and of the East coast very bad; may cause shipping casualty. Seismic or other natural disturbances are threatened in Eastern China.

June — Severe earthquakes in Japan, possibly also in Eastern China. Earthquake also threatened in East Indies.

July — Further seismic disturbances threatened in Japan, especially at the end of July or early in August.

August — Misfortunes pronounced along about 17° East longitude. Serious earthquakes in places as far apart as Italy and Japan, and the East and West Indies are likely to occur during the four weeks after the lunation. Trying weather is to be looked for on the Eastern seaboard of U.S.A., and a hurricane causing destruction of property in Florida may occur near August 25.

September — Better political prospects and an improvement in the weather — compared with previous months.

October — Floods threatened in the Indus valley, India. Earth tremors and natural disturbances in areas widely apart, including the West Indies.

November — New Moon Oct. 30, 10.03 p.m. G. M. T. Indian affairs most unsettled, also threat of serious earthquake. At end of November or early in December severe earthquake probable, particularly in Japan or East Indies.

December — The world at large will now be in the throes of the birth of new sociological and ideological conceptions. These changes will be most evident along 15° East longitude, along which tremors, magnetic storms and atmospheric disturbances are also probable.

(Both Vesuvius and Etna are practically on the line of 15°E.)

According to signs, Taurus rules the countries of Ireland, Persia, Poland, Asia Minor, Georgia, Caucasus, Grecian Archipelago, Cyprus, White Russia, and the cities and towns of Dublin, Leipsic, Mantua, Parma, Palermo, Rhodes, St. Louis, Ashton-under-Lyne.

I should like to see an article by Mr. Hughes on "Canada and Mundane Astrology" — We are neglected by most writers.

Jessie E. Walker.

S. Porcupine, Ont.

AMONG THE LODGES

The Wednesday Welfare Group of the Toronto Theosophical Society held a very successful bridge and euchre in the social rooms at the Hall on Isabella street, on Wednesday afternoon, January 10th, to raise money for materials which they knit and sew into garments which are passed on to the Neighbourhood Workers' Association and placed with needy families. Mrs. Wm. G. Daly, Convener of the Welfare Group, was hostess at the tea-hour assisted by Mrs. R. Illingworth, Mrs. A. Holden, Mrs. J. M. Haig, Mrs. H. S. Smith, Mrs. H. J. Munther, Mrs. E. Jardine, Mrs. K. Corbett, Miss S. Pedlar. Miss Mary Stuart, Bridge Convener, presented the lucky prizes which were won by Mrs. T. S. Hubbard, Mrs. H. J. Cable, Mrs. Percy Knight and Miss J. R. Gibson.

During the afternoon the guests were entertained by Margaret Morrison who sang a delightful group of songs, accompanied by Dot Elford at the piano. Mrs. E. B. Dustan thanked the artists on behalf of the Society.—M.K.

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On the 9th January the Montreal Lodge held their annual business meeting, and the following officers were elected: Hon. Pres., Miss C. Burroughs; President, Mr. David Thomas; Vice-President, Mr. J. LeMarquand; Treasurer, Mr. W. A. Griffiths; Assistant Treasurer, Mrs. W. A. Griffiths; Secretary, Mrs. H. Lorimer; Librarian, Mrs. C. Erbert. It was much regretted that for the first time in many years Miss Burroughs was unable to be with us at this meeting. In addition to the officers of the lodge, Miss Lebel again consented to be Convener of the Social Committee and Mrs. Edith Goossens was again appointed Auditor.—J. C. L.

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Toronto is having special lectures at 52 Isabella Street this month. Mr. Samuel H. Wylie, president of the Detroit T. S. is to speak on Sunday evening, the 18th, on "The Conquest of Illusion" at 7.30. On the 25th Mr. G. Rupert Lesch, of Erie, Pa., will begin a course of four lectures, the Sunday evening lecture at 7.30 being on "Science, Religion and Theosophy;" while at 8 o'clock he will speak on Monday evening the 26th, on "The Deeper Significance of Reincarnation and Karma;" Tuesday, on "Physical Immortality;" and Wednesday on "Paradoxes and their Reconciliation."

QUIZ

In what books are these to be found?

1. Brains can plan improvements, but only good will can initiate them. There is only one way to deal with these problems that is really satisfactory and lasting. Change men, and you thereby change all the problems which arise out

of their defective nature. This is a truth which will be repeated and remembered long after this era is gone. Spiritualize them, and in the atmosphere of good-will which shall then arise you will solve all problems for good.

2. It is a truism that the real claim of Christian philosophy on our respect does not lie in its exclusiveness but in its Catholicity: in the fact that it finds truth in a hundred different systems, accepts and elucidates Greek, Jewish and Indian thought, fuses them in a coherent theology, and says to speculative thinkers of every time and place, "Whom therefore ye ignorantly worship, Him declare I unto you."

3. Our universe is neither the first nor the last of its kind, their number is infinite. And when the consummation of our present universe is perfected there will be "Another Word on the Tongue of the Ineffable," as the Gnosis has it, for the Ineffable speaks infinitely, or, as our Brahman brethren say, there are "crores of crores of Brahmas," or universes.

4. Compacted of desires, a prisoner of Fate, in the intimate and dreary companionship of his personal self-consciousness, man feeds upon the dry husks of Life, finding no abiding home, no haven of rest in the Nature through which he wanders, alien to it as to himself. But when the Vow of Poverty is taken, all this is changed. The man has transcended his personal self: he has entered a diviner order of being; henceforward the Law of that new order guides and enfolds him.

References to quotations in January Quiz:

1. Old Diary Leaves, II. page 150.
2. Complete Prose, Walt Whitman, Democratic Vistas, page 226.
3. Aradia, by C. G. Leland, page 89.
4. The Drama of Love and Death, by Edward Carpenter, page 78.
5. Raja Yoga, by Swami Vivekananda, page 64.