

THE CANADIAN THEOSOPHIST

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VOL. XII., No. 2

HAMILTON, APRIL 15th, 1931

Price 10 Cents

UNIVERSAL BROTHERHOOD

By James Morgan Pryse

"Nature doth presume that how many men there are in the world, so many Gods, as it were, there are, or at least ought to be, towards men."—*Richard Hooker*.

The name "Theosophical Society" is a misnomer. The designation "Theosophical" was chosen by Col. Olcott, who says he picked it out of a dictionary. Since the name fails to indicate the primary object of the Society, the words "and Universal Brotherhood" were printed under it, in much smaller type, on the membership diplomas. Thus Brotherhood is rather inconspicuous on the diplomas, and it is merely recording history to say that the members have usually lost sight of it and have not so governed their conduct by it as to set an impressive example to the world, the non-diplomated outsiders.

The word *Theosophia* (whence the English "Theosophy") is not found in classical Greek. The lexicons give it as an ecclesiastical word. H.P.B. says in the *Key*, "The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples," thus specifically contradicting her preceding statement, on the same page, that "the term is many thousand years old"—which in Greek literature it certainly is not. Be that as it may, the name is passable, for lack of a better one. With apologies to Shakspeare's fragrant rose, it may be said

that the Society by any other name would be as quarrelsome.

The first object of the Society originally was, and presumably still is, "to form the nucleus of a Universal Brotherhood of Humanity." The brevity of expression leaves much to be desired. Philosophically, all the members of the human race are, and always have been, a Universal Brotherhood, that is, one great family having a common Divine Parentage. It is in that sense only that the word Brotherhood, as here used, is to be understood, and not merely as denoting an association, fraternity or society. Therefore it may be said that the real object of the T.S. is to found an association ("form a nucleus") of those men and women who have come to a realization of the truth that Humanity is, by virtue of its Divine Origin, a Universal Brotherhood.

Now, the word *nucleus* is Latin for a little nut, a kernel, figuratively a central mass which can grow by accretion. The word is a diminutive from *nux*, a nut. Leaving it an open question whether the T.S. has succeeded in forming such a nucleus, however diminutive, it may be said without fear of demonstrable contradiction that it has produced an abundant crop of "nuts". That was to be expected; for "the beaten track is safest," and individuals who leave the rutted road of exoteric religion and essay to follow the

difficult path of esotericism are apt to miss the trail and wander into strange vagaries. Stumbling over obscure obstacles, they fall on all fours; grasping for things beyond their reach, they lose their balance. Thus in the T.S. the eccentrics and cranks are always among those present and it is they who give the Society that nutty flavour. But if well-meaning they should be welcomed. May wisdom eventually be theirs.

Not in the present age can Universal Brotherhood be carried into effect. All that can be hoped for is to "form a nucleus", something very small, possibly composed of but three genuine Theosophists—a mere microscopic germ in the mass of mankind. One has but to cast a sweeping glance over the earth's human inhabitants—many of whom in the evolutionary marathon are but one lap ahead of the gorilla, while many others are mentally and morally lagging behind that sagacious animal—to be convinced that Universal Brotherhood is not to be realized in this age but only in the far-distant future, when the human race no longer is for the most part composed heterogeneously of religious fanatics, bigots, personality-worshippers, idolators, hypocrites, charlatans, sorcerers, dugpas, dupes, agnostics, materialists, degenerates, morons, savages, head-hunters, cannibals, labour-exploiters, swindlers, tyrants and so on indefinitely. Extend the list *ad gustum*. Mentally pictured, it is not a pleasing panorama.

But the Theosophical nucleus! Is it not split into numerous cantankerous nuclei, which like unswitched bad boys in the little red schoolhouse throw spit-balls and make faces at one another? Behold ye their nuclear Universal Brotherhood and Divine Wisdom! Factions blindly following lowing bat-blind "leaders" ditchward. "Divine" Wisdom, "occult" swill, dished out to dupes by a psychically sightless "trained clairvoyant." Innocent truth-questers fed to the slavering jaws of Superstition even as it is fabled that babes were tossed into the blazing maw of the

brazen image of Moloch. Picayunish message-peddlers pretending to be in communication with the holy Initiates who guard the wisdom-treasure of the ages. A "world teacher" who is but a toddler in life's kindergarten. Each petty faction claiming to be the exclusive It, and its members clumping flatfootedly after their spiritually stark-blind "leader," gudgeoned by his implausible mendacities. And behind the scenes the fiendish Dugpas who pull the invisible strings that make the marionettes caper. An ugly picture which illustrates, not the teaching of brotherhood, but the grim wise-crack of Plautus, *lupus est homo homini*. Yes, an ugly picture that need not be painted in full. A mere sketch of a small portion of it is enough; for it disposes one to gloom and discouragement. Yet in the far future the prospect brightens. Says H.P.B.:

"At the close of our Race, people, it is said, through suffering and discontent will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races." (S.D., iii. 348.)

That is a long, long way in the future. But what of the now? Again she says:

"The T.S. is not going to die with us, and we all of us are but the diggers of the foundation." (*Letters*, p. 33.)

So that is all we are expected to do now. Grasp the good old pickaxe and shovel, and dig. Mixing metaphors, as if mixing mortar, let us say that we can lay the foundation for the nucleus of Universal Brotherhood. The edifice may be ages in building, and through the centuries we shall be going and coming, but when the nucleus-edifice is completed we shall be there. Also, at the close of this Fifth Race, when the fact of Universal Brotherhood becomes generally recognized, and humanity is vastly more spiritual than it is in this twentieth century, we shall be present if we keep step with the procession and do not fall by the wayside. As the human race advances it draws nearer and nearer to its

Eternal Source, its Divine Parentage, to realize finally that all men are brothers, even as their God-selves, their Fathers in Heaven, are, always have been, and forever will be, a Universal Brotherhood.

NOT DOGMA BUT CHALLENGE ORPHEUS LODGE EXPLAINS

In the course of the Orpheus Lodge discussions the much misunderstood distinction between dogmatism and definite challenging statements was gone into.

A dogma was defined as a statement of belief put forward as authoritative which could be neither proved nor disproved.

Students of Theosophy being Seekers for Truth have no use for such and Theosophy has no dogmas.

H.P.B. made very definite statements; she did not put these forward as articles of belief, she had "to bring the whole arsenal of proofs with her". She did not put them forward tentatively and apologetically, but as a challenge. Her attitude was, "Here is the teaching, examine it, criticize it, pull it to pieces, but disprove it you cannot."

She stood resolutely and uncompromisingly back of what she had proved and knew to be true. We students cannot take our place in the firing line until we have got some truth we are sure of, some values we have tested and behind which we take a positive stand.

The test of a statement is, not who said it, but will it stand up to criticism, analysis, and the supreme test of experience.

Intelligent criticism can never harm Truth, it but makes it shine forth the brighter.

If this attitude were general in the Society, and feelings, whether our own or another's were considered of little importance so that the truth comes out, some of the virile life and keen interest of the early days would come back. Terms such as narrow, bigoted, dogmatic, would be-

come extinct among students, and the non-sensical talk of intolerance die out if we all recognized that nothing that anyone says from H.P.B. down to the youngest student has validity apart from its ability to stand up to intelligent criticism.

"EMANCIPATION!"

A mistaken reverence has woven so many fancies and doctrines round about the cross, that its dramatic effectiveness has been obscured and the power of its tremendous impact lost. To understand the cross we must see it in its grim historic setting, not as an ornamental symbol. *The cross was the vicious instrument of punishment by which the rich, predatory Roman Empire kept her slaves and workers in subjection. The ruling class threatened with the cross all slaves and subjects who dared to dream, speak or plan revolt or salvation from their hideous oppression.* It is said that when the slave insurrection under Spartacus (about 70 years before Christ) was finally put down by the Roman legionaires, the rulers erected no less than 6,000 crosses along the highways and a slave spiked to each as horrific warnings against all attempts on the part of the oppressed to change the status quo or mitigate the social wrongs. *The cross was a threat to all idealists and lovers of man.* To voice the cry for justice, to champion the cause of the oppressed was to run the risk of crucifixion. The cross was Rome's method of intimidating and reducing to docility her agonizing millions. The mere mention of the cross caused the wretched worker to shudder and hold his peace—cowed.

No Progress Without Sacrifice!

This is how the people of the cross in these dangerous days when Jesus announced that He would proceed to Jerusalem and there proclaim the gospel of salvation from human slavery and the tyranny of wealth. His disciples knew *that meant the cross.* They blanched pale with horror and shrunk back dismayed. They

sought to dissuade Him from this reckless course, this open defiance of the powers that be. They counseled caution, expediency, moderation. They begged Him to adopt some other course of redeeming the exploited multitudes, some easier course that would require less sacrifice. But Jesus said: "There is no other way but the cross." There can be no social progress ever, unless right-minded, heroic men and women are progressively willing to sacrifice, bleed and die in resolute opposition to wrongs however firmly entrenched.

And then Jesus issued that startling challenge to become comrades of the cross: "If any man would come after Me, let him deny himself, take up his cross and follow Me." A challenge to hurl themselves with reckless abandonment against the whole social structure of the Roman Empire with its pomp and poverty, its masters and slaves, its money lust and its inhuman rule of iron. To defy Rome to do her worst with its cross of torture. Small wonder that the disciples, who had beheld rebels writhing in appalling agony on crosses as the penalty for resisting the powers of greed, small wonder that they hesitated about following through.

This is the aspect of the cross sorely needed in this day, when exploitative wealth rules haughtily, humanity languishes, and men are silent out of fear. Comrades are needed, comrades to share in heroic opposition the cross with this sublime spokesman for human rights.

When one thinks of the church in connection with that grim but glorious cross on which Jesus died because He opposed the economic, political and social wrongs of His day, it is quite obvious that the comfortable church does not fit into the picture. In comparison our church life seems flat and innocuous. Jesus' life and death was a highly heroic adventure along the danger trail of pioneering for a new social order. *But the programme of the Church is not heroic — doesn't fire the imagination nor arouse loyalties. It seems*

to call for nothing more than the prosaic procedure of professing creeds, building comfortable church structures and conducting services of mystic worship. *That is not enough.*

The church was founded for the purpose of carrying forward the work inaugurated by the Master, the work of smashing a pagan, soulless system of society and building a new. For a time the Christians did carry on with creditable valour. *They went to the cross for the cause of humanity.*

Outlawed, despised, property-less, meeting secretly in the gloom of catacombs, yet the early Christians understood, as no theologian ever has, the meaning of the cross and shared intimately the comradeship of that cross. But in the fourth century the church, under the patronage of Emperor Constantine, became prosperous and "regular". It gave up the fierce struggle for God's Kingdom on earth, transferred it to the realm beyond the stars and allied itself with the very forces, which had nailed its Leader to the cross.

A Forgotten Task.

As a respectable, carefully conforming institution the church today has lost its antiseptic qualities. More and more it has become pre-occupied with organization, finance and building, until it has almost forgotten its purpose and function of championing the cause of the exploited multitudes, forgotten its central message of "good news to the poor", news of deliverance from slavery and bondage. *Most religious groups today are so busy doing "church-work" that they have neither time nor inclination to carry on the fight for the workers' rights for economic justice and industrial democracy.*

So what can *they* know of the cross of this social rebel? It has lost its realism for them. A soft, coddled, docile Christianity is rather shocked over their Redeemer hanging there on a Roman cross, stigmatized as a rebel and outlaw by the respectable folks of His day. Comrades of the cross? *Rather have we spineless*

church folks become comrades and associates of the soldiers, rulers, aristocrats who nailed Him there to silence agitation against their profitable wrongs.

Jesus' doctrine of self-sacrifice for others has proven too austere and repellent for our age of rugged individualism. We have called in the theologian to soften its asperity and explain away its disturbing implications. Jesus' idea of the cross, as Ruskin says, "has been exactly reversed by modern Protestantism, which sees in the cross, not a furca to which it is to be nailed, but a raft on which it and all its valuable properties, are to be floated into Paradise."

The cross is a reality. Every champion of the oppressed who has gone forth to do battle, valiantly and uncompromisingly, for the underdog against political, industrial or financial iniquity, whether in or outside the church, knows and understands the doctrine of the cross, understands it without theological lore, without creeds, without catechisms. *All they who have suffered for the cause of suffering humanity are the comrades of the cross.*

In these troubled days the widespread misery of the masses cries to high heaven for men, bold men, compassionate men, men and women unafraid of the cross, unafraid of personal losses and sacrifices, to lead the offensive against predatory wealth and power. This is pre-eminently the church's task: to make the world a better, more secure and wholesome place for all.

Our Ruthless Social Order.

How have we performed that task? Look about you at the world we live in. It is a world in which some six millions are unemployed and miserable; millions of farmers forced into bankruptcy, reduced to wretchedness; other millions subsisting on a starvation wage; victims all of a pagan system of society that is efficient in producing wealth but stupid, blind and blundering where human values are concerned. It makes starvation and despair the inevitable by-product of prosperity. In the

same issue of the New York Times, the industrialists boast of the installation of blast furnaces that more than doubles the output of iron per day, while Mayor Mackey of Philadelphia sounds the alarm over the radio that 250,000 persons, including 50,000 little children, are without the bare necessities of life in that city alone and warns that rioting and martial law impends. Again we read that while railroads paid their workers \$91,000,000 less in wages during the first six months of last year, they paid the owners \$39,900,000 more in dividends. While a bank in Chicago declared 18 per cent on its capital stock, 4,000 unemployed were staging a hunger march a few blocks away. So it goes: *wealth feeding on poverty!* What ruthless paganism! *Our whole profit-system appears as the mechanical incarnation of the Phenician god Molech who demanded human sacrifices to appease his merciless lust.*

Why does the church live at peace with and in that sort of a social order. Are we intimidated? Are we fearful of the cross to which Jesus led and directed? Afraid of loss of income, of position, afraid of the cost in money, effort and suffering? *Is every movement for social reconstruction doomed to failure because men and women lack the hardihood to become comrades of the cross?*

Of course, we must pay the price if we desire a better world. Take just one case, that of Rev. Ryland, executive secretary of the Los Angeles Church Federation. Because of his energetic activity against economic injustice, his championship of the cause of labour, he was dismissed because of the pressure of capitalistic members of the board. "It is not strange," comments another secretary, "that preachers find it easier to preach the evangelistic message, than to expound the social ethics of Jesus. *'It is so much less dangerous.'*" How long can an individual or a group wage aggressive campaigns against long hours, underpay, stock-market gambling, the

profit-system generally before coming into conflict with the powers that control the channels of publicity and can blast his reputation; that own the jobs and can fire him; that manipulate the purse strings and can impoverish whom they will? Such is the modern equivalent of the Roman cross.

Sherwood Eddy, a former missionary, now a zealous advocate of a new social order, urging the conversion of capitalism, says: "I saw that there would be much more opposition from professing Christians, if I preached a gospel of social justice than ever there had been from so-called heathen nations in calling them to turn from their idols. I met with more opposition and misrepresentation in 'Christian' America, than I ever met in 15 years in India, China, Turkey or Russia."

Comrades.

The most formidable foe to God's Kingdom on earth today, as in Jesus' time, is the unbrotherly social order of selfish wealth and power. To attack and discredit it means to get into trouble. But *only* by attacking it, can progress be made. It is this that Jesus meant when He called for comrades of the cross: Deny self—take up the cross and follow!

What are we doing about it?

"For ages," says Dr. Rauschenbusch, "the cross of Christ has stood in the centre of Christian theology. But many good men who are loud in their insistence on the cross as the only means of salvation, have apparently never had any experience of the pain of the cross. There are no scars on them. Their religion has served to make them respected and good. But their goodness was never so good that it waked up the devil. They never antagonized profitable sin, so they never got hurt." *Does that explain our flabby religionism of innocuous goodness?*

The world today is full of worthy movements clamouring for *your* support. Movements with noble, lofty, humanitarian ideals and aspirations—ambitious to help

blaze the trail to that better world which this age of science and the machine has brought within our grasp. *Without self-denial not one can succeed.* Are you ready to serve in some such movement, to sacrifice personal advantages, to help carry the lead, to dare opposition to become a comrade of the cross?

They are *slaves* who fear to speak
For the fallen and the weak.

They are *slaves* who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink

From the truth they needs *must* think.

They are *slaves* who dare not be
In the right with two or three.

Herman J. Hahn.

"LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 9)

IX.

Dear Sir and Brother:

Tell your friend and inquirer this. No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only "an extension of previous beliefs". This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different and some similar. My ideas of to-day and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are con-

cerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

Spiritual knowledge includes every action. Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student. He now thinks he has given up ambition and comfort. The ambition and comfort he has given up are those of the lower plane, the mere reflections of the great ambitions and comforts of a larger life. The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

How difficult the path of action is! I see the future dimly, and unconsciously in such case one makes efforts either for or against it. Then Karma results. I could almost wish I did not hear these whispers. But he who conquers himself is greater than the conquerors of worlds.

Perhaps you see more clearly now how Karma operates. If one directs himself to eliminating all old Karma, the struggle very often becomes tremendous, for the whole load of ancient sin rushes to the front on a man and the events succeed each other rapidly; the strain is terrific, and the whole life fabric groans and rocks. As is said in the East, you may go through the

appointed course in 700 births, in seven years, or in seven minutes.

The sentence in *Light on the Path* referred to by so many students is not so difficult as some others. One answer will do for all. The book is written on the basis of Reincarnation, and when it says the soiled garment will fall again on you, it means that this will happen in some other life, not necessarily in this, though that may be too. To "turn away in horror" is *not* detachment. Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, we must in fact be detached from these things. Now we are not our bodies or mere minds, but the *real* part of us in which Karma inheres. Karma brings everything about. It attaches to our real inner selves by attachment and repulsion. That is, if we love vice or anything, it seizes on us by attachment thereto; if we hate anything, it seizes on our inner selves by reason of the strong horror we feel for it. In order to prevent a thing we must understand it; we cannot understand while we fear or hate it. We are not to love vice, but are to recognize that it is a part of the whole, and, trying to understand it, we thus get above it. This is the "doctrine of opposites" spoken of in *Bhagavad-Gita*. So if we turn in horror now (we may feel sad and charitable, though) from the bad, the future life will feel that horror and develop it by reaction into a reincarnation in a body and place where we must in material life go through the very thing we hate now. As we are striving to reach God, we must learn to be as near like Him as possible. He loves and hates not; so we must strive to regard the greatest vice as being something we must not hate while we will not engage in it, and then we may approach that state where we will know the greater love that takes in good and evil men and things alike.

Good and Evil are only the two poles of the one thing. In the Absolute, Evil is the same thing in this way. One with absolute knowledge can see both Good and

Evil, but he does not *feel* Evil to be a thing to flee from, and thus he has to call it merely the other pole. We say Good or Evil as certain events seem pleasant or unpleasant to us or our present civilization. And so we have coined those two words. They are bad words to use. For in the Absolute one is just as necessary as the other, and often what seem evil and "pain" are not absolutely so, but only necessary adjustments in the progress of the soul. Read *Bhagavad-Gita* as to how the self seems to suffer pain. What is Evil now? Loss of friends? No; if you are self-centred. Slander? Not if you rely on Karma. There is only evil when you rebel against immutable decrees that must be worked out. You know that there must be these balancing which we call Good and Evil. Just imagine one man who really was a high soul, now living as a miser and enjoying it. You call it an evil; he a good. Who is right? You say "Evil" because you are speaking out of the True; but the True did know that he could never have passed some one certain point unless he had that experience, and so we see him now in an evil state. Experience we must have, and if we accept it at our own hands we are wise. That is, while striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regrets, nor condemn any man, whatever his deeds, since we cannot know their true cause. We are not Karma, we are not the Law, and it is a species of that hypocrisy so deeply condemned by It for us to condemn any man. That the Law lets a man live is proof that he is not yet judged by that higher power. Still we must and will keep our discriminating power at all times.

As to rising above Good and Evil, that does not mean to do evil, of course. But, in fact, there can be no *real* Evil or Good; if our aim is right our acts cannot be evil. Now all acts are dead when done; it is in the heart that they are conceived and are already there done; the mere bodily carrying out of them is a dead thing in itself.

So we may do a supposed good act and that shall outwardly appear good, and yet as our motive perhaps is wrong the act is naught, but the motive counts.

The great God did all, good and bad alike. Among the rest are what appear Evil things, yet he must be unaffected. So if we follow *Bhagavad-Gita*, second chapter, we must do only those acts we believe right for the sake of God and not for ourselves, and if we are regardless of the consequences we are not concerned if they *appear* to be Good or Evil. As the heart and mind are the real planes of error, it follows that we must look to it that we do all acts merely because they are there to be done. It then becomes difficult only to separate ourselves from the act.

We can never as human beings rise above being the instruments through which that which is called Good and Evil comes to pass, but as that Good and Evil are the result of comparison and are not in themselves absolute, it must follow that we (the real "*we*") must learn to rise internally to a place where these occurrences appear to us merely as changes in a life of change. Even in the worldly man this sometimes happens.

As, say Bismarck, used to moving large bodies of men and perhaps for a good end, can easily rise above the transient Evil, looking to a greater result. Or the physician is able to rise above pain to a patient, and only consider the good, or rather the result, that is to follow from a painful operation. The patient himself does the same.

So the student comes to see that he is not to do either "Good" or "Evil," but to do any certain number of acts set before him, and meanwhile not ever to regard much his line of conduct, but rather his line of motive, for his conduct follows necessarily from his motive. Take the soldier. For him there is nothing better than lawful war. Query. Does he do wrong in warring or not, even if war unlawful? He does not unless he mixes his motive. They who go

into war for gain or revenge do wrong, but not he who goes at his superior's order, because it is his present duty.

Let us, then, extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be the real motive, and the *quality* of work done makes no difference.

Z.

It would seem that Good and Evil are not inherent in things themselves, but in the uses to which those things are put by us. They are conditions of manifestation. Many things commonly called immoral are consequences of the unjust laws of man, of egotistic social institutions: such things are not immoral *per se*, but relatively so. They are only immoral in point of time. There are others whose evil consists in the base use to which higher forces are put, or to which Life—which is sacred—is put, so that here also evil does not inhere in them, but in ourselves; in our misuse of noble instruments in lower work. Nor does evil inhere in us, but in our ignorance; it is one of the great illusions of Nature. All these illusions cause the soul to experience in matter until it has consciously learned every part; then it must learn to know the whole and all at once, which it can only do by and through re-union with Spirit; or with the Supreme, with the Deity.

If we take, with all due reverence, so much of the standpoint of the Supreme as our finite minds or our dawning intuition may permit, we feel that he stands above unmoved by either Good or Evil. Our good is relative, and evil is only the limitation of the soul by matter. From the material essence of the Deity all the myriad differentiations of Nature (Prakriti, cosmic substance), all the worlds and their correlations are evolved. They assist the cyclic experience of the soul as it passes from state to state. How, then, shall we say that any state is evil in an absolute sense? Take murder. It seems an evil. True,

we cannot *really* take life, but we can destroy a vehicle of the divine Principle of Life and impede the course of a soul using that vehicle. But we are more injured by the deed than any other. It is the fruit of a certain unhealthy state of the soul. The deed sends us to hell, as it were, for one or more incarnations; to a condition of misery. The shock, the natural retribution, our own resultant Karma, both the penalties imposed by man and that exacted by occult law, chasten and soften the soul. It is passed through a most solemn experience which had become necessary to its growth and which in the end is the cause of its additional purification. In view of this result, was the deed evil? It was a necessary consequence of the limitations of matter; for had the soul remained celestial and in free Being, it could not have committed murder. Nor has the immortal soul, the spectator, any share in the wrong; it is only the personality, the elementary part of the soul, which has sinned. All that keeps the soul confined to material existence is evil and so we cannot discriminate either. The only ultimate good is Unity, and in reality nothing but that exists. Hence our judgments are in time only. Nor have we the right to exact a life for a life. "Vengeance is mine, saith the Lord (Law); I will repay." We become abettors of murder in making such human laws. I do not say that every experience must be gone through bodily, because some are lived out in the mind. Nor do I seek to justify any. The only justification is in the Law.

The innocent man unjustly murdered is rewarded by Karma in a future life. Indeed, any man murdered is reimbursed, so to say; for while that misfortune sprang from his Karma, occult law does not admit of the taking of life. Some men are the weapons of Karma in their wrong-doing, but they themselves have appointed this place to themselves in their past.

The Great Soul needed just that body, whatever the errors of its nature or its

physical environment, and to disappoint the soul is a fearful deed for a man. For it is only man, only the lower nature under the influence of Tamas (the quality of darkness), which feels the impulse to take life whether in human justice, for revenge, for protection, or so on. "The soul neither kills nor is killed." What we know as ourselves is only the natural man, the lower principles and mind, presided over by the false consciousness. Of the soul we have but brief and partial glimpses—in conscience and intuition—in our ordinary state. There are, of course, psychic and spiritual states in which more is known. Thus nature wars against nature, always for the purpose of bringing about the purification and evolution of the soul. Nature exists only for the purpose of the soul. If we think out the subject upon these lines, we can at least see how rash we should be to conclude that any deed was unmixed evil, or that these distinctions exist in the Absolute. It alone is; all else is phenomenal and transitory; these differences disappear as we proceed upward. Meanwhile we are to avoid all these immoral things and many others not so regarded by the crowd at all, but which are just as much so because we know to what increased ignorance and darkness they give rise through the ferment which they cause in the nature, and that this impedes the entrance of the clear rays of Truth.

I doubt that the soul knows the moral or immoral. For just consider for a moment the case of a disembodied soul. What is sin to it when freed from that shell—the body? What does it know then of human laws or moralities, or the rules and forms of matter? Does it even see them? What lewdness can it commit. So I say that these moralities are of this plane only, to be heeded and obeyed there, but not to be postulated as final or used as a balance to weigh the soul which has other laws. The free soul has to do with essences and powers all impersonal; the strife of matter is left behind. Still higher and above as

within all, the passionless, deathless spirit looks down, knowing well that, when the natural has once again subsided into its spiritual source, all this struggle and play of force and will, this waxing and waning of forms, this progression of consciousness which throw up coming clouds and fumes of illusion before the eye of the soul, will have come to an end. Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law, blaming and judging no man, but living up to our highest intuitions ourselves. *The real test of a man is his motive*, which we do not see, nor do his acts always represent it.

J. N.

(To Be Continued.) P. 75

W. Q. JUDGE'S IDEALS

We are indebted to The Theosophical Quarterly this month for something to commemorate the 35th anniversary of the death of William Quan Judge on March 21, 1896. He was born April 13, 1851, and would therefore have been 80 years of age had he lived till the present. Among the many comrades of Madam Blavatsky and the thirty-odd founders of the Theosophical Society, of whom Mr. John W. Lovell now alone survives, he was the greatest, the sincerest, the most bitterly attacked, and perhaps the most thwarted and frustrated in his intentions.

There is little hope of having his memory cleared of the many aspersions cast upon it, or his motives and his plans fully understood, nor does it matter much for those who appreciate the exigencies of Karma and the final fulfilments of the Law. It is not to personalities but to the principles they may represent that we are to be loyal, and if this were understood there would be fewer mistakes on this account. Those who knew Judge and benefited through his teachings must be evermore grateful. Those who found themselves in conflict with him will continue to be bitter enemies until they have the

veil lifted and understand.

An article in The Theosophical Quarterly begins in the April issue with a first instalment and is entitled "Letters from W. Q. Judge." Every student of the history of the T. S. Movement should get this magazine. It will supplement all the histories and biographies that have been written in the last few years. The subscription to the Quarterly is One Dollar a year or Six Shillings for Great Britain, where it may be had from John M. Watkins, 21 Cecil Court, Charing Cross Road, London. The home office is at P. O. Box 64, Station O, New York.

We hope the Editors of the Quarterly will pardon us for quoting three paragraphs from this article. Readers will see at once that it will be necessary for them to follow up the information given, while at the same time the statements made are most illuminating as an explanation of many things that have been unintelligible to those who have come in contact with the Theosophical Societies in recent years.

"One great difference between the White Lodge—which is trans-Himalayan and which includes men of many different races—and these schools of occultism in India, is that the White Lodge will not permit the development or cultivation of 'powers' until the whole nature has been purified spiritually and purged of selfish motive, while the Brahminical and other occult schools in India, though some of them claim the same standards, have in fact lost the spirit and meaning of selflessness, and encourage the cultivation of 'powers' regardless of the spiritual condition of the neophyte,—that is, so long as he obeys the letter of the laws of Manu and of caste. The result is that the 'powers' ultimately developed by members of the White Lodge are spiritual and eternal, and are infinitely greater on higher planes than those developed in the Indian schools, which are psychic and transitory, though dazzling both to their possessor and to on-lookers.

"It will be understood by all older students of Theosophy, that if anyone had been connected, through H.P.B., with the White Lodge, and, later, had sought and accepted occult instruction from a representative of a different school, Brahminical or other, the immediate result would have been to sever that aspirant's connection with H.P.B.'s Masters.

"None of which is said to detract from the occult accomplishments of Professor Chakravarti, which in many ways were remarkable, as the present writer could testify from personal observation and experience when Chakravarti was in London; it is said in order to explain how it was that someone who had not yet visited the Orient, who was quite a beginner, and who was avid of occult powers, might easily be 'captured' by such a man—literally fascinated—and how commonplace and unpromising Judge might have seemed in comparison, with his 'kindergarten' talk about duty and work and moral discipline, his unqualified disapproval of psychic development, and his cold manner to emotional and adoring women. In any case, Chakravarti captured Mrs. Besant in less than two months: a masterly achievement,—of a kind. He sailed from India in June, 1893, spent three months in England, and had securely laid the foundation of all that followed by the time he sailed for New York with Mrs. Besant on August 26th. She both sought and received occult instruction from him, not only then, but over a period of years. It was this, incidentally—that paved the way for the 'occultism' of Leadbeater, the succeeding influence,—the last and most terrible step in the *descensus Averni*."

Mrs. Besant has herself gone on record on the results of that experience. She said it lasted eleven years, and had not been satisfactory. In Occultism, genuine Occultism, only one Path is satisfactory. It is the "small old Path, reaching far away." Few understand how far away it is. Fewer still realize the true value of the "kinder-

garten" talk about duty and work and moral discipline.

A. E. S. S.

FEEDING FOR INFANTS

(Continued from Page 27)

Physical Behaviour of Protein, and Infant Physiology, Basis of Scientific Infant Feeding

Exhaustive study of difficult feeding cases disclosed that physical behaviour of protein is *the key* to the science and art of feeding.

Protein digestion and absorption take place in the small intestine.

When milk enters the infant's stomach, casein is precipitated and forms a solid clot.

The infant pylorus is so narrow, that it only allows the passage of a *fine* probe. Physical behaviour of protein, conducive to entrance through the constricted gateway is paramount.

Physical Behaviour of Protein in Skim Milk and Top Cream

Skim milk and whole milk, when diluted with water and lime water, as for feeding, and acidulated at feeding temperature, yields a few large tough curds, which, on stirring, stick together and sink. Top cream, top $\frac{1}{2}$ ounce from each of four quart bottles of milk sixteen hours after milking. This cream when diluted with water and lime water as for feeding, and acidulated at feeding temperature, yields an immense number of finely divided feathery flocks, which float in the solution, and are easily reduced to a semi-emulsified condition by stirring.

Analysis and coagulation experiments made by Mr. Henry C. Sherman, Ph.D. (Cornell), at Havemeyer Hall, Columbia University.

Physical Behaviour of Protein in Different Cream Layers

Upper 8 ounces—From one quart bottle, sixteen hours after milking. This cream, when diluted with water and lime water as for feeding, and acidulated at feeding temperature, gave a coarsely flocculated floating curd, which can be broken up by stirring, but only with some difficulty, and *quickly collects into large masses again.*

Upper 4 ounces—This cream, when treated in same manner as above, gave a finer curd, which was more easily broken up by stirring.

Upper 2 ounces—Gave a finer curd than either of the above, when treated under same conditions.

Upper 1 ounce—No appreciable difference between upper ounce and upper 2 ounces.

Upper $\frac{1}{2}$ ounce—*Yields an immense number of finely divided, light, feathery flocks, which float in the solution and are easily reduced to a semi-emulsified condition by stirring.*

Food prepared from top $\frac{1}{2}$ ounce presents physical behaviour identical with that of woman's milk. Passage to area for protein digestion is easy.

Digestion of protein is by gradual erosion. Therefore the young infant cannot digest protein, unless it is in finely divided flocks, that there may be innumerable points for catalytic action of enzyme.

Digestion of protein is determined by its physical behaviour.

The Key to all the enigmas of feeding is to be sought in physical behaviour of protein. These coagulation tests must rule the physician who feeds infants. Ignoring them is the cause of the fatuous experimenting with one food after another, oftentimes a dozen and more.

For a living fluid, fresh from blood, closely allied to blood, it is endeavoured to substitute evaporated milk, desiccated milk, whey powder, etc., etc., dead foods. A substitute for blanched blood is no more feasible than artificial blood.

Forefend stultifying recourse to pernicious embalmed foods; efface discrediting morality column of artificial feeding, by scrupulous adaptation of physical behaviour of protein.

Physiological Basis of Feeding

In the eight months' fetus, fat is 2.4 per cent. of total constituents; in nine months' fetus, 9 per cent.*

* "Children in Health and Disease", David Forsyth, 1909, p. 34.

Quadrupling fat, immediately before detachment from mother for separate existence, is anticipatory provision of nature for maintenance of heat and nervous energy. Heat centre is embryonic. Nervous energy is ebb-tide. Heat is converted into force, and transformed into energy, for every action and function in the life of the infant.

Fat is paramount as a source of heat.

It is necessary, it is nature's law, that the pre-eminent body-fuel, fat, be ample to provide heat and force.

Curtailement causes vitality and nervous energy to dwindle and die out.

Utopia in Feeding

In the mud huts of Ireland, in the metropolitan tenement, in the foundling institution (Budapest), in the unsanitary hovel, mortality of exclusively breast-fed children, is no higher than in the most hygienic, salubrious palace.

This Utopian food contains by latest analysis† 5.01 per cent. fat. The same authority (Engel) states, "The fat content constantly and uniformly increases during the process of nursing." The strippings are 1.50 to 2 per cent. higher in fat than the fore-milk. A breast-fed child, with perfect nutrition, development and vigour, receives, therefore, 5 to 7 per cent. fat.

That nature's fore-ordained rich emulsion of fat is pre-requisite, is affirmed by the presence in the brain of 8 per cent. fat; in the nerves, 22 per cent.; in the marrow bone, *where the red blood cells are formed*, 96 per cent. fat. These tissues are all increasing in weight and functional activity with marvellous rapidity. The brain more than doubles its weight in the first two years of life. In these structures a child is storing a large amount of tissue rich in fat—fat for every nerve and brain cell, and for the marrow cells. Food makes the body, it must be of the composition of the body. Chemical composition of fat in new-born is approximately the

† Dr. S. Engel, Pfaundler and Schlossmann, Vol. 1, p. 345.

same as milk-fat. For formation of brain, of nerve, of blood, milk-fat is essential.

77½ per cent. of heat lost to the body is from cutaneous surface. The surface of a child is relatively three times as great as that of an adult. The larger the cutaneous surface, relative to the size of the body, the greater is the amount of heat lost by radiation and evaporation. Expenditure of heat is 130 calories per kilogram of bodyweight in an infant of five months; 35 calories in an adult. This large and rapid heat loss makes bountiful body-fuel indispensable.

Ample fat in infant metabolism immunizes against infection. Food poor in fat predisposes to infection.

Physiological peculiarities of the infant; composition of the infant's body; composition of nature's perfect food, woman's milk, is the work of our Creator. Taking His work as our guide, perfection in feeding is well-nigh attainable.

Reduction of infant mortality will come through utilization of the great powers of nature, not through any great scientific discovery.

Separator Cream: Fat Poisoning

The centrifuge makes 6,700 revolutions per minute. The constituent products are fat-free protein and protein-free fat. Separator cream is protein-free, therefore, mineral-free. Feeding infants with separator cream induced mineral starvation. Owing to lack of knowledge of chemical physiology, salt starvation was erroneously diagnosed "fat poisoning." Through this error the science of feeding was turned backward. The sequel was: skim milk, fat-free milk. This impossible food was succeeded by crude experimenting with promiscuous foods. Patent foods are now being used by those who, ten years ago, branded them iniquitous.

Knowledge of infant physiology; erudition in chemical physiology; cognizance of physical behaviour of protein, would have been preclusive of this blot on scientific feeding.

Top Cream: Digestibility of Fat

Fat being lightest part of milk rises slowly to surface and forms cream layer. By molecular attraction each fat globule surrounds itself with a stratum of protein. Intervening layer of protein prevents fat globules from becoming coherent. Top cream contains *all the constituents of milk* and is, therefore, simply milk, abundant in fat, protein and minerals. Contains 3 per cent. protein. Top cream is the best, choicest, most digestible part of milk.

Separator Cream: Fat Indigestion

Centrifugalization destroys normal molecular attraction of fat globule and protein. Protein is wanting. Fat globules become a coherent conglomerate mass of fat. Passage through the tenuous pylorous to area for fat digestion is impracticable. Minimizing fat percentage does not ameliorate fat indigestion of conglomerate fat.

Appreciation of physical constitution of centrifugal cream; comprehension of its chemical composition, would have obviated the slough of skim milk and utterly worthless patent foods.

The only safe criterion of a food is the baby; if not an actual prototype of the ideal breast-fed child, the food is faulty. Every pallid, wan, inanimate, inactive, soft of flesh, flabby child, is wrongly fed.

Any desired percentage of protein and fat can be produced with top cream. An exact duplicate of nature's perfect food, woman's milk is feasible in practice. With this food a child is pink-fleshed, rosy, plump, firm, active, animated, merry; a perfect counterpart of an ideal breast-fed child.

With a duplicate of woman's milk from top cream, feeding is placed on an impregnable physiologic basis; and exact basis. No fundamental, physiologic, scientific truth has ever been adduced as a basis for feeding with skim milk, or any proprietary food.

Food prepared from top cream is neither

excessive in fat, nor deficient in protein; it fulfils every physical, physiological, and scientific requirement.

In feeding with skim milk, whole milk, dried milk preparations or any proprietary food, we abandon physiology; we abandon the immutable laws of nature; feeding becomes wholly empiric, crudely unscientific.

A child so fed never reaches the size of a child which from the beginning has been normally fed. It is unable to make good the growth suspended during the many months of wrong feeding. The skeleton loses its capability of growing, regardless of the food consumed.

(To Be Continued)

THE COMMON BROTHERHOOD

Since in that garden-land where through

There rippled many a lilted stream,
Gihon and Pison, clear of hue,

Taking the dawn and sunset beam,
Since Eve and Adam saw the gleam
When mortal time and tide began,

This, this has been the dreamer's
dream—

The common brotherhood of man.

Look down the years in long review—

How infinitely sad they seem!

The fair fields stained with crimson dew,

The griefs and agonies extreme;

The horrors crowd, the terrors teem,
Wherever we may backward scan;

How dim, how far the dreamer's
dream—

The common brotherhood of man!

Evasive the uncaptured clue

That leads to this—an endless theme;
Though now a rainbow spans the blue,

It fades, and is not what we deem;

We clutch at it, we vainly scheme,
And while with all our powers we plan,
Still, still eludes the dreamer's dream—
The common brotherhood of man.

ENVOI

Friends, may it come, the hour supreme,
 To every class, to every clan,
 The realization of the dream—
 The common brotherhood of man!

Clinton Scollard in N.Y. Times,
 22 March.

DEATH OF REV. G. VALE OWEN

The death is announced of Rev. G. Vale Owen, formerly vicar of Orford, Lancashire, England, who resigned his living on having received a series of messages or communications by means of automatic writing. These communications were collected in four volumes of "The Life Beyond the Veil," separately entitled "The Lowlands of Heaven," "The Highlands of Heaven," etc. Lord Northcliffe published these communications in the Weekly Despatch, and they merited the favour as they were sometimes written with great literary beauty and were much above the level of the psychic messages over which some members of the Theosophical Society have abandoned all their philosophy and gone nutty. There is at least poetry and high ideals of beauty and purity in Vale Owen's work. His son, Rev. G. Eustace Owen, writes a eulogy from which these sentences may be taken: "Recollections of Father will always be precious to his three children. It is hard to believe that any home could be happier than ours, or that our infancy could have had a more beneficent influence than his. Even as children we realized somewhat how just and wise he was in dealing with everyone, and also how wonderfully sympathetic he was with those in trouble or difficulty. One virtue of his was irresistible—humour; so that he was deeply religious without being sanctimonious."



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THE THREE TRUTHS

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

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

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

Each man is his own absolute 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.

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 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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OFFICIAL NOTES

Mr. A. Rankka, Architect of Helsinki, Finland, has been elected General Secretary for three years of the National Society of that country. His address is Kansakoulukatu 8, Helsinki.

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Our representations regarding the strained resources of our Magazine have not produced much result, and it will become necessary to reduce the size immediately, if not to suspend publication altogether. So, if next month a sixteen page issue reaches our subscribers, we trust they will not be disappointed. At present we are giving as much in proportion for a Dollar a year as the Four Dollar Magazines are doing.

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Mr. Jinarajadasa in the French Bulletin Theosophique states that Mr. Leadbeater is suffering from diabetes, which

causes some inquietude. On January 8 he was reported on a diet and keeping his room. Some time ago he had a stroke, and the Bulletin reports of date January 22, that he had made some progress had gone out a little in a motor, but that his left eye had not been restored to its habitual functions. Mr. Jinarajadasa also reports that the Benares Convention had only 345 delegates, "a very small convention."

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A friend writes from England in connection with the circumstances of the Magazine: "I am sorry to hear that you have difficulty in getting support for the C.T. You have made it an exceedingly interesting publication and it deserves the general support of the Theosophists of all affiliations. We have far too many magazines in the Movement, and for the most part, whatever their merits otherwise, they are inclined to be dull and stodgy. Moreover, you have supplied the only open platform in which the views of all schools are fairly and impartially dealt with. A fine piece of work."

✻ ✻ ✻

Listening on the radio on Sunday morning, March 15, when Station WGR, Buffalo, New York, was broadcasting a sermon by Rev. Herman J. Hahn, Pastor of Salem Evangelical Church, 23 Calumet Place, Buffalo, some sentences were caught as the disc was turned which arrested attention and led to an appreciative hearing of the remainder of the sermon. We have reprinted this address, "Comrades of the Cross," because it shows that the Christian Church is not entirely dead to its duties and responsibilities. It will ever remain true that the Church and any branch of it, can only be reformed from within, and we should do what we can to strengthen all who show in any way a consciousness of their high calling. This sermon is full of the spirit of that chapter xii. of "The Key to Theosophy" headed with the question "What is Practical Theosophy?" which is so little known among present day mem-

bers of the Society. There are many ways of applying the principle, and we feel sure that Mr. Hahn has found one of them. Let us all be sure that we do not omit its use in some respect.

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Miss E. M. Whishaw, author of "Atlantis in Andalusia," has contributed an article of notable interest to the Occult Review, vol 53, No. 5, entitled "Remarkable Finds in an Atlantean Port." It will be remembered that thirty years ago Mrs. Tingley insisted that Spain was to play a great part in the future of the Theosophical Movement. On what authority she said so I know not, but Miss Whishaw is going the right way about it to justify the prediction. The conclusive proof of the existence of Atlantis, so that the academic mind could be convinced beyond a doubt of this fact, would do more to increase the value of Theosophical stock than anything else in the exoteric world. Miss Whishaw's present information is that Atlantean mariners constantly sailed and traded with European ports, and "my latest and most sensational discovery is nothing less than the Port whence these Palaeolithic ships sailed in the post-Glacial period of human culture in Spain." Niebla is a little port in the Gulf of Cadiz which she discovered had been silted up with sand of such antiquity that she felt something of value could be had from excavations. Several hundred artifacts of greater or less perfection have been the result of these diggings to date, but two "tiny objects of incalculable importance have appeared." They are of a class of stone unknown usually. They have Atlantean or what are called Iberian signs on them cut "in relief, of microscopic size, and painted with a luminous matter which no rubbing or washing affects." She expects that a complete excavation of this sand-silted port will yield perhaps the remains of an Atlantean ship. The waters of the Tinto have the property of preserving wood though they destroy metal of every kind. Here indeed is an opportunity

for some millionaire to do something with his wealth.

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Attention is directed to the letter from Miss Clara Codd which appears in our correspondence columns. Miss Codd is "grieved and shocked" because some things she said in what she calls a private conversation were sufficiently shocking to some of her hearers to be brought into the publicity of this magazine. But how are such shocked hearers to have their troubles and difficulties explained and cleared up if they are not to seek information and enlightenment? It is part of the E.S. System apparently to talk things in private and to expect that no attention will be paid to it! The second thing that grieved and shocked Miss Codd was the references to the E.S. We have all been grieved and shocked by things said and done in the E.S. on many occasions. It is not a savoury subject and we have kept clear of it in our columns and have hoped for the best from its activities. Ever since it began to be used as a political machine, which was about the year 1893 it has fallen away from its first high estate. When Mr. Wadia was sent over here years ago from India to clear up matters in the United States I heard him speak in Buffalo and sought a brief interview with him afterwards. I knew nothing about him, nor he, I presume about me. I spoke frankly as I always do, too frankly, my friends tell me. I told him that in my judgment the E.S. was being used as a political machine. He admitted that it was. That is the fundamental difficulty with the E.S. Mrs. Besant, I have no doubt, found it necessary to close it down a few years ago, largely on this account. Miss Codd finds fault with me because I said Mr. Jinarajadasa had revived it. I should have said was occupied in reviving it, as Mrs. Besant has appointed him the acting head. I hope he will succeed in reviving it on the lines Madam Blavatsky laid down. Personalities did not count then, did not even enter

into its considerations. I fully concur in Miss Codd's wish that these things may be erased from our minds and hearts; the best way to accomplish this is to avoid all E.S. controversies and to stick to Theosophical principles and propaganda solely.

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A review notice of Mrs. Gertrude Marvin Williams' book, "The Passionate Pilgrim," appears elsewhere, but we must say that we cannot lend ourselves to an endorsement of the view of Mrs. Besant which is given there. We do not agree with Mrs. Besant on a number of things, and she is aware of it, but we can disagree with her on these points without any personal feeling and without failing to appreciate her great gifts and her still greater services to humanity. It is difficult for any Ego, however advanced, to fight against Karma, and the Karmic influences which have involved her in almost continual conflict must not be confused with her own aims and intentions. She has been diverted again and again, no doubt, from what may have appeared to others the straight path of duty, but it is impossible to be just and fair and not to recognize the extraordinary power of Maya over the best men and women. The whole business of life is to find reality behind the Maya, and if we occasionally find others failing to do so, are we so successful ourselves that we can sit in judgment? Mrs. Besant was spoken of by Madam Blavatsky in "The Key to Theosophy" page 203, original edition, as "a National Saviour, one who, having overcome Self, and being free to choose, has elected to serve Humanity, in bearing at least as much as a woman's shoulders can possibly bear of National Karma." Who would not be proud to have had such words written of her? And are we to see in a life that has been devoted as few lives have been, nothing but the mistakes? And if some of our friends can see nothing but the achievements, perhaps they are not so far astray as we may think. In any case we should remember that the

Great Law deals justly with our omissions and our commissions, our victories and our defeats, and leaves the result to Karma. Mrs. Besant has reached a long age; her life has been a stormy one, and Mrs. Williams' book will perhaps enlighten some of the gentle readers how tempestuous life may be, but at the end of the day it is more gracious and becoming for us to think of the sungleams than of the dark clouds. "We, who are not seers or Initiates" as H. P. B. remarks, "cannot know anything about the details of the working of the law of Karma." Let us leave it at that and learn to be magnanimous and "kindly affectioned one to another, with brotherly love".

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The Theosophical Messenger, the organ of the American T.S., arrived too late last month for notice in our columns. An exchange of letters between Mr. Rogers and Mr. de Purucker filled the greater part of seven pages and in spite of pleas on each side to be seeking a better understanding is not without the suggestion of expert fencing for the gallery. At that it seems to me that Mr. de Purucker has somewhat the better of the encounter. Believing however that both gentlemen were writing in good faith, the letters are an interesting study. Mr. Rogers is concerned, not for himself, but about a possible "affront to my superior officers," as he phrases it. Mr. Rogers is the head of a nominally autonomous National Society, and as a good American, not to say Theosophist, should have no superior officers. Dr. de Purucker confesses to superiors also, and Mr. Rogers somewhat inconsistently shies at this. I fear most of our troubles have come from this setting apart and sacrosanctly some individuals as above and beyond criticism. It is the old Church heresy that the pulpit must not be questioned. It has been the cloak of more misdoing and mistic thinking than anything else. Brother Rogers as a good American, even more than Britishers like ourselves across

the border, should not take such grounds. It was that which led to the scandals of a recent Presidential term in the Republic. No wonder that the T.S. has suffered from it. On the other hand it is difficult to follow Dr. de Purucker and not feel that he is dodging the issue when he says that he "may think that they (Mrs. B. and C. W. L.) mistake things; I may think that they are wrong; I may think that some of their statements are 'fantastic' and 'preposterous', but I have never yet privately or publicly accused or charged or implied that either or both of them are guilty of deliberate fraud." We have no doubt of Mrs. Besant's sincerity, but who can say as much for the "Bishop?" The whole situation turns on the question of C.W.L.'s good faith. The refusal to carry out the centenary celebration rests on that. The various Society rendings and splits and withdrawals that have taken place since C. W. L.'s first trial and confession and resignation and his reinstatement by Mrs. Besant have been due to his psychism and its fruits. It is the very climax and apotheosis of personality, and that of the most unsavoury kind. It is the sole issue of the organization in the last 25 years. We are all conscious of it. Some have shunned the issue. Some have refused to recognize its existence. Many have been entirely ignorant of it. Some of us have regarded it as the Karma of the Society and its collective membership. The Society has been crucified upon it. But when it is decently buried we believe that a resurrection and ascension awaits it. What the Angel said to the Church at Sardis in the Book of Revelation, iii. 1-6, should be read at this juncture.

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The Beacon for March opens with an article by Foster Bailey, "The Crisis," in which he sums up in a striking way the present condition of the world, "The spiritual forces which are flowing in upon men are being subordinated to the minds of men . . . this tendency to personal achieve-

ment must be offset by a counter-balance of *spiritual living* and such spiritual living is not to be achieved by a still further conquest of the Kingdom of Nature or skill in creating and distributing commodities, but can only be achieved by attacking *the problem of life.*" The civilized world spends billions annually for preparation for war and for all sorts of war engines for the destruction of life and property; 5,000,000 books have been published in the last two years in the United States and these leave us dazed and impotent; we are discovering that we are after all only little children, playing with mechanical toys too highly charged for safe manipulation; our objectives have been physical plane comforts, the acquiring ever new and more alluring forms of play and recreation; we have neglected to find and give place to our Souls." These sentences are Mr. Bailey's detached from their context. It is to the esoteric students we must turn, he says. "The work that has to be done therefore, must be stripped of its outlandish superstitions, its credulous presumptions, and its arrogant professions of superiority. It must be re-fashioned and re-addressed to a new and keenly mental age. It must be shown to be rational and practical in application. It must achieve reasonable result upon adequate effort. It must be demonstrated and proved in the lives of those who follow its teachings, and who set themselves to live by its ancient laws. It must be presented without bombastic claims of special privilege or exalted spiritual status, and it must be cleansed of the follies of fanaticism and dogmatic assertion. Its adoption must involve no mental servitude and no allegiance to personal leaders or sectarian cults. It must include no freak diets, no fanatic custom nor curious modes of living. It must be divorced from mystery and magic and from psychism. It must be shown to be sane, clean, wholesome, moral, reasonable, definite and practical." All this is admirable, but Mr. Bailey finds the stumbling-block to advance

in "the lack of adequate funds." This is in the nature of an anti-climax, although there is no doubt that the difficulty does exist. Yet spiritual power has never suffered from this cause. In one way or another, according to the deserts and merits of the world it gets its spiritual reward. Perhaps it is the last test of personality that it must learn to see its influence and its harvest pass away from its grasp and be glad to see the work carried on and fulfilled through other agencies than its own. We too in Canada suffer from lack of funds. It is not that there is not plenty of money if it were available or placed at our disposal. But for one reason or another the current does not flow in our direction. If the fountain be dried up we must be well content and move on elsewhere. If our work appealed sufficiently or our membership felt sufficiently responsible to give tithes—even hundredths of their substance, much more might be done than has been done. We can sympathize with Mr. Bailey, who is organizing a Financial Foundation, the "Lucis Trust," to assist in carrying out the work which he and his brilliant and accomplished wife have been doing for many years past. Those who wish to help should communicate with him at 11 West 42nd Street, New York.

NOMINATIONS AND ELECTIONS

The following nominations have been made for the General Executive:—

Toronto Lodge—

Mr. Kartar Singh
Mr. Dudley W. Barr
Mr. Frederick B. Housser
Miss Agnes Wood.

Hamilton Lodge—

Mr. Walter R. Hick

West End Lodge, Toronto—

Mr. Felix A. Belcher.

Orpheus Lodge—

Dr. Washington E. Wilks
Mr. Harold Spicer.

Calgary Lodge—

Mr. E. H. Lloyd Knechtel.

Montreal Lodge—

Mr. J. E. Dobbs.

Mr. N. W. J. Haydon was nominated by the West End Lodge for the position of General Secretary. Mr. Haydon is a member of Toronto Lodge. The present General Secretary was nominated for another term by Toronto, Hamilton, Orpheus (Vancouver) and Montreal Lodges.

The ballots are being prepared for the election and will be sent out as soon as possible. There has been some delay owing to an uncertainty as to whether Mr. Haydon would stand for election. Ballots are returnable to reach the General Secretary at 33 Forest Avenue, Hamilton, Ontario, not later than June 1, when the voting will close. Members should mark and mail their ballots as soon as they receive them. Scrutineers will be appointed by the local Toronto Lodges, and it is hoped to obtain once more the services of Mr. A. S. Winchester, an expert on Proportional Representation voting, who has been kind enough to officiate on previous occasions in counting the ballots.

It should be clearly understood that only members in good standing, who are fully paid up for the year ending June 30, 1931, are entitled to vote, and to these only will ballots be issued. The ballot is a secret one, full instructions concerning the process being given on the ballot form, which voters are requested to read over carefully before voting.

A meeting of the General Executive will probably be held on Sunday, May 3, notices of which will be sent to the members.

CANDIDATES FOR THE GENERAL EXECUTIVE

There are two changes to be made on the General Executive this year both due to the retirement of Toronto members—Mr. George I. Kinman and Mr. George C. Mc-

Intyre having withdrawn this year. There are ten candidates for the seven positions however. The new candidates are Miss Agnes Wood, who has been Librarian for the Toronto Lodge and acting Book Steward, besides carrying on the work of the Travelling Libraries which are sent out over the length and breadth of the Dominion. Mr. Fred Housser is one of the well-known literary men of Canada, his book "A Canadian Art Movement" having brought him to the attention of the Art World generally, his essays on Red Indian folk lore and tradition, and on Walt Whitman, some of which have appeared in the Canadian Theosophist, giving him a wide reputation. He belonged to the General Executive two years ago but was overlooked by the members last year. Mr. E. H. Lloyd Knechtel has not been a member of the Executive for some years, but was elected in the first year of the National Society. He is the main stay of the Calgary Lodge and an authority on Astrology, classes in which he maintains in connection with the Lodge. Mr. Dudley W. Barr is an official of the Canadian National Railways and prominent in the local railway organization. He is vice-president of the Toronto Lodge and has been devoted to Theosophic study for a good many years. He is rapidly developing into an impressive speaker and is a valuable member. Mr. Harold Spicer has not before been on the ballot paper but he is an active member of the Edmonton Lodge and has done much to hold the Lodge together in recent years. His articles in The Canadian Theosophist will be remembered and were appreciated. The members renominated are all well-known to the National Society, Mr. Belcher especially so, through his recent tour. Mr. Dobbs represents the flourishing Montreal Lodge which can elect him with its own votes. Hamilton Lodge will do the same by Mr. Hick. Mr. Kartar Singh has been living in Vancouver for over a year, and though still a member of Toronto Lodge has made many friends in

the West. Dr. Wilks, secretary of Orpheus Lodge, is sure of election from his own constituency, of which he is a valued representative.

MR. HAYDON'S STATEMENT

To Members of the Canadian Section

Having accepted the nomination of the West End Lodge for the office of General Secretary, I wish, in fairness to myself, to make my position clear.

I neither desire nor expect to take up the labours now being borne so thoroughly by Mr. Smythe, and I regard this nomination as merely a complimentary recognition of my long association with our Society (since 1896).

The work of a General Secretary, who can adequately fill such a position with us, requires a natural leader with foresight and executive ability to plan ahead for our Society's progress, to inspire the members with enthusiasm for such plans, and to carry-on strongly no matter how many pessimists cry "impossible" or "impracticable".

He needs to be aggressive, to know Theosophy thoroughly, and to be somewhat impervious to the criticism that his leadership will surely arouse. A more-or-less aimable mediocrity like myself, who is not recognized as even *primus inter pares*, since I have not been given either of our local, public offices by acclamation, is not the man to be entrusted with the cares of this office. But it is, nevertheless, very necessary that our members begin to look around for a suitable successor to Mr. Smythe, before mere lapse of time forces a choice upon us and finds us unprepared.

N. W. J. Haydon.

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A play is being put on by the Hamilton Lodge on the 29th inst. called "Wings of Destiny," the plot of which is concerned with Karma and Reincarnation. Miss Gates, Rothsay Ave., Hamilton, who is managing it, would arrange for performances elsewhere.

MR. N. W. J. HAYDON

The nomination of Mr. N. W. J. Haydon, a member of the Toronto Theosophical Society for many years, has been somewhat of a surprise. Yet it should not be so. The West End Lodge has perceived the valuable qualities he possesses better perhaps than his own Lodge. At any rate they have chosen him to represent the ideas they favour, and he has probably expressed them in his statement as well as possible. Mr. Haydon has been an earnest student of Theosophy, and has often used his



knowledge in correspondence in the public press, where his gifts of expression in writing have been well developed. We have pleasure in presenting his portrait and a statement drawn up by himself which covers his life up to the present time:

"I was born, and raised, in South Devon, being the son of a medical man and the eldest of a large family.

"After matriculating to the University of Cambridge, and failing to pass into the Civil Service, my next six years were passed on farms in the West.

"Then, the rest of my family having come out to St. John, N.B., I lived with

them for two years before going to Lowell, Mass., where I joined the Theosophical Society in 1896 and the Masonic Order in 1897, through the good offices of my employer.

"In 1899 I was elected Librarian of Alpha Lodge T. S., Boston and, in 1900 its President. The next summer, owing to two deaths by drowning in my family, I came to Toronto for a short visit with them but stayed instead and, in 1904, the Secretary of Toronto T.S., and I were married. Her musical interests, however, attracted her to other fields of service and she has not been a member of the T.S. for many years.

"In 1917, owing to a dispute between important members of Toronto T.S., I was 'policied' into the Vice-Presidency and re-elected for the next two years. I have led classes for a few years and am now on the Toronto Executive. I have spoken and written for both Theosophy and Freemasonry for many years but nothing at all remarkable."

THE ADYAR COUNCIL

The report of the General Council meeting held at Benares on December 25 last and adjourned several times till December 30, reached Hamilton on March 31. It may as well be said at the outset that it is a decidedly disappointing sequel to the meetings held in Chicago in August, 1929. It is a demonstration of the absurdity of appealing to a general convention when the method is to postpone action for a year and a half and burk what was proposed to be done. A few things have escaped, and we are glad to know that the glaring inconsistency of a World Religion formulated and adopted has been wiped off the records, both Mrs. Besant and Mr. Jinarajadasa, the mover and the seconder of the original motion, voting for the elision.

This General Council must have been one of the smallest on record, just as the Chicago one was one of the largest. Only six members were present at the first meet-

ing, including Mrs. Besant, Ernest Wood, Mr. Jinarajadasa, D. K. Telang, Hirendra Nath Datta and Miss A. J. Willson. At the second meeting Mrs. Besant was absent and the six reassembled on the 30th for the closing meeting. Mr. Telang, of India, was the only General Secretary present, and that is the way of conducting T. S. business at Adyar.

The resolutions 1-17 that were so fully discussed at Chicago were reported as nullified by Rule 49 of the Adyar Constitution, which professes to be democratic, but is as autocratic a document as was ever drawn up. There are 57 members of the General Council, eleven of these being ex-officio or appointed by Mrs. Besant. Of these 39 voted for the resolutions, but as it took 43, or three-fourths of 57 to carry the resolutions to quote the report "all the voting remains ineffective."

No return is given of the vote, so that one cannot say whether the ineffectiveness is due to the appointed members refraining from voting, or whether the 39 members who voted were in favour or adverse to the resolutions. In a matter of such consequence to the general society the fullest information should be given, so that members may know whether they should proceed to call for another vote, or give up the whole attempt to improve the condition of the Society. The report given is as follows:

"The Recording Secretary reported that, of the Resolutions relating to Objects, (1) that of the President was lost, the votes being against, 28, for, 9; (2) that of the Recording Secretary was lost, the votes being against, 28, for, 6; (3) that of the General Secretary, T.S. in Portugal, was lost, the votes being against, 34, for, none; (4) but that the Resolution of the General Secretary, T. S. in America was passed, namely: 'Whereas the Objects of the Theosophical Society as at present stated set forth more fully and definitely the purposes for which the Society exists than any substitute that has been offered for them,

therefore be it resolved that the present text be retained,' viz., 26 for, and 9 against.

The amendment to this, viz., 'That the word 'art' be added to the second Object if it be retained, so that it may read as follows: 'To encourage the study of comparative religion, philosophy, science and art, moved by the meeting of artists and art lovers at the Chicago Congress, was lost, having 17 votes against and 13 for. The general consensus of opinion in the General Council is, therefore, in favour of retaining the present form of the Objects of the Society.'

The resolutions proposed by Mrs. Jinarajadasa regarding the parasitic organizations that have sprung up around the T.S. have three and a half pages devoted to them, and the following comment by the General Secretary of India is worthy of general attention:

"Any official recognition of the 'kindred organizations' is out of the question, under our present constitution. There is, however, no doubt to my mind that the T.S. has tacitly ratified, as Mrs. Jinarajadasa says 'what now is actually done, viz., that part of the work of the Theosophical Society should be to put forth into the world, and help, various movements that have as their motive the helping of humanity, and that it shall be admitted that it is quite consistent with the Society's ideals and objects that its Lodges, Conventions, Conferences, Federations, etc., may be used for the purpose of propaganda for any of these movements.' This practice has given such organizations a vested interest, as in Adyar. There remains, therefore, the question as to how the Society can separate itself from these. Under the present circumstances, clear and definite separation cannot be effected without some injustice, legal or other, to those who have now a vested interest in the Society's property at Adyar. Care can at least be taken that no further encouragement is given to them, and that any avoidable extension is at least sternly discountenanced, for mere

enunciation of our liberty of thought and expression has not been quite effective. My own suggestion is that as the Society cannot actually welcome all denominational religions and other organizations which at least are striving directly for Brotherhood, no one should have any preference over any of the rest. The policy that would bar out Roman Catholic service as undesirable in its influence at Adyar or elsewhere cannot be recognized, unless it also equally readily bars out any other service, when a similar objection is raised by any member. The Society should no longer recognize the authority of any one or more members to adjudicate in the matter of undesirableness or otherwise of any service. All or none, should be the aim of the policy and as it probably cannot be all, it should be, to all intents and purposes, none. The trend of the policy should be slowly to eliminate the responsibilities recognized in 1925, and the process should be begun by bringing every present vested interest under contract and understanding similar to that with the old Order of the Star Management. So long as this core of the policy is recognized, the mode of implementing it may fit and suit legal and other necessities.

"Such fictitious recognition as some institutions receive by special accommodation as to time and place, to the neglect, as it appears to the generality of our delegates, of their own convenience, should be avoided by affording them no mention on our programmes and by fixing the programme first for purely and technically Theosophical items, as mentioned in the Note on page 37, para vii, 2, leaving the other items to the discretion of these institutions to fit themselves in as and when they can. It is a good and practical suggestion, but most important is the elimination of the responsibilities within legal possibilities and religious susceptibilities, wherever necessary."

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Seek the Company of the Immortals.

JAMES MORGAN PRYSE

By Louise Y. Paglin

James Morgan Pryse was born in New London a suburb of Cincinnati, Ohio, Nov. 14, 1859. His father, Rev. James Morgan Pryse, M.A., born in Tredegar, Wales, came to the U.S. when 14 years of age. He belonged to the Welsh Order of Druid Bards. Educated at Athens, he became pastor of the First Presbyterian Church in Cincinnati. He married Mary Morgan, who came with her parents to Ohio from Aberystwith, Wales, when 12 years old. James was next to the youngest of eight children, five girls and three boys, born to them. His health impaired by overwork with a large city church, Rev. Mr. Pryse moved with his family to Emporia, Kansas, in 1863.

After some years he accepted a call to a church in a large Welsh settlement near Mankato, Minn. This quaint settlement was like a bit of Old Wales transplanted to the U.S. Thus during the most impressionable years of childhood James listened eagerly to innumerable stories about fairies, ghosts, visions and all the psychic phenomena told by the Welsh, a notably psychic people; and from his father he learned much of the mystic lore and traditions that have come down from the ancient Druids. Here James entered the grammar grades at school.

They next went to Prescott, Wis., where James continued in the grammar grade, at the same time taking up the study of Latin and Greek with his father. From Prescott they went to South Bend and thence to Lake City, Minn. James passed through High School, and then began reading law in an office there, continuing to read Greek with his father and his older brother Will. He was ready for the bar at the age of 17, but not caring to do four years' clerical work he changed his plans and went to Red Cloud, Neb. His first winter there was spent in teaching school, riding 12 miles on horseback each morning and evening.

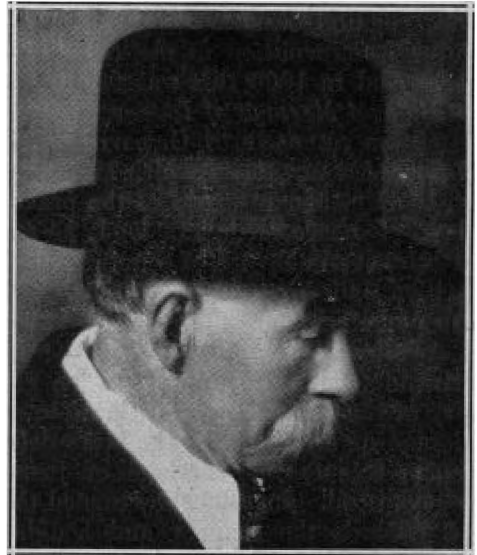
He then took up photography, but soon sold his gallery and entered a printing office, where he learned printing, then purchased the office and edited and published the weekly paper. Later he sold the paper and purchased another in Blue Springs, Neb., taking his brother John into partnership. They sold this office and went to Montana on a vacation trip, going from there to Prescott, Wis., where they ran a newspaper and printing office. James next went to Shakopee, Minn., where he was admitted to the bar. He went to Lacrosse, Wis., intending to practise law, but instead took a position as telegraph editor on the *Lacrosse Leader*. He went next to Jacksonville, Fla., and worked on a daily paper.

He joined a co-operative colony then preparing to settle at Topolobampo, Mexico. Their headquarters was at Hammonton, N.J., where he spent a year helping to organize and publish a small magazine. At this time Mrs. Verplanck, afterwards Mrs. A. Keightley, and known to all Theosophists as "Jasper Niemand," was attracted by some of Mr. Pryse's magazine articles and wrote him on the subject of Theosophy, inviting him to meet her in Philadelphia to talk over the subject. She was Mr. Judge's most valued assistant in getting out the *Path*. Through her Mr. Pryse got in touch with Mr. Judge, and while studying Theosophical works he was greatly helped by the steady correspondence which he kept up with both of them for several years.

Leaving Hammonton in 1886 he came to Los Angeles, where he joined the local Branch of the T. S. Here he studied Sanskrit under the Chevalier Roehrig, Professor of Oriental Languages in the University of Southern California. In Los Angeles he met his brother John, who had also become a Theosophist. From Los Angeles the brothers went to Peru, spending some time among the ruins of the Incas. They passed through Panama on their way to New York, whence they intended to re-

turn to Los Angeles. But Mr. Judge, who was sadly in need of help to get out copies of H.P.B.'s E.S.T. Instructions, made them his helpers, and they started the Aryan Press.

In August, 1889, H.P.B. cabled for Mr. Pryse to come to London; and there he set up and ran the printing press called the H.P.B. Press. At the Headquarters he lived under the same roof with the wonderful woman and teacher, Helena P. Blavatsky, conversed with her, and when she grew feeble took her round the garden in



her wheel-chair. A photograph of H.P.B. in her chair with Mr. Pryse and Mr. G. R. S. Mead in attendance hangs in the living-room of his home now. After her death the group still remained and worked at the same place until the break came in 1894.

Mr. Pryse then went to Dublin, Ireland, where he had charge of printing the *Irish Theosophist* and contributed articles and poems to that magazine, his especial chum being A.E., George W. Russell, since famous as a poet. When visiting Los Angeles lately A.E. spent all his evening with Mr. Pryse at his home. While in Dublin Mr. Pryse wrote his first book, *The Sermon on*

the Mount. It was first published serially in the magazine and later published in book form by Mr. A. E. S. Smythe, of Toronto. A revised and enlarged edition was brought out in 1904.

After a year in Dublin Mr. Pryse was called to New York by Mr. Judge, who needed him to help with the *Path*. After Mr. Judge's death, March 21, 1896, Mr. Pryse spent nearly a year visiting branches and giving public lectures on Theosophy. This tour took him into nearly every section of the U.S., and he visited also Toronto and Victoria. On his return to New York he again took up writing and in 1899 gave us *Reincarnation in the New Testament*. And in 1900 this was followed by *The Magical Message of Ioannes*.

He now returned to Galesville, Wis., and formed a partnership with Mr. Robert Christiansen, and returned to the practice of law. On December 21, 1901, he married Miss Jessie Mayer, of San Diego, who had been called north on account of the death of her mother. They came back to Los Angeles in February, 1904, where he continued to practise law until he grew weary of the atmosphere of litigation, and of defending criminals, of the law's delays and the frequent miscarriage of justice, and gave it up. In 1905 they turned their steps towards the country and bought a lemon orchard on Garvey Avenue, in the San Gabriel Valley, where they lived happily for five years. Then, to take a rest from such hard work, they sold the ranch and she went to her sister for a visit while he went to New York to finish writing and bring out that wonderful book, *The Apocalypse Unsealed*, which was finished in 1910 and published by his brother John.

Upon his return to Los Angeles they bought a residence on E. 7th St. and he immediately began writing the *Restored New Testament*. It was an arduous task and took him four years. Again he had to go to New York, to proofread the work. In 1920 they bought a bungalow on S. Bernal Avenue, which is his present home,

and while busy with repainting and redecorating it to suit them they built a bungalow on the same lot in readiness for his brother John, who was to come on from New York. At the same time Mr. Pryse was planning and charting and gathering material for his next book, *Prometheus Bound*, which was followed by the *Adorers of Dionysos*, both being published in 1925.

It was in January, 1925, that John came to live near his brother, and in February of the same year that we began dropping in at Mr. Pryse's every Sunday evening, nearly always finding other visitors there. As conversations and discussions were constantly interrupted, we could not get any real benefit in this way, so we changed our time to an evening during the week. This developed into a group of six who met there every Friday evening at seven o'clock.

These meetings continued until Mrs. Pryse was stricken with paralysis, August 10, 1928, and passed away August 27. Mr. Pryse has lived on in the little home, a lonely man, though all have done what they could to solace and encourage him. He has many friends, and his books are constantly adding new ones. Letters from all over the world bring thanks from readers. Strangers who have become interested in his books telephone him and make appointments to call on him, or again to ask if he will dine with them and spend the evening talking of Theosophy. And always he responds readily, neglecting no opportunity to help others who are seeking light on the great problems of life. As Mr. Judge wrote of him, even before he had written his works, which are permanent additions to authentic Theosophical literature, "That he is a man who lives and works unselfishly for the T.S. is a fact that is recorded in the unimpeachable books of Karma."

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The Law for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE.

REVIEWS

EVOLUTION, REBIRTH AND KARMA

There is no teaching which the world of the west needs so badly as that of reincarnation, not merely as a fact, but as a philosophy. We have several times called attention to Alvin Kuhn's volume, "Theosophy" (Holt & Co.), and we direct attention to it once more, for the sake of emphasizing the value of its Chapter ix with the above caption. The appeal of Reincarnation to all kinds of people is brought forward. Here is one to the average man of the day, the appeal to the person himself.

"If the individual cannot hold his gains, Nature can not be said to have achieved any progress that will be permanent. If the individual can not reap what he has sown, there is chaos in the counsels of evolution. If experience is to head up somewhere so as to become capital, Theosophy says it must do so in the individual."

The author quotes Mrs. L. Adams Beck also: "That the earliest Christianity was itself imbued with a belief in this fundamental law there can be no doubt, though it was soon overlaid with the easier, less individually responsible and more primitive teaching of interference by an angry or placated Deity, and of the general supernatural order of things which commends itself to more primitive man and places his interests in the hands of intercessors or priests. It is much simpler and more comfortable to believe that intercession can obliterate a life's transgressions affecting millions of men or events, and a moment's penance fix an eternal destiny."

This is where the human race lost its nerve and it was the Christian theology that caused it. "The Christian doctrine of the forgiveness of sins is regarded by Orientals as a cheap and tawdry device of a cowardly spirit." A mean philosophy begets mean souls. Mean souls make a mean civilization. Poverty, ugliness, vice

and crime naturally follow. Another passage dealing with cyclic law, should become familiar.

"The Theosophist, too, points to each day as a miniature cycle, representative of the larger cycle of a life. It exemplifies the endless succession of active life and (comparative or partial) death for the human personality, in which respect the latter is seen as reflecting the nature of the Absolute Being, Brahm. Each day, furthermore, is to a degree an actual reincarnation, for the soul returns not to the same body, but to one vastly changed in cell structure and components throughout. The same soul takes up its life in a renewed body each day! Why, then, argues Theosophy, should the idea of reincarnation seem so bizarre and objectionable to the mind, when it is the recognized daily law of our being?"

The problem of consciousness in connection with various after-death states is lucidly dealt with and the question of choice in any incarnation is thus set forth: "In view of the most important considerations involved in this manifold situation, the Ego himself makes choice of his next environment and personality." It is the man himself who prearranges the main outlines of his coming life on earth, and the great Lords of Karma aid him to carry his chosen plan into execution. We ourselves preside over our next-life destiny. But we make that choice, not at random, but in strictly logical relation to the total retrospective view. Being shown in a moment of vivid lucidity what we have next to learn, we make our selection of ways and means to meet the immediate requirements of the situation. Our choice is not entirely free, for we must choose with reference to past obligations and karmic encumbrances, which must be liquidated. The soul with vision opened in the world of causes, sees oftentimes that salvation, progress, lies in no other course. The lower entity would not so choose, to be sure, but the higher Ego sees better what is

good for the lower self to undergo."

The new edition of this book is understood now to be ready. It will be a welcome addition to any Theosophical library.

"THE PASSIONATE PILGRIM"

Gertrude Marvin Williams has produced a solid substantial volume of 375 pages which purports to be a study of the life of Annie Besant. Mrs. Williams is not interested in Theosophy except as a detail in the life of her subject, so we cannot accept her as an authority on this subject, which requires sympathetic study and a passion for Truth, rather than an ardour for dramatic revelations. But she appears to have made as close a study of the life of her heroine as literary and journalistic records would permit. Mrs. Besant's own Autobiography has of course been relied on, but we are given a bibliography filling 23 pages with which we must presume the author has given herself much research. But to one who has some familiarity with Theosophical history her account does not inspire faith in her accuracy in other sections of her book with which one is not familiar.

The cynical vein which pervades it is probably intended to catch the taste of contemporary readers, but it is distasteful to serious students in the treatment of a most important period of English social life, and of the inauguration of a movement which has had a greater effect upon the world of philosophic thought than any other than the discussion of Evolution—which it includes.

Mrs. Williams attempts to make a comedy out of what has really been a first class tragedy. The book, however, will be of interest to Theosophical students as a study in Karma. What a background such a life must have had in past incarnations to have incurred such relationships with the series of people, mostly men, who have dominated her career in its various stages. The tragedy is, that she does not appear

to have cancelled her debts with any one of these. Mrs. Williams sums up the situation in 1879 in a paragraph or two which indicates that the outside world of adventure was always more to Mrs. Besant than the inner quest. She had been associated with Charles Bradlaugh in much social battle and storm, and her domestic life had all gone wrong. Bradlaugh had finally gone to prison over the birth control pamphlet.

"She sued for divorce, using her last resource, the charge of cruelty against her husband, and it failed her. She faced an impasse. She and Bradlaugh could not marry. They were in a vulnerable position and well aware of shadowing detectives. Bradlaugh adjusted himself to the difficulties of this situation more easily than she. Loyalty to the cause to which he had devoted his life took precedence over all personal desires. He had besides, ambitions for a political career. His daughter recalls his stretching out a powerful arm and saying, 'I have not a passion that I could not crush as easily as an egg within my hand if it were necessary for the good of the cause I love.'

"It was not so simple for Annie Besant. She was younger. She had not learned the lessons that life had taught Bradlaugh. She was a woman, still seeking a mysterious something which eluded her all her life. As the rainbow hues faded from her romance, Atheism too lost its glamour. She was to give it another decade of service, but it was an obstinate loyalty to Bradlaugh rather than the cause which held her. Atheism was—as all her later life proves—too cold and austere both as a creed and in its lack of ritual. Personally too, it had been disappointing. After the stormy sessions of the last two conventions, she realized that she confronted an implacable opposition. She could never hope to rise higher than her present position as one of the dozen vice-presidents of the society. It was in this restless and highly inflammable mood that she found herself in the midst

of her next adventure before she had time to hesitate."

Then follows her association with Dr. Edward Aveling, an episode which occupies most of chapters nine to twelve, closing with the suicide of Aveling and Eleanor Marx. As far as we can judge, Mrs. Williams does not see any reason to discriminate between Bradlaugh and Aveling, Madam Blavatsky and Charles Leadbeater, William Quan Judge and Jiddu Krishnamurti. It is all part of the pageant of "The Passionate Pilgrim" and is written to be read as a best seller. As such it beats nearly all the recent novels in passionate drama, intrigue and actual human interest. (Toronto: McClelland & Stewart, \$3.50).

CORRESPONDENCE

"THE UNLEAVENED BREAD OF SINCERITY"

Editor, Canadian Theosophist:— Will you permit me to advert briefly to certain remarks by Mr. James M. Pryse and Mr. W. C. Clark in your issue for February.

Mr. Pryse speculates as to whether a certain prominent Theosophist is sincere, or not, in connection with statements he has made. I suggest that, if we are to have any discussion at all, we have got to assume each other's sincerity. Challenge the accuracy of another man's facts or the soundness of his reasoning as much as you like: it is up to him to make good his case, if he can. But when you call his sincerity in question, the debate is at an end. Moreover, real insincerity, *i.e.*, conscious falsehood, is not a common vice except among those professional criminals who make a living by practising the "confidence trick"; and I think it in the last degree improbable that any of those who take a leading part in any of the sections of the Theosophical movement are guilty of it.

Both Mr. Pryse and Mr. Clark argue that if, as they believe, the statements made by Dr. de Purucker about his intercourse

with Masters are not objectively true, he must be "suffering from a hallucination" (Pryse), or be "the most unfortunate of men...an exhausted lemon, a shotten herring, a stewed prune" (Clark). I venture to think, Mr. Editor, that, even assuming the truth of their premises, the conclusions drawn from them by these gentlemen are not necessarily valid.

The subject of inspiration is a very important and very complex one, and is deserving of more serious study than Theosophists usually give to it. In every age, including the present, there have been people claiming to receive ideas into their minds by other than the ordinary processes of observation, hearing and ratiocination. It is probable indeed that most of the greatest poetry and scriptures have been written in that way. A writer will slowly and painfully build up sentence by sentence, or a poet, line by line; and then suddenly a door seems to open and there comes a rush of illumination: eloquent words and thoughts flood into his mind more quickly than his pen can write or his tongue utter them.

To many of those who have had this kind of experience in an eminent degree, the influx of ideas has been so extraordinarily forceful and vivid that they have imagined that they heard a voice objectively speaking, or they have seen visions, or written scrolls have been given them to read and copy. They have sometimes, not unnaturally, attributed the inspiration thus received to a god or a spirit, when in fact it came from somewhere in the depths of their own nature.

But the worth of the inspiration is to be judged by the quality of its product in words or actions; and, if these be high and noble, then the fact that they are mistakenly attributed to an outside or supernatural source, does not detract from their value.

One may suppose that the kind of inspired inrush of ideas I have tried to describe may have its source in any part of

the vast regions which lie behind the small area of the conscious mind in each one of us. It may flow downward from high up, from the Buddhic principle; or it may well up from the lower deeps of the dream sub-consciousness. By its fruits and on its merits is it to be judged, and never by its alleged source.

If Mr. Pryse and Mr. Clark had glanced back into history before writing as they did, they might have recalled numerous examples of great and noble individuals who acted or wrote under an inspiration, as to the nature of which they made wholly incorrect statements. Would Mr. Clark set down Socrates as "an exhausted lemon" because he believed that a *daimon* whispered in his ear? or Joan of Arc as "a shotten herring" because she thought that she was guided by the voices of Saints Catherine and Michael? or Isaiah, "a stewed prune" for fancying that the impassioned poetry which poured from his pen was in fact the composition of the Israelitish deity?

In our movement, we have had, since the passing of H.P.B., a large number of persons claiming to be in touch with Masters and to act or speak under their inspiration. The actions and books produced by these people vary in quality from good to bad; but because some are deplorably bad, all must not be condemned. Most of what has been published since 1891 under the supposed inspiration of Masters is clearly nothing more than psychic romancing without the faintest spark of literary or any other merit; but it by no means follows that all is of that nature.

To return to the particular case we are discussing—Dr. de Purucker has stated that he has seen certain Masters who directed him to set to work to bring the scattered sections of the movement into harmonious relations. So far as I know, that is the only definite claim to inspiration that he has made; and I do not think he would say that the Master gave him more than a general instruction, leaving him to

work out the details as best he could.

Well, even if Dr. de Purucker were mistaken as to how the inspiration came to him; if its origin were indeed a subjective impression that arose in his mind so powerfully as to externalize itself, as it were, and to appear to come from a Master, visibly and audibly present; even then it must be admitted that the idea itself is of the noblest and not unworthy of its supposed source. If not received as Dr. de Purucker thinks it was, it must at least have come from his own higher nature. In the efforts he has made to carry into effect what to him is veritably an injunction from above, Dr. de Purucker has displayed unflagging zeal, an active goodwill to all his fellow Theosophists, whether in agreement with him or not, and a cheerful good humour in the face of criticism, much of which has been harsh and unjust.

I thank Mr. Clark for his kind reference to my previous letter on this subject.

R. A. V. Morris.

Hove, Sussex, England.

"SICK OF AUTHORITY"

Editor Canadian Theosophist:—No doubt my stand on the matter of membership in the Theosophical Society will require some additional explanation, so in order to make my position clear it will be necessary to make a formal statement of the influences which lead up to it.

Some months ago I became deeply interested in the movement to harmonize the various Theosophical Societies particularly those active in Canada, in mutual helpfulness and friendliness; to eliminate entirely from our literature and our platforms any unkind or severe criticisms of the sincere convictions and conscientious acts of any one no matter how faulty in judgment we might consider them, particularly those who are associated with any of the branches of the Theosophical movement, and to confine ourselves to expressing as clearly as we might the results of our own study and investigations.

The Committee appointed to consider this project of co-operation found that the greatest obstacle to its work was the existence of a condition of the most bitter antagonism and dissention as to what were the true doctrines of Theosophy and who were the only authorities to be recognized as announcing these, a condition as far removed from the declared platform of the Theosophical Society as it is possible to imagine.

This unfortunate and discouraging situation we found to be fostered and assisted by almost all the literature that was being issued, and the spirit of unkind and unjust criticism employed tended to add to the complications. It is therefore no wonder that our efforts at harmony failed.

Added to these facts I found that the autocratic constitution of the Society compelled us all, as members, to assist in the spread of these unbrotherly conditions, in that our fees, small though they are, were being used in this campaign of "Strafism" and heresy hunting. So I ceased to pay any fees and am not now a member, cannot vote or hold office although I am still as enthusiastic a theosophist as ever.

May I be permitted to state here as constructively as I can though not as strongly as I feel, what course the Theosophical Society in Canada ought in my opinion to follow in order to restore some of its lost power and to appeal to the great mass of mankind who are hungering for intellectual food, being sick to death of authorities.

First of all there is no necessity of any "Back to Blavatsky" or "Back-to-anyone-else" movements. The *Three Objects Of The Society* as originally set out are so broad, so full and so completely comprehensive as to suggest an inspirational origin. Brotherhood is the first and most urgent need. Tender consideration for all our own—the great human race—which is toiling and struggling upward into a knowledge of that perfect unity which we now possess did we but realize it; and an un-

selfish determination to help them wherever and whenever the opportunity occurs.

Then there is the Second object which from my own observation has so receded into the background as to be invisible to the naked eye. The study of comparative religions, philosophies and sciences, a subject now seldom heard of. It can and it must be revived for the broadening of our own minds and to encourage the attitude of brotherhood, toleration and mutual respect and goodwill among the nations which the Theosophical Society alone is able to present.

Then the investigation of the unexplained laws of nature and the powers latent on man. This third object has also been neglected except in its restricted area of psychic force, which aims chiefly to contribute to one's health, wealth, friends and success—a seriously selfish and limited circle. The enormous forces bound up in the zodiac, each one of which is duplicated in man—the Microcosmos—have not received the attentive and intensive study which their tremendous importance demands. The religious, political, social and economical trends of men and of nations and of the times are not being watched, studied, and overcome as they should be.

Then if we must go back to something let us go back to the three original objects. Like all other all great matters it is all so exceedingly simple.

George C. McIntyre.

Toronto, Feb. 25, 1931.

MISS CODD'S REJOINER

Editor Canadian Theosophist:—My attention has been drawn to some remarks of yours about myself in a recent number of "The Canadian Theosophist". You made them under a misapprehension. During my recent visit to Toronto your members extended to me the most generous hospitality. Every day I was entertained to lunch, dinner or supper, at the home of members. We generally discussed the subject which

is nearest to the hearts of all of us, the progress of our beloved T.S. One evening I remember we discussed the falling off in membership, not of the *Canadian* T.S. alone, but of the world-wide Society, a phenomena which it is experiencing in common with every other body, religious or otherwise, all over the world. I also one day, in friendly fun, called some of the members I was with the "black sheep" of the T.S. (However, one must not have fun with people whose skins are too thin!)

Two things grieve and shock me in your remarks. One is that you find it possible to *publicly* comment on *private* conversations, held in perfect freedom and frankness, in a friendly circle. You make me feel that no honest, friendly frankness is possible with the Toronto members. Some one will always be there waiting to repeat to the General Secretary, in a prejudiced and distorted fashion, any perfectly honest and simple remark. You will note that I did not have the pleasure of meeting you at all during this visit, and thus your remarks were based upon hearsay. Nothing was further from my thoughts than to take my visit to Toronto as an opportunity to "disaffect" your members.

Secondly, I must indeed take issue with you in what you say about the E.S. I have been a member of the E.S. for more than twenty years, so may surely know more about its workings than those who are not among its members. That I belong to it had nothing whatever to do with the fact that many years ago the English National Society appointed me one of its official lecturers. In England, at any rate, when lecturers are appointed by the Executive Committee of the Section no one would dream of enquiring whether they were members of the E. S. or not. Forgive me if I say that I think the split in the Canadian National Society was not brought about by any hidden machinations of the E.S., but largely by the bitterness and intolerance of a few of your own members. You say that your Society continues in the

old faith of brotherhood and tolerance. Yet, on two occasions, once in Toronto, and once in Vancouver, when I mentioned Bishop Leadbeater's name in a members' meeting, some one so far forgot the canons of kindness and good breeding as to utter a scoffing remark. Would you consider that either a brotherly or tolerant action?

I notice, in another paragraph, that you make the statement that Dr. Besant closed the E.S., and that Mr. Jinarajadasa revived it. Mr. Jinarajadasa had nothing whatever to do with its re-opening. That was done by Dr. Besant herself, whilst here at the World Congress, and she acted in this matter, as I believe she always does, under the inspiration and with the full concurrence of her Master, who was also the Guru of H.P.B. You may not believe this, but whether you do or not, I think you will agree with me that it is unwise to make a public statement unless one is very sure of its correct foundation.

Lastly, I never pointed out, either in a public speech, or private conversation, that "the General Secretary is opposed to Mrs. Besant and to Mr. Krishnamurti." I could not possibly make such a statement, since I was always under the impression that you thought highly of both these Leaders. Your members seemed to me to be particularly interested in Mr. Krishnamurti, and asked me many questions about him.

I must ask you to print this letter in the next issue of "The Canadian Theosophist", in the interests of truth and fair play.

I am deeply sorry that what seemed to me such a happy and friendly visit should now be marred by these remarks on your part and mine. After this mutual encounter shall we now cry "quits", and straight away erase it from our minds and hearts, thus permitting me still to inscribe myself,

Yours very sincerely and fraternally,

Clara M. Codd.

Wheaton Ill., U.S.A., March 30th.