

# THE CANADIAN THEOSOPHIST

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EDITED BY ALBERT E. S. SMYTHE  
FOR  
THE THEOSOPHICAL SOCIETY IN CANADA

What I do believe in is: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching.

—H. P. Blavatsky.

TORONTO: THE T. S. IN CANADA  
52 ISABELLA STREET

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## WILLIAM QUAN JUDGE

April 13, 1851—March 21, 1896

On March 21st it will be forty years since the death of William Quan Judge, and on April 1st it will be fifty years since he published the first number of *The Path* which magazine ran for ten years under his editorship. He may be judged by other works but it is in *The Path* that the heart and spirit of his work may most truly be estimated.

He published some books also, an edition with modernized spelling of Charles Wilkins' translation of the *Bhagavad Gita*, which was done at the behest of Warren Hastings in 1785; of Patanjali's *Yoga Aphorisms*, based on a translation by Tookeram Tatya, a devoted Theosophist who brought many of the classics of India before the students of the T.S.; *Echoes of the Orient*, an elementary treatise on Theosophy, first contributed to Kate Field's *Washington*, and very readable; *The Ocean of Theosophy*, a text-book of *The Secret Doctrine* for beginners in the study of that work. But it is in the pages of *The Path* that are to be found the man himself, and all that has been written about him pro and con, is unintelligible without that record of his thought and purpose.

If Madame Blavatsky was the Sun of Theosophy to her generation in the West, Judge was the Moon, and he faithfully reflected the light of her Sun. There is no

other explanation necessary for Judge than that he was her loyal and devoted follower. She reciprocated all this, and recognized constantly in varied expressions his position in the world of occult service. "Yours till death and after," she subscribed herself in writing to him, and her declaration that he was the link in America between that land and herself is well known.

He was accused by Mrs. Besant and Col. Olcott of having fraudulently conveyed messages from the Mahatmas to sundry persons. He offered to prove that his messages were genuine, but both Col. Olcott and Mrs. Besant refused to permit the evidence to be produced as its acceptance would upset the neutrality of the Theosophical Society and commit it to the dogma of their existence, and its rejection to the dogma of their non-existence, neither of which positions were constitutional.

He was accused of being ambitious to be President of the T. S., but when Col. Olcott resigned the office and Judge became president he spent the three months during which he held the office in the endeavour to get Col. Olcott to withdraw his resignation, in which he finally succeeded. Had he been ambitious as alleged, all he had to do was sit tight and continue to be President, for the members generally, especially in America and Britain, wished him to continue in office.

The issue all along was on the fundamentals of the Movement, the realization of Brotherhood, the refusal to be influenced by any prejudice of race, creed, sex, caste or colour, and the freedom of the T. S. platform. Madame Blavatsky recognized him in 1888 as a *chela*, a pledged pupil of the Masters, of thirteen years' duration, and to impugn his position in this respect is to impugn the authority of Madame Blavatsky herself.

Why then the bitter antagonism towards Judge that developed after the alliance between Mrs. Besant and Mr. Chakravarti dating from the Chicago Parliament of Religions in 1893? Why the effort to overthrow the influence of the man who was designated by the Master himself as his "dear and loyal colleague?" Briefly, it was because the great Brahmin hierarchy in India, like the great Christian hierarchy in Europe, was bitterly and unalterably opposed to Theosophy in the form and spirit in which Blavatsky and Judge presented it to the world. The letter written by one of the Masters in 1881 to the Prayag T. S. set forth this issue and may be read in *The Mahatma Letters*, No. cxxxiv., pages 461-2. This letter contains some hints that might be useful to some who prefer the influences of the Dark Chohans to those of the Light.

At any rate a dead set was made upon Judge, and the effect upon his health was deadly. Whether his mind was clouded in his later months is a question that has been debated. Many believe that the real Judge was no longer there after events in 1893 and 1894 betrayed a change of purpose or policy.

It must not be forgotten that Judge, the man, attracted a loyalty and personal enthusiasm equal to that displayed for any notable public character. I met him in 1884 when he was returning from India and spent the ten or eleven days on the Guion liner "Wisconsin" in a voyage from Liverpool to New York. He mixed with the other cabin passengers—there were eleven of us—and played cards and chat-

ted and was a notable figure, though he spent much time in his cabin. He wore a Tam O'Shanter and an old Ulster coat and was a general favourite. One Sunday afternoon cards were being played but some one remarked something about the day, and he threw up his hand, saying he had not realized it was Sunday. Towards the close of the voyage he drew up a memorial, beautifully inscribed and decorated with drawings suitable to the occasion, which we all signed. This was presented to the Captain on the last day, and one wonders if it has been preserved. He disappeared immediately the vessel docked, and I never ran across him again till 1889 when from Canada I corresponded with him in New York, and he said he had remembered me and often thought of me. In the meantime he had started *The Path* and begun the active propaganda that had created 125 branches of the Society in the United States and Canada at the time of his death.

This glamour which surrounded him and drew all sorts and conditions of men by the kindness of his smile and the wisdom of his counsel, led his admirers to wonder who or what he was. In Ireland they speculated on his being the hero Cuculain returned from the great days of the past. In New York he was known as the Rajah, his inner body being recognized, it was alleged, by many psychics. He himself never assumed any authority, but was always the plain and simple friend and adviser to all who sought him. Yet one felt that he knew, and whether he assumed authority or not those who came in contact with him yielded him deference.

His unquestionable record is in the ten volumes of *The Path* and in the books he published for the study of the members of the Society. These things endure. The rest is unimportant and may be left to the outworkings of Karmic Law. His opening article in *The Path* is of perennial interest. We quote one passage:

"Astral body formation, clairvoyance, looking into the astral light, and control-

ling elementals, are all possible, but not all profitable. The electrical current, which, when resisted in the carbon, produces intense light, may be brought into existence by any ignoramus who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current be accidentally diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while everyone can understand right thought, right speech, and right action.

"True occultism is clearly set forth in the *Bhagavad Gita* and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light that comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

"We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and it has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches

are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered as a reasonable certainty in the Aryan literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: 'Be restrained, be liberal, be merciful'; it is the death of selfishness."

A. E. S. S.

### WILLIAM KINGSLAND, M.I.E.E.

The last but one of H. P. B.'s Inner Council has passed away in the person of William Kingsland at the age of 81 in the Isle of Wight where he has been living for a number of years past. As a real supporter of genuine "Straight Theosophy" he had no rival when he died. His works do follow him. He has been an inspiring factor in the life of many students since he first issued his early Part I of *The Esoteric Basis of Christianity* in April, 1891, the completed work having been published in 1895. It remains the best introduction to this subject and if any one objects to Christianity as non-theosophical let him read Mr. Kingsland's manual.

He wrote largely but always carefully and with a mind trained by his engineering studies to accurate and lucid thinking,

and the eight or ten volumes which followed are among the finest contributions the Theosophical Movement has given to the world. Those who study Kingsland will get a proper appreciation of The Secret Doctrine, and they will not be soiled or tainted by any views to which he may introduce them. His chief books are *Scientific Idealism, 1909; The Physics of The Secret Doctrine, 1910; Our Infinite Life, 1922; Rational Mysticism, 1924; An Anthology of Mysticism, 1927; The Real H. P. Blavatsky, 1928; Christos, the Religion of the Future, 1929; The Great Pyramid in Fact and in Theory, Parts I and II, 1932 and 1935; The Art of Life, 1934.*

In the last mentioned he appeared to have anticipated the close of his earthly labours, giving much autobiographical detail, and his theory of physical living, with rules of life and exercise and diet. This may seem unlikely to be of service among all the manuals of this description that have been written, but Mr. Kingsland did not write merely for the sake of writing, and this little book, while telling the story of one man's life as a Theosophist, also and incidentally proves to be a wise and prudent counsellor and friend as regards life and action; and in higher matters that so rarely appeal to young men and women, he speaks with such kindly wisdom and experience that those who are beginning life or about to go out into the wide, dark world, should feel as though the sun had arisen for them. And so it does. There are three divisions, among others, dealing with body, mind and spirit, and the forty pages in which "spirit" is discussed are pure gold and should prove a treasure to all who seek a real solution to the problems that beset those who begin to think.

It is not surprising that a man like Kingsland should have found the Theosophical Society at Adyar utterly unsatisfactory as a vehicle for spreading the truths that Madame Blavatsky brought to the west. The distortions and misrepresentations, the side-tracking of fundamental

principles, the substitution of sacerdotal and ritualistic quackery for exalted ideals and self-sacrificing and impersonal devotion, were abhorrent to him, and he revolted from the thought of tainting the pure waters of the Truth of the Mahatmas with the detritus of such outworn traditions.

As a consequence, in cooperation with Mrs. Alice Leighton Cleather, now the only survivor of Madame Blavatsky's Inner Council, he established the Blavatsky Association, and this body has done splendid work in spreading the truths of The Secret Doctrine in new and unharvested fields. The rule that members must not belong to any other Theosophical body is not the result of bigotry or narrowness, but simply a necessity at a time when there are so many who are deceiving themselves as to what is real Theosophy and what is supposed to be "just as good."

Some years ago he drew up a set of Theosophical Principles, intended to express the sense and pith of The Secret Doctrine. This may be had on application to the General Secretary, with a list of books which will be helpful to students who wish to carry on their studies on sure and reliable lines. Those who desire to address the Blavatsky Association may do so at 26 Bedford Gardens, Campden Hill, London, W. 8., England. Those who desire no more than to be acquainted with his pure spiritual teaching may find it in the forty pages to which reference has been made in the section on Spirit in his little book, *The Art of Life*.

William Kingsland was born at Devizes in Wiltshire on May 5, 1855, at 8.40 a.m. His father was from Kent and his mother from Cornwall, his father being a Congregational minister. Kingsland was at first engaged in commercial work and so continued till he was 32. Then he took up music for a while, but finally got into the School of Submarine Telegraphy and from there into one of the Cable Companies. Through this he found a congenial occupation, perfecting his scientific studies in

physics, and in 1879 becoming an Associate of the Society of Telegraph Engineers, now the Institution of Electrical Engineers, of which he has been a full member since 1896. He subsequently had a varied career with a number of Companies, and his inventions and battery patents gave him a secure footing. In 1885 he married Phoebe Edmonstone, a daughter of Dr. Robert Chambers of Edinburgh, one of the famous publishers. She died in 1926.

He describes the turning point of his life as on June 2, 1888, when he first met Madame Blavatsky. "The fact that I am still working in the same cause, and the several works which I have published dealing with the subject, may bear testimony to the importance of what I have here called the turning point in my life. I was at that time 33 years of age." In 1905 he gave himself up entirely to literary work on the lines already indicated.

We can sympathize with the deep regret with which Hon. Mrs. Davey on behalf of the Blavatsky Association issued the statement to the members of that body announcing Mr. Kingsland's death. Those who have studied his books will feel a personal loss, and those who regard the Theosophical Movement the greatest factor in modern life, though still unrecognized by the world at large, will be seized with a deepening sense of responsibility to summon up every effort to make up for the loss the world has sustained in his passing.

The Blavatsky announcement contained the following information:

"Mr. Kingsland was Co-Founder with Mrs. Cleather of the Blavatsky Association in 1923, and ever since that date he had given his unfailing help, and worked unceasingly for the good of the cause for which the Association stands.

"Until last Annual Meeting, when he was too ill to attend, he had been present at every Annual Meeting and every White Lotus Day Celebration since the Association was founded. His inspiring and helpful addresses on these occasions will be

remembered by all.

"Mr. Kingsland had been suffering from ill-health since the latter part of November but he retained his wonderful mental poise, and calm, clear outlook to the end, which occurred at 6 p.m. on Thursday, February 6th, in his eighty-first year.

"His whole life was influenced by the Teachings of Madame Blavatsky, whose devoted pupil he became whilst still a young man. His work of promulgating those teachings through his writings, has been the means of drawing many to the study of the Ancient Wisdom."

## CARL AHRENS DEAD

One of the few great artists that Canada has produced passed away when Carl Ahrens died on February 27th at the General Hospital in Toronto, where he had been ill since November 1st. He had gone to England earlier in the year hoping that change of climate would do something towards restoring his health, but this proved to be a vain hope and he returned in October to face the last months under strict care.

Carl Ahrens had spent almost all his life in bodily suffering, one long martyrdom in which he devoted himself with extraordinary self-discipline and consecration to art. He had been born at Winfield, Ontario, in 1863, and it is notable that two other great Canadians were born in the same region, Sir Adam Beck, the promoter of the Ontario Hydro-Electric system, and Albert Vogt, the conductor of the greatest choral association of the generation in which he flourished, having both been born there.

Ahrens first studied art under George A. Reid and J. W. L. Forster, later going to New York under William Chase and F. Edwin Elwell. Returning to Toronto he opened a studio, and thereafter most of his time was spent in Ontario, though he lived at East Aurora with Elbert Hubbard for some years and spent two years

in California, 1906-8, where he painted the old Franciscan Missions. Later in Toronto he painted on a commission from the late General Mercer a series of canvases, which subsequently on the death of the General went to his brother, and on his death, were sold in part, 31 of them bringing, it is said, \$53,000. His pictures are constantly appreciating in value.

A note on this phase of his work may be explanatory. When the late Francis Grierson and his secretary, Waldemar Tonner, were in Toronto about 15 years ago, an effort was made to get them to visit the Mercer Gallery, but they could not conceive that anything in Canadian art was worth the trouble of a visit. They had been in every gallery in Europe and knew all there was to be known about every form of art ancient and modern. It was absurd to think that a Canadian could paint with any degree of merit worthy of attention. No inducement could be found to get their consent to visit the gallery, until near the close of their stay in Toronto Mr. Tonner was persuaded to go around one day. He was extremely reluctant to spend the time, but when introduced to the gallery, he began to walk around and examine the pictures, nearly all woodland and tree pictures, in the portrayal of which Ahrens excelled. After going round once he remarked that Ahrens was certainly a great tree painter. He started round again in a more critical mood. After an hour or so, he remarked that he thought Ahrens was the greatest living tree painter. Then he went around, still more critical and closely scrutinizing. After about another hour he finished his examination, and said, "I believe he is the greatest tree painter that ever lived."

About 45 years ago the present writer went into an auction room where the King Edward Hotel now stands in Toronto. An auction of pictures was going on and presently the auctioneer said: "Gentlemen, we now come to a set of pictures which will give you the last chance to possess an example of the work of the artist, who is

now lying dying, and may even now be dead as I speak." Ahrens was lying, as was said, in extreme pain and presumably mortally ill. With astonishing vitality he fought against his malady as he did subsequently on countless occasions, and lived to be 73 years of age. The auctioneer, by one of those curious freaks of fate or Karma, dropped dead the week after this memorable auction.

Strangely enough, Canadian artists never became enthusiastic about Ahrens' work. Foreigners raved about it. The Mercer collection was sent to Belgium on request of the Minister of Fine Arts at Brussels. During the last twelve years he had resided at an ancient stone house he called "Big Trees" near Galt, and here during those declining years he received many visitors, old friends and new who admired his work and rejoiced in his conversation. Homer Watson, of Doone, one of Canada's most noted artists, was a constant visitor to his fellow craftsman. His wife, Madonna, faithful as the patient Griselda herself, was always a charming intermediary.

Mr. Ahrens belonged to the Swedenborgian body, but was never dogmatic nor bigoted, and looked with favour on Theosophical literature of the earlier type. His literary gifts were considerable and he once issued a little magazine called *Taro*, whose trend was Theosophic and occult. He also wrote occasional verse, and his style like his conversation was rugged and picturesque, with gleams of humour like the flashing of sunlight on a stormy sea.

His pictures reflected his love of nature. His trees were not stumps and boles, but great living creatures whose arms waved to the Lord of Life, and whose roots gripped the ground in defiance of all the storms of heaven. The light of celestial skies sometimes filtered through the darkness of his woods with such blue glories of azure and turquoise and cobalt as to enchant the gloom surrounding. These forest vistas are mysterious and enchanted and to possess one of them is to own such a

world of woodland majesty and strength and beauty as can only lie within the open realm of Pan.

A. E. S. S.

## GIANT EFFIGIES OF SOMERSET

### I.

It is scarcely credible and not unnaturally is received with some scepticism, that recently in the county of Somerset in England, aviators flying over this region discovered the most astounding monument that could well be imagined. The story of Glastonbury abbey is fairly well known, and its sanctity is legendary, but this discovery places the legend of its sanctity on a prehistoric basis altogether, for it appears that the story of Joseph of Arimathea having come to the place and given it its reputation must be modified as it is now evident that he came to Glastonbury because it was already a sacred spot to the world, and he, being a tin merchant dealing with the Cassiterides, or Tin Islands, hearing of this hallowed ground, paid it a visit as all Holy Palmers might be expected to do.

The discovery of the aviators shows that in ancient times a great Zodiac, the Wheel of Life, as it is called, was laid out in this northern part of the county of Somerset, in a vast circle ten miles in diameter. In this circle advantage was taken of natural features of the landscape, hills, rivers, roads and other points being incorporated in the designing and moulding of the figures representing the twelve signs so well known to those who study the heavens, representing the time-period known as the Zodiacal year, or 25,868 years during which the sun describes the course in the heavens by which the precession of the equinoxes is brought about. The twelve signs represent the twelve Zodiacal months of 2155 years, each of which is known as a Messianic cycle, these being said to govern periods of evolution of humanity,

as distinct and important in their influence as the months of the year are to the farmer and husbandman in his culture of the harvest of earth.

### Eye of The Bull

Glastonbury sits at the north end of this great circle, and Kingdon on the south. The strange figures have been photographed and superimposed on the ordnance survey maps, thus enabling the observer to check off the dimensions and locations of the figures. They have been compared to the well known serpent mounds in Ohio and other earthworks of a similar character elsewhere, but these in Somerset surpass any others that have been found in size, and of course in historic, or rather prehistoric interest.

The circle is so arranged that a triangulation near the centre of the circle indicates a point in the sign of Taurus, piercing the eye of the Bull, by which the time of the construction of the vast design is dated, being 2700 B.C. It is difficult for the ordinary reader, brought up to think that Britain before the Romans was inhabited by savages who went naked and painted their bodies blue, to accept the view that there was a culture existent then capable of laying out the circle with mathematical accuracy, and calculating with exactitude the motions of the stars and other heavenly bodies, besides transmitting astronomical knowledge that must have been derived, according to Indian tradition, from the ancient continent of Atlantis, where the Zodiac was first constructed by the great astronomer, Asuramaya.

This date precedes all the dates in the Bible regarded as in any degree historical. Abraham, for example, is given the date in the Encyclopædia Britannica, c. 2100 B.C. These earthworks in Somerset were therefore six hundred years before Abraham. Fifteen hundred years later we are given the date of the Exodus of the children of Israel from Egypt. Rome was not founded till 700 years later still. Babylonia and Egypt are the only countries recognized as existing at that time by the

Encyclopædia, but China, Japan, India and probably other Asiatic countries flourished as much as these. Ireland has ancient records that certainly suggest dates as early as these, though our scholarship does not find it convenient to accept them.

Here in Somerset, however, are indubitable evidences that a nation capable of mighty works, directed with skilled engineering ability, and with mathematical knowledge as well as astronomical science, capable of laying out on a ten-mile diameter, the symbols of the Zodiac on a gigantic scale. Imagine what would be thought of any government, proposing a similar work to-day!

#### King Arthur

The folk lore of the district is not without traces of knowledge of the origin of these works. The general tradition is that King Arthur had his seat in this part of the land and the Round Table which is associated with his memory is readily identified with the Round Circle of the Zodiacal signs. Moreover the local names echo some of the ancient tradition. Wimble Toot is the existing name for a part of the Virgin's breast. The Kern Baby is the name given to the Child of the Virgin, and this tradition of the Virgin as the sign Virgo of the Zodiac runs far back into the antiquity from which the Zodiac is derived, Isis and Horus of Egypt, and the same symbol of the Virgin and Child being found in India.

A later trace is found in *The High History of the Holy Grail*, translated in exquisite archaic English by Sebastian Evans from old French, and *The Quest of the Holy Grail*, translated by W. W. Comfort, and these knit the Grail legend with the wisdom out of which the Zodiac becomes an index of all ancient human history. Those who are familiar with the idea of the plan of the Great Architect of the universe being brought down from heaven and spread on the earth, will find it realized in this marvellous series of earth works, for the interpretation of the

twelve signs is unquestionably the story of the evolution of humanity, both material and spiritual.

The date 2700 B.C. falls in the Messianic cycle of the Bull or Taurus, which began about 4419 B.C. It is this period which the Babylonians and Assyrians celebrated with their great Bull monuments, and the symbolism of the Bull has lasted even down to Roman times in the Mithra worship of that time, as Kipling shows in his *Puck of Pook's Hill*. It was the overthrow of this worship by Moses which is celebrated in Genesis, for Moses represented the new Messianic cycle, as the reference to the song of Moses and the Lamb sufficiently indicates. When Moses came down from the Mount he found the people had gone back to the older worship of the Bull in the shape of the Golden Calf. The sign of Aries or the Ram was ushered in about 2264 B.C., and this cycle continued till 109 B.C., when the sign of Pisces, the Fish, became the symbol of the World Saviour.

#### The Zodiacal Year

These signs repeat themselves every 25,000 years, and the characteristic qualities of humanity under the renewed conditions manifest themselves, always on an ascending scale. Such was the teaching of those who traced on the broad acres of Somerset the signs that tell of human evolution through the ages. The Druids held this knowledge as sacred, and in other lands it was taught in the temples, treasured by the priesthoods, and given to the wise and devout and those considered worthy to be initiated into the Mysteries.

The reason why we are able to trace the Zodiacal creatures discovered by the aviators, is, that the land on which they lie was once the property of "the first church in Britain," and up till the time of the Reformation the monks of Glastonbury were scrupulously careful to keep the ancient landmarks and waterways intact. Doubtless "they had the whole history thereof true from the beginning even to the end," as the High History tell us.

The folk lore of the country represents that "the land was haunted by giants, a lion, and many other things." The lion is, of course, the sign Leo, and his head and shoulders are well defined by Chabrick Mill Stream, ancient roads and linches. The Great Western railway runs across his neck, Copley Wood occupies most of his head. A Romano-British road from Ilchester, which crosses the Cary river at Somerton Erleigh on the Lion's Chest, outlines the Giant Orion's raised arm, the Bull's lower jaw; the Ram's bent back fore foot, neck and head; and goes over the bridges connecting the Whale and the Fishes; part of the tail and head of the Glastonbury Phoenix; the top of the head of the Goat-fish; the two legs of Hercules that straddle the withers of The Archer's Horse; and the tail of the Scorpion as far as Stone on the Fosse Way. Now, facing southwest, that Roman road makes a short cut through the centre of the Scorpion's body and its right claw, to skirt the Virgin's hand; then the older road goes on again to outline her Wheatsheaf and the back and shoulder of the Lion, joining the Somerton Erleigh track once more.

So says the record dealing with part of the effigies as described in *A Guide to Glastonbury's Temple of the Stars*, published by John M. Watkins, 21 Cecil Court, London, W.C., 2. The whole thing is so amazing that it is not likely to be readily accepted without a sight of the effigies themselves as displayed on the ordnance survey maps, or for those who can do so, a visit to the locality itself.

Those who know something of Glastonbury will be enriched with further memories of this extensive topographical presentation of the mysteries which make Glastonbury sacred; and those who love King Arthur will find the memorials of his knights and their quests in the strange creatures and mythical monsters which they were said to have fought in these parts of the world. The monsters still lie there to be seen by any man who dares, but their secret and the stories they might

tell are of other and more marvellous things than are written of in any book.—A. E. S. S.—*From The Hamilton Spectator, February 8.*

## INTRODUCTION TO PLATO'S THE TIMÆUS

By Thomas Taylor

The design, says Proclus, of Plato's *Timæus* evidently vindicates to itself the whole of physiology, and is conversant from beginning to end with the speculation of the universe. For the book of *Timæus* the Locrian concerning nature is composed after the Pythagoric manner; and Plato, thence deriving his materials, undertook to compose the present dialogue, according to the relation of the scurrilous Timon. This dialogue, therefore, respects physiology in all its parts; speculating the same things in images and in exemplars, in wholes and in parts. For it is filled with all the most beautiful modes of physiology, delivering things simple for the sake of such as are composite, parts on account of wholes, and images for the sake of exemplars; and it leaves none of the primary causes of nature unexplored.

But Plato alone, of all the physiologists, has preserved the Pythagoric mode in speculations about nature. For physiology receives a threefold division, one part of which is conversant with matter and material causes; but a second adds an inquiry into form, and evinces that this is the more principal cause; and lastly, a third part manifests that these do not rank in the order of causes, but concauses; and, in consequence of this, establishes other proper causes of things subsisting in nature, which it denominates *producing paradigmatical*, and *final* causes. But this being the case, all the physiologists prior to Plato, confining themselves to speculations about matter, called this general receptacle of things by different names. For, with respect to Anaxagoras himself, as it appears, though while others were dream-

ing he perceived that intellect was the first cause of generated natures, yet he made no use of intellect in his demonstrations, but rather considered certain airs and ethers as the causes of the phænomena, as we are informed by Socrates in the *Phædo*. But the most accurate of those posterior to Plato, (such as the more early peripatetics,) contemplating matter in conjunction with form, considered these as the principles of bodies; and if at any time they mention a producing cause, as when they call nature a principle of motion, they rather take away than establish his efficacious and producing prerogative, while they do not allow that he contains the reasons of his productions, but admit that many things are the progeny of chance. But Plato, following the Pythagoreans, delivers as the concauses of natural things, an all-receiving matter, and a material form, as subservient to proper causes in generation; but, prior to these, he investigates primary causes, i. e. the producing, the paradigmatical, and the final.

Hence, he places over the universe a demiurgic intellect and an intelligible cause; in which last the universe and goodness have a primary subsistence, and which is established above the artificer of things in the order of the desirable, or, in other words, is a superior object of desire. For, since that which is moved by another, or a corporeal nature, is suspended from a motive power, and is naturally incapable either of producing, perfecting, or preserving itself, it evidently requires a fabricative cause for the commencement and continuance of its being. The concauses, therefore, of natural productions must necessarily be suspended from true causes, as the sources of their existence, and for the sake of which they were fabricated by the father of all things. With great propriety, therefore, are all these accurately explored by Plato, and likewise the two depending from these, viz. form, and the subject matter. For this world is not the same with the intelligible and intellectual worlds, which are self-subsistent, and consequent-

ly by no means indigent of a subject, but it is a composite of matter and form. However, as it perpetually depends on these, like the shadow from the forming substance, Plato assimilates it to intelligible animal itself; evinces that it is a God through its participation of good, and perfectly defines the whole world to be a blessed God, participating of intellect and soul.

Such, then, being Plato's design in the *Timæus*, he very properly in the beginning exhibits, through images, the order of the universe; for it is usual with the Pythagoreans, previous to the tradition of a scientific doctrine, to present the reader with a manifestation of the proposed inquiry, through similitudes and images; but in the middle part the whole of Cosmogony is delivered; and towards the end, partial natures, and such as are the extremities of fabrication, are wove together with wholes themselves. For the repetition of the *Republic*, which had been so largely treated of before, and the Atlantic history, unfold through images the theory of the world. For, if we consider the union and multitude of mundane natures, we must say, that the summary account of the *Republic* by Socrates, which establishes as its end a communion pervading through the whole, is an image of its union; but that the battle of the Atlantics against the Athenians, which Critias relates, is an image of the distribution of the world, and especially so according to the two co-ordinate oppositions of things. For, if we make a division of the universe into *celestial* and *sublunary*, we must say that the *Republic* is assimilated to the celestial distribution; since Socrates himself asserts that its paradigm is established in the heavens; but that the Atlantic war corresponds to generation, which subsists through contrariety and mutation. And such are the particulars which precede the whole doctrine of physiology.

But after this the demiurgic, paradigmatic, and final causes of the universe are delivered; from the prior subsistence of

which the universe is fabricated, both according to a whole and according to parts. For the corporeal nature of it is fabricated with forms and demiurgic sections, and is distributed with divine numbers; and soul is produced from the demiurgus, and is filled with harmonic reasons and divine and fabricative symbols. The whole mundane animal too is connected together, according to the united comprehension which subsists in the intelligible world; and the parts which it contains are distributed so as to harmonize with the whole, both such as are corporeal and such as are vital. For partial souls are introduced into its spacious receptacle, are placed about the mundane Gods, and become mundane through the luciform vehicles with which they are connected, imitating their presiding and leading Gods. Mortal animals too are fabricated and vivified by the celestial Gods; and prior to these, the formation of man is delivered as a microcosm, comprehending in himself partially every thing which the world contains divinely and totally. For we are endued with an intellect subsisting in energy, and a rational soul proceeding from the same father and vivific goddess as were the causes of the intellect and soul of the universe. We have likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which it is also coordinate. If, therefore, it be proper to contemplate the universe multifariously both in an intelligible and sensible nature, paradigmatically, and as a resemblance, totally and partially, a discourse concerning the nature of man is very properly introduced in the speculation of the universe.

With respect to the form and character of the dialogue, it is acknowledged by all that it is composed according to the Pythagoric mode of writing. And this also must be granted by those who are the least acquainted with the works of Plato, that the manner of his composition is Socratic, philanthropic, and demonstrative. If, therefore, Plato any where mingles the

Socratic and Pythagoric property together, this must be apparent in the present dialogue. For it contains, agreeably to the Pythagoric custom, elevation of intellect, together with intellectual and divine conceptions: it likewise suspends every thing from intelligibles, bounds wholes in numbers, exhibits things mystically and symbolically, is full of an elevating property, of that which transcends partial conceptions, and of the enunciative mode of composition. But from the Socratic philanthropy it contains an easy accommodation to familiar discourse, gentleness of manners, proceeding by demonstration, contemplating things through images, the ethical peculiarity, and every thing of this kind. Hence, it is a venerable dialogue, and deduces its conceptions from on high, from the first principle of things; but it mingles the demonstrative with the enunciative, and prepares us to understand physics, not only physically but theologically. For, indeed, Nature herself rules over the universe suspended from the Gods, and directs the forms of bodies through the influence of their inspiring power; for she is neither herself a divinity, nor yet without a divine characteristic, but is full of illuminations from all the various orders of the Gods.

But if it be proper, as Timæus says, that discourses should be assimilated to the things of which they are the interpreters, it will be necessary that the dialogue should contain both that which is physical and that which is theological; imitating by this mean Nature which it contemplates. Further still, since according to the Pythagoric doctrine things receive a triple division, into such as are intelligible, such as are physical, and such as rank in the middle of these, which the Pythagoreans usually call mathematical, all these may very conveniently be viewed in all. For in intelligibles things middle and last subsist in a causal manner; and in mathematical natures both are contained, such as are first according to similitude, and such as are third after the manner of an

exemplar. And lastly, in natural things the resemblances of such as are prior subsist. With great propriety, therefore, does Timæus, when describing the composition of the soul, exhibit her powers, and reasons, and the elements of her nature, through mathematical names: but Plato defines the characteristics of these from geometrical figures, and at the same time leaves the causes of all these pre-subsisting in a primary manner in the intelligible intellect, and the intellect of the artificer of the universe.

And thus much for the manner of the dialogue; but its argument or hypothesis is as follows. Socrates coming into the Piræus for the sake of the Bendidian festival, which was sacred to Diana, and was celebrated prior to the Panathenaia\*, on the twentieth of the month Thargelion or June, discoursed there concerning a republic with Polemarchus, Cephalus, Glauco, Adimantus, and Thrasymachus the sophist. But on the following day he related this discourse in the city to Timæus, Critias, Hermocrates, and a fourth nameless person. On the third day they end the narration; and Timæus commences from hence his discourse on the universe, before Socrates, Critias, and Hermocrates; the same nameless person who was present at the second narration being now absent from the third.

With respect to the term *nature*, which is differently defined by different philosophers, it is necessary to inform the reader, that Plato does not consider either matter or material form, or body, or natural powers, as worthy to be called nature; though nature has been thus denominated by others. Nor does he think proper to call it soul; but establishing its essence between soul and corporeal powers, he considers it as inferior to the former through its being divided about bodies, and its incapacity or conversion to itself, but as surpassing the latter through its containing the reasons of all things, and generating and vivifying every part of the

\* Sacred to Minerva.

visible world. For nature verges towards bodies, and is inseparable from their fluctuating empire. But soul is separate from body, is established in herself, and subsists both from herself and another; from another, that is, from intellect through participation, and from herself on account of her not verging to body, but abiding in her own essence, and at the same time illuminating the obscure nature of matter with a secondary life. Nature, therefore, is the last of the causes which fabricate this corporeal and sensible world, bounds the progressions of incorporeal essences, and is full of reasons and powers through which she governs mundane affairs. And she is a goddess indeed, considered as deified; but not according to the primary signification of the word. For the word God is attributed by Plato, as well as by the ancient theologians, to beings which participate of the Gods. Hence every pure intellect is, according to the Platonic philosophy, a God according to union; every divine soul according to participation; every divine dæmon according to contact; divine bodies are Gods as statues of the Gods; and even the souls of the most exalted men are Gods according to similitude; while in the mean time superessential natures only are primarily and properly Gods. But nature governs the whole world by her powers, by her summit comprehending the heavens, but through these ruling over the fluctuating empire of generation, and every where weaving together partial natures in amicable conjunction with wholes.

(To Be Continued.)

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## AN APPROACH TO THEOSOPHY —ONE MAN'S WAY

To write how one has achieved a certain philosophy in life is not nearly as easy as it seems. There are too many different factors to be considered, to be able to give anything like the required time for the consideration of one's motives in gaining towards certain conceptions of life.

Again there is always the question of: Does one really tell the truth—the whole truth—all of it? or does one (as is done in all well-regulated detective stories) hold back a certain bit, or number of bits of necessarily illuminating circumstances?

I should think that most of us are unlike either Mr. John Cowper Powys, or Mr. H. G. Wells, in that having lived our lives, we could then tell the sad, but so interesting, truth about them. Life, being in a sense, still somewhat before me, I shall take the privilege of one just having reached thirty, and tell only that part of the story that can be told at this time; leaving it to you, my readers, to use your own imaginations and intuitions to understand and comprehend those particular factors which must remain untold at the present time.

As a child, Sunday School, Church, choir and all that these connote came to me quite naturally. I found the first to be more or less interesting according to the capabilities or incapacities of my various instructors. Church was rather a bore, until I began to sing in the choir while still a boy. Then it became filled with music (now that I look back upon it—most of it was not very good music either). But music came to me at the same time or just a little later than when I had found the great world of literature.

For some reason not yet entirely accounted for, I became a rather introspective child, and when my world of dreams became enlarged through the ability to read, and the opportunity of hearing a little music, to sing and to play a bit, to see a little of that world of the theatre, this world of dreams became very real—

and yet altogether a dream one.

It was about this time when I was twelve or so that I came to read by chance Marie Corelli's "Romance of Two Worlds". This book opened up something within me, which in succeeding years I never entirely lost. At this same time, my first contact with a personality came to me, and I succumbed to it, all too readily, and with great alacrity.

For a time this personality wielded a somewhat powerful influence in my life, but unfortunately the idol had feet of clay, and very soon lay in fragments at my own feet. This was my first rude shock at the inherent weakness of all personalities. Having stretched forth my hands for support to my idol, only to be caught in the rush of its broken pieces down the hill-side of experience, I was thrown back upon myself, until in desperation I again sought to find in yet another personality the living likeness of all I had dreamed and hoped for.

In this way I met the Jesus of Evangelical Christianity. In the smile of His welcome I was forgiven all my past, and Conversion had made me new in Christ Jesus. This tended to confirm my earlier Church training, and I found I was teaching Sunday School, at about seventeen. This all made me very happy until one day, again by chance, a new personality came my way. This time the personality took me on to a higher phase of the Church's teaching. Through this contact I became apprised of the reality of Catholicism in the life of the Catholic. Books like Compton Mackenzie's trilogy, "The Altar Steps", "The Parson's Progress", and "The Heavenly Ladder" and others taught me there was a new phase of experience that was not even comprehended in the philosophy of Low Church teaching, and the Protestant forms of Christianity.

Catholicism—Anglo and Roman—taught me there was a great phase of experience to be had in the mystical sides of life. But try as I might I could never come through to it. I tried it all—Mass

—Confession—Devotions.

Psychology now began to play a part in the scheme of things. I required some rationalization of my own peculiar problems—and here it was. I am greatly indebted to those who introduced me to Psychology. I might mention here Freud, Jung, Tansley and others. They, through their books, taught me much that has helped me in the succeeding years.

Bouts of Roman Fever came with the waning of each successively weakening personality. After one extremely serious and nearly fatal attack, I was instructed to “wait until God’s Holy Spirit definitely leads you to go to Rome”. I am still waiting!

This last attack brought with it, its own cure, for I now began to read somewhat avidly—books on Modernism and Liberal Catholicism (not the Leadbeater variety however) and kindred things. My training in psychology had by this time prepared me for the inevitable release of merely legendary Christianity.

Sometime here I began to read in the great and large world of literature, with a gradually more adult mind. H. G. Wells’ “Joan and Peter” was my first contact. Robert Keable’s books also came to me then. These began to teach me of the necessary release from mere convention based upon a supposed loyalty to a supposed personality. This was in the later teens. Later came George Bernard Shaw—Eugene O’Neill—May Sinclair—Sinclair Lewis—Somerset Maugham—Philip Gibbs—Thornton Wilder—Louis Bromfield—John Erskine—Rose Macaulay—Radclyffe Hall—Carl Van Vechten—John Rathbone Oliver—Beverly Nichols—Edward Carpenter—Walt Whitman—Ernest Raymond—Aldous Huxley—Sigrid Undset—Erich Maria Remarque—George Sylvester Viereck and Paul Eldridge—Sir James Frazer—Dmitri Merejkowsky—Claude McKay—James Weldon Johnston—Robert Hugh Benson—James Branch Cabell—Noel Coward—J. K. Huysman—Andre Birabeau—J. Keith

Winter—James Huneker—Kraft Ebing—William Faulkner—Ernest Caldwell—Dostoevsky—Tolstoi—Nudist Cult books—Diet Cult books—Hendrik Ibsen—Gabrielle D’Annunzio—and many, many more.

From this great hodge-podge of literature, coupled with my own experiences, my interest in music—theatre—and the arts, my daily contacts, I began to see there must be something more than was apparent to the average eye as a likely solution to the so evident problems surrounding us all.

For some time I had been doing unofficial church work. I learned much through it, and from those with whom I was associated at the time. I am deeply grateful to them and to it for the opportunities afforded me and for the many lessons I learned then. However even this taught me the almost complete dependence of the individual upon some more dominant personality—The old idea of “Safe in the arms of Jesus”, I suppose.

Early I had reached certain conclusions of my own. For example: regarding the relations of the sexes—I was content that male and female He had created them—but not for dominance of the one by the other—but for greater comprehension and truer companionship. The problem of colour had its own solution when I found by personal contact that those not white were just as human as myself and often more lovely. The question of race superiority always amused me, inasmuch as my own parentage was so mixed as to make it merely laughable to pretend to uncertain loyalties. When it came to creed, this was the last to be cast out, and came even after the understanding of man’s inhumanity to man (the social question).

Just how I achieved freedom from all these forms of superiority I cannot tell—only they came gradually—step by step.

One day, as things were coming to a final conclusion, and this conglomeration of experiences, mental, physical, spiritual, was near the cooking point—I contacted, again accidentally (?) one who began to

talk to me about astrology, and later, when I showed interest, about Theosophy.

For the first time I found some one agreeing with my own radical solutions, to my own experiences. For the first time I found not a personality upon whom to rest in the solution of my own difficulties but rather, one who pointed the way and said, "Here lies the trouble. What are you going to do about it?"

Even then, I did not realize just what had happened to me, even now, perhaps, not altogether.

Later, I made a more direct contact with Theosophy, and the Theosophical Society, and became a member.

To sum up: I attribute my present relation to Theosophy and the Theosophical Society; to Literature, the Theatre and the Arts, as the interpreters of my own experiences; to Contacts, social, spiritual and mental, as the occasions of experience; to Self-Knowledge, as the enlightener of one's own weaknesses and strength; to Education, Religion, Psychology, Work and Service, as the framework on which one's experiences are hung.

All I had learned had taught me distrust of personality (my own particular weakness lay in this direction). In time all my idols came crashing down about me—dangerously close at times.

My first steps in the study of Theosophy were guided by "The Key to Theosophy", "The Bhagavad Gita", "Letters That Have Helped Me", and other such simple books of instruction.

It seemed to me that, after knowing all my life that such teaching existed, and having been shut away from it, I was home at last. For at many different times, in the past fifteen years, I had given Theosophical explanations to current problems, not knowing I was using the language of my spiritual home. I can still remember with what strange looks persons received what I had said. Unorthodox opinions I gave caused comment, and helped achieve somewhat of a reputation for oddness. Not until I came to Theosophy, did I discover

I was with those who were like myself—odd. Odd in that they knew the solution of their problems, and knew what to do; unlike those others who were not odd, in that they had problems that admitted of no solution in their philosophies.

Here at last, I found, colour made no difference, race meant naught, creed did not matter, sex had little to do with it, and social distinctions were not capitalized. One met on the common ground of brotherhood, the experience of birth being the common denominator, our destination one, our experience on the road to it varying according to our own ability and desire to achieve more or less quickly in this present phase of incarnation. No longer do we need remain enchained and enslaved to personality, but are free to choose, having gained at last some little part of the wisdom of the Gods—THEOSOPHY.

Harry Dryden Potter.

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## WILL ROGERS

Dear, kindly, quaint and wise,

This friend we never met,

Whose heart was in his eyes,

Dear, kindly, quaint and wise,

No gulf between us lies

And we shall not forget.

Dear, kindly, quaint and wise,

This friend we never met!

A. E. S. S.

# THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

Senor Lorgio Vargas Garcia has been appointed General Secretary of the T. S. in Cuba at the 32nd annual Convention of the Society held at Havana at the end of January.

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There will be no General Election this year as the Lodges, or as many of them as thought it worth while to reply to the letter of the General Secretary before the 1st of March, agreed not to nominate any candidates for office this year, so that the old officials will continue till the next election is called and consummated. We take it that those who did not reply gave consent by their silence.

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We have been favoured with copies of the ten issues of the Adyar News Diamond Jubilee Daily Supplement, which gives notes of the proceedings, a Who's Who section, listing the names of prominent visitors, etc. The president announces

that Adyar is to be the cultural centre of the world. This is just too bad for Boston, Chicago, Ojai Valley and a few other competing localities. The most attractive feature of the *News* is the account by Dr. Cousins of Mrs. Arundale's dancing which we venture to reprint elsewhere, with Dr. Cousins' poem and Mrs. Arundale's dream of a Theosophical Utopia.

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In *The Beacon* for March, Mrs. Alice A. Bailey has an interesting article on "Building the Antaskarana." *Theosophy* for March opens with an article on "Theosophists and W. Q. Judge." There is a good study of Walt Whitman as a precursor of Madame Blavatsky. H. F. Norman has a fine article on "The Theosophy of George Russell (Æ)". This account by one of his intimates ought to be read by all who have any desire to understand the links that bound true Theosophists together. C. J. Ryan continues his excellent scientific notes. It may be noted here for those who wonder at the absence of any reviews of Dr. G. de Purucker's new book, *The Esoteric Tradition*, that no review copies have been sent out, and those who desire to read it must purchase the two volumes, price \$5. or in the autograph edition, \$10.

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An Eastern Ontario subscriber writes: I enjoyed *Through the Gates of Gold* very much, also a number of other articles. Some of course, are a little hard to understand when one has not had the opportunity of attending your meetings. I enjoy the books from the library in Toronto very much." If this correspondent uses the opportunities presented there will be no need to envy those who are able to attend our meetings but who for the most part show a lamentable lack of appreciation of the opportunity to do so. The nearer the church the farther from grace is true of Theosophists as well as of other reputed devotees. "Enclosed please find \$1. for renewal of my subscription to 'Canadian Theosophist.' I believe it is a dollar. I

value and appreciate the magazine very highly and we all read it with interest and enjoy its varied articles." This is from Eastern Ontario, also.

### AMONG THE LODGES

The series of thirteen broadcast talks which have been given from Toronto under the auspices of the Toronto Theosophical Society have met with an unusually good response, being in fact more than double that of previous years, requests for copies of the talks have come from a large number of places throughout Ontario as well as from numerous places in the States of New York, Pennsylvania and Ohio. These talks concluded on Sunday, February 23rd. Those who contributed the talks were Mr. A. E. S. Smythe, Mr. F. Belcher, Mr. D. W. Barr, Mr. F. B. Housser, Mr. G. R. Lesch, Alvin B. Kuhn, Ph.D., and Mr. L. Floyd. The Speakers at the Sunday evening lectures during February were, Mr. A. E. S. Smythe, the title being "Lower Manas and World Politics"; Mr. D. W. Barr who gave an illustrated lecture on "The lost continent of Atlantis"; Mr. L. Floyd who spoke on "The Three Paths", and Mr. R. C. Bingham who spoke on "The Destroyer". On Saturday, February 15th, a Valentine supper was convened by the Women's Auxiliary, at which some 75 members and friends were present, in addition there was a gift stall and also a book stall, the proceeds going to the lodge funds. The latter part of the evening was in charge of the Literary Group, when the Vice-President, Col. Thomson gave a very interesting lecture on South Africa, where he was at one time stationed. The following classes are being held, Sunday morning, Secret Doctrine Class; Sunday afternoon, Lotus Circle; Tuesday evenings, Astrology Class, and Friday evenings, Secret Doctrine Class.

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There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony.

## THE FRATERNIZATION CONVENTION

The "Fraternization News" issued by Mr. Cecil Williams announces in its 4th number for March 1st, that the Fourth International Theosophical Convention will be held in the Hotel Lafayette, Buffalo, N.Y., on Saturday and Sunday, June 27 and 28; and that Mr. Robert Marks is planning an extensive programme. The hotel rates are for single room and bath, \$2.50, \$3, \$3.50, \$4. Double room and bath, \$4, \$4.50, \$5, \$6. Single rooms without bath, but with running water (a limited number) \$2 a day. Those who wish to take advantage of the lower rates are advised to book rooms early. It is noted that the Dutch Society, Adyar affiliation, invited the Point Loma Society members to their Convention, and the Point Loma members accepted the invitation. The only real obstacle to such exhibitions of Brotherhood is the E. S. under Mr. Jinarajadasa and corresponding officials in other Esoteric organizations. The Convention organizer is Mr. Robert Marks, 875 St. Clair Avenue West, Toronto, Ontario, Canada; Mr. Cecil Williams, 49 East 7th Street, Hamilton, Ontario; Mr. J. Emory Clapp, 30 Huntington Avenue, Boston, Mass.; and Mr. E. L. T. Schaub, 510 Produce Exchange Building, Toledo, Ohio, U.S.A.; all of whom will be happy to furnish information regarding the Convention and the Fraternization Movement.

### CORRESPONDENCE

#### THE T. S., THEOSOPHY AND BROTHERHOOD

Editor, Canadian Theosophist: — In Captain Bowen's article on "The Message of H. P. Blavatsky", in your January issue, he gives a single quotation from her (and a splendid one) where she protests her loyalty to the Cause, and says: "Let it break away from the original lines and show disloyalty in its policy to the CAUSE, and the original programme of the Society,

and H.P.B. calling the T. S. disloyal will shake it off like dust from her feet."

This can hardly be construed as a plea for affiliation with those who come under the category of disloyalty to the original lines. Yet the earlier part of the article brings a whole battery of quotations from THE MAHATMA LETTERS TO A. P. SINNETT to uphold the theme of Brotherhood, apparently with the idea that they apply to harmonious working together of present-day Theosophical factions.

But when those admonitions were given there were no factions, no Leaders, no priests to pollute the teaching, no dictatorial assessors of "Who's Who" in Theosophy. There were plenty of enemies, within the gates, as without, yes, and all the quotations given bear upon the need for a solidarity of aim to kill out "separateness" and to form, within the short time before the closing of the cycle, the nucleus of a T. S. Brotherhood strong and united enough to withstand the inevitable reaction, when the outgoing wave of help should recede.

Well, as Captain Bowen shows, there was failure to achieve this ideal, and many passages could be quoted from the same Letters deploring the failure of the best hopes of the real Founders of the T. S.

The fine urge to individual effort, of each as part of the whole, is the most constructive part of Captain Bowen's article, which at its close leaves us much where it began, as far as Brotherhood goes—which is perhaps "all as it should be".

Two technical inaccuracies are given as facts on his first page: *i.e.*

(a) "H. P. B. gave the name Theosophy to the doctrine she taught, and she called the society which she founded to help in the work she had undertaken, The Theosophical Society."

(b) "The *original* Theosophical Society had three formulated OBJECTS: (Italics mine).

1. To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour. . ."

It is certainly a matter of note that it was not until the Headquarters of the Society was transferred to India under the direct supervision of H. P. B.'s Teachers that Brotherhood as an *object* was added to a revised Constitution drawn up at Benares (a full account of which H. P. B. gives in "The Theosophist" for April, 1880) four years later than the formation of the original T.S. in New York—where it had merely been proposed by Colonel Olcott to form a Society "to pursue and promote occult research," H.P.B. nodding assent to the proposition.

In her first issue of "The Theosophist" H.P.B. speaks of the Society being established "upon the footing of Universal Brotherhood", showing that with her arrival in India the time had come to make this a cardinal principle of the Society. The importance of the spade-work begun in America four years earlier was given in H.P.B.'s "Lucifer" article (March, 1890), "The Cycle Moveth", where she writes that the Theosophical Society "was ushered into the world with the distinct intention of becoming an ally to, a supplement to, and a helper of, the Spiritualistic movement—of course in its higher and more philosophic aspect."

According to Colonel Olcott in his OLD DIARY LEAVES, the Committee assembled to form a Society suggested various names, when one of them turned up in a dictionary the word "Theosophy", which was unanimously adopted. H.P.B. has in several places repudiated the popular belief that she named the Society. It is well to keep to facts as facts in the bare statement of them, but we know that there is a deeper reading of them than the exoteric one, and from that angle no one need doubt that H.P.B. was the founder and inspirer of the whole Movement. To attempt to imitate her, as Captain Bowen suggests is the last thing she desired. Looking at either aspect of H.P.B.—the storm-ridden instrument, or "the Mystery of the Lodge", it is obvious why she wrote: "Follow the

Path I show; do not follow me or my path".

H. Henderson.

The "H.P.B." Library,  
348 Foul Bay Rd.,  
Victoria, B.C.,  
February 17th, 1936.

### THEOSOPHICAL ECONOMICS

Editor, Canadian Theosophist:—May I be allowed to criticize a passage in H. Henderson's letter of Jan. 20th. which reads as follows: "If.....the change of heart comes by slow degrees, how can any *outer* change of system eliminate greed, selfishness, and dishonesty in the nature of the men who run the system?" I think this shows very clearly the writer's need for political education, as it implies nothing more evolutionary than a change of government. The change of *system* to which I referred would be an economic system in direct opposition to our present capitalistic one (which embodies all the selfishness, greed and dishonesty above mentioned). Therefore, the highest executive bodies of the new system would of necessity consist of individuals who would most fully subscribe to its altruistic policies, which, among others, prohibits material gain or reward for those who serve the people, and whose slogan would be "from every man according to his ability, to every man according to his need." And is there anything here that a Theosophist should not subscribe to?

E. K. Middleton.

2873 Inlet Avenue,  
Gorge Road,  
Victoria, B.C.

### MORE ABOUT VOL. III. S. D.

Editor, Canadian Theosophist: — It certainly looks as if Vol. III of the *Secret Doctrine* is going to be the King Charles' head of The Theosophical Society. If there is any man living who can tell us the facts concerning the writing of the

*Secret Doctrine*, it is Mr. Bertram Keightley, for H.P.B. called upon him and the late Dr. Archibald Keightley to take charge of her manuscript and help her in its rearrangement. Fortunately Mr. Keightley is still living, and has already described what happened. In his little work: "Reminiscences of H. P. Blavatsky" published in 1931, he says as follows:

"To resume, Arch and I again went very carefully through the now typewritten MS. and devised the plan finally approved and adopted by H.P.B. This was to divide the whole work into two volumes: Vol. I. Cosmogogenesis and Vol. II. Anthropogenesis. Each volume was to be based upon a set of the *Stanzas of Dzyan* and each was to consist of three parts: first, the *Stanzas with Commentary* and explanations; second, *Symbolism*; and third, *Addenda and Appendices*.

"Our first task then was to sort out and bring together *all* the fragments of *Stanzas*. Commentaries and such matter as seemed to bear more or less directly upon these; then the matter dealing with or bearing specially upon *Symbolism*; while the remainder was relegated to the third section of each volume as *Addenda* or *Appendices*.

"As soon as the first section for Volume I. was roughly put together, we handed it over to H.P.B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the typescript with pen, scissors and paste, till *she* said she had done all she could. The final result was a regular mosaic pattern of typescript, pasted bits, and matter added and written in by H.P.B. or sometimes transferred from other places in the second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I. and II. of the first edition of the S.D.

After this was done, there still remained a certain amount of matter over; mostly unfinished fragments or 'Appendices' or bits about symbolism, which could find no suitable place in the selected matter, or—more frequently—were not in a condition or state for publication. Of course we asked H.P.B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that "some day" she would make a third Volume out of it. But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and re-writing—as part of Volume III. in the revised edition. (pp. 13-15)."

I should like to mention further that Vol. III. contains some of the original material of H.P.B. which she did not incorporate in either Vol. I. or II. I mean by original material that five sub-sections were written by her and are in the original draft of Vol. I. of the Secret Doctrine which exists in manuscript form here at Adyar. It was this manuscript which she sent to Mr. T. Subba Rao, whom she regarded as her co-disciple, and who was announced by her in the original announcement as assisting her. Fortunately for us, Mr. Subba Rao severely criticized the lack of method and order in the manuscript. This was naturally a blow to H.P.B., but it forced her to recommence her work. Part of this original draft of Vol. I. was published in *The Theosophist*, in October, 1932 and subsequent issues.

I publish for the information of all interested the titles of the parts in the original Draft which appear in Vol. II. of the *Secret Doctrine*:

O.D.—Original Draft; S.D.—Vol. III., Secret Doctrine.

O.D., Section IV. Sub-Section I. Who was the Adept of Tyana—S.D., Vol. III., p. 129.

O.D., Section V., Sub-Section II., What

the Occultists and Kabalists have to say.—S.D., Vol. III., p. 211.

O.D., Section V., Sub-Section III. Re Souls of the Stars. Universal Heliolatry.—S.D., Vol. III., p. 332.

O.D., Section V., Sub-Section IV. The Mystery Sun of Initiation.—S.D., Vol. III., p. 277.

O.D., Section V., Sub-Section V. The Trial of the Sun Initiate.—S.D., Vol. III., p. 270.

Yours Faithfully,  
C. Jinarajadasa.

## RUKMINI DEVI'S DANCING

*By Kulapati James H. Cousins*

For some years those who are interested in the arts in India have been aware of the developing promise in dance and drama shown by Shrimati Rukmini Arundale. Last night, in her first full-length recital of classical Indian dancing at Adyar, in connection with the Diamond Jubilee Convention of The Theosophical Society, she passed triumphantly into the small company of adepts, and, without a hint of effort at theatrical impressiveness, took her large audience captive. Yet her triumph was not that of a person, but of a subtly invoked spirit of impersonal perfection. One lost sight of the artist frequently in the supreme achievement of the art: one watched, not a dancer but dance.

Some share of this effect arose out of the physical reticence that is characteristic of the classical Indian dance, which is founded on religious devotion and has no place for merely bodily exploitation. Traditional costuming makes such exploitation impossible, and traditional gestures and postures, the elaborate code of *mudras* are free from the languorous suggestiveness called now-a-days sex appeal. The eye and the mind are completely occupied with what India values most in the arts, the "science" and the meaning. Shrimati Rukmini, being not only an interpretative but a creative artist, invested both her appearance and her work with a

special quality that enriched tradition. Her costume came simultaneously out of Ajanta and Agra Fort: it combined north and south, past and present. Her actions had the classical angularity that moves the æsthetical and emotional interest from the person to the idea, and to these she gave a deftness and swift articulation that is the counterpart in Indian dance of the delicacy and assurance of line in Indian painting. She had never to erase, so to speak, a movement. She never gabbled a phrase or stumbled over a word of her elaborate motion-language. What this means of preliminary work and memory adds to admiration for the finished performance. But it does not imply a mere mechanical expertness. There was in Shrimati Rukmini's performance that sense of spontaneity that marks the great artist, that gives to even a thrice repeated movement the character of never having been made before, even as Henry Irving made the auditor feel that the lines of Shakspeare that he was saying were being said for the first time and by himself. This is the achievement not only of art but of intelligence, and when intelligence is possessed by a perfect artist, things are certain to happen in art. Shrimati Rukmini has not only demonstrated the origins of the various phases of the dance in India, such as the Kathakali, and of its variants abroad, such as the classical dance of Java, and perhaps of Japan; she has also indicated the direction of its development towards a more perfect æsthetic, a more delicately strong finesse, and the expression not only of customary ideas but of the artist's own vision and ecstasy.

The occasional participation of the dancer in the singing of the songs which she was interpreting in motion made a delightful conjunction of the two arts. Indeed her dancing at times passed into cadences and phrases and codas that were pure visual music. One realized the meaning of the phrase, "the poetry of motion," and then found that one was witnessing a transformation of dance into the very mo-

tion of poetry. And perhaps the best that one can say of this humanly exquisite and spiritually radiant artist is that she was as eloquent in repose as in motion.

When an actor in Japan achieves unique distinction, he is renamed. Shrimati Rukmini might well be renamed—Natarani, Queen of Dance.

### THE HOLY DANCE

The following is a paraphrase, but in the structure of the original in Hindi, of a song by Rani Mirabai of Rajputana, the dancing Poetess-Queen, of the late fifteenth century. The song expresses the classical Indian conception of dance as an expression of the rhythmical motion of life individual, planetary and cosmic. The song is addressed to the child Krishna and has implications regarding Rukmini's dance.

Here in my courtyard, where the breeze  
Bears odours of the champak trees,  
And high in blue unclouded calm  
Sways leisurely the fruiting palm,  
Come little One at close of day,  
And on your flute soft music play.

Oh! fresh as music-haunted wind,  
Come, thou enchanter of my mind.  
Lift up thine ageless infant glance,  
And in my heart's cool courtyard dance  
The joy that foots the years along,  
Till all my being break in song.

Dance, holy Child! My melody  
Shall speak our joy, who inly see  
Heaven's courtyard here on earthly  
ground,

And hear a music past our sound,  
And know in every joy and woe  
God's onward footsteps dancing go!

James H. Cousins.

### DREAMS OF UTOPIA

*By Mrs. Arundale*

I dream of a Theosophical Society in a world marvellously international, so that people can telephone to each other from Iceland to the South Pole. I hope with the use of modern science that we shall

become so wonderfully international that we shall be truly national, every nation contributing its own individuality to the happiness of the world.

I dream of an India which long before that will be free, which shall have attained Home Rule, not only politically free, but free from the point of view of her soul, that will express her genius.

I hope Theosophy will not be a subject about which we will have to talk. I hope Theosophists will not have to sign papers and pay in order to become members, but that we shall all be born Theosophists and believe in the fundamentals, the real things of life because we are born to believe these things and not because we are taught to believe these things. That will be the effect of Theosophy and The Theosophical Society as it is today. If Theosophists today work for a Theosophy that comes from the heart and not from a Theosophy that comes from propaganda, then we shall have Theosophy whether we shall have members of The Theosophical Society or not.

I hope the Young Theosophists of the future will be very tiresome and a most rebellious, troublesome people, whom we shall be able to manage far better because we shall have a real system of education, a true education, and a real Theosophy which will make us real Theosophists, so that we know how to bring up our children, how to help our young people.

I can dream of a 1975 when because of The Theosophical Society, there will be real genius in existence. Great people of all kinds from the past will be attracted to be reborn amongst us. There will be one or two outstandingly great people, but also there will be many great ones as well—great artists, scientists, politicians, statesmen, geniuses of all kinds.

There are other dreams as well. Because of this true spirit of brotherhood and because of this true international spirit, a day will come when the women of the world shall be really happy and be truly women. I hope that there shall not

be all this false sense of freedom, this false sense of equality. Equality and freedom must be taken for granted, but a day will also come when the tyranny of the man over the woman will also cease, and that naturally must cease the moment we become free.

I think, too, of true refinement, culture, happiness, understanding. To all these things woman must contribute, and if war ceases in the world, I hope it will be as much because of woman as The Theosophical Society. I hope women will be so strong that they will not allow war to take place in the world. That is the day I dream of, and not only in the far, but in the near future.

I hope there will be no poverty, no poor people. I hope the standard of living will be far higher for poor people without necessarily luxuries or fastidiousness, which really mar rather than help, but a simple beautiful life that is healthy, strong, energetic, enjoyable, worth living for. Such an ideal we must have, and towards such an ideal we must work from today. The poor people are around us; ill-treated animals are around us; cruelty is around us. To end all that, we must start from today; we must stop it if we are going to achieve that marvellous and wonderful Utopia of 1975.

## RED MAN THINKS CHRISTIANITY IS UNSUITED TO INDIANS

*By William Arthur Deacon*

Literary Editor, The Mail and Empire

Grey Owl is resting in Toronto after a strenuous four months in England, where he addressed more than 200 audiences comprising half a million people. Press and people accorded him a reception which, in universal warmth, is only to be compared with the welcomes extended to Artemus Ward and Mark Twain among all foreign literary visitors. As a special, though heretofore long distance friend, I

was graciously permitted to spend yesterday afternoon with him at the pleasant home of Louis Rotenberg. The celebrity wore for the occasion a blue serge suit and moccasins, but carried no scalping knife and drank his tea like anybody else.

It is typical of the man that he justified his triumphant English tour by the small incident of saving the lives of beaver in London. Regent's Park made a point of keeping its animals up to standard numbers, regardless of how they stood the environment. Of the last lot of four beaver, three had died, and the London press featured the survivor's attempts to escape. He was dying of nostalgia. Beaver, Grey Owl said, mate for life and are very highly organized nervously.

"I went to the Zoological Society and pleaded that this poor creature be placed at Whipsnade, where there was natural earth and another animal. Julian Huxley listened to me with attention and acted on my advice. They are now considering keeping no more beaver in Regent's Park."

"Do all animals suffer in captivity?"

"No. Deer and buffalo are all right, if they have room, and bears are happy enough, but badgers suffer and so does a lynx. Beaver grieve in silence, shedding water from the mouth which is their form of crying. Rawhide was both weeping and bleeding when I took him from the trap. I have never seen such hopelessness on any face—not even human."

"Are you against killing?"

#### Denounces Trapping

"For myself, yes; but not for others. I believe in hunting, a certain amount of judicious killing; but I object to the cruelty and the waste. The cruelty is due to trapping. Fur-farming is going to replace trapping, and where will the Indian be then? They should be used as game wardens and as forest experts. There would be no tricking the game laws under Indian officials. The trappers could not fool them."

"Please comment on Canada's policy to the Indian people."

"I should like to see the Indian retain those things that made him the man he is and was. I should like to see the aborigine retain his attitude to the world and life. Why should he be asked to accept the youngest religion? The old Indian faith, even sun worship, teaches humanity, honesty, integrity, reverence, love of nature and love of his fellow man as much as Christianity does. Speaking as a pagan, I note that in Biscotasing, those Indians south of the tracks are Catholics, those living north of it are Protestants; but, in spite of this, some practice their ancient rites."

"Are Indians pantheists?"

"Yes, but they don't call it that. With the Indian, prayer has never become the servile supplication that it has become with white men.

"Then the Indian should retain his skill in woods lore, his ability for fortitude and his dreams. He is a savage and a poet. Every Indian wants the old life back. His art is very beautiful. There are no idle people among them. They can support themselves by hunting and handicrafts, for which there is a large market. But don't let missionaries preach that their native dances are wrong. Their beliefs are not more built on myths than Christianity is, and their conceptions are filled with poetic beauty.

"Why substitute overalls for buckskin, turn the Indian into a bum and let him die of consumption? Under civilization, his intelligence turns into low cunning. The Indian must not be asked to do in 50 years what the white man has accomplished in 2,000, and not yet made a proper success of."

"How can they be used?"

#### Legislators Ignorant

"As canoe men, as forest patrols and for trail cutting. Their lore must be relied on as advice in preserving wild life. Legislators know nothing of natural law, and put the open season for beaver in March, when the mothers are carrying their young.

"Let the Indian do his share by taking

over the north country, which is Canada's greatest asset, which the whites are now trying to destroy by building scrub towns. It is a case of private enterprise versus the Canadian people. The Indians' proper job is to sell the Canadians their own country."

"Are you against absorption- Don't you want votes? What about the new generation of Indians who go to school?"

"I am against absorption as a national policy. The vote would take away our status as allies of the Crown. The young Indians are entirely hopeless. Those big Indian heroes of Canadian history were just traitors to our own people, and white men put up monuments to them. It is just as if I had helped Germany to conquer Canada."

"By the way, you write particularly well."

"When I came home from the Great War in 1918, I still wrote Pidgin English. I read the Bible and Emerson and Shakespeare. Radio has been an important factor in improving my English; but a great deal of the most effective English I use is based on a preservation of Indian rhythms and is sometimes a verbatim rendering of Indian diction. What you like in my rhythms and imagery is generally a straight transcription from the Indian language."

"To what do you attribute your English success?"

"Behind me I had the power of 10,000 miles of wilderness, trees that have never told a lie, though some of them have stood for 2,000 years."

"Do you plan a Canadian tour?"

"After England, which accepted me because those people are over-civilized (I autographed never less than 100 volumes a day, often 300), I shall try the United States.

#### Will Tour Empire

"Later, a British Empire tour is planned for me. Then, and only then, will there be a lecture tour in Canada. In Ottawa I am not known, nor in Toronto

at present. Besides, I wish to give Canada my best and ripest at the end."

Yet Grey Owl is a Canadian product. He began writing in Canada and got his first publisher in Toronto. "Pilgrims of the Wild" in its second year sold 12,000 copies in England, and "Sajo and Her Beaver People" the same. By population, the Canadian circulation should have been one-sixth, and it was nothing like that. Grey Owl did not mention these facts; but Canadian indifference continues in his case the tradition begun with Roberts, Carman and Parker and followed by the similar experiences of Mazo de la Roche, Harvey O'Higgins and Arthur Stringer. If a Canadian writer wants a reputation, he must seek it abroad and his own people listen last of all. When Grey Owl is dead, we shall put up a fine tomb for him, with a solid gold beaver on top.

"What book are you working on now?"

"A book of short stories to be published in the Autumn of 1936 under the title of 'Tales of an Empty Cabin,' which will be half-and-half fiction and fact."

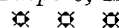
"Now tell me what I shall call you."

"I am Grey Owl. I object to being addressed as Mr. McNeill not because I am ashamed of my father; but any good I have done is due to my Indian blood."

He showed me pictures of his lovely little daughter and of his beautiful Iroquois wife, Anahareo; and so we rose to shake hands—Canadians both, and friends.

"You're pretty tall, too," he said with approval.

"Yes," I humbly admitted from six feet with the help of cowhide heels to his six feet two in deerskin foot-gear. But he is slim and straight as a tree, tough fibre in the muscle, fine integrity in the blood; and I was conscious that he, my brother, is the strongest bridge we have between the mind and heart of white Canadians and the red, who were here first.—*From The Mail and Empire, March 2.*



Writing was invented by the Atlanteans, and not at all by the Phoenicians.

## REVIEW

## "IS THIS THEOSOPHY . . . . ?"

Mr. Ernest Egerton Wood's 318-page volume should be read by all students of Theosophy and members of every kind of Theosophical Society. We should not be surprised to hear that Mr. Jinarajadasa has proscribed it for E.S. members, but in spite of any such prohibition they should read it if they have any regard for the motto—"There is no religion higher than Truth." We do not mean to say that the truth, the whole truth and nothing but the truth is to be found in this volume, but it holds more truth about Adyar than has been told in many moons. Nor is there any bitterness in the telling. It is almost as impersonal as a meteorological record. Wind, rain or snow, it is all the same, the record goes down, and stands. There is a great deal more than wind, rain and snow in life, and there is still a great deal to be told besides what Mr. Wood places on record. Perhaps it will be told some day, perhaps not. The world would be little the wiser if everything were told. There is enough here to satisfy any common jury, and the prosecuting attorney would appear to be content with a verdict of manslaughter, without pressing the capital charge.

Mr. Wood has gallantly made a clean breast of what he was directly concerned in, without going into questions that would involve other witnesses, and whatever record may leap to light subsequently, he will have justified himself and leaves himself clear to take up any line of action he chooses without any personal risk of unpleasant revelations in the future. He was intimate and friendly with Mr. Leadbeater during his life; did an immense amount of work for him, for which Mr. Leadbeater took and got credit; was *persona grata* with Mrs. Besant, who appointed him recording secretary of the T. S. at Adyar, where he filled not only the Executive position, but by his business experience and ability had a strong influence

in the affairs of the place, and helped to keep things on a fairly sound basis. In return when Mrs. Besant died, Jinarajadasa, Warrington and the other E. S.ers turned and rended him, misrepresenting him, refusing to allow his manifesto to appear or himself to have access to the membership, and generally playing the kind of political trickery which Mr. Warrington as an American was familiar with. Mr. Wood says himself that the contest "degenerated into something worse than any political election I have ever known." That Dr. Arundale continues to hold his office under these conditions is a sufficient clue to the kind of ethics Adyar supports. Mr. Wood must feel relieved to get away from the sinister influences which have been operating in Adyar circles.

His book is an autobiography, and as such and apart from Theosophy altogether is a most readable and instructive chronicle. As a boy he launched out into the business of selling postage stamps and presently had to build a new office edifice, keeping 16 clerks busy and enlisting the assistance of his father and brother. Subsequently he added picture postcards, and then on hearing Mrs. Besant, he abandoned all this work to go to India and take up the business of the T.S. He brought his practical and well-trained mind to bear on the Adyar problems, and evidently made his place on his merits, both of intelligence and system.

Mr. Wood is a Manchester man, and grew up under the influences which Mrs. Humphry Ward so well depicts in her great book "David Grieve," and was a vegetarian from his boyhood. He never used tobacco. He is not psychic in the ordinary sense, and the experiences of vision and encounters with appearances of a Master in the *mayavi rupa* which he describes and discounts, are essentially different from what we are accustomed to in such narratives. He relates the incidents as part of the story, and not as confirmation of authority, as our Adyar friends usually do. He quotes the veteran

Bhagavan Das who wanted evidence on some occasion. "I am sorry. If you are not permitted to show, I am not permitted to believe."

"Dependence upon leaders," says Mr. Wood, "was always a weak point in the Society, although the original intention had been to base everything on rationality, even in the study of abnormal things." I can testify to this, for in 1889 from my study of the literature of the Movement up till that time, when in Edinburgh, I had the alternative before me of going to London and meeting H.P.B. or going to America to work. The philosophy left me no choice as far as I could judge, and I came, intending to return to Chicago, but was diverted to Canada on the way. The noumenal is always more important than the phenomenal, but Adyar still has this to learn.

The Glimpses of Mrs. Besant which appear from time to time on these pages show her to be a normal woman and not the goddess of the rank and file imagination. That she had a bit of a temper comes out, as on page 126. Mr. Leadbeater is thoroughly debunked. There are still a lot of deluded people who require this information, but a large percentage of them will die in the delusion, as they do in other religions, for Leadbeater was a religion to a host. Leadbeater was not a believer in democracy, but "a good old Tory of the early Victorian style. Though so much with him, I was never in the least converted to his social and political outlook, which always seemed to me reactionary and uninformed in the extreme." And it was this man who proposed to foresee the developments of thousands of years hence, the sixth race, etc., etc., when he could not recognize the forefront of his own time. He was often being found out, as when he was detected in having prigged something from *The Dream of Ravan*. He was also very irritable. A German countess who had undertaken to supervise the house-keeping, appeared at his door one morn-

ing. "Only ten feet away from her, he bellowed out at the top of his great lungs: 'What does that woman want here?'" This was the leading Arhat! A European doctor once faked a vision in a theatre and asked Leadbeater about it and was told that he was correct. The "trained clairvoyant" explained that if one imagined anything it was because there was some basis for it! Leadbeater was very fond of stories by Wells, Rider Haggard and Jules Verne. The method of inventing or creating the *Lives of Alcyone* is fully described as well as other books, and all this must be read to be appreciated. It must be disgusting reading for the devotees.

There is a good deal about Krishnamurti whose common sense is complimented, and there are satisfactory accounts of the College and University activities in which Mr. Wood took part. He became principal of the Sind National College in 1918 taking the work of professor of English and Physics. He tells of his part in the making of many books issued by Adyar, and we fear we cannot altogether condone the work of a ghost writer in such instances. These books have been accepted by hundreds of people as genuine revelations from a great occultist and trained clairvoyant, when they are nothing of the kind. Mr. Wood has done the world a great service in revealing the true state of the case, and of course intelligent people would never have accepted them for anything else than what they are, but the poor dupes who read such stuff as these and Spalding's absurd book should be led back to *The Arabian Nights*, which has plenty of wonders and deceives nobody. They ought to study Krishnaji's wise sayings—"You cannot organize Truth. You cannot put God in a box." Mr. Leadbeater, when he felt it to be necessary, "brought forth a statement." No wonder the Theosophical Society is near the rocks. He drove out 15,000 in 1908; 28,000 left the ranks in 1928. Still Dr. Arundale clings to the tradition!

A. E. S. S.

## A CALL TO SERVICE

There is no doubt that a large number of Theosophical Lodges or local Societies have fallen into a slump, or are afflicted with apathy, or stagnation, or any old word that indicates paralysis on the part of the members and atrophy of their vital organs. Why is it? Mainly because they are not really Theosophists, but like to bluff away at being so, and are unable to take a real interest in the work.

If they understood themselves they would be ashamed to block the way for those who are anxious and willing to do what is needed, and would cease the constant fire of criticism they usually keep up, and if unable conscientiously to help would keep quiet and let those who wish to work do so unhindered.

If they felt real interest they would undertake any kind of task that might be given them, or devised to keep them busy, and be glad of the opportunity to place themselves in the stream of karmic influence that flows from the Founders throughout the Society and affects every one who places himself in the current.

A Lodge or local Society is a definite organism in the whole Movement and partakes of the life of the Movement. Each member may partake of the life of the Lodge similarly, unless he or she inhibits the operation of such influences by giving way to all the pettiness of personality that arises wherever real Brotherhood is absent.

People ask—What is Brotherhood? It is the identification of oneself with the interests of others. To be brotherly one must practise the Golden Rule. One must make a point of finding out the best in all those who belong to the group with which he associates. If elderly, the young should be like sons and daughters. If of less mature years, contemporaries should be like brothers and sisters of one's own family, and the elder members like parents or uncles and aunts. If it be found that this is impossible after a fair trial it may be assumed that the fault is in the single

member and not in all the others. In such a case severe personal discipline must be adopted, with the object of purifying the mind, and clearing it of prejudice, conceit, cantankerousness, spitefulness, jealousy, envy, irritability, and the other petty vices which make one disagreeable to others and a burden to oneself.

How can that be done? Perhaps the best way is to try to discover the divine life in oneself, and the effort to dig it out of all the rubbish and litter that fill the mind will lead to the conviction that what one calls his personality is worth no more than what the rag and bone men pick out of the garbage cans. The average person who prides himself on his opinions is probably not aware that he has been changing his opinions every little while, and that in five years or less he will have a new set. If not he will be a crystallized fossil.

It is knowledge, not opinions or beliefs, that counts. To know, one must seek out a teacher at first and get set on right lines of thinking. Theosophists have a first-class criterion in *The Secret Doctrine* in which principles are laid down which are vital at any period in history, and will be as sound in a thousand years as they are today and as they have been for thousands of years in the past. If one wishes to think one must do so by such standards. "Be humble if thou wouldst attain to Wisdom. Be humbler still when Wisdom thou hast mastered."

The Elder Brothers have set us very high ideals, but they do not ask us to do anything beyond our powers. We grow in strength as we grow in knowledge. We learn in action, in service. What are you doing to spread the Truth? A. E. S. S.

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# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser.

## A SPIRITUAL LEADER IN JAPAN

Under the regime of one of the most ruthless militarist cliques in the world a spiritual leader has arisen in Japan by the name of Toyohiko Kagawa whose work has brought to his country universal manhood suffrage, the first stirrings of social and economic reform and fear into the hearts of those in high places. The note struck by Kagawa is brotherhood and he puts to shame those of us who give lip service to the idea, for besides practising it himself, he goes out among the poverty-stricken districts of Japan's cities and countryside and teaches the people how to practise it.

His story is told in part in the January number of the Forum (American) by Bertram B. Fowler, but he is well known in Toronto where he has visited and spoken. Several of his books are to be found in our public libraries and there are many who call him "the only living Christian." Others may sit in calm seclusion and utter high truths and prophesy, Kagawa lives among the swarming millions of the diseased, underprivileged, despised and deprived that every city on earth breeds like fungus, none more than the cities of Japan. He has declared war on poverty as the chief cause of these conditions and preaches a gospel of economic salvation through credit unions and cooperative societies. Time after time the people he has helped have turned upon him. He has never been without the handicap of some dread disease to pull him down and spoil his effort, yet he has accomplished wonders. He was a consumptive. From a beggar with whom he shared his six by six room, he caught trachoma and almost lost the sight of one eye. A ruffian demanding money knocked out some of his front teeth. He refused to call the police when his life was threatened. He lived on a scholarship he had earned of

about \$6 a month and swept chimneys to get enough to keep unfortunates he had taken under his care. He picked up starving prostitutes from the streets and fed them. "My own mother was a servile geisha girl," says Kagawa. "Her lot and life led me to dedicate myself to the work of emancipating these pitiful women and the lower classes which produce them."

### Becomes A Christian

But while his mother was a concubine, his father was Secretary of the Senate of Elder Statesmen and Kagawa says he spent his childhood "in the midst of plenty but in tears." He was sent to a Christian mission school and became a Christian. But he believes in a Christianity that builds men and women rather than churches. "In the shadow of the great cathedral, there is poverty," writes Kagawa. He would like to see all the churches pulled down and a return to the sermon on the mount. "To-day the nations of the west are weeping", he writes. "Why these tears? The cause is clear. Devotion to doctrine stifles love. Scientific civilization crowds love out of life. The economics of capitalism make love an alien."

### Advice To Churches

He urges the Christian churches of the west to attack the problem of poverty and literally and actually to walk "the way of the cross," that is to say, take the abuse that is the lot of the disciple. "What a boon," he says, "if redemptive love could have free course to do its full and perfect work! Then denominations would turn from minor religious issues. The churches would correlate their forces and unite in setting in motion a brotherhood movement which would express itself through cooperatives for producers, marketing, credit and consumers. Where profits accrue they could be utilized in providing life, accident, and unemployment insurance, and in organizing mutual aid and medical

co-operatives. If the profits make it possible even educational co-operatives could be organized. If world missions would organize Christian co-operatives clear across the mission fields and actually realize redemptive love in co-operative living, where would materialistic communism have a ghost of a chance?"

#### Respect For Other Religions

Kagawa has the utmost respect for other religions. "Had Christianity recognized the points of merit in Japanese Buddhism and not taken such a firm and uncompromising attitude," he writes, "the latter faith would have reciprocated by treating Christianity as a revelation of one of the gods of the pantheistic pantheon, and Christ as one of the gods of mercy." He pays fine tribute to Shintoism and Buddhism. He was turned away from Buddhism because in the first twenty years of his life he never met a Buddhist priest he could respect. "Buddha was a noble character," he says, "but the love which he taught was of a philosophical type. It was not a love that risks its all and sheds its life blood." One wonders how he can say this when this same Buddha gave up kingdom, wife and wealth to find wisdom that he might give it to the people.

#### A Good Theosophist

Kagawa thinks that the path of the cross that he himself has followed so nobly is exclusively Christian but he is mistaken. He would probably deny that he is a Theosophist but, as it has been said of him that he is the only living Christian, it might with equal truth be said that he is one of the few living Theosophists as Madame Blavatsky defined one. He belongs to all religions. "What you call Christian duties," wrote Madame Blavatsky (*Key to Theosophy*, page 154) "were inculcated by every great moral and religious reformer before the Christian era. All that was great, generous, heroic, was in days of old, not only talked about and preached from pulpits as in our own time, but acted upon sometimes by whole nations. The history of Buddhist reform is full of the most

noble and most heroically unselfish acts. 'Be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrarywise, blessing'—was carried out by the followers of Buddha several centuries before Peter. The ethics of Christianity are grand, no doubt; but as undoubtedly they are not new, and have originated as pagan duties."

#### Kagawa A True Theosophist

Madame Blavatsky says of Theosophists: "it is our duty to drink to the last dregs without a murmur, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on others, and to be content ourselves with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it" (*Key*, p. 155). Our duty to humanity she defines on the same page as "full recognition of equal rights and privileges for all, without distinction of race, colour, social position, or birth."

Toyohiko Kagawa could say "aye" to all this. Indeed he himself could have written it. The Christianity that plotted the Shimabara rebellion was not real Christianity he says. No more was the Buddhism of priests performing ceremonies over the dead which helped to turn him away from Buddhism, real Buddhism; nor the Theosophy he may have met with when he was in America, real Theosophy. What he sees in Christianity that he says he does not find in other religions is "the redemptive love of Christ." Yet we are sure he knows, if any one does, that this redemptive love is within man himself—the love of the divine soul for its co-tenant in the house of the body. Harmony between these two brings "the peace that passes understanding" of which he speaks. Kagawa has found this peace. He says it has remained unruffled in earth-quakes, tornadoes, at the point of pistols and of daggers, and in prison charged as a traitor and agitator. All Theosophists can wish

him well in his work.

### FOOD FOR THOUGHT

The New York Times publishes a review of a new book by Cyril Scott, which throws an interesting light on the reactions of the man in the street to occultism. The book is *An Outline of Modern Occultism*. Not having had the opportunity as yet, of reading the book for himself, the present writer is uncertain whether it is a praiseworthy effort or not. Scott has written an interesting book on music from a Theosophical point of view. This work seems to be in a new field. The book would appear to smack too much of a catholicity which sweeps up much of chaff with a few grains of wheat. The reviewer has seized upon quite obvious indiscretions to make light of the whole book. The theosophist would place much of what Scott classes as the occult on a somewhat lower plane, that of pure unadulterated psychism. The review follows:

#### Quotation

"Mr. Scott lucidly explains the principles of occult metaphysics, psychology and ethics and interprets them in terms of theosophy, of the fine arts, science, medicine—homeopathy and allopathy—astrology and psychometry.

"The book is well arranged. It begins with a discussion of evolution, both visible and invisible, and proceeds to the subject of the reincarnation, the soul memory and the Karma. Part III deals with the inner government of the world and its work. After detailed exposition of the activities and powers of the three great officials who are supposed to dwell in the Himalayan mountains and rule our destinies beyond the boundaries of free will, there follows an analysis of the occult significance of Christianity, Christian Science and spiritualism."

The reference to "the three great officials who are supposed to dwell in the Himalayan mountains, sounds familiar to those who have followed the history of the Theosophical movement in recent years.

The inference is that the author is on a fairly familiar footing—knowing the incomings and outgoings of the Masters of Wisdom. We fear that the next paragraph of the review is thoroughly justified in its criticism of ready, and loose, occult writing of which there is unfortunately a plentitude:

"The two aspects of occultism which seem to stand out the most conspicuously are, first, the simple and ready answers which occultists have to almost every enigma that has troubled scientists as well as theologians. Through the power of clairvoyance, the occultists believe that they know where and how the human soul enters the body. According to them, it evolves, as does the body, and on reaching a sufficiently high level of development is able to choose who will be the parents of its body, and select those qualities of either the father or mother which it most prefers. Some of the 'masters,' Mr. Scott claims, have by means of clairvoyance seen souls hovering about newlyweds."

"Why are some people unable to have children? The occultist answers—because no soul desires to accept them as parents."

"How is telepathy, clairvoyance or prevision possible? The occultist tells us that we are made of mental stuff as well as material substance. The activities of the former are not limited by space and time."—True enough.

"Secondly, occultism purports to be a sort of religion of religions. It does not directly attack any of them, but professes to include all. Neither Buddha, Christ, Luther nor Mrs. Eddy appear to the occultist as false prophets, but instead as mediums who, in their different ways, carried out the work of one of the three cosmic officials known as 'the World Teacher.'" Each of these mediums had a special set of doctrines best suited for those to whom they preached. The conflicts and contradictions between the religions of all times thus pass unnoticed. What is spiritually good for the Buddhist

may be unsuited to the Christian mind and vice versa. Alas, the occultist sighs—none of them realizes this.”

Who is to blame for the writing of such stuff—the author or the reviewer? Those who write books on such subjects would do well to keep in mind the reaction to their words on the plain man.

W. F. S.

#### Editor's Note

We publish the above article by W. F. S. in order to let Theosophists see themselves as others see them. Unfortunately it is true enough to be damning and damning enough to be true despite the fact that it is a gross misrepresentation and libel of the grand truths of the old wisdom religion.—F. B. H.

### THE ART OF LIVING

“Unless we feel ourselves more or less ‘in the same boat’ with others, we cannot really aid or even love fellow human beings. Little is accomplished in the attitude of the strong stooping to the weak.” These statements were made by Dr. C. M. Hincks, director of the National Committee for Mental Hygiene in the United States and Canada when he spoke before the Local Council of Women in Toronto on Feb. 17. The lecture was reported in the Mail and Empire of Feb. 18th.

Dr. Hincks showed that the art of living was not a set thing but a relationship depending upon the ability of the individual to adjust himself. “We no longer divide the human race into water-tight groups such as the neurotic and the sane, the delinquent and the non-delinquent. . . . . There are imperceptible degrees of mental health from the feeble-minded to the finest intellect.”

“This very conception is a contribution to the art of living. In so far as we regard ourselves as a superior group, our usefulness to those about us is limited,” said Dr. Hincks. The speaker went on to talk about ‘ego-hunger’ and ‘malnutrition of the ego’ (using the word ‘ego’ in its modern sense in psychology). “When

men’s fundamental hunger to be a person is not healthily satisfied, we get such persons as ‘enjoy ill-health’ or become boastful.”

#### Know Thyself

After speaking about recreation and the need of intimates with whom to share ideas, Dr. Hincks showed the necessity of a robust philosophy of life, of “know thyself, accept thyself, be thyself.”

The title of the lecture reminds one of the Chinese approach to esthetics. Their writers on this subject speak of the grand harmony of nature and they view all human relationships in terms of harmony and all human organization as a process in art. The noblest art is ‘the art of being in the world’ the art of moving freely, graciously and creatively through the many human contacts and relationships to the end that the Grand Harmony may be communicated. The elaborate code of manners in Chinese life is based upon this concept and while it is becoming the fashion to consider manners and ceremony of little use, nevertheless they are based upon consideration for the other person, and it is extremely difficult to establish the important finer and more delicate relationships with others, if this attitude is forgotten.

#### Assuming Superiority

Perhaps the point in Dr. Hincks’ lecture which will appeal to members of the Theosophical Society is the statement that “Insofar as we regard ourselves as a superior group, our usefulness to those about us is limited.” There is, unfortunately, a tendency in Theosophical affairs to assume an attitude of superiority. It affects adversely our literature, our public addresses, our articles. Psychologically, perhaps, it arises from a recognition of the greatness of the Message; and because we are dealing with a great thing, we begin to assume that we too are great. Or perhaps the attitude arises as a form of self-consciousness and lack of assurance in expression. Sometimes, Theosophists who

are gracious and charming in personal contacts, become arrogant when they take 'pen in hand' and express themselves; they forget the other fellow at the far end of their pen.

"To express oneself," is the command of the day—but expression is not Art. Art is communication. To 'express' is 'to push out'; when we express, we are thinking of ourselves alone and one of the psychological theories of Art is based upon the concept that it is the relief and satisfaction which follows expression which alone moves the artist in his work. But that is not so. True Art communicates; communicative Art alone endures and in enduring, arouses, vivifies and makes fertile. Expression may be a psychological necessity; communication is an effort in spiritual awakening.

Possibly we would find a key to the many problems of human intercourse, if we thought of relationships in terms of Art, if we devoted ourselves to the Art of Living, not merely to the science of it, keeping back of our minds that ancient Chinese idea about the noblest art being "the Art of being in the world."

## COURAGE AND A TRIBUTE

All Canada and not a few in outside countries were familiar with the name of Lou Marsh, sports editor of the Toronto Daily Star. His sudden death on March 4 was the sensation of the day in Canada and tributes came from all over the continent to his ability as an umpire, a referee and in all other capacities as a sportsman of parts, a good fellow, and a man of generous instincts and big heart. Above all he was commended for the courage of his opinions, his insistence upon square dealing and play according to the rules, honesty in standards and truth in credentials, and in general the spirit of daring to do the right thing whatever the consequences.

He gave his own decisions in sport without fear or favour, and he wrote as he

lived and never feared to say what he considered necessary to be said. For this virtue he was given praise and laudation beyond any newspaper man in recent times, so that it might be thought that he was exceptional among newspaper men in this respect. But it was in his freedom to say and have printed that he was exceptional. Plenty of men have courage to tell the truth with their pens or their typewriters, but there are few proprietors who will permit them to print what they write. One knows of a pile of articles rejected by the dull-witted management of a newspaper which had not the courage to print the things that should have been said in the public interest in other lines than sport. Sport is not so important or essential an interest among the mighty ones of earth or perhaps the lid would be placed on the courage of writers there also.

Lou Marsh had freedom to write, and he took freedom to write in the way that pleased himself and his readers. It is said that "Great Art is communication." Literature to be great must communicate. Marsh was a great literary man in this respect. He communicated to his readers the spirit and atmosphere of what he intended to portray. He invented a language of his own and it was intelligible to his readers. That is Art. James Joyce of Dublin, who has invented a new literary style, if it can be called a style, is not intelligible to the average man. He ignores punctuation. Marsh ignored conventional punctuation, but his points, in great variety, conveyed all sorts and conditions of emphasis. His language was as natural as the emotional utterances of any creature alive, and it was human, and it communicated its fervour and heat as few literary artists are capable of conveying their sentiments. That is literary genius whether it be recognized by the Academies or not.

Goodbye, Lou. We'll be seeing you in another æon or two, and the Universe will find you a job where square dealing and truth speaking will not be discounted.

A. E. S. S.