

THE CANADIAN THEOSOPHIST

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

KARMA is an Absolute and Eternal Law in the World of manifestation; and as there can be only one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists . . . still less as fatalists; for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

—H. P. Blavatsky

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

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THE NEW JERUSALEM

What we say in this editorial should not be taken seriously, for it merely presents a fantastic idea which occurred to us in the small hours of the morning, when vitality is supposed to be low and the imagination more than usually active.

A large sum of money—almost eight billion dollars—has been appropriated by the British government to build its defences up to what is regarded as adequate strength. This money will be spent on warships, anti-aircraft guns, aeroplanes, tanks and ammunition. The purpose of these materials is to protect Great Britain, which lies dangerously close to the continent, from destruction, and its people from annihilation.

It is said that if the capital of the British Empire were shifted away from England, the whole sentimental appeal of that Empire would vanish. We wonder. Eight billion dollars is a lot of money. If it were spent upon reconstructing England in Canada, preparatory to evacuation of the British Isles, we might see arising on these shores a New Jerusalem, or rather a new England, slightly different in geography but substantially the same in character. Stratford could be reconstructed in the New World (far from the danger of shattering bombardment) and a new forest of Arden planted. Westmin-

ster Abbey and St. Paul's and certain other notable landmarks would be lost forever, but much would be saved by being transplanted, far from the maelstrom of Europe's crowded and suspicious populations. Something would be lost, but also something gained.

And it must be remembered that, even if England is successfully defended in the event of war, much will inevitably be destroyed. For instance, St. Paul's and the Abbey and Buckingham Palace may be wrecked, so it would not be the same England which emerged in any case. Business could be carried on quite as easily from this side of the Atlantic, now that the trans-Atlantic telephone has become so efficient. So (we told ourselves) why not move westward, as Rome moved eastward, and leave Europe to settle its own squabbles?

Unfortunately in the cold light of later morning our reason reasserted itself and we realized that the idea was perfectly ridiculous, and that the only thing for Britain to do was to build up armaments, making life ugly, and then await the twilight of the European gods, when its peoples will start blowing each other off the earth and obliterating the stored-up treasures of the centuries. — *Hamilton Spectator, March 4.*

LOTUS CIRCLE WORK

A Paper Read At The June Convention

"A Little Child shall lead them." Truly it is so; we have all seen that manifested many many times. They lead each other and their elders too. . . . They are the seedling ground for the future and eager for TRUTH and can grasp the real core of the TEACHINGS better than the grown ups, if we do our part; so let us recognize the vast importance in the children's work through the Lotus-Circle Work. . .

First I have found that most parents have to be sold on the idea of having their children taught the FUNDAMENTALS of Theosophy. many of the parents feel that to send their children to the Lotus-Circle makes them different from other children; that should they be sent to a Church Sunday School while young; they will probably become interested in Theosophy later. How many times have we not wished we might have had these Truths given us when we were children. . . . so why not give the children the opportunities that we missed, and they will be better able to decide for themselves later.

The aim of the Lotus-Circles is character-building and its motto is, "Excelsior! Ever higher: step by step we climb." The Lotus has been from ancient days the symbol of the soul, and as its seed is imbedded in the mud of lake or pond, so the soul is imbedded in material existence, pushing upward through the waters of wisdom and experience to blossom in the sunlight of truth. . . . Love is the guiding power and the child's nature in an environment of love and understanding opens to higher things as the Lotus-Bud opens to the sun.

How shall we begin and what shall we do? The Teaching is 'Begin and the Rest will come'. There is a little leaflet, 'Suggestions for the Conduct of Lotus-Circles, published at Point Loma, that is a GOLD MINE of helpful suggestions, that one can follow or adjust to suit the needs; all very simple, and the Lotus-Circle Messenger to

be called The Junior Theosophist, published at Point Loma, is filled with the Teachings stepped down for the children, and inspirations for the Teachers and parents. I have found that whole families read and enjoy the Children's magazine.

The study of the Great Teachers is taken. The object is to show the underlying unity of religious thought and ethical ideas throughout the world. For this Teaching we use Quotation books, that can be designed and made by the Teachers, and each Sunday a Motto of one of the Great Teachers is given, typed or printed upon brightly coloured paper, which the children paste in their Motto Books, and learn for the next Sunday. For reviews we have a guessing game. One child gives a Motto and calls upon another to tell who said it; the one who knows, gives another Motto, etc. We also use Jig Saw Puzzles, of the Great Teachers' names, and of course stories of the lives of the Teachers are told.

As Music is one of the foundation-stones in character building, we have songs and singing lessons.

Nature-study and Science is the great opportunity to bring out the basic Theosophical teachings. Nature study with us is entirely different from what it is in the public schools or colleges. We bring out the mystic, and in other words the philosophic side—teach the children the nature and structure and operations of the Cosmos. All schools teach nature but with no hint of the inner life—yet there is not a natural object, crystal, stone, plant, flower, water, dewdrop, light, gems and all the myriad things of the animal world that does not actually exemplify ALL the Teachings. For instance, the apple blossom exemplifies Reembodiment, Karma, Cycles, Hierarchies, Swabhava, Evolution, Amrita-Yana,—for didn't the little flower open to the sunlight instead of staying shut tight? Atma-Vidya, the knowledge of the Self, the ONE SELF, from which many selves come, every seed pod is a tangible example of that.

A thousand applications of these teach-

ings can be made by the Teachers. We as children planted narcissus bulbs, and watched them grow and blossom and learned about the Seven Jewels from them; we saved the bulbs and planted them the next year. What proof of reembodiment was *seen* then. The 'Seven Jewels' are illustrated in every plant, every leaf, every flower, every crystal, every Nature-object. Make Nature your Lotus-Circle Teacher! Keep the little hands busy collecting! Let each 'Tiny Bud' bring some new object each time—a simple leaf or flower if nothing more—and let It teach the Seven Jewels. "Work with Nature" by bringing out the mystic and the philosopher in your children. The power to *see* is in them: you have only to open their eyes. For Nature has living exhibits in myriad forms for every *Theosophical teaching*, and once grasped as revealed in the living form, they will never be forgotten. Children do not have to be *taught*—they *recognize* and *remember*!

The whole of Nature is a vast fairyland, shaped and ruled by Intelligence, which H.P.B. and the Ancients called nature-gods, which Science calls energies or forces, but which the children love to call 'fairies'.

We study the 'seven Golden Steps', Courtesy, Kindness, Orderliness, Obedience, Promptness, Good Language, and Silence. The children call them the Good Fairies, and make an effort to keep them with them! We concentrate upon one step a week... Simple symposiums, Charades, and Plays for special occasions create and hold the interest, and of course Stories and the Fairy-tales, for many of the fairy-tales and stories that have come down the ages hold great spiritual truths. "The Sleeping Beauty" is symbolic of the awakening of Nature in the Spring; the awakening of the spiritual self, etc. Cinderella, Jack and the Bean Stalk, and many others have a similar mystic meaning, that is why they survive. Whenever the interest lags TELL A STORY!

We have heartfelt gratitude to Mrs. Grace Knoche, the International Superintendent of the Lotus-Circles, for the unique and inspiring collection of Nature objects sent from Point Loma for our exhibition; to Mrs. Grace Peirce the guardian angel who thought of using the cellophane bags, to keep the precious collection intact and to Mr. Orange Clark, who hunted up all the botanical names. The idea back of their united effort for us was to find something that would enable us to keep the definite Teachings before the children, and especially the *little* ones who can grasp the *real* meaning, and at the same time keep the little minds alert and intent upon something *tangible* and the restless little hands *busy* doing something.

And *here* is a way by which to ingrain the teachings, and review the "Seven Jewels" every time your Lotus-Circle meets. A few teachings well ingrained are worth a myriad studied only once, and the great basic teachings are simple in their essentials, and they are few.

Of course the thread of Universal Brotherhood is carried throughout. "Helping and sharing is what Brotherhood means", even the tiniest can say it and TRY to act it ever more and more, and come with stories of their own efforts.

There is indeed a grave responsibility resting upon parents, but—"HELP Nature and work on with her: and Nature will regard thee as one of her creators, and make obeisance.

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms." (*The Voice of the Silence*)

So let's BEGIN with more Lotus-Circles!

Mayme-Lee Ogden, Superintendent
Rochester, N.Y., Lotus-Circle.

SELECTIONS FROM "THE MAHATMA LETTERS "

Chosen by the Late Rev. Robert
Norwood, D. D.

(Continued from Page 383.)

EVOLUTION: Page 158

What emerges at the end of all things is not only "pure and impersonal spirit", but the collective "personal" remembrances skimmed off every new fifth principle in the long series of being. And, if at the end of all things—say in some million of millions years hence, Spirit will have to rest in its pure, impersonal non-existence, as the ONE or the Absolute, still there must be "some good" in the cyclic process, since every purified *Ego* has the chance in the long *interims* between objective being upon the planets to *exist* as a Dhyān Chōhan—from the lowest "Deva-Chanee" to the highest Planetary, enjoying the fruits of its collective lives.

GOD: Page 52

We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal... The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim—*i.e.*, the knowledge of that cause and causes, we are in a position to maintain there is no God or Gods behind them. The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologies—we reveal the infinite... Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. (See later on "Universal Mind" and "The Masters")

GREATNESS: Page 341

The supreme energy resides in the *Budhi*; latent—when wedded to *Atman* alone,

active and irresistible when galvanized by the essence of "Manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development.

HERMETIC PHILOSOPHY: Page 399

Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be in the East, West, North or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances. The Egyptian Hierophant, the Chaldean Mage, the Arhat, and the Rishi, were bound in days of yore on the same voyage of discovery and ultimately arrived at the same goal though by different tracks. There are even at the present moment three centres of the Occult Brotherhood in existence, widely separated geographically, and as widely *exoterically*—the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure. It is an every-day occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru. *Upasika* (Madame B.) and Subba Row, though pupils of the same Master, have not followed the same philosophy—the one is Buddhist and the other an Adwaitee. Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word "Buddhi"—*wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonials

which have in too many cases been productive of the greatest calamities. Such also is the origin of the Chaldean term *Mage*...

HERMETIC PHILOSOPHY: Page 400

It is well known that a magnet would cease to be a magnet if its poles ceased to be antagonistic. Heat on one side should be met by frost on the other, and the resulting temperature will be healthy to all people.....

HERMETIC PHILOSOPHY: Page 401

Discord is the harmony of the Universe
.....

Every Western Theosophist should learn and remember, especially those of them who would be our followers—that in our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for all.

HERO WORSHIP: Pages 323-324

There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself... If you would go on with your occult studies and literary work, then learn to be loyal to the Idea rather than to my poor self. When something is to be done, never think whether I wish it, before acting;... I am far from being perfect hence infallible in all I do..... You have seen.....—that even an “adept” when acting in his body, is not beyond mistakes due to human carelessness.....

HERO WORSHIP: Page 407

“I look with sorrow and concern on the growing tendency of the Theosophical Society to introduce into its methods..... the exaggerated veneration for persons and personal authority..... the veritable outcome of which is a *mere servile hero-worship*..... There is far too much talk among us about the Adepts our *Masters* and the like... Too much capital is made of their sayings and doings, etc.”

HUMANITY: Page 32

For it is “Humanity” which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an un-

selfish impulse, to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members: here too, each limb of this huge “Orphan”—fatherless and motherless—selfishly cares but for itself. *The* body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease.....

HUMANITY: Page 33

“Since there is hope for man *only*
in man,

I would not let *one* cry whom I
could save!”.....

Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted towards *some* men more than towards others, and philanthropy as preached by our Great Patron—“the Saviour of the World—the Teacher of Nirvana and the Law.....” has never killed in me either individual preferences of friendship, love—for my next of kin, or the ardent feeling of patriotism for the country—in which I was last materially individualized.....

HUMANITY: Page 90

Therefore whenever I speak of humanity without specifying it, you must understand that I mean not humanity of our fourth round as we see it on this speck of mud in space but the whole host already evolved.

HUMANITY: Page 404

Humanity, although in different stages of development, yet belongs to the three dimensional condition of matter. And there is no reason why in Deva Chan the Ego should be varying its “dimensions.”

(To Be Continued)

BOOKS BY THE LATE GEORGE E. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.†; Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,
London, W.C., 2, England.

A BOOK FOR YOUR BEDSIDE

As the Psalms are to The Bible, as the *Bhagavad Gita* is to the *Mahabharata*, so is *The Dhammapada* to the relics handed down to us of the life-work of The Lord Buddha.

His sermons, written out by His followers and translated into the appropriate language, should be in the hands of all students of loftiest philosophy and ethics. Their perusal brings a feeling of peace, strength and confidence. And their teaching of the Law is so simple and so cogent that a simple man may follow and obey.

Put the *Dhammapada* between your Bible and your *Gita* at the head of your bed, and read it in peaceful and solemn moments of the night! M. V-H.

The above lines are part of the Prefatory Note to some fragments from the *Dhammapada* translated by Max Muller and published by The Rajput Press, Chicago, 1922. The Initials W. V-H. are, presumably, those of the late Weller Van Hook, noted theosophist. *Dhammapada* means "Way of Truth" or "Path of Virtue" of the Lord Buddha.

Probably every T. S. has at one time or another held classes in the study of the *Gita*, many no doubt still do. But one rarely, if ever, hears of classes in the study of the *Dhammapada*, or for that matter of any other book strictly Buddhist from beginning to end. Odd that more theosophical societies do not have classes in Buddhism when their debt to it is so overwhelmingly and so obviously great. For the two Mahatmas, be it ever remembered, who inspired the founding of the original T. S. were both of them Buddhists. This *very significant fact* often seems to be overlooked if not forgotten altogether sometimes!

In the famous *Mahatma Letters*, clearly the way to Buddhism is pointed out, indeed K. H. plainly says that "The only Refuge for him who aspires to true perfection is Buddha alone," and in another

place he mentions his "Arhat" vows. Ever since the founding of the T. S., theosophical writers have drawn freely and frequently from Buddhistic sources. Indeed were everything Buddhistic deleted from the rather extensive theosophical literature, it would suffer severe shrinkage. As for Buddhism, it is like a lamp. Thousands of other lamps can be lighted from it without in any way diminishing its light.

Madame Blavatsky and Col. Olcott both became avowed Buddhists soon after their arrival in India the first time. In Letter lxxxv, K.H. explains that *Upasika* (Madame B.) is Buddhist and Subba Row an Adwaiter. (*Upasako*, a pious Buddhist not in orders, a lay devotee. Fem. *Upasika*. Childers Pali Dic.) Later H. P. B. turned her attention to Northern or Mahayana Buddhism quite naturally as she was deeply interested in esotericism as well as in Tibet, stronghold of Northern Buddhism. Col. Olcott worked faithfully and well for and with Southern Buddhists, particularly in Ceylon. His wholehearted cooperation with the High Priest Suman-gala about fifty years ago, resulting in a Buddhist renaissance in the Island, is to this day gratefully remembered. Col. Olcott also wrote a Buddhist Catechism accepted by both Northern and Southern Buddhists at the time and still acceptable to both, having now run into possibly fifty editions. Mr. Jinarajadasa says he is a Buddhist. In his Introduction to *The Noble Eightfold Path* by Bhikkhu Silacara, published at Adyar as are several other Buddhist pamphlets, some by Col. Olcott, tells "why we Buddhists reverence the Lord."

Have any of you ever paused to wonder if possibly the word "Brotherhood" may not be the vainly sought Lost Word?

The first sentence of the last paragraph of Letter iv of the already mentioned *Mahatma Letters* reads: "The term 'Universal Brotherhood' is no idle phrase." Speaking of certain failures in the T. S. in Letter xxxviii we read: "It is just because they preach too much 'the Brothers' and

too little if at all *Brotherhood* that they fail." Later in the same letter it is said that *selfishness* and *exclusiveness* kill!

Now is it not *humanly* possible to make the term "Universal Brotherhood" more than the idle phrase it unfortunately appears to have become? Is it not possible to think less in terms of personalities and more in universal terms? In Zen Buddhism there is a timely warning to the student not to become so engrossed looking at the finger pointing to the Moon as to forget all about the Moon. Surely it would be more profitable spiritually to remember more the teachings of the Oneness of life and more about the GOAL towards which all are supposed to be striving.

The word *humanly* was used in the preceding paragraph because in Isaiah it says dumb animals accomplished the seemingly impossible feat—that the cow and the bear, leopard and kid, even the wolf and the lamb, dwelt together peaceably. Surely then *human* animals should not find such a feat altogether impossible unless it is because they are not dumb. Surely theosophists at least, whatever their different societies and leaders, yes and Buddhists too, whatever their different sects and schools, should accomplish it.

Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalms cxxxiii:1.

How fleeting is life and how sad that any of its precious moments should be given to small unworthy thoughts of any kind. The *Dhammapada* says: "The Many never realize that all of us here shall one day die. But those who realize this—in them all strife is stilled."

Now with a very sincere desire to help make the term "Universal Brotherhood" more than an idle phrase, and to revive a general interest in Buddhism, a Buddhist Extension Service—a kind of Buddhist Clearing House—is offered by the Western Women's Buddhist Bureau of San Francisco, California. It is a purely disinterested, impersonal service and *free*, there being no dues or obligations attached to it.

The work to be sent out should appeal especially to students distant from good libraries where at least a few Buddhists books are usually available. And also to those who have little or no time to study the more abstract, abstruse Buddhist teachings but would appreciate a teaching of "the Law so simple and so cogent that a simple man may follow and obey." Also it is hoped that many theosophical societies through this friendly service will be encouraged to start classes in Buddhism among themselves. The problem of attracting the interest of the young people in serious study is always a difficult one, perhaps more today than ever before. But remind your younger members that Buddhism is scientific and modern, that psychology in which so many of them are interested reaches its heights in Buddhism. Tell them that Buddhism is, in fact, psychology *par excellence* and their attention and interest will not only be aroused but also *held*.

Just a word of reassurance here to those of a naturally cautious nature and who, therefore, might feel a bit apprehensive about accepting this unique service outside their own society. There is, positively, no catch to it. This writer has no wicked intention such as trying later to swallow up any T. S., or any other ulterior motive. As a matter of fact she holds no meetings or classes, gives no lectures of any kind in connection with her work nor does she ever intend to do so. She is far too busy trying to spread the "marvellous thoughts", again quoting Weller Van Hook, of the ancient Buddhist scriptures and the teachings of recognized Buddhist authorities.

Only one thing is requested: It is that those who care to avail themselves of the service shall write requesting the leaflets be sent them regularly. The reason for this simple request is obvious. To make sure enough are printed each time to go around and so disappoint no one later. At first the leaflets are to be sent out quarterly, then as soon as possible bi-monthly, then

monthly. Leaflet No. 1 *Training the Mind* now ready.

But friends, whether or not you avail yourselves of the service, do not fail to get a copy of the *Dhammapada* (there are several different translations) and "put it between your Bible and your *Gita* at the head of your bed and read it "in peaceful and solemn moments of the night!"

Miriam Salanave.

Buddhist Extension Service,
715 McAllister Street,
San Francisco, California.

INTERNATIONAL KARMA

One of the phenomena of religious thinking is that however we may agree about religious theories or doctrines, when we begin to apply them we somehow touch people on the raw. Karma is an almost universally accepted doctrine among Theosophists, but when you tell a man that he is directly responsible for some experience that he dislikes, the usual result is an explosion. My very innocent, and as I thought, perfectly obvious article on "International Karma" last month appears to have had dynamic effects in several quarters. Rev. Stanley Jones when recently here said that you cannot answer an argument by labelling it as "Red" or "Bolshevist" or anything of that sort. I am attacked by one correspondent for issuing "a distinct appeal for the Reds." May we not investigate the natural phenomena of floods and storms without incurring the odium of being "Red"? To quote again the same correspondent: "What about National Karma? Has any nation written bloodier pages into our history than Spain? Your writer totally ignores this. Then there are two deliberate or perhaps I should say, ignorant misstatements in the article. The first is that it is a minority that is or has started rebelling." We have Canadian correspondents in Spain and are kept fairly accurately informed regarding the progress of events. Unfortunately, nearly all the Conservative papers in Canada

sympathize with the Fascist cause, and write editorials and place headlines on the news to give their sympathies a popular foundation. The British papers are in the same class. A despatch from London while I write this comes to hand and states, with the headline: "British Expect Loyalist Defeat."—"It is realized that the non-intervention agreement means that the Nazi-Fascist powers are satisfied they now have sufficient troops in Spain to ensure Franco's Victory. If their judgment is faulty nobody here believes they will withhold further men and munitions regardless of any promises made to the Non-Intervention Committee.... Information obtained today (March 4) from Committee sources discloses that Mussolini increased the original Italian strength by 43,000 men, while new German volunteers have numbered 3000. Italy has supplied huge quantities of planes, guns and munitions, and Germany has added tanks and other materials of war. The two dictatorships are believed to have no fewer than 80,000 front-line troops, chiefly Italian, with Franco, in addition to the entire rebel artillery, tanks and air force. France is reported alarmed and the British League-Labour forces outraged, but the general view is that now nothing is possible to save the Spanish Government."

The view that the Government is in a minority is absurd and the extraordinary devotion and courage of the Spanish people in their effort to repel these foreign invaders will be one of the shining pages of history in the future. When I am asked to remember the bloody annals of Spain, I do not forget who suffered in those days nor who are suffering today. Are our sympathies always to go out to the tyrants and the dictators? In this old war between freedom and tyranny, between hatred and peace, the problems are not merely political but go to the root of human nature. Had we a Cromwell in Britain today, is it possible to think that he would have sat idly by watching the massacre of the Spanish people by foreign

invaders, whose only aim is the domination of the world, and who hope by mastery of Spain to nullify the value of Gibraltar and hold France powerless by a rearward check. I am not capable of judging whether the Inquisitors of centuries ago and the invaders of Central and South America are represented by the Government of Spain, or by the invaders from Italy and Germany. Ordinary men cannot judge of such matters. Adepts do not allow themselves to be swayed by prejudices arising out of ancient grudges. We can only judge by what we see. By their fruits ye shall know them, said one high spiritual authority. I cannot admire the fruits of Fascism any more than the fruits of any kind of despotism. But we know that President Azana of Spain is a Liberal statesman, and that his Government has Liberal and progressive ideas and that Italy and Germany oppose it on that account. Where should Britain stand? The speech of President Manuel Azana on January 21 should be read. He had been elected by an overwhelming majority of the electoral college last May. A little more than two months later the rebellion broke out. The president declared this fight to be one of all Spaniards for the independence of Spain. "We do not export Spanish politics, and neither do we import the politics of foreign countries. We do not admit importation and no one has asked it nor desired it. I am authorized by my position and function to declare that the Spanish republic has contracted no manner of political compromise with any country in the world." This fight, he said, was not for a Communist Spain, a syndicalist Spain, a Spain of this or that party; it was a fight for the essential unity of Spain. It is hoped, says our Canadian correspondent in Spain, Mr. Frederick Griffin, that the conscience of the liberal democratic nations of the world will have heard Azana's voice and awaken to a realization of the real issues at stake in the Spanish conflict.

ON LAUGHTER

"Humour," said Bacon, "is a sudden glory"; as a glory, a heavenly benediction, it blesses him that gives and him that takes, or perhaps it is so much outside ourselves, so much a glory that comes not from, but to us, that the greatest human dispenser of mirth is the more blessed by receiving in greater abundance that which he dispenses.

I have yet to hear of a collection of books given over to the history of humour, and I shall never hear of one that could better illustrate the intimate and kindly side of history, or that would contain a larger percentage of books that could be called landmarks in the development of human understanding and the charity of the mind. Charity (and forgiveness is the greatest of virtues), mates perfectly with humour, for humour keeps company with the sceptic in knowing that ultimately there will be nothing to forgive; but not with Faith. Match Faith with Charity, and at the first grin Faith would tear her heart out. Voltaire in his laughter would forgive a fool, but Cranmer would burn him. Swift might despise, but Bunyan would damn.

The keystone of such a collection would obviously be the comedies of Aristophanes, the earliest traceable punster, and with an amazing ability for rapid transformation of the serious into the ludicrous. Pre-Aristophanic humour was probably the Satyric dances turned into buffoonery. Greek logic and a rapidly developing sense of the inane was too much for the sacred dances of the East; the gods were being found out, and found wanting.

With the exception of the Arabian Nights I doubt if the student need go further East than Hellas, for the earlier and Asiatic form of humour would appear to be largely reliant on the infliction of pain or personal humiliations that to-day would only evoke contempt or disgust, and even the Arabian Nights are probably not Eastern at all, but adaptations from lost

books such as the Milesian Tales.

But at the disruption of Greece laughter died away for a time; their successors the Romans, the "little dark men," were too beset with troubles, too serious and filled with a sense of their own importance to bother about the fripperies of life until wealth and power brought them ease and the ability to enjoy. But the revival came, and literature, overburdened with prosy speeches and annals, was heartened by writers such as Lucian, Petronius, Terence, and a multitude of others whose names are now only an echo from obscure references by men like Athenæus. The rich store of humour that Greece and Rome gave to the world was mostly lost at Alexandria, and what few poor tattered remnants remained had to survive the thousand years of black savagery that followed the barbarian irruptions, and even then, as though Fate had not been sufficiently perverse, were called on to face a period when monkish chroniclers and copyists, running short of vellum, would scrape away a unique comedy of Cratinus to make place for the Gospel of St. John that had already been copied out a myriadfold. Livy or the dreary Polybius might survive, but stories with the flavour of the Widow of Ephesus would be attacked and bleached into oblivion by these pious nuisances with the terrible ardour of the righteous.

Men of serious mind, from Tamerlane to a modern bellowing dictator, have much to answer for, and no historical fact is more self evident than the claim that mankind has always been in the most wretched condition during periods of unquestioning faith. Utter and unquestioning obedience is only possible by the exercise of terror, and in the face of fear laughter dies away. The priestly autocrat...no matter whether his master be throned in the skies or an earthly palace...creates the attitude of mind, to which he brings his ghostly solace; earning the gratitude of his dupe, and so completes the vicious circle.

If only a little of the spirit of Aristophanes or Anatole France had been exist-

ent in the Middle Ages history might well have been different; the murderous and idiot Peter the Hermit, who preached the first crusade and a myriad dead, the appalling horrors of the Children's Crusade and the Dancing Mania could never have withstood the attack of intelligent laughter. But the voice of the jester was silent; men, living a life of horror and boredom in this world, prepared for one of boredom or horror in the next.

But retribution and salvation were at hand, and one of the hardest blows struck at the narrow mentality of mediævalism came from Ulrich von Hutten, author of the "Letters From Obscure Men," and one of the greatest satirical writers and exploders of humbug that have ever lived. His book has been unjustly overshadowed by the fame of Erasmus, but it is nonetheless immortal, a monument to the good that humour can do in destroying evil by showing its futility.

And then came the deluge; confined for over a thousand years, the pent up fury of Pan broke loose, and the bellowings of Gargantua and junketings of Panurge were heard from one end of Europe to the other. The Abbey of Theleme was open for all who cared to enter in, with Friar John of the Chopping Knives a model mine host for all boon companions to copy.

For a few years England lagged behind, and excepting the miracle of Chaucer remained serious until Skelton. But from then onwards with hardly a break a tidal bore of laughter swept up the river of life, carrying on its crest an army of good souls who have given us with their jokes and merry tales, an ability to learn and understand, to have patience and, above all, to forgive. Bravery and high spirit are not lacking; Cervantes toiled at an oar on a galley bench, and from that came the miracle of Don Quixote; the futility of the practice of sacrificing a scapegoat, as epitomised in the execution of Admiral Byng, could not have had a surer blow dealt, than in the gibe of Voltaire, that it was done "pour encourager les autres."

The poisoned arrows of Swift and Voltaire, the bludgeonings of Dickens, the rapier thrusts of Anatole France have done more than raise a passing laugh. They have contributed their full quota to the shattering of lies, and foolishness, and humbug, and cruelty. They have put the mighty from their seat, and shown us that they are made like you and me, from common clay.

Think of the abominable schools for unwanted children, and you think of Squeers and Dotheboys Hall; of petty officialdom, and there appears Bumble and the Tite Barnacles; of narrow intolerance, and behold the vision of Podsnappery. . . We do not appraise our national heroes aright; the highest monument, the most imposing mausoleum, we give to our Napoleons and Caesars, men whose futile dreams of empire yield as much usefulness and happiness to us as the rocketings of a mad dog. One of the greatest novels in the English language is the "Pilgrim's Progress," but it is also one of the most dreadful. Compare its brutal and intolerant philosophy with that of "A Christmas Carol," and ask yourself or any other sane man or woman which is the most to be desired, that of tribulation, enforced and desired, or that of joy, careless and free? Yet the essential difference is that of humour, and it will be found that the most loveable characters, those whose virtues we should do well to copy, are always those whose main inspiration is laughter. Our indebtedness to the Cap and Bells is beyond computation; and when the last accounts are audited, I for one shall not be surprised if we see Huck Finn, The Night Watchman, Sairey Gamp, and many similar standing on the right hand of the Throne; their mirth shall be counted to them for righteousness sake, for without humour there can be no salvation.

George Bates.

January, 1936.
Rare Books 5a Shepherd House,
Shepherd St., London, W.1, England.

REVIEWS

"THE FLAMING DOOR"

Among the many attractive books presented to the public by Messrs. Rider & Co., *The Flaming Door* is one of the most readable, the most instructive in the way of suggestive thought, and the most alluring to those whose minds are naturally at home with "tales of old forgotten things" and the traditions that lead us to a knowledge of our own remote origin in the dateless cycles of the past.

Eleanor C. Merry is a disciple of Rudolf Steiner, but not in the dogmatic way that has become so offensive in the case of many followers of modern "occult" leaders. She has gained much from him, and uses it in her own fashion, having applied it to her own studies and assimilated his theories to her own purposes. She describes her book as a preliminary study of the mission of the Keltic Folk-Soul by means of legends and myths, and those who have not already entered this fascinating world will find her an interesting and at times an exciting guide. There is perhaps more of the Welsh tradition than the Scots or Hibernian.

Readers unfamiliar with such writings as these will be puzzled with the historic values attached by the writer to various matters of religious tradition, but as he proceeds with the book the consciousness will probably dawn upon him that all the things that are mentioned are merely pawns or symbols of realities which cannot be mentioned in any other way to convey sense or reason to the student. Algebraic symbols have the same value in mathematics, and the mathematics of occultism needs its x , y , and z equally with the problems of the three-dimensional world. To put it in another way, no reader who is not prepared to exercise his imagination to its limit need hope to exhaust the values of this volume.

In the chapter on Druid Science this is touched upon, and we are brought into a new relation with Earth and the things

around us when we understand that Consciousness may become a common denominator by which we enter into the Unity of Life. The legends of Odrun and St. Columba are impressively presented, and a few striking illustrations enable even a beginner in this lore to perceive that the world is not without evidence of ancient magic. This contributes, I believe, as all books should, to the consciousness of the Unity of all Life and its manifestations.

Whatever differences of opinion we may have, and we are bound to have many, due to our varying experiences and our differing points of view, fundamentally Life is one and Wisdom is One. To the understanding of this many paths have led, but there are two, the inner and the outer, which must be recognized. This book says the Bards represent the inner, the Druids the outer path. It is the Prophets and the Priests once more. But if each is faithful in his office, the people will not suffer.

There is discourse upon this in the account of Ceridwen and Hu, and the Christian mythos is introduced in a way familiar to readers of Steiner's works. In a list of reference works, H.P.B.'s *Secret Doctrine* is included, but Rudolf Steiner is the main fountain of inspiration. The volume is large size page, numbering 288, and finely printed, price 12s. 6d.

"ATTAR OF SONG"

We have already had occasion to commend the poetical work of Irene H. Moody, but in her new volume *Attar of Song* (The Macmillan Company of Canada Limited: \$2.) we have work of an altogether more mature and definitely artistic quality. Those who rejoice in words and verbal music, the jewel-setting of golden syllables, will enjoy this volume, and besides the singing measures, they will find beauty of thought and picturesque conceptions of life and nature which cover every range of ordinary experience, and bring also into the duller routine flashes of that wilder, more passionate search in history and else-

where for the deeper senses of existence. What a picture, for instance, in "Power and Passion, and the Dead Queen regally aloof" in the study of Cleopatra? "For Those that have Eyes to see," touches philosophy with the poet's finger and impresses the lesson that so many fail to learn—

for, to the seeing eye,

always there is Beauty

in every step of the tortuous path
from Spirit down to lowest form of
matter

and all the gradient ways returning
to the Absolute.

"There is no Human Being yet" is another thesis similarly treated so that poetry is made the handmaid of truth, yet not in the didactic spirit which arouses opposition. "To Canada" opens up the vexed question of the great vacant spaces of our continent with the teeming millions of the nations elsewhere and our defiant refusal to permit them to enter. Mrs. Moody deals with many other philosophic and economic problems in this transcendental way, encouraging thought through the stimulus of spiritual vision. Many who refuse to listen to reason cannot close their eyes to a picture. "In Memory" is a lovely tribute to Bertha Lewis, a Vancouver writer. Among several other personal tributes we choose "The Violinist." There are many transcriptions of passion in the modern manner as in "Resipiscit Vir" and "Eastern Love" and she reaches great heights in "The Secret Withholding" and "Orchid." A problem of Karma is treated in "Justice." If there is to be any criticism it is not of the workmanship or the literary power displayed. But the themes are for the most part of the earth, earthy, however beautiful, rather than of the over-worlds, and we say this, not in deprecation but for the information of readers.

A. E. S. S.

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Members should see that their Lodge officials send in nomination returns in time. Also that dues are paid up.

CORRESPONDENCE

MR. WILLIAMS EXPLAINS

Editor, Canadian Theosophist:—In response to your request for a statement regarding Point Loma's General Secretary's letter on Fraternization given prominence in the March issue of the *Theosophical Forum*, let me say, at the outset, that I accept full responsibility for any action taken by myself in this connection, which was done in good faith and with the intent of furthering the cause of Theosophy. The Point Loma General Secretary's letter was published without my consent.

With the approval of my confreres on the Fraternization committee, Mr. Oliver J. Schoonmaker and Mr. Robert Hughes, I circularized the Buffalo convention's resolutions committee in order to get a cross-section of the views of those attending the convention on my proposal to discuss a plan to bring the societies closer together. A copy of my circular—one returned to me for further use by one of the committee members—is attached herewith, so that you read exactly what was said.

Had the proposal been acceptable generally to the resolution committee members it was my intention to write to yourself and Mr. J. Emory Clapp, head of the Point Loma American section, upon this subject, preparatory to discussion at the Niagara Falls convention in June. There was a lack of unanimity in the replies from committee members and I had half-decided to drop the matter, when I learned from Mr. Schoonmaker that correspondence on the subject was being published in the *Theosophical Forum*. I immediately wired Point Loma asking that it be killed, but was too late, for the letter was printed.

With regard to the point raised by yourself that I have no authority to speak for the Toronto Lodge, permit me to say that I never had any intention of speaking for anyone but myself. The point arises out of the Point Loma General Secretary's letter, who misunderstood my proposal, for

he speaks of uniting the Boston and Toronto Lodges. To me, headquarters of the Theosophical Society in Canada is associated with Toronto, for there the General Executive meets, and Boston is associated with the headquarters of the American Section of the Point Loma Society for there Mr. Clapp, head of the section, resides; hence the use of the names, Toronto and Boston. As you will see from the accompanying circular I spoke not of a union of lodges but of a federated council of national societies. I would emphasize that prior to my wire asking that the General Secretary's letter be killed, I had had no correspondence with Point Loma on this subject at all.

There are many points to be considered in a question of this nature and I had hoped that discussion at the Niagara Falls convention would have clarified the situation. However, as Point Loma has definitely rejected the proposal, evidently without properly understanding it, I am, as chairman of the Fraternization committee, taking no further steps in the matter.

Cecil Williams.

49 East 7th St., Hamilton, Ont.

March 6.

THE MOON AND PLANT GROWTH

Editor, Canadian Theosophist:—May I be permitted to point out certain inaccuracies appearing in an article entitled *Theosophy and the Modern World* where the influences of the Moon upon plant-growth are discussed? This was published in a recent number of the *Canadian Theosophist*. Dr. Steiner is erroneously described as a "Theosophist" who created the "Dornach Laboratory". Many years before the "Goetheanum" at Dornach was built or any centre established there, Dr. Steiner had entirely severed all connection with the Theosophical Society and was giving out his teaching as *Anthroposophy*. The Biological-dynamic method of Agriculture was founded by him in 1924 solely as a result of requests made by a group of

farmers that he should teach them, out of his occult knowledge, about farming. Dr. Steiner gave his so-called "Agricultural Course" to this group of farmers who then formed a practical Experimental Circle for introducing these methods. Their work, and also laboratory research connected with it, was carried on under his supervision, and *his alone*; the laboratory work being done in Dornach; and also in the Biological Institute in Stuttgart. The anthroposophical biological-dynamic methods were in no sense instituted as "an attempt to make the best of such experiences as the above quoted" (see the article), but represent an independent organization working entirely on the basis of Dr. Steiner's explicit instructions only. No other scientists "simultaneously discovered" the *method. This is Dr. Steiner's alone.* It is true that facts concerning the influence of the Moon form part of these methods, but a wholly erroneous notion of Dr. Steiner's agricultural teaching would arise if these were supposed to be the whole or major part of its content. Practical farming and gardening in many countries as well as laboratory research work is now firmly established on these lines, but it owes nothing to any other source than its original foundation as a branch of the Anthroposophical Movement founded by Dr. Steiner. Yours faithfully,

M. Pease (Mrs.)

Hon. Sec.,

Anthroposophical Agricultural
Foundation.

Old Mill House, Bray,
Maidenhead, Berks, England.

MR. HOUSSER'S REFORM PLANS

Editor, Canadian Theosophist:—In these days when reform is so badly needed in the social and economic conditions of our land, and when so many able and clever people are despairing of finding suitable employment, it seems to me that we should leave no means untried to mend matters. We are told that every Theoso-

phist should give his support to all true efforts for the amelioration of humanity's suffering.

Those who knew the late Mr. Frederic Housser, say that he had many wise plans for improving conditions, that "he had the power to apply vision in practical affairs." Would it not be a Theosophic work in the cause of brotherhood to publish and distribute these plans? Would not the Toronto Theosophical Society consider this? If copies were sent out freely wherever they would or might have influence, the effort would not be lost, especially while the memory of Mr. Housser's personality is still fresh.

I leave it with you, with sincere good wishes.

Eva M. Budd.

750 Bathurst St., Toronto.

CENSORSHIP IN RUSSIA

Editor, Canadian Theosophist:—May I send a short reply to Mr. Stafford's article called forth by my quotation from H.P.B., sent to you, re Communism and Socialism.

My protest was made precisely *because* in a "Theosophical" magazine "concern" has been shown about "the outward management of the material world" which the Founder of the Theosophical Society—Mr. Stafford apparently agreeing—says should not concern Theosophists.

As it is quite impossible to believe that any follower of H.P.B. in possession of the facts of the case could approve the present conditions in Russia, one has only to deplore the success of the Comintern propaganda. It is the subtlest thing that has ever attacked the human race, with "Godlessness" in the forefront. In this country it even disguises itself under "anti-Communist" societies.

Has it not been said "Unsettle not lightly the faith of the multitude?" We have in Russia a terrible example of what such a policy can bring in its train. I will give only one little instance of the "freedom" existing in that sad country. I sent a copy

of "The Mahatma Letters to A. P. Sinnett" to an elderly Russian lady in Lenin-grad, a devoted follower of H.P.B. She was not allowed to have it, and it was returned to me inscribed "forbidden by the censor."

Yours faithfully,

A. A. Morton.

TRIOLET

From Sun and Rain comes Iris,
 From Soul and Body, Love.
 Light rises where the Fire is,
 From Sun and Rain comes Iris,
 And there the Heart's Desire is,
 All blessed things above.
 From Sun and Rain comes Iris,
 From Soul and Body, Love.

A. E. S. S.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
 Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

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

CANADIAN LODGES

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President, vacant; Secretary, George Harrison Paris, Banff, Alta.

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

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SUMMERLAND LODGE:

President, _____; Secretary, Mrs. M. E. Collas, Summerland, B. C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mrs. Margaret Shone; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

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President, D. McKinnon; Secretary, R. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

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President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

THE CANADIAN THEOSOPHIST

IN CANADA

THE ORGAN OF THE THEOSOPHICAL SOCIETY

Published on the 15th of every month.



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 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
 Frederick B. Housser, Died 25th December, 1936.
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.
 Wash. E. Wilks, 925 Georgla St. W., Vancouver.

GENERAL SECRETARY

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

OFFICIAL NOTES

Members in arrears are reminded that only those in good standing can vote in the approaching elections.

* * *

It has been announced that the Stadium, built at Sydney, Australia, by deluded Theosophists at a cost of \$100,000, has been sold to the Roman Catholic Church for about \$9,500. It would be well if all its associations could be as easily disposed of and forgotten.

* * *

The Rudolf Steiner Bookshop, 35 Park Road, London, N.W. 1, England, sends us a dodger advertising five books by L. Kolisko, one of which is on "Moon and Plant Growth" price 5/-. As we have not received any review copies from the publishers we cannot estimate their value. It has been suggested that Herr Hitler has drawn his inspiration from the Steiner literature, but we are inclined to think that this is a libel on Steiner.

The Theosophical Forum, Point Loma, has interesting articles on the Keely motor by Cyrus Field Willard and Charles J. Ryan. Everything that could be done by his scientific contemporaries to discredit Keely was done, but as time passes and such discoveries are made as George L. Body of Windsor, Ontario, has brought forward, Keely may be found to have had access to one of Nature's profoundest secrets, without being able to use it or to explain what he was dealing with and attempting to control.

* * *

Miss Karola Ljungstrom, Box 89, Banteryd, Sweden, is anxious to establish herself in Canada and asks for information regarding this country. She has been a physical instructress in England and the United States for several years, and has also taken positions as governess and lady housekeeper. If anyone can assist Miss Ljungstrom in this respect we shall be glad to hear of it. Any Canadian consul in Sweden can give Miss Ljungstrom all the information about Canada and admittance to this country that she may require.

* * *

It has been arranged with The Blavatsky Institute, 52 Isabella Street, Toronto, to publish the Bhagavad Gita, as it has appeared during the last year in *The Canadian Theosophist*. The volume will contain about 150 pages, in size about 6 x 4 inches, and there will be two bindings to sell at 30c and 50c respectively. All orders should be sent to The Blavatsky Institute which has bought the edition. The Blavatsky Institute has already placed some sterling Theosophical books before the public, and we direct attention to their advertisement. All profits are turned into Theosophical work and the circulation of approved literature.

* * *

This is the first number of our Eighteenth Volume and we hope our readers will seize the opportunity of getting their friends to subscribe for it. It is one of the peculiar phenomena of Canadian

experience that the Lodges never make any effort towards extending the circulation of the magazine. The Toronto and Hamilton Lodges sell the monthly issues at their meetings and in this way many copies get into the hands of strangers, but subscriptions are not collected. Bound copies of Volume XVII. will soon be ready, price Two Dollars, and copies of each of the other 16 volumes may still be had.

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We have to acknowledge receipt of the *Canadian Young Theosophist* from 732 Richards Street, Vancouver, and *High Lights* from the young Theosophists of Kapuskasing, Ontario. Both these publications are meritorious and reflect their environment, one of the city, the other of the northern wilds amid the snows of the forests. The value of self-expression, as a result of real attempts to think out the solution of such problems as life presents to the young people of this age, cannot be over-estimated. The problems of the teenagers and younger, are just as important to them as those of later years are to the mature and experienced.

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We have been favoured with a copy of *The Theosophical Year Book* which has been compiled by the Adyar authorities. We fear it reflects too strongly the prejudices of Adyar itself to become a reference book for Theosophists in general. There is no hint that any other Theosophical bodies exist outside the Adyar jurisdiction, and many outstanding names in the Theosophical world are not even listed. Evans-Wentz, for instance, certainly as great a name as any in the Adyar ranks, is omitted. Is this because he belongs to the Point Loma Society or is it because Adyar is not aware of his existence? In either case Adyar is not to be congratulated. Charles Johnston and James Morgan Pryse are others in the omitted list and this is only in the biographical department. We refrain from further comment.

Now is the time for all good men to come to the aid of the party. This may seem to be an outworn sentiment, but it applies very definitely to the support of our magazine at present. Every year we have an arid period, and, as we have said, it takes about \$500 extra in donations to keep us going. No salaries are paid. Our expenses are printing, postages and stationery, and account is given of every cent expended down to the last post-card. The annual statement published in July testifies to this. We have had generous helpers in the past. It is the present that calls for consideration, and if any of our friends feel that they would like our magazine to continue, and that they are in a position to help, we can only leave it to them to say what they are going to do about it. It is Life itself to which we owe everything, and as we use Life, so do we live. If Life fails us we cease to be.

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Alice A. Bailey and Foster Bailey announce the projection of a new monthly periodical to be called *The World Observer*. It is hoped to be able to issue it in a few months. A sum of \$10,000 is required to make a start and subscriptions are invited. The prospectus asserts that a demand for such a magazine comes from well over two millions of people who responded to similar material in pamphlet form during the past five years. In these belief in a steadily unfolding plan for the evolution of humanity was presented. Our own view is that our literary efforts are too widely diffused, but it cannot be otherwise as long as there are such differences of opinion among the various sections of those who dabble in "the occult." A newspaper like *The Christian Science Monitor* would do Theosophy more good than anything else, but we have not the solidarity in Theosophical ranks to produce it. Mr. and Mrs. Bailey are to be addressed at 11 West 42nd Street, New York City.

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Nothing has transpired regarding possible nominations to the General Execu-

tive. It ought to be understood that all the present office holders go out of office automatically on June 30, and the newly elected or re-elected members take office on July 1st. In 1929 there were eight nominations and to save expense and trouble Mr. G. I. Kinman of Toronto magnanimously withdrew and the remaining seven were elected by acclamation. In 1933 there was a somewhat similar consensus, and by agreement seven members were elected and the expense of voting was avoided. We do not suggest that anything of the kind is possible this year, but we hope the Lodges are carefully considering the situation, and that they will not forget that an infusion of a little new blood is always desirable. Nominations should reach the General Secretary by April 1st when the polls officially close. It would be well if each division of the Dominion could be represented in the Executive. But numbers must be served.



We do not appear to have called attention to one of the most important of all the devotional books issued by a pupil of Madame Blavatsky. It is *On the Threshold* by "The Dreamer." He is now well-known as Upendranath Basu, author of the three studies in the Bhagavad Gita, *The Yoga of Discrimination*, *The Yogas of Action and Occultism*, and *The Path of Initiation*. These books are treasures for the student, and the little book first mentioned is an indispensable guide for those who wish to follow the true path, as distinguished from the psychic and "Neo-Theosophic" traditions that have been established in the last thirty years or so. *On the Threshold* dates from 1902. It is a little manual of Bhakti Yoga and those who read the Gospel of John or Paul's more intimate passages with delight will have many heartfelt ecstasies over these illuminated pages. The author is now about 75 years of age and we have been remiss in not giving his work more publicity. He resides at Chaukhamba, Benares.

Theosophy for March gives us one of the ablest summaries of the life and times of Hypatia we have met, and no effort has been made to identify her with any later incarnation. Different is the note relative to William Quan Judge who is practically accorded divine honours. "The Judge of the heart's aspiration is Judge as Arjuna triumphant, who, finding the way, the Secret Path, turned to point the way to other men." Here are all the faults for which Adyar has been so roundly condemned by U. L. T. writers. Judge was at his highest and best in *Letters that have Helped me*. They are a far better guide to his nature and character than anything Robert Crosbie could imagine about him. "Do not think much of me," he wrote, and explained, "Underline 'much', but not 'think'. You will please think all the thoughts you will of me, but do not place me on any pinnacle; that's all I meant." And that was Judge, as modest a man as Moses himself, only our conventions would rob him of modesty.



It is a notable sign of the times, to read on the financial pages of the newspapers the article by Roger W. Babson, financial and economist expert, discussing the possibility of another business boom, and prophesying ruin and the end of civilization if it be permitted to develop. Against this possibility there is only one sure safeguard he says, and wonderful to be said, his remedy is a spiritual revival. "A spiritual revival could prevent a dangerous boom," he states. "Although a spiritual revival should sweep all corners clean, it reaches its fullest expression in the re-awakening of social and business responsibilities. Such a revival has countless reactions. It cannot be totalled on any adding machine. . . . I am proselyting for no exclusive type of religion, creed, sect, or denomination. I do say, however, that for prosperity to continue for more than two or three years requires an activity of religion in the form most acceptable to each individual family. Such is the basis both

of character and national growth. Integrity, industry, thrift, and the desire for service will always be the cornerstones of real progress."

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The Indian Theosophist and Mr. Gokhale, General Secretary of the T. S. in India, are to be congratulated on the report of the Convention at Benares embodied in the shape of the *Convention Daily*. The reports are long enough to give an adequate impression of the atmosphere and proceedings of the Convention without bothering with too many details. In one respect we suspect the magazine has been Bowdlerized, and the result is excellent. We can recommend this January issue to everybody inside and outside the Society without hesitation. Dr. Arundale is very hearty in his congratulations of Mr. Gokhale and the Society for having chosen him for another year. One year, he thinks is not enough, "perhaps not even two years." Among Mr. Gokhale's plans are a guest-house at Benares for the accommodation of visitors; bringing the library up to date; popularizing Theosophy through vernacular books and lectures; raising money for Theosophical activities in various parts of the country; a class at Benares for training Theosophical workers; and a plan for getting together Theosophist educationists and teachers in the North. So India sets a good example.

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Count Ignatieff recently gave an interesting talk to the Canadian Club of Hamilton on his impressions of Canada and why he had adopted Canadian citizenship. He had found less of class consciousness here than anywhere in Europe and much less than in Britain. There was more of the universal feeling of fellowship than in Britain and always a willingness to help the stranger which he had found even among the "hobo" class when tramping about the country himself, riding freight trains, and generally adopting the "hobo" methods. These men recognized him as one tramp, but not one of themselves.

They styled him a tourist, but they shared their information with him, tipped him off where not to go, how to walk the highways, etc. There was more of the feeling among people to live and let live, he thought, and he instanced the case of a man in a position of trust who defaulted. His superior, who was regarded as "hard-boiled", did not prosecute, but took him and placed him in a position a long distance off at a higher salary, where he would have less temptation, and where he could pay off the amount he had defaulted. He thought the problems of the day were largely psychological as well as economic. Machinery should be used for the advantage of the greatest number, and there should be greater decentralization and de-urbanization. After the Russian revolution he had been bitter against the change, but when he came to consider it, the thought was forced upon him that the aristocracy had not done their duty, that the proletariat might have been much worse in their retaliation than they were.

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Mrs. Alice A. Bailey has issued another pamphlet representing the New York Unit of Service, 11 West 42nd Street, New York, N.Y., entitled *The Second Three Years (1937-38-39)*. This is the fourth of the series, and begins by summing up "The World Situation." "Yet the chaos grows; the hatreds increase; the tendency to war spreads; past efforts seem futile to stem the tide which seems about to sweep humanity over the brink of disaster. This fact and the fatigue incident to the long struggle are recognized by leaders everywhere." In spite of this the pamphlet holds that there is an "emerging plan" and "the trend towards righteousness and peace and world understanding which is the guarantee of our eventual liberation." I admire the optimism that lies behind this effort to stir up enthusiasm and hope, so that men may strive to constitute "the emerging Kingdom of God upon earth." But what about all the incoming myriad of egos who are incarnat-

ing upon earth all the time and who appear to be as anxious to fill up the ranks of the unruly and the desperate, the self-seeking and the greedy, as any of those already incarnate. It will take 3000 years at least to put all the egos now out of incarnation through the wheel of birth, so that if we are able to convert all that exist at present and all who come in as they appear, we have quite a job on hand. At any rate that is how I figured it out forty or fifty years ago, and I enlisted "for the duration of the war." It should not discourage us if the nucleus of Brotherhood is a comparatively tiny one, and that even some of those who boast of belonging to it, and even of *being* it, have no manner of use for many of us who are working our heads off and our hearts out to maintain it. The Elder Brothers know what they are about, and every effort made here in love and sincerity counts for all it is worth in the great campaign, and should earn our respect and admiration. It is too bad when so much trumpet-blowing and flag-waving is taken for real hard work and active campaigning.

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The centenary of the late Dwight Lyman Moody, evangelist and revivalist, has been celebrated by the Churches during last month and many conscientious efforts have been made to revive his memory and the influence he was supposed to have exerted. It is nearly fifty years since he last appeared in Toronto, and nothing has made a stronger impression on my memory of him than his determined assertion that the doctrine of the Brotherhood of Man was entirely unscriptural and without any foundation in the Bible. His other interpretations of Bible teachings were just as reactionary and old-fashioned as this, and he dominated the audiences which assembled to hear him by his threats of hell-fire and eternal damnation for those who dared to disagree with his interpretations and dogmatic views on religion. Dr. Salem Bland, in one of his broad-minded articles in the *Toronto Daily Star*, (Feb-

ruary 27) remarks: "There is much, very much, in Moody's spirit that we can catch with enormous benefit, but the more of his spirit we have the more inadequate we shall find his interpretation of the Gospel of Christ. It no longer appeals to the ordinary run of men, particularly the immemorially exploited workers. For the people who are living in today and not in some past age, as far as I can see, are not finding God in Moody's Gospel, helpful as it was to multitudes fifty and sixty years ago, and extolling it as the authentic Gospel of Christ for today's needs is just building a sepulchre for mouldering bones. There is a bigger, truer, far more exacting, more inspiring, and more revolutionary Gospel at work in the world today, in which can be found all that was true in Moody's Gospel (and the defectiveness of that Gospel was mainly in what it left out); but much also that I do not find in that Gospel, which was far too exclusively a soul-saving Gospel—a heart-warming Gospel for the workers and a heart-searching Gospel for their exploiters, and such a glorious all-embracing vision of the Kingdom of God on the earth as unhappily was not possible to one who saw his work only as the snatching of souls from a wreck going hopelessly to pieces on the rocks." There is enough in this quotation to show how far the better men of the churches have moved in the last fifty years, and while they may not be willing to admit that the teachings of Theosophy have been the chief cause in bringing about the change, this will appear more clearly in the next fifty years. It takes a long time to assimilate new doctrines and displace old ones, but we have seen hell-fire disappearing before the far sterner and inescapable doctrines of personal responsibility, and we know that Reincarnation is rapidly displacing the old idea of Resurrection, while predestination and foreordination are forgotten in the logical and scientific conceptions of Karma. The anthropomorphic idea of God with all its variability, its fickle and unreliable feat-

ures, is giving way to the fact that the human mind is incapable of grasping any conception of the Absolute, but finds rest in the presence of unvarying and eternal Law, represented in man's own heart as the voice of God, that being the light that lighteneth every man coming into the world, while, as the New Testament records, the name of the Saviour was to be Immanuel, which means, God is in us. There lies the real Gospel.

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There seems to be no end to our death-roll this winter. The death on February 11 of Alfred Cornwell removed one of the oldest members of the Toronto Theosophical Society. He and his wife had been members since early in the history of the Lodge in Toronto and always took a prominent part in the affairs of the Society. When it became necessary to seek a permanent home for the Society he and Messrs. J. Hunt Stanley and H. Tweedie were appointed trustees and on their recommendation the present property at 52 Isabella Street was acquired. While not a public speaker Mr. Cornwell was an earnest and indeed enthusiastic Theosophist and carried on active private propaganda. A largely attended service was conducted on Monday, 15th February, by George Kinman and Albert Smythe at the Miles Funeral Chapel and at the Crematorium at the Necropolis. Much sympathy is felt for Mrs. Cornwell who has always been a devoted member of the Lodge along with her husband. He is survived by a son, Arthur Cornwell, and a sister, who is also a member of the T. S. Other relatives are Mrs. Tulloch, 98 years of age; Mrs. Cornwell's mother; Mrs. B. McIntyre and Mrs. Lewis, her sisters; Dr. and Mrs. Hoag, cousins; Mrs. P. Grant and Mrs. A. Rice, cousins; Mr. W. Tulloch, brother. The pall-bearers were Messrs. P. Grant, A. Rice, J. Day, J. Burford, N. W. J. Haydon, H. Tweedie. Friends in attendance included Col. E. L. Thomson, A. C. Fellows, Mrs. D. W. Barr, Dr. Stella Cunningham, Mr. and Mrs. M. C. Hubel,

Mrs. Haines, Mr. and Mrs. G. I. Kinman, Mrs. R. Thornton, Miss M. Stuart, Miss M. Tristram, Mr. and Mrs. E. B. Dustan, Mr. and Mrs. C. M. Hale, Mr. and Mrs. E. Herman, Mr. and Mrs. R. Marks, Mr. T. Barlow and many others. We much regret also to have to record the death of Mrs. George (Sophia) Fraser of Nelson, B.C. Mrs. Fraser had been a member at large since the formation of the T. S. in Canada, until the visit of Mr. Belcher to Nelson last Fall when she transferred her membership to the West End, Toronto, Lodge. She was a loyal supporter of *The Canadian Theosophist*, and constantly corresponded with the General Secretary on Theosophical topics. She did much to spread a knowledge of Theosophy in her own community and set a sterling example to all who like herself dwelt in the isolation which Theosophical students frequently experience. In a recent letter she wrote: "I think *The Canadian Theosophist* is best of all. With the open letter 'To all Theosophists' that is my idea of Theosophy. Get it to the masses. For many years whenever I meet a new acquaintance I find out what they think of life's problems, and if they are interested in my way of thinking I help them by any means in my power, starting them on the Way and leaving the rest to the Master. I own a number of books but just have them to lend to others; they are my helpers; I could do more work if I had more elementary books. . . . I find individual talks, or to just a few, are more satisfactory. A contented group will listen for a whole afternoon. I was speaking to a friend the other day upon Theosophical teaching, but she said, 'I never proselytize.' Her Theosophy ends where it begins. No use having a sparkling jewel shut into a leaden box. Rauravanda's Theosophy has put new life into me. Get it to the masses. It is the spiritual teaching for the new order coming into being." So being dead she yet speaketh.

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Rather startling, I must confess, was the letter in the March issue of *The Theo-*

sophical Forum, (Point Loma), to Mr. Oliver J. Schoonmaker, of Boston, written in reply to his letter which apparently had been composed with inadequate information regarding the situation in Canada. It is not necessary to quote more than the first paragraph of Mr. Fussell's letter to indicate this. He writes: "Dear Oliver: I am in receipt of your most interesting letter of January 27, 1937, in which you mention correspondence you have recently had with Brother Cecil Williams and Brother Robert Hughes, of the T. S. in Canada (Adyar), with special reference as to the advisability of seeking to unite in a sort of loose federation the two Theosophical lodges: one our own Boston Lodge, and the other the Toronto Lodge of the Theosophical Society, Canada, (Adyar); leading, if I understand your letter aright, to the formation of a sort of Federated Council, representing in the case of Point Loma the whole of the U. S., and in the case of Adyar, the whole of Canada. Regarding this, according to your letter, Brother Williams asks the somewhat academic question whether, if such a step were taken, it would or would not extend the influence of fraternization not only in the U. S. A. but abroad, even more than the activities of the Convention and the *Fraternization News*. You ask my opinion regarding this." Let me say at once that I consider Mr. Fussell's reply a most admirable one. He treats the whole question as submitted to him in a thoroughly fair and just manner, with due consideration of all the interests involved, and with proper courtesy in respect of the parties of the other part than that he represents. Nor have I any real difference with the views he expresses. But of course the whole business is based on a misapprehension. When the General Executive appointed representatives on the Fraternization Committee and guaranteed the expenses of the first Fraternization Convention, the policy to be followed was distinctly laid down, and the success of the first and following Conventions was satisfactory to all who

had approved of the measure. But a decided change took place when the Committee in charge of the last Convention asserted its independence, changed the name of the Convention to A Students Convention, altered the policy and apparently resolved to ignore all the bodies they had formerly been supposed to represent. Certainly there was no authority to represent the Toronto Lodge in such negotiations as seem to have been proposed to Mr. Oliver, Toronto Lodge, and the General Executive of the T. S. in Canada have gone as far as they thought advisable to go when they approved of the Fraternization Conventions. Proceedings of this kind cannot be hurried. It is no lack of desire to go ahead that makes us realize that it is wise to go slow in this matter. It is obvious from the Point Loma letter that we cannot do more than has yet been attempted. Perhaps as we get better acquainted we shall feel more inclined to closer relations. At any rate it will do no harm to prolong the courtship. Mr. Williams has given his version of the matter and his reasons elsewhere, and we regret that there has been a misunderstanding. But we regret also that the situation was created without taking those really responsible into account.

THE ANNUAL ELECTIONS

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

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

AMONG THE LODGES

The General Secretary is to be in Montreal April 1-4 and will address meetings to be arranged, both public and for members. Subjects suggested for the addresses are: The Giant Effigies of Somerset; I was Dead and Am Alive Again; Impersonality—the Divine Virtue; The Secret Doctrine; Are We Christians?; The Mystery of Death; Religion for the New Generation.



The Montreal Lodge held its annual business meeting on January 12, and reports satisfactory progress. The members have taken up the study of *The Key to Theosophy* and much useful discussion has resulted. It is hoped in this way to deepen an understanding of the teachings of H. P. Blavatsky. The following officers were unanimously elected for the ensuing year:—president, D. B. Thomas; vice-president, Henry Lorimer; secretary, Mrs. Henry Lorimer; Treasurer, W. Griffiths; Assistant-treasurer, Mrs. W. Griffiths; librarian, Mrs. C. Erbert; tea convener, Miss LeBel; social hostess, Miss H. C. Mills.



The West End Lodge, Toronto, meets the last Sunday of each month in the year, with the exception of June, July and August. The meetings are public and are held at the home of one of the members. Recent meetings have been addressed by Felix A. Belcher, Miss Hindsley on the "Temple of the Stars" and by Miss Mary Stuart, with Zen Buddhism as her subject.

There are now fifteen members in this Lodge. Meetings are held at 132 Wychwood Ave., at 3 p.m. Elizabeth J Belcher, secretary.



The Toronto Theosophical Society held a Valentine "at-home" and dance on Friday evening, February 12th, in Malloney's Galleries, Grenville Street, Toronto. Large red hearts edged with white paper lace were used as Valentine decorations and prizes for lucky numbers carried out the Valentine effect in red, silver and white. Mrs. H. J. Cable was chairman of the committee. The guests were received by Mrs. A. M. Wright, Miss Maud Crafter, Mrs. R. Thornton, Mrs. J. K. Bailey, Mr. and Mrs. G. I. Kinman, Col. E. L. Thomson, Mr. H. Anderson. During the supper interval Miss Miriam Converse entertained the guests with two clever specialty dance numbers. Those present included Mr. and Mrs. Chas. M. Hale, Mr. and Mrs. R. Thornton, Mrs. M. C. Hubel, Mr. and Mrs. C. A. Boush, Mrs. Jas. Govan, Mrs. O. Cranston, Mrs. M. Warner, Mrs. J. Russell Somers, Mrs. J. Waterfield, Miss A. Ferguson and Mrs. Robert Ferguson, Miss Mary Henderson, Miss Caroline Ross, Miss M. Abernethy, Miss Gretel Thomson, Miss Norma Hubel, Mrs. Haines, Miss Moira Smythe of Hamilton, Miss Alice Carver, Mr. H. Huxtable, Mr. Leslie Floyd, Mr. N. W. J. Haydon.

THE ROSICRUCIAN ORIGINS OF FREEMASONRY & OTHER BODIES

Although the name "Rosicrucian" has been dragged in the mire to make money out of the credulous, it still indicates a hidden shrine of LIGHT for all who seek it properly.

Owing to the death of Rev. F. de P. Castells, his book on this subject—Royal 8vo., blue cloth, pp. 222—has been remaindered and new copies can be had for, postpaid, \$1.50.

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

DAMODAR K. MAVALANKAR

The close association of Damodar K. Mavalankar with the building up of the Theosophical Society in India, from the time of the arrival there in 1879 of its Founders, H. P. Blaavtsky and H. S. Olcott, until he was called to Tibet by his Master in 1885, is recorded throughout the Theosophical literature of that period, now almost inaccessible in its entirety. It is therefore considered to be of sufficient interest to collect in one volume all that is known of "the one full success in the whole history of the Theosophical Society." Details are linked in chronological order with as little editorial interpretation as possible; at the same time every effort has been made to emphasize, by arrangement of material, the development of this young Hindu as a chela, or disciple, of the Himalayan Brotherhood.

From an attentive study of the early history of the Movement it will be gathered that such development as Damodar's was vitally connected with a revision of the Constitution of the Theosophical Society at Benares, in December 1879 (vide 'The Theosophist' for April 1880) whereby the Society was declared for the first time to be "formed upon the basis of a Universal Brotherhood," and was ranged in progressive sections, the first, or highest, of which was confined to "Initiates in Esoteric Science and Philosophy." (i.e. Masters).

The door to Adeptship was thus left potentially open to all aspirants who could fit themselves to be enrolled as candidates for direct training under the Mahatmas of the Great Lodge. Damodar was the single aspirant so selected.

The whole literary output of D. K. Mavalankar is given in this volume with the exception of some reviews and correspondence, to include which would shed no fresh light upon his work in general.

The admirable project has been carried out by one of the associates of The Blavatsky Library, and a copy of the mimeographed edition is being presented to the Toronto T. S. Library.

ASTROLOGERS PLEASE NOTE

The *Globe and Mail*, Toronto, February 19, 1937, printed the photograph of two sixteen year old girls having the same name, similar tastes and born at approximately the same time, but several hundred miles apart. The caption under the illustration goes on to say that Pauline Taylor and Pauline Taylor both attend the Southwestern High School in Detroit, both act alike, and dress alike but are not related. One was born in St. Catharines, Ontario, on September 22, 1920, the other was born at St. Ignace, Michigan, on September 22, 1920 two hours later. Both have red hair, weigh the same and prefer the same food; both play the piano and are accomplished swimmers.

The *Toronto Daily Star* of Feb. 20, gives further particulars. Both fathers lived in Ontario and the two mothers were born on midnight of the same day (date not mentioned), while the mother of one and the grandfather of the other both came from Hull, England, but were not related. Each of the girls is five feet one inch tall and is her astrological twin's double in every measurement. Each has a brother named Harry. The size of the two families is different. "Neenie" born in St. Ignace, has two sisters and two brothers, while "Pollyann" born in St. Catharines, has three sisters and four brothers. Their religions are alike, both attending the Methodist Church.

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE NEED FOR A NEW PSYCHOLOGY

The need for a new psychology has lately become overwhelmingly apparent to some of us who have been busy in a more or less serious study of certain aspects of experience arising out of the Theosophic point of view. The vital necessity of that unique commandment given to all earnest seekers for Truth, viz., "Know Thyself", is being strikingly demonstrated in all departments of man's activity. As usual, where Truth is sought not for herself alone, but for an advantage to the seeker, we see the profane side of the dictum.

The advent of modern business methods with their high-pressure salesmanship has produced a type of man who must have some key to the mental workings of the people who constitute his field of exploitation. He must know himself, because he must dominate others, and to do this successfully he must know the weak joints in their armour. One of the signs of this amazing century is the appearance of peripatetic commercial agents who waste the efficient housewife's time and patience it is true, but who conjure promises-to-pay from those who are weak enough, or unwary enough, to give ear to their hypnotic flow of persuasion.

Psychological Black Magic

It is evident that whatever forces were unloosed to engineer the world-war of 1914 were not confined solely to destructive fighting on an authentic battlefield; they were then and are now being used in every conceivable field of activity on which humanity is engaged. Playing on the human reactions is rapidly becoming the most important and certainly the most fascinating game which the human brain has yet devised.

Turning from the doings of the children of this world to the wisdom of the children of Light, we find very much the same pro-

cess at work among the so-called esoteric sects springing up everywhere, in which the Quest for Truth has for its main objective the acquisition of Power.

All this is plunging people more deeply into those dark abysses which reveal our family resemblances to the bat and the mole, but seldom does it speak with the voice of authority of our angelic ancestry, of our kinship with the Cherubim and Seraphim and all the starry host who fathered us once long ago.

Western Limitations

We turned to see what the pundits of psychology were actually teaching; to see the stage at which the new science had arrived, and we found a very odd production—odd, that is, from the Theosophic point of view.

We found that, so far from being a study of man as we know he is essentially, a being of seven principles with five working "Koshas", at home in three worlds, here and there impinging upon a fourth, our professional psychologists were dealing with only a very limited part of us, confined mainly, if not wholly, to the activities of the lower quaternary in this lowest world of effects.

One of the latest volumes on *The Principles of Psychology*, a product of Harvard and Oxford, began with the amoeba, and worked through the kindergarten stage of man, and his first four levels of human reactions, which developed through six steps of impulse and desire. This occupied most of the book; the last and seventh stage which the author, Professor McDougall, called "the conduct of the higher level", described "impulse turned to higher uses by the subtle influences of organized society embodying a moral tradition." I thought of Huey Long and wondered!

I began to realize as I read, what it is that is lacking in all this. They are telling us of the first stages of the Pravritti

Marga, the path of Outgoing, as far as the lower vehicles can go or the lower mind can see; the process of individualization through the personality in fact. Understanding this, we can see where their work is good; the Behaviourists, the Mechanists, the Vitalists, are doing excellent work, each in their own department, these corresponding almost literally to the esoteric divisions of the lower principles. Their fault is that they take their own partial point of view for the whole; it is one way of hammering the truth into reluctant kama-manas! The new psychology is that which will deal with the Nirvritti Marga, the Path of Return; obviously once our gaze is turned ever so little from this small circumscribed area we call Earth, we are aware of an entirely new point of view; the ends we look for are outside the personality, yet paradoxically are more inside us! There are already two beams of light to guide us on this return path. One comes to us from the new conceptions of physics in the work of Jeans, Eddington, Einstein, and all their compeers, which tells us more about the universe of which we are a part; the other, not quite so sure of itself yet, but shining with promise, comes from a studying of the endocrine system, which seems likely to lead us to the true knowledge of our psyche, our consciousness, that is born of Father-Heaven and Mother-Earth.

Man, The Enigma

Here are a few sentences from a book called "*The Glands and Personality*" which show that the author, Dr. Berman, had a glimpse of what we really do look like. "The Glands are an interlocking system and a Directorate. Behind the body and behind the mind is this Board of Governors. It is the invisible committee behind the throne. Upon the throne is... what? Man... the most baffling of complexities. Man who is not a mind, but who owns a mind; Man who has a body, as he has a motor-car, a fortune, a calamity! and further on, "The Human Soul, what an invisible intangible chameleon is its

true reality! Watch it and you see something that seems to curl and expand like a feather with exultation and joy; to contract and stiffen into a billiard ball with fear and pride, shrewd caution and vigilant malevolence; to rear back and spark like fire, like lightning, with anger and temper, and to crawl and slither with abjection and smirking slyness when it needs to." This multiplex thing behind Life takes many forms; the author calls them "the patterns of the Living Flame" and continues, "The closer tracking of the internal secretions leads into the secret of the living flame, why and how it lives, the strange diversities of its colourings and its music, the odd variations in its energy, vitality and longevity; why it flickers, why it flares and glares, spurts, flutters, burns hard and soft, orange, blue, or yellow." Is not all this the occultist's way of describing certain phenomena of the Ego's sheaths as they interact, when first they begin to withdraw from the downward pull of outer life and begin to look within and up?

The Vistas of Physics

Now for the other beam of light which comes to us from the physicists of our century. The realization that a vast field of research and exploration is opening up slowly, very slowly, became vividly apparent to us from some of the sentences of the modern scientists, dropped, as it were, by the wayside. When we understand the full implication of their re-iterated statements that the nature we study does not consist of something we perceive so much as of our perceptions; it is not the object but the relation itself, then again the need for a new Psychology is at once manifest.

The new physics makes it abundantly evident that there is no clear cut division between subject and object, that they are inextricably and inevitably interwoven. The old Aryan Indian concept that Thoughts are Things, which Kant, Fichte, Schelling, re-discovered, nearly two hundred years ago, is again restated. Kant said in effect, "You cannot know the

Thing-in-Itself unless you are both God and the Thing", and here we come to the difficulty of the moderns whose modesty and pride forbid them to take just that very step to real knowledge.

Eddington says: "We have learned that the exploration of the external world by the methods of physical science leads not to a concrete reality, but to a shadow-world of symbols, beneath which those methods are unadapted for penetrating."

Again, "Reasoning leads us from premises to conclusion; it cannot start without premises. The premises for our reasoning about the visible universe, as well as for our reasoning about the unseen world, are in the self-knowledge of mind." (p. 45, *Science and The Unseen World*). So clearly it behooves us to "know ourselves", if we would know even what science can tell us of the world we live in.

Variety, The Spice of Life

When Max Planck asks "*Where is Science going?*" What he is really asking is, "Where is Man, the Thinker, going?" for evidently the two are one. There is one thing about the Universe of which the scientists tell us, which is exceedingly interesting. It is no more a mere machine than we ourselves are, but an entity of never-ending variety. "*La Donna e mobile*" says the song, and truly the Great Mother, like the mathematics which seeks to measure her waistline, deals in infinites and variables rather than anything stereotyped.

Listen to this description of Planck's Constant H, that mysterious quantity which is uniform throughout the universe, O enchanting paradox! it is the amount of loose-jointedness which is necessary for Her to manifest comfortably.

Nature, according to Heisenberg, is thoroughly feminine in "abhorring accuracy and precision above all things", (quoted in Jeans' *Mysterious Universe*, p. 26). In fact the world is rapidly becoming a fit place for free spirits, just when the lunatics still at large are preparing to

blast us out of it. This loose-jointedness must somehow be in the same realm of manifestation as the Yogi's exhortation to his pupil "to sit loosely to life", and Nature's characteristic way of behaviour, which, so they tell us, is the "way of least action", looks suspiciously like one definition of Yoga.

And now, O shades of Culbertson! the atom is compared to a quartette at Bridge, which breaks up only when each player receives one complete suit, the cards being shuffled completely each time, and says Jeans, "the shuffler is Fate, or perhaps his name is Cosmic Radiation."

He speculates whether it may not have been Radiation that turned monkeys into men, "because it has been suggested that this radiation falling on germ-plasm may produce the spasmodic biological variations which the modern theory of evolution demands." (*Ibid*, p. 23). The coming of the Lords of the Flame might very well appear feasible put in this way; which shows that the scientists are arriving at the truth in their own way. (Truth as to the mechanism whereby the variation of species is brought about, but not necessarily as to the origin of Man.)

In his presidential address to the British Association at Aberdeen in September, 1934, Jeans compared the universe to "a stormy sea, with the sea taken away, and only the abstract quality of storminess left—or to the grin of the Cheshire Cat, if we can think of a grin as undulatory!" When scientists talk like this, at Aberdeen of all places, then I know that their universe is somehow akin to myself, and with the same wide smile of secret understanding I know that the world and I are both on the homeward way to where all jokes, good and bad alike, come home to rest. But the artist in me, for all that, loves the definition of Nature which India supplies. "Maya is His enchanting Smile." Surely we need a new Psychology.

Surya.

SCIENCE VERSUS RELIGION

Newspaper reports of the talk by Professor Hugh Scott Taylor, Dean of the Chemistry Department of Princeton University, before the Newman Clubs of the New York Metropolitan area give food for thought. Professor Taylor is a Roman Catholic and is one of the six American scientists appointed by the Pope to his new Pontifical Academy of Sciences.

Professor Taylor says that nineteenth century thought concerning the conflict between science and religion must disappear, since the conflict now is between religion and the chaff only of science. "Most of the unfortunate aspects of science are in the realm of applied science." This is true enough as far as it goes, since science has certainly moved beyond the position Madame Blavatsky attacked in *The Secret Doctrine*. Science, in its higher branches does recognize that the physical world can be no final answer to the problem of reality; reality must lie within and beyond physical science. Thus can be conceded the possibility of life and mind and soul and spirit, and perhaps even a first cause of sorts. "God is a mathematician," one scientist has said. Let us not be too rashly optimistic about science having discovered these intangibles, however; conceding the possibility of existence is one thing, proof of existence another. At any rate there need be no conflict between a true religion and a true science, and the latter seems to have taken the first step towards a *rapprochement*. What then of religion?

One can hardly reconcile the fire-eating Jehovah of the Old Testament with science, nor can one readily reconcile much of the exoteric side of Roman Catholicism or Protestantism with science either, but present-day exoteric presentations may possibly be drifting insensibly into the limbo of forgotten faiths, assisted by the gentle hands of the priest. Certain tendencies even in Catholicism point that way at any rate, although the religious instruction given in Ontario, one suspects, may be

surprisingly unlike that still given in Quebec, tuition in matters religious depending on the degree of credulity and ignorance.

There is another aspect to the controversy which is more important. Taylor speaks of applied science; and there is also an applied religion. If science errs in the application of her tenets, then modern Christianity fails in the lack of it. Curiously enough, while Taylor says "There is no way to convince your brother that there is no conflict between science and religion except to practice both," prior to his address, speakers from the floor urged that communism in colleges be combated. One sometimes wonders if Christianity is not preached in the West and practised in Russia.

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W. F. S.

ASSISTING NATURE

Certain schools of thought within and bordering on the activities of the Theosophical Society are much interested in diet and problems surrounding the proper growth and nutrition of plant life. At times it has been said that the materials which the vegetable kingdom uses in the fabrication of its structures are of some special or unique variety. It may come as a shock to some and no doubt as a matter of interest to all, to learn of researches being carried on by the University of California Experiment Station at Montebello, Cal., where amazing results are being obtained by growing plants in tanks filled with electrically heated water.

Heating elements keep the water at between 65 and 75 degrees F. A shallow wire tray fits into the top of each tank and this tray is filled with ordinary excelsior, with a top layer of rice hulls. Young tomato plants are set out in the trays and as they grow the roots travel down into the warm water to which a balanced plant food made of ordinary chemicals is added. Two hundred tons of tomatoes can be grown on one acre, the plants grow eighteen feet tall and every tomato is of uniform size, texture and taste.

PAGAN BELIEF

Thus have we heard: Long ages ago when this universe of ours was being formed; when Spirit was enfolding Itself in matter—the Gods looked on, waiting. They waited to perform their self-appointed task—that of giving self-consciousness to animal man. At the right time, when Spirit had evolved the perfect form they took charge.

Some there are who call these Gods "Souls in Exile", and some there are who say we are these Gods; and that we have forgotten our appointed task. Sometimes this task, this endowing man with mind, is called a "War in Heaven" because the God wars with the man of Earth, and Madame Blavatsky says "This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own Spiritual nature." (*S.D.* II., 280).

Apart from the Saviours, and great Souls who have never forgotten their own Divinity and their appointed task, the Soul seems to sleep on in the animal man, going through all the natural phases of slow evolution. A Saviour comes to remind the soul of his high estate, and some few awaken and take up their destiny, at his call. The rest listen carelessly; form a theology around his teachings; and then slumber on.

The First Stage of Awakening

The February issue of the *American Forum* contains an article by Lin Yutang called "Why I am a Pagan". Lin tells that he was born in a pastor's family, in China; that he began preparing himself for the Christian ministry. He tells how he clung desperately to the tenets of this religion when he found that against his will his beliefs were slipping from him. As his education progressed, and narrowed, and he at last entered into a theological class, he began to find fault with the doctrines he was taught on the "resurrection of the flesh", "the virgin birth", etc., and, although he doesn't say so, one gathers that he found fault loudly as is the habit of the

newly awakened Soul—with the result that he became very unpopular.

He says: "My professors considered I was no good for the Christian ministry, and the bishop thought I might as well leave. . . this seems to me now a blessing in disguise. I doubt, if I had gone on with it and put on the clerical garb, whether it would have been so easy for me to be honest with myself later on."

Those things which he particularly rebelled against in theology were the doctrines of redemption, the vicarious atonement, and special revelation; and the anthropomorphic God who meted out reward for good, and punishment for evil according to his fancy. When talking to a friend about this final thing, this personal God, and good and evil, his friend said: "We should lead a decent human life simply because we are decent human beings." He remarks with great relief: "This appeal to the dignity of human life cut off my last tie to Christianity, and from then on I was a pagan."

This first part of his story is the story which most of us could tell. The first thing the awakened Soul desires is to stand without props, and he gains self-respect with the knowledge that he is his own law giver.

What follows after the first defiant gesture differs greatly for each one of us, because we then have to formulate our own philosophy, through our differing experiences, due to our self-imposed Karma; and fortunate are they who can immediately see the Good, the True, and the Beautiful, in all things, scriptures, and people.

Lin Yutang's Philosophy

Lin Yutang is a Soul who has awakened indeed, and the philosophy, which he has formulated for himself, is one to which any of us could gladly subscribe. He gives it thus: "Christianity seems to me to make morality appear unnecessarily difficult and complicated and sin appear tempting, natural, and desirable. Paganism, on the other hand, seems alone to be able to rescue religion from theology and restore it to its

beautiful simplicity of belief and dignity of feeling.

"In fact I seem to be able to see how such theological complications arose in the first, second and third centuries and turned the simple truths of the Sermon on the Mount into a rigid, self-contained structure to support a priestcraft as an endowed institution. The reason was contained in the word *revelation* the revelation of a special mystery or divine scheme given to a prophet and kept by an apostolic succession, which was found necessary in all religions, from Mohammedanism and the Living Buddha's Lamaism to Mormonism and Mrs. Eddy's Christian Science, in order for each of them to handle exclusively a special patented monopoly to salvation. All priestcraft lived on the common staple food of revelation. The simple truths of Christ's teaching on the mount must be adorned, and the lily He so marvelled at must be gilt. Hence we have the "first Adam" and the "second Adam," etc.

"But Pauline logic which seemed so convincing and unanswerable in the early days of the Christian era seems weak and unconvincing to the more subtle modern critical consciousness; and in this discrepancy between the rigorous Asiatic deductive logic and the more pliable, more subtle appreciation of truth of the modern man lies the weakness of the appeal to the Christian revelation or any revelation, for the modern man. Therefore only by a return to paganism and renouncing the revelation can one return to primitive..... Christianity.

"It is wrong therefore to speak of a pagan as an irreligious man: irreligious he is only as one who refuses to believe in any special variety of revelation. A pagan always believes in God but would not like to say so, for fear of being misunderstood. All Chinese pagans believed in God, the most commonly met-with designation in Chinese literature being the term *chaowu*, or the Creator of Things. The only difference is that the Chinese pagan is honest

enough to leave the Creator of Things in a halo of mystery, toward whom he feels a kind of awed piety and reverence. What is more, that feeling suffices for him. Of the beauty of this universe, the clever artistry of the myriad things of this creation, the mystery of the stars, the grandeur of heaven, and the dignity of the human soul he is equally aware. But that again suffices for him. He accepts death as he accepts pain and suffering and weighs them against the gift of life and the fresh country breeze and the clear mountain moon and he does not complain. He regards bending to the will of heaven as the truly religious and pious attitude and calls it 'living in the *tao*.' If the Creator of Things wants him to die at 70, he gladly dies at 70. He also believes that 'heaven's way always goes round' and that there is no permanent injustice in this world. He does not ask for more."

Upon reading the words of this soul awakened from "exile" one seems to hear an echo from another great pagan, Laotzu, who said, amongst other things that: "He who knows the glory of his nature and recognizes also his limitations becomes useful like the world's valleys. Being like the world's valleys, eternal *teh* will not fail him, he will revert to simplicity."

M. E. D.

CHARITY

"Charity, as it is understood and practised to-day cannot bring lasting good to any society. . . . As long as we refuse to face the challenge of contemporary events and shiftlessly call upon charity to perform duties which are properly those of democracy, just so long will we be guilty of a betrayal of our freedom."

"Charity is the rather shamefaced expression of the desire of rigid individualism to make amends. When society by its actions deprives man of his right to live, charity like a humble hand-maiden, will meekly acknowledge his right to exist. Therein you witness the short-sighted morality of the alms-giver."

"The first duty of modern society should be to make charity unnecessary by righting those conditions which at present necessitate it. . . . When too many charities exist you may be sure the democracy is not functioning."

The above quotations are not the rantings of a man gone a bit "red" because he has been personally hurt and humiliated by the apparent injustice of present-day society. They are the carefully considered words of Dr. Herbert A. Bruce, Lieutenant-Governor of Ontario, spoken before a recent gathering of B'nai B'rith at the Royal York Hotel. A copy of the address appears in the Toronto Daily Star, February 16.

Selfless Service

Dr. Bruce holds a long record of service to humanity. During the Great War he made himself extremely unpopular with a certain faction which dreads all changes to the established order of things. In 1916 this noted surgeon was appointed Inspector-General of Canadian Medical Services, and in his customary thorough manner investigated the hospitals and Medical Service. Subsequently, the "Bruce Report," which became the subject of bitter controversy, was unanimously approved by the Acting Sub-Militia Council for Canadians, and for a while Col. Bruce was allowed to carry out a much needed reorganization. By exposing the administration of the Service and the misuse of its personnel he was responsible for doing away with many abuses. His primary thought was always for the wounded soldier and anything that was not conducive to his well-being was fearlessly condemned. Those wishing to gain some idea of the conditions exposed by Col. Bruce are referred to his book, *Politics and The Canadian Army Corps*. There may be another side, but if so—it has not yet been made public.

A Peace Time Report

Over twenty years later Dr. Bruce prepared another "Report". This one followed an exhaustive survey of the housing situation in Toronto. It disclosed such

shocking conditions that the public has become exceedingly slum conscious. And it was largely responsible for the National Housing Plan, recently presented before the Federal House of Parliament.

Besides being Lieutenant-Governor and member of the Board of Governors, Toronto University, Dr. Bruce holds numerous other offices. Yet, he finds time to promote slum clearance, health and unemployment insurance. "I confidently predict," he says, "that these humiliations and injustices will all pass. I am as sure that health and even unemployment insurance will yet safeguard our citizens as I am sure that every living man daily grows older." And we are inclined to agree, for somehow this fearless and energetic humanitarian has a way of getting things done.

Avoidable Misfortunes

According to the previously mentioned Daily Star report, the following, is Dr. Bruce's classification of "avoidable misfortunes: "Slums inhabited not by choice, but through economic necessity: Disease due to under-nourishment or lack of sanitation or both: Illness aggravated by a neglect which is in turn made almost imperative by the economic cost of medical treatment; and unemployment with all its train of ills—physical, mental and moral." He asks: "Can we in all conscience be content to call upon the sweet name of charity to bear the burden of these?" and adds: "I say in all seriousness, that it is the part of cowardice to do so."

A Warning

Dr. Bruce maintains that our admiration for all charitable works is proportionate to our emotions of disgust at the spectacle of needless suffering. However, this man who has devoted years to the study of human problems leaves us with a warning when he says: "Charity is a drug which habit makes supportable. It, too, leaves a craving for more. Protest against it is followed by acquiescence in its use and ultimately it is relied upon. This is true not alone of individuals, but of nations and

the administration of the affairs of nations."

"So long as socially necessary services are left to the haphazard operations of private philanthropies we have the spectacle of private enterprise and good-will shouldering responsibilities which properly are those of the entire people—responsibilities to be discharged as in all democracies by social legislation duly brought into force by its elected representatives."

National Karma

With reference to charity in *The Key to Theosophy*, 205, we find H. P. Blavatsky likewise admonishing us when she says: Do your helpless old men and women thank you for the workhouse; or your poor for the poisonously unhealthy dwellings in which they are allowed to breed new generations of diseased, scrofulous and rickety children, only to put money into the pockets of the insatiable Shylocks who own houses? Therefore it is that every sovereign of all those "millions," contributed by good and would-be charitable people, falls like a burning curse instead of a blessing on the poor whom it should relieve. We call this *generating national Karma*, and terrible will be its results on the day of reckoning."

Practical Theosophy

Because we are so frequently asked if Theosophy is practical, the following passage is here quoted. It is taken from the above volume p. 195, and is a definite answer to the query. H. P. B. says: "If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects

of Theosophy, the T. S. is in thorough sympathy with all true efforts in this direction."

An individual must of course judge for himself what are the *true* efforts. The Theosophical test is to ask the question—"Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" According to *The Key*, once one is satisfied that it will do so, one's duty then lies in the direction of forming public opinion. Do Dr. Bruce's efforts pass the test?

R. S.

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A CORRECTION

In the article on *Man and the Lemming* in the February issue of *The Canadian Theosophist* it was inadvertently stated that the lemming in his suicidal migrations travels "south-eastward towards Atlantis." Atlantis of course, lay to the south-westward of the lemming's present home.

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EDITORIAL NOTE

This department welcomes articles from readers of *The Canadian Theosophist* on matters falling within its scope. Articles should be timely, should be brief and should have some bearing on Theosophy in the Modern World; that is to say, they should bear on the movement of the world towards the Theosophical viewpoint in either precept or practice; or contrarywise, they may also deal with particularly wide departures from this viewpoint. Support for arguments and comments should be drawn from the Theosophical literature.

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