

THE CANADIAN THEOSOPHIST

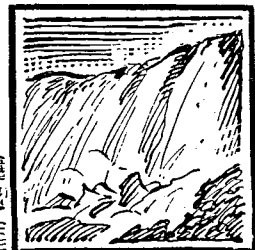
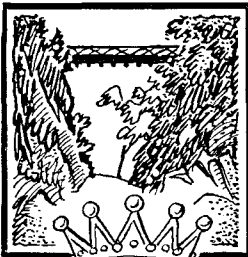
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THE PHYSICAL BODY

By J. W. HAMILTON-JONES

A certain man was interested in astronomy and was in the habit of walking out at night to scan the heavens. Upon one occasion he walked into a boulder and hurt his leg. The good man blamed the boulder for his injury, but in truth the accident pointed a moral and could have taught him a valuable lesson. In examining the stars he was ignoring the star upon which he stood. The Theosophist would do well to gain an understanding of this world and his own physical body before extending his studies into the hidden mysteries of the Universe.

Most people know that the embryo passes through a rapid revision of the evolutionary processes in the uterine states of physical manifestation. The physical body of man is the result of a remote ancestry extending into the night of time. It was not always so stable, solid and complex as we now have it, and a period of about 18 million years has passed in its development. Many processes are going on in it of which the occupant is usually unaware. These processes may be divided



roughly into two, i.e., the voluntary conscious and the involuntary unconscious.

The physical body is an entity through which man experiences self conscious states—therefore he has to learn to control the body, because, at present he has no self consciousness at any other level than the physical. It is not necessary to expound the physiology of the body, any good book upon the subject may be consulted for information regarding bones, muscles, nerves, blood and organs. We require to examine the body in the light of Theosophy. The rules apply here as everywhere in the manifested universe. 1. There is but one Motion and that is vibration. 2.. There is but one Law and that is polarity.

The physical body is a most potent magnet—it has its positive and negative poles which respond to the multitudinous vibrations of the Cosmos—most of these vibrations pass through it unnoticed, but they are affecting it nevertheless. The most powerful magnetic conductor is water, hence water is the agent for all growth on the physical plane. We see here the potency of the influence of the moon which governs the water of this planet, and, perhaps, this thought enables us to understand more about the Barhishad Pitris and the Chhayas which they gave as a foundation for the physical bodies of man, when we remember that our physical bodies are composed of about 70% of water. The magnetic currents which serve the body directly and have an important bearing upon the senses and also the sense organs, are five in number (esoterically seven). To the Alchemists they were known as earth, water, fire, air and another, the quintessence. In modern language they are: carbon, hydrogen, oxygen, nitrogen and ether. The student will understand that the gases known by those names are not referred to as such, but rather the essences which lie behind them and which cause their manifestation in the world of gross matter. Sanscrit terms are usually employed in Theosophy. They are: Pri-

thivi (earth), Apas (water), Tejas (fire), Vayu (air), Akasa (ether). They are called collectively Tattvas. Ignoring the two latent elements, we have five tattvas each having five subdivisions, making twenty different combinations and five pure elements.

The first sense to be built into the body is that of hearing. Sound travels through air at a rate of approximately eleven hundred feet per second, but experiments have shown that electric signals passing through ether are almost instantaneous between distant points. We assume that the rate of travel is about the same as light, i.e.. 186,000 miles per second, but we do not know. We may safely conclude, however, that ether is the vehicle for sound. In the Theosophical system the tattvic combinations of the elements produce definite effects, thus the combination of ether and oxygen gives the body a sense of hearing and builds up the ear—whereas ether in combination with carbon produces in the body a sense of sound (speech) and builds the organ to produce it (the mouth). The vibrations which are interpreted by us as sound have as their medium a combination of Ether and Hydrogen.

Thus the watery element conditions the magnetic vibrations and makes them available for perception by humanity through the five senses. Hydrogen and Ether give audibility; Hydrogen and Nitrogen produce tangibility; Hydrogen and Oxygen provide shapes (visibility); Hydrogen gives gustativeness; Hydrogen and carbon produce olfactibility (to coin a word). These are not the senses themselves, but the qualities in physical matter of which man can take cognizance through the senses.

Generally speaking, the left half of the body is negative, and the right half positive. The heart is on the left and for that reason the right side dies first. The left side of the body is governed by the right side of the cerebrum and vice versa.

The hand has five digits, one corresponding to each of the five tattvas as fol-

lows:—Thumb—prithivi; Index—Apas; Second—Tejas; Third—Vayu; Fourth—Akasha. In the conventional pictures of Christ the right hand is raised with the thumb; first and second fingers extended, and the third and fourth fingers bent. The three extended fingers are positive in men—negative in women.

The chief practical application of Christianity in its early days was to healing. The testaments contain many references to so-called miraculous cures performed by the laying on of hands. The Egyptian Priests were specialists in healing (medicine) and some of their temples were partly religious fanes and partly hospitals. The Jews were in subjection to the Egyptians some 430 years, and Moses was an instructed priest in the Egyptian mysteries. Christ was a Jew who possessed great healing abilities, due to race culture and his own inherent development, hence his great interest in the healing of disease. The sign of benediction made by Christian Bishops was used in Egypt in magnetic healing, and there can be no doubt but that the three positive fingers of the right hand were used by early Christians in healing diseases.

The thumb is used to mark the sign of the cross on the forehead of infants at the ceremony of baptism, but very few people know why this is done. The forces from the thumb correspond to the planet Venus, the alter ego of the earth. The cross is a combination of positive and negative forces spiritual (perpendicular) and material (horizontal). The sign is made on the forehead because the head contains the pineal and pituitary glands which are closely connected with man's spiritual elevation.

In many statues of the Buddha, the thumb and first finger are closed in a circle: this is done in both hands and is the attitude of meditation. Of the six fingers remaining open, the dominating one is the third on the left hand, a positive finger corresponding to the Vayu tattva—the Sun and the Buddhic principle.

The spinal column in man is composed of 33 Vertebrae, a number significant in Freemasonry. Anatomically these bones are divided into five sections, i.e., 7 cervical vertebrae, 12 Dorsal, 5 Lumbar, 5 Sacral, 4 Coccygeal. The seven bones in the neck are closely connected with the seven orifices in the head, and both the cervicals and the orifices correspond esoterically with the magnetic forces of the seven principal planets in the solar system.

The twelve dorsal vertebrae represent the twelve houses of the zodiac, commencing with Aries nearest to the head and terminating with Pisces (the feet).

The five lumbar bones correspond to the vital airs or tattvas.

The five sacral bones are usually fused into one, and it is obvious that they correspond to the five senses because of their fusion. In the senses it is extremely difficult at times to determine exactly where one sense terminates and another begins.

The coccyx corresponds to four states of consciousness. It will be remarked that the Kundalini force takes its rise in this region, hence the connection.

Enclosed within the spinal column is the spinal cord, which is continuous with the medulla oblongata of the brain. A cross section of the cord reveals that it is shaped roughly like the letter H, and from it at intervals, pairs of spinal nerves branch out. Medical science affirms that there is a longitudinal canal running along the whole length of the spinal cord which is observable in children but almost obliterated in adults. The canal is continuous with the Ventricles of the brain and in Theosophy is referred to as the Sushumna. The left side of the spinal cord is called Ida and the right side Pingala, corresponding respectively to the Moon and Sun. Anatomists distinguish 31 pairs of spinal nerves, and according to occultists these correspond to the 31 times which the sun rises in each sign of the zodiac during the year.

The body of man is androgynous. All the functions at present peculiar to male

bodies are latent in the female; also, all the functions peculiar to female bodies are latent in the male. The most obvious indication is the presence in male bodies of the pappilae at the breast—H.P.B. tells us that: “at the end of the sixth round, humanity will again become male-female, and then there will be two spinal cords”. It is generally supposed that man is positive and woman negative—in actual fact this statement is erroneous. The balance between positive and negative in male bodies preponderates slightly to the positive side—whilst in women the opposite is true—man is three-fifths positive: woman three-fifths negative.

Mention has been made of the voluntary conscious and the involuntary unconscious functions. Master K. H. has an interesting paragraph in one of his letters to Hume; as follows:—

“Take the human mind in connection with the body. Man has two distinct physical brains; the cerebrum—with its two hemispheres at the frontal part of the head—the source of the voluntary nerves; and the cerebellum, situated at the back portion of the skull—the fountain of the involuntary nerves, which are the agents of the unconscious or mechanical powers of the mind to act through”.—*Mahatma Letters*, 137.

In anatomy, the function of the cerebellum is concerned in the co-ordination of movements.

Many Theosophists are under the erroneous impression that we ourselves built up the sense organs; that they were patiently developed by us over a period of millions of years, and that having evolved them consciously, we relegated them to their present semi subjective and automatic state; but this is not so. Various hierarchies are responsible for the development of human bodies, the archetypes of which are formed within the cosmic ideation long before man makes any physical appearance. Generally speaking, the Agnishwatta pitris are responsible for the development of all the natural functions

of physical bodies; man is merely the occupant. Man, however, is learning to control physical bodies, that being one of his tasks. As he becomes more refined, and sensitive, he will recognize all the varying vibrations passing through the body, and will understand their nature—He will then be able to govern them, and in consequence his body will be free from disease, and it will last for many hundreds of years because its owner will treat it scientifically—at the present day most physical bodies are grossly abused.

There is one great function of the physical body which is balanced between the voluntary and involuntary processes, and that is breathing. Most people are not aware of the fact that the breath flows strongly through one nostril at a time and after a period (said to be about 58 minutes) it passes over to the other nostril.

Breathing is usually a comfortable automatic process, but every effort put forth by the body is preceded by a snatch at, or holding of, the breath. In every sudden emergency we say “I held my breath”—wherever a strain is put on the body, the breath is held. In commencing to speak, eat or drink, the breath is held. Certain systems of Yoga are concerned with the control of the breath. It is said to be a maxim with the Hatha Yoga School that the mind follows the breath. In the Raja Yoga system, the breath follows the mind. Probably both are true. Hatha Yoga leads to the control of the mind through the body. Raja Yoga, to the control of the body through the mind.

From these brief notes it will become apparent to the student that the *whole* physical body is a very complicated piece of mechanism. It is also a very valuable possession and worthy of our greatest care. Repellant in its animal nature, it is nevertheless, an outer garment of pre-requisite necessity for all evolutionary development. Without it normal humanity vegetates in the spiritual realms in a state of consciousness which is turned inwards and is completely introspective.

The physical body is the sheet anchor and the fulcrum through which the inner man is able to conquest the higher states of self-consciousness. The pathway is precipitous—the task is arduous, but it is a work that has to be accomplished by every individualized unit in the masses of human kind. The Theosophical system points out the way but man must do the work, each for himself; nevertheless:—

“Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law”.—“*The Voice of the Silence*”.

YOUNG THEOSOPHISTS FROM AUSTRALIA

We have pleasure in presenting a letter sent by Clive W. F. Bellgrove to Mrs. Arundale, embodying a resolution, unanimously adopted, in the interests of that wider and greater sense of Brotherhood which our Fraternalization Conventions in Canada were intended to promote. Mr. Bellgrove writes that he, as mover of the original resolution, reserves to himself the right to interpret it, as he has already found it open to misconstruction. “But we feel that unity should be a reality amongst all Theosophists, and that that unity and brotherhood can best be achieved amongst the younger generation.” He desires the widest possible circulation of these views and suggests “that any Theosophical organization which has not received a direct communication from us (and they will be in the vast majority) should interest themselves in the idea and hand it on to others. We really do hope that, out of the suggestion, will evolve a World Federation of Young Theosophists, WITHOUT DISTINCTION.”

In further elucidation of his idea Mr. Bellgrove adds: “That you may be under no misapprehension as to my standing in

our Group, I am actually not a member of The Theosophical Society, Headquarters, Adyar. Under the constitution of our own particular Young People’s Group, formed some time before the World Federation, visitors, whether Theosophists or not, were invited to join and take part in all proceedings, assume responsibilities, and were, in fact, on an equal footing with members of the Society. It is this broad-visioned and elastic constitution that we wish to preserve among ourselves.

T. S. Hall,
181 Collins Street,
Melbourne, Australia.
27th June, 1937

Mrs. Arundale,
President,

World Federation of Young Theosophists, Hdqtrs., Adyar, India.

Dear Mrs. Arundale,

We, the undersigned, have been directed by the Members of the Young People’s Group, of the Melbourne Branch of The Theosophical Society, Headquarters Adyar, to communicate with you to bring before your notice business that transpired at a meeting of this Group, held on Sunday 20th June, 1937.

The saying “And if a house be divided against itself, that house cannot stand”, came to mind when the President of the Group submitted to the meeting a Motion that this Group should link up with the World Federation of Young Theosophists, Headquarters Adyar. This Motion evoked considerable discussion. This Group was formed some fifteen months earlier under a wide-visioned and elastic constitution, under which visiting and associate members were welcomed, and invited to assume responsibilities in the Group.

It was felt by this Group that, if it joined the Federation under the constitution which that organization had submitted to them, we would not enjoy the same freedom and elasticity as heretofore, as possibly we would limit ourselves to receiving Theosophical teachings as inter-

preted by the Adyar Headquarters only.

It was felt that the inclusion of the words in the constitution of the Federation as submitted to us, "Headquarters Adyar", in itself perpetuated the one thing that Theosophy in its widest sense was intended by the Masters to counteract, namely the Heresy of Separateness.

Desiring to derive our conception of Theosophy from as many viewpoints as possible, and without restriction to any one Society, and desiring that visiting and associate members should continue to have the same complete freedom of expression as in the past, the meeting unanimously rejected the Motion that we join the Federation. A further suggestion was then made.

It was felt that, as the Masters of Wisdom had selected and instructed Madame Blavatsky as Their accredited messenger to bring the 'Theo-Sophia' into the modern world, it would be wise if her teachings and writings, in their original form, were more widely promulgated.

These writings and teachings have, since the end of last century, been interpreted and re-interpreted by succeeding writers. Further, the Theosophical Society which Madame Blavatsky founded at the request and with the aid of the Masters of Wisdom, was found to have been split up into five important, and many smaller, Societies. The Meeting saw in this not only an absurd similarity to the state of affairs in the Christian Churches, where each Church claims to be the sole interpreter of Christianity, but also saw opposition to the intentions of the Masters, who taught, and teach, Brotherhood and Unity.

It seemed incredible that the Masters should divide their forces between a large number of Theosophical Societies, when it was their intention that only one Society be formed by their messenger, Madame Blavatsky. The Meeting felt that these interpretations and re-interpretations would, themselves, be interpreted again and again as years passed, until ultimately the

original message, as has occurred with every spiritual revelation in the past, would be lost to the vast majority of Humanity, being perpetuated only in small esoteric groups.

The Meeting felt its grave responsibility, not only to its own Members, and the present generation, but also to posterity, and felt that this could best be achieved by holding as wide and generous a viewpoint as possible, and avoiding any possible limitation.

And further, it was felt that Theosophists, of whatever Society, could not sincerely teach Brotherhood to the world if that Brotherhood did not exist amongst themselves. For this reason, the Meeting decided to make a gesture to the Youth Groups of the Theosophical Societies of the world, in the hope that, if unanimity could be achieved amongst the younger generation, who have the great responsibility of inheriting and carrying on the teachings of the Masters of Wisdom, it might later be possible for the parent societies to follow their example and sink their differences, and once more merge into One Theosophical Society, Headquarters Anywhere! It was felt that thus only could Theosophy be made the exception by having its original teachings kept inviolate and disseminated in their original purity, for the benefit of posterity, and preventing their distortion or disappearance.

With this high purpose in mind, a Motion was placed before the Meeting, seconded, and unanimously carried as follows:—

"That Mrs. Arundale, as President of the World Federation of Young Theosophists, Headquarters Adyar, be communicated with, suggesting that she use her endeavours in the formation of a World Group of Young Theosophists incorporating the Young People's Groups of all Theosophical Societies, without distinction."

This Group now offers itself as a Member of such an organization, provided that that organization is free from limitations, and submits to you their Motion, urging

you to undertake this work.

It is felt that all moves to aid in the spiritual evolution of Humanity must necessarily meet with opposition in high places, but we feel that this request to you will have the support of all leaders of all Theosophical Societies, and also that it will earn the approval of the Great Ones who guide the destinies not only of Theosophy and Theosophical Societies, but of Humanity as a whole.

This letter is being incorporated in the forthcoming issue of "Fraternity", the magazine issued by this Group, copies of which are being forwarded to every Theosophical Group in Australia and New Zealand, as well as to other countries, with the suggestion that they give their active support to the idea.

We trust that this proposal will receive your earnest consideration, and approval, and subscribe ourselves,

Very respectfully yours,

For and on behalf of THE YOUNG PEOPLE'S GROUP, Melbourne Branch, The Theosophical Society, Headquarters Adyar.

(Sgd.) Ronnie Beach, Secretary.
Clive W. F. Bellgrove,
Proposer of Motion.
Raymond James,
Secunder.

MAN AFTER DEATH

A Paper Read At Niagara

By G. Cardinal Le Gros

Theosophy tells us that man is a Divine Being, an Eternal Pilgrim, now journeying Homeward through the labyrinths of matter, learning in pain and sorrow, and sometimes in joy, the truth about himself and the universe, learning to obey the Law of laws:—Compassion, realizing that he must become a co-worker with Nature's supreme laws.

It probably cannot be repeated too often: that man is in his heart of hearts a god, a Divine Being. This is his rock, against which nothing in the universe can

prevail, because it implies his own essential oneness with the Heart of the Universe, his oneness with Compassion, Harmony, and the Imperishable Life of things.

We may live in suffering and misfortune:—"the Karmic progeny of all our former thoughts and deeds"—but always with us is the fearless, mighty Inner God, whose peace we can share. He is ever present. In the deepest darkness he abides with us. Even in death he lives with us. What illusions are the so-called securities of the world compared to him. The wheel turns, and they are gone, and we stand empty-handed; but indestructible and constant endures this Divinity in our hearts.

By impersonal love and forgiveness Man opens himself to the beneficent influences streaming from the Cosmic Heart, and thus steps into, partakes of, the Eternal Peace.

The Masters of Wisdom and Compassion are individuals who have become more at one with the Inner God than we, who have unfolded into vital manifestation the powers and faculties latent in us all. They feel keenly the pulsing of the great Universal Heart. It was they who gave this wisdom we call Theosophy, a fragment of which will be considered in this paper.

The seven principles of man are seven aspects, expressions, reflexions, manifestations, of the consciousness-life-substance which is, in its totality, the Boundless. The man whom we know at present is but a reflexion—a sorry one—of his "only abiding principles"—Atman and Buddhi. He is a stream of consciousness flowing down from above, a radiance, a ray, of Spirit-Mind, incarnated in matter, pulled this way and that by conflicting desires.

But here let us pause and think. These seven principles are not the last word regarding the teaching of man's constitution. According to the Esoteric Wisdom, there are, besides these seven principles, three more, belonging to the higher, unmanifested planes of Nature. And moreover, since the part contains everything that the whole has, each of these seven principles, con-

sidering man as a seven-fold being, is itself septenary.

But we will here consider man in his seven-fold division because this is relatively simple, and because it harmonizes with the septenary manifestations that we observe throughout all Nature.

The seven principles that go to make up the constitution of man are as follows: the physical body or Sthula-sarira, the astral, model-body or Linga-sarira, the life principle or Prana, the element of desire or Kama, mind or Manas, the Spiritual Soul or Buddhi, and Spirit or Atman.

The physical body is a gross, dense form, itself without moral responsibility as an entity, serving man as a vehicle or garment on the terrestrial plane.

The astral body is composed of substance more attenuated than the physical, but still material. It is the pattern for the physical body, is formed before birth, and acts as a link of communication between the mind and physical body.

The life principle or Prana is physical vitality, drawn from the ocean of life for the specialized use of forms, after the disintegration of which it returns to the ocean of life.

The element of desire or Kama is the fourth principle, aspect, of the consciousness-life-substance. It is that in us which desires, moving into action the will. Without some kind of desire we should stagnate and cease to be. Desire is the driving power in life. It permeates the universe.

Mind or Manas is the thinking principle, a spark of the universal Mind, in the beginning un-self-conscious, which to obtain self-consciousness must undergo experience in matter. Manas is the link between the god and animal in man because it has two aspects: the first is the Higher Manas, aspiring upward to its source, which is Buddhi the Spiritual Soul. The second aspect is the mortal, Lower Manas, a ray from the Higher Manas, "working through the physical brain and senses." This lower part of Manas, informing the perishable quaternary: physical body,

astral body, life and desire, constitutes the terrestrial personality enduring from birth to death. This personality is the mask of the Higher Self. This Lower Manas is really a false consciousness, an entity that goes to pieces, disintegrates, after the passing of the body, giving up to its source only that of it which is worthy of survival, its pure, self-conscious, spiritual essence or aroma: the high dreams of beauty and harmony, the aspirations lofty and sublime. But if during incarnation on earth it was gross, materialistic, and a denier of soul and immortality, it will then have nothing in it to rise, after death, to the spiritual plane from which it came. In such a case there will be no Devachan, and the Higher Nature will draw from it nothing at all.

Regarding the majestic themes of Buddhi and Atman, little can be said. However, in the Bhagavad Gita we read the following which is helpful: "The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He." He is Atman, the Supreme Spirit, the Divine Monad or Ego, the Inner God. The discriminating principle is Buddhi, the Spiritual Soul or Monad, the Inner Buddha. The thinking self is Manas or mind, the Reincarnating Ego, the Human Monad or Soul.

At death, the physical body is deserted, and the life principle or Prana returns to the ocean of life from which it came. This reduces the number of man's principles from seven to five. They are: Atman, Buddhi, Manas, Kama, and the Linga-sarira or astral body. The entity man is now in the region of Kama-Loka, or place of desire, a locality in and about the earth, in a vehicle or vesture called the Kama-rupa, or body of desire. Perhaps here we should consider what the Kama-rupa is. On earth during incarnation man's desires infill his being; they are not independent of him; indeed he is their master because

he decides what desires to encourage and follow. But after death and the abandonment of the physical body, the desires coalesce with the astral body, forming the Kama-rupa, or body of desire.

This Kama-rupa is made up of all the lower desires and selfish impulses that the liberated soul leaves behind, and is therefore wholly bad, being an evil influence to living persons who unwisely permit themselves to become mentally negative, thus making possible the invasion of astral forces. A good man, after death, leaves behind him a relatively weak Kama-rupa which soon goes to pieces, and becomes no menace to the living. But a bad man will leave a strong, coherent Kama-rupa which will hold together for a long time and cause untold trouble in the world. There is a great moral implication here, because the soul is always responsible for whatever evil its abandoned Kama-rupa may do, even if the soul be in Devachan.

The separation of the heaven-bound soul from the Kama-rupa is called the "second death", an event quite painless to the good man, but a period of great suffering for those who in life persistently identified themselves with the lower nature.

Devachan is not a place or location like Kama-Loka, but a state of spiritual consciousness. And it is Karma—spiritual Karma—which leads the individual soul to Devachan. While on earth in the body man aspires to noble things, thinks sublime thoughts, and dreams lofty dreams, few of which can be realized here. But they have to come to fruition somewhere, because every cause must produce its effect. And that "somewhere" is Devachan.

Each man's Devachan is of his own making: it is his own spiritual creation:—an ideal world of happiness and peace wherein the tired soul takes rest and assimilates the purified aroma of mortal experience. Devachan is really a dream, but less of a dream than terrestrial life because it is closer to the Heart of Things.

Devachan is over when the spiritual causes which led the soul there are ex-

hausted; and the soul is brought back to reincarnation on earth by causes, initiated in past lives, which require earthly conditions in which to manifest.

At the time of death the soul sees the complete panorama of the incarnation just ended, and before birth the conditions that will have to be faced in the coming life are revealed to its inner sight.

To summarize: Devachan is a spiritual state, the efflorescence of spiritual forces engendered by the individual during incarnation. If there was in the life of a man much aspiration to the nobler side of things, hopes for the betterment of the world, efforts in the direction of the "Good, the True, the Beautiful," then his Devachan will be long, rich, and full. On the other hand, if he lived mostly for the material aspects of life, giving little attention to the Real, his Devachan will be brief and almost colourless. And in some cases, as mentioned before, there may be no Devachan at all.

Now it has been said that Atman and Buddhi are the "only abiding principles" in man; but although abiding, permanent, and imperishable, they are not changeless in an absolute sense. Everything is growing, evolving, changing: atoms and stones, worlds and men, universes and galaxies. The highest pinnacle of perfection that we can visualize is but one more horizon against the eternal skies. The farthest range of harmony and perfection attainable in this our present manvantara will be over-reached in our next manvantara; and so on forever, "sublime ultimate after sublime ultimate" attained and surpassed, in Boundless Infinity, which is our Home.

Much has been omitted in this study of Man After Death, and all that has been said is very fragmentary. We should not permit our minds to crystallize around any aspect of these teachings because they are always subject to enlargement, and as we evolve intellectually, morally, spiritually, we shall see and understand more than we do now. There is an old saying: "Stand ready to abandon all thou hast learned."

And this is good advice to the Theosophist. Theosophy is the Eternal Truth of man and universe, but it has no final bourn, no absolute ultimate. How could it? Everything is growing, advancing, and as we follow the turning wheel of time, striving to realize more and more of our essential Divinity, we shall come into the possession of greater powers and faculties, and an ever-widening perception. We shall gradually become more at home in our universe, more familiar with its sublime mysteries, more serviceable to our fellows.

When we are studying these magnificent teachings and appreciating them with our intellects, let us not forget, even for an instant, the Source of them, the Eternal Fountain from which they spring! Let us not close our hearts for one moment to the ever-abiding Spirit that moves in the silence, bringing peace to our hearts and illumination to our minds. For this is the great thing: the Spirit behind it all, and the glorious vision that we see when we hold to this Spirit. The Spirit it is that must stir and motivate us in our Theosophical life. For Spirit is the Heart of it all, The Essence, the Light, the Power, and the Guide. With the Spirit and the Vision within and before us we shall follow the Ancient Path with certain feet. Indeed, there is no other way we can tread it, for the Path is the Spirit, and the Goal the Vision!

The aim of evolution is the bringing forth in man of his essential Divinity: that he may become it, that he may live and actually be the god that he is in his Inmost. The Messengers of the Great Ones have all brought one Message, which is: "Man, know Thyself. Know Thyself for what Thou truly art: A Divine Splendour, A Deathless God." Be this inner Glory, they have taught, and all that the (boundless) universe contains will be yours because you yourself will have awakened to the sublime realization that you are the universe, and the universe you! "As above, so below."

The everlasting Divine Life flows

through all things, holding all things in eternal keeping. The Divine Life is the same in one as it is in another. The self-same identic Essence that makes us brothers verily makes us ONE. For the whole human race is one grand unit, an organism electrified and driven by Compassion which is, as *The Voice of the Silence* states: "no attribute" but the Law of laws,—Eternal Harmony. We have only to open our hearts and minds to this holy verity, and let the Power that moves behind and within all things stream in, and we shall be transformed, lifted to heights where we shall breathe the air of the gods.

The destiny of the human race is to become a race of gods. It is a wonderful, glorious picture that rises in the mind when we think of this: when we gaze on through the centuries at those grand days when all men will be as brothers, each self-forgetful, each living and striving for the good of the rest, with selfishness dead, and pity and compassion filling the heart. I think that one of the finest things that we can do is to hold (steadfastly) in our minds this picture of Tomorrow.

Detroit.

MR. BELCHER'S STUDIES OF "THE SECRET DOCTRINE"

BY ALICE D. RICHARDSON

In forming a class, having as its object the study of the S. D. by H.P.B., Mr. Felix Belcher made many interesting remarks to members of the St. Catharines and Niagara Falls, Ont., groups of the Toronto Theosophical Society on Sunday, July 11, 1937.

The following are notable points to be considered:—1st. "That each group of students of Theosophy should school themselves to become teachers for the study of the S.D. and should have sufficient enthusiasm to persevere in this work. The word "enthusiasm" is derived from the root word en+theos, which means "full of God". 2nd.: In the study of the S.D. our main objects should be to arrive at

Brotherhood and truth, as "truth may lose many battles but no wars." In struggling for an insight into truth, our theories may sometimes be wrong, but ascertained facts stand.

Mr. Belcher suggested that we compare the occult scientific facts stated by Annie Besant in her book entitled "Occult Chemistry", and Leadbeater's "Elementary Primer of Theosophy" with the Occult Chemistry contained in the S.D., as many students have found that H.P.B.'s statements concerning occult chemistry and physics agree with certain established facts in physics discovered by scientists of the present day, whereas the facts contained in the two former books do not agree with discoveries of modern scientists.

We were advised to form small study groups rather than large ones and to seek out individually the wisdom contained in the S.D.—as a true teacher endeavours to make himself unnecessary—a nation can be no better than the units of which it is composed—so with students of Theosophy.

In beginning our studies, we should be thoroughly grounded in the three fundamentals of Theosophy as contained in the S.D. They are the A. B. C.'s of the work. By doing this we will be surprised to realize how often we will return to these fundamentals as we progress in our studies and take up other topics. To get the best results, we must agree to co-operative topical study of the S.D.

Some of the books which would be helpful would be as follows:—

- 1—The Secret Doctrine.
- 2—Key to Theosophy.
- 3—Theosophical Glossary.
- 4—Isis Unveiled—by H.P.B.
- 5—Mahatma Letters—by A. P. Sinnett.
- 6—Five Years Of Theosophy—by A. P. Sinnett.
- 7—Esoteric Buddhism—by A. P. Sinnett.

The following subjects are suggested as excellent topics as a beginning:

I. *Intuition*: The place of intuition stands almost foremost in S.D. study. As

we advance, we will find the importance the Masters and H.P.B. gave to it in the S.D., In S.D., p. 299, Vol. I., we will see evidence of this fact.

The growth of the soul is along ethical lines, while intuition is efflorescent and develops through accumulated knowledge. It is a higher reasoning power or "divine instinct" and comes spontaneously without analysis, thus differing from the action of the lower reasoning powers.

The right method of studying the S.D. is not to read it through as we would a novel, but to learn to make something out of it just as we would take a lathe or a piece of wood and try to make an article out of it.

There is valuable advice given in an article entitled: "Of Studying Theosophy" or extracts from notes by Captain Bowen, a pupil of H.P.B., and published by his son. This article can be found printed in the "Canadian Theosophist," November, 1934. It will be found to contain many helpful suggestions in study work.

In our studies, we must take the attitude of being led towards the truth and "not try to get a satisfactory picture of the constitution of the universe." See in the study of the S.D. a means of exercising and developing the mind never touched by other studies, and no matter what one may study to let the mind hold fast, as the basis of its ideation to these four ideas:

(a) The fundamental unity of all existence or that existence is one thing, not any collection of things held together; viz. as when we say a nation or army is united.

(b) That there is no dead matter; every last atom is alive, since every atom is itself fundamentally Absolute Being.

(c) That man is a microcosm. As he is so, then all the Hierarchies of Heaven exist within him. But in truth, there is neither macrocosm nor microcosm but One Existence.

(d) "There is but One Life and One Law, and he that maketh it is One. Nothing is inner, nothing is outer; nothing is great or small; nothing is high,

nothing is low, in the Divine Economy.”

The more we develop our intuition by thought and study, the greater success will we have in reading between the lines, as it were, of the S.D.

Topic II.: The Three Fundamentals:

(a) “An Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible. An Infinite and Eternal Cause, or Be-ness; is the Rootless Root of ‘all that was, is, or ever shall be.’ It is, Be-ness rather than Being. (in Sanskrit, Sat), symbolized under two aspects: abstract space and abstract motion.”

(b) The Eternity of the Universe in toto as a boundless plane, etc.

(c) The fundamental identity of all souls with the universal Over-Soul, etc.

Topic III.: Atma.

Topic IV.: Buddhi.

Topic V.: Manas. In connection with Topics three, four, and five, see the three streams of evolution or Man’s Triple origin. (S.D. I., 203) or Man’s Spiritual, Mental and Physical Evolution.

Topic VI.: Involution: In this connection take parallel schemes of globes both cosmic and the human principles. Globes A. B. and C. represent pre-human involution and deal with development of matter and then with human kind.

Topic VII.: Evolution as shown on globes D. E. F. and G. In this connection refer to Dangma, or organ of spiritual evolution. The word means a purified soul. In purification of the soul powers, certain and reliable knowledge is attained.

Topic VIII.: The Pineal Gland.

Topic IX.: Pituitary Gland.

Topic X.: The Seven Keys. Try to discover them. The first key is Analogy.

Topic XI.: Yoga.

Topic XII.: The Three Evolutions and basic material.

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Alvin B. Kuhn, Ph.D., is to speak in Toronto on October 10, 11, 12, and 13 and probably in Kitchener and Hamilton on the two following days.

DEFENCE OF H. P. BLAVATSKY

Volume I. of the series planned in connection with the attack by the Hare Brothers, and intended also to include critical examination of earlier and equally baseless attacks upon Madame Blavatsky, has now been in circulation for some weeks and Theosophical students are hastening to read what turns out to be one of the most thorough and skilful dissections of these assaults that have been made. As a further preliminary to the perusal of this first volume, a letter from Mr. A. Trevor Barker, who was responsible for the publication of *The Mahatma Letters* in the first place, has come to me and I feel that it should be shared with our fellow students, so that they may fully understand the kind of mentality behind these attacks. Mr. Barker, in calling attention to Mrs. Hastings’ work, writes as follows:

“I may say that the writing of this book was undertaken by Beatrice Hastings at my urgent request to provide an effective answer to ‘Who Wrote the Mahtama Letters?’ You and others may have wondered why I have not made some contribution myself to refute the conclusions drawn by the Hares. I have not done so simply because I knew that it would be useless for the purpose in view to state what is the fact: that the Hares abused the confidence of myself and the Executrix of A. P. Sinnett, in coming to us in the autumn of 1925 with the statement that they wished to bring out a work of serious and scholarly criticism of what they described as ‘that most important work’ *The Mahatma Letters*. Mr. Loftus Hare had managed in my absence to extract a half-promise from the Executrix that he should be allowed complete freedom to examine the original MSS. I personally arrived on the scene in the nick of time, and a rapid decision had to be taken between two alternatives: either to allow him to examine the MSS., as we had nothing whatever to hide, lest a refusal should give colour to the suggestion that there was something that we

wished to keep concealed; or on the other hand to give a categorical refusal out of what would have amounted to fear of consequences which were necessarily an entirely unknown quantity. We decided that he should be given the opportunity to examine the MSS. under strict supervision in my presence. This experience will always remain one of the most unpleasant recollections of my life. The examination took place, as far as I remember, from about 7 p.m. till midnight on a single evening (there may, or may not, have been a second evening devoted to the Blavatsky letters). Mr. Hare's attitude throughout was that of a detective, and for the time being he played the role of Hodgson of the S. P. R.

"I was out of England a few weeks later when there appeared a series of double-column articles in the 'Morning Post' of a sensational and misleading character, together with posters on all the 'Morning Post' placards 'Exposure of Bogus Mahatmas', or words to that effect. You can imagine the feelings of Mr. Sinnett's Executrix and myself when we saw what we were forced to conclude was 'this work of serious and scholarly criticism.' Subsequent events seem to show that their book was hastily prepared but that they were unable to find a publisher until Messrs. Williams & Norgate were misguided enough, to risk the expense of publishing such an utterly worthless, prejudiced and one-sided criticism. It is but just therefore that the book has been a failure from the publishing point of view.

"There is the whole story, and when the book finally appeared, I came to the conclusion, as I have stated in my review article, that nothing but facts and still more facts are of the least use in combating unscrupulous writers of this kind. Mere pious opinions are useless. An expert knowledge of all the voluminous documentation of the whole of the early Theosophical literature was an indispensable part of the equipment necessary to have the whole of one's time free for the

purpose.

"I feel that the Theosophical Movement owes a debt to Mrs. Hastings for her exceedingly able defence, and I would appeal to you . . . to utilize the valuable platform of your magazine to give the widest possible publicity to this book. Beatrice Hastings is only now beginning to publish the results of her seven years of research devoted to the end of re-establishing the calumniated reputation of H. P. B. I do not hesitate to say that she should be given the whole-hearted support of all who call themselves Theosophists, and you have my full permission to publish this letter if, as I believe, it would serve a useful purpose so to do. With the expression as always of my kindest regards, believe me, very sincerely yours, (signed) A. Trevor Barker."

Theosophical Slackness

Mr. Barker's address in *The English Theosophical Forum* for June-July is a summons to all members of the Theosophical Movement who have been in earnest and serious in their pledge of Brotherhood, and not merely self-deceivers in their decision, to rally to its support before the world. We need not expect the world or outsiders to take us seriously if we cannot convince ourselves that we are in earnest. "We drew attention", says Mr. Barker, "in our last issue to the first of a series of volumes by Beatrice Hastings entitled *Defence of Madame Blavatsky*, and we have been astounded by the reception given to this invaluable vindication of her integrity by certain Theosophists, who, Pratyeka-like, appear to regard all such questions as of no possible concern to them, because, forsooth, *they* do not question either her good faith or her integrity. In other words they have accepted her Teaching, and have not for a moment considered that in doing so they have incurred a debt and an obligation to her memory which they could not adequately repay, if they did *all* that lies in their power to support her before the world in every situation in which such support is called for. More

than one of this kind of Theosophist has stated: 'H. P. B. does not need any defence as far as I am concerned; therefore I do not need to bother my head about such books. Let those read it who doubt her, if they want to.'" Mr. Barker then quotes four passages from *The Mahatma Letters* bearing on the situation, from pages 362, 267, 365, and 254, of which the last reads: "On the other hand we claim to know more of the secret cause of events than you men of the world do. I say then that it is the vilification and abuse of the Founders, the general misconception of the aims and objects of the Society that paralyzes its progress—nothing else."

"The plain truth is," Mr. Barker proceeds, "that the reputation of the Founders down to the present moment has never been rehabilitated in the public mind in a thoroughly radical fashion. This is partly due to the fact that the data to be found scattered over the early Theosophical literature has never up to the present time been available in published documents. But today the situation is changed. Most if not all of the necessary information is now available for those who seek it."

A copy of Mr. Barker's article from which we have quoted about one-third of its important statements, has been sent to the Secretary of each of our Canadian Lodges with the hope that it will be brought before the members. We frequently hear that many of our members, especially among the older ones, are no longer interested in our work. Sometimes in a Lodge one or two are inclined to monopolize what is to be done, and this is a grave mistake, shutting out other members from what is the most valuable thing for them in this incarnation—the opportunity to work for Theosophy. Of course every member can find some means of working for Theosophy if he or she is sufficiently devoted to wish to do so. *We only learn in action.* Not to work for Theosophy, which is Universal Brotherhood, and means that and nothing else, mutual help, the right to take part in the

redemption of the race, the way to the heart of the Master by sacrifice and service, self-devised, self-determined, self-directed,—not to work for Theosophy is to reject the one opportunity to attain the Wisdom. Every member has his chance to reach that critical point where he enters on the next grade of evolution, not by favour of anyone else, not by promotion through examinations, but by natural development, the result of his own effort. Should any man bar such attempts to serve, automatically he will find his own efforts obstructed, perhaps unconsciously and incomprehensibly so, but as a plain result of the action of the Law that we reap as we sow. Let us take hands and help, and help others to help if we desire to pass onward. Many miss the racial starting point, lagging behind, hoping for some one to push them forward, forgetting that the human machine is a self-starter. Of the Ten Virgins of the Marriage parable, five were wise and five were foolish. I fear the foolish percentage is higher than this among members of the T. S.

There is a great deal, a real revival of interest in the life and work of Madame Blavatsky. This work of Mrs. Hastings is marvellous evidence of it. The new Life of Madame Blavatsky, just published by Rider & Co., is another most striking piece of evidence. The new generation is coming to these old truths, no longer blinded by the lies and prejudices of fifty years ago. Those who do not care to go forward with the new race, may perhaps content themselves with the idea that they have done enough, but they miss their opportunity to reach their own highest purpose, to realize their own latent powers, to attain that vision of the Holy Grail which only comes to the wholly devoted. It is not for those who put their hand to the plough, and turn backward in the furrows.

Many are called and few are chosen, and the few are chosen by themselves. No other makes the selection. Each man casts his own lot. If we had ten men wholly devoted, unalterably pledged to Universal

Brotherhood, our Movement would leaven the whole nation. "They all began with one consent to make excuse." That is the difficulty. The potential saints and heroes have too many excuses to be able to range themselves in the ranks of the Immortals. Their incarnation is a failure, and they must tread the weary paths again, and risk the chance once more of finding a favourable cycle. Those who have resolved, whose hearts are fearless, must know that today is the accepted time, and they will take their places in the solid phalanx which will outlast these troubled times, and prepare the way for the new era in 1975. It is the spirit, not the form that is important, the true companions care not for the manner of organization, but everything for the courage and the truth that inspires their high purpose.

"THE EVIL THAT MEN DO LIVES AFTER THEM"

Over fifty years have passed since the Society of Psychical Research published their Report on the Adyar Phenomena, in which H. P. Blavatsky was branded "as one of the most accomplished, ingenious, and interesting impostors in history."

Few realized at the time, except perhaps H. P. B. herself, the infinite harm this Report would do to the Cause which she had so much at heart. It was that knowledge which over-whelmed her with sorrow, and quite outweighed her indignation at the personal injustice of the accusations. She probably foresaw the far reaching results this Report would have on public opinion, and how the teaching of Theosophy as entrusted to her by her Masters would, in consequence receive a stigma which would prevent those who believed the accusations against the Founder of the Society from even glancing at her Teachings.

It becomes increasingly evident that we must succeed in convincing the public that a terrible injustice has been done to Mme. Blavatsky in this Report, which finds its

echo in the many attacks on her appearing in the literature and the Press of today. To do this we must be able to present the facts of the case clearly, concisely, and without prejudice before the world. The opportunity to do this has occurred in the publication of a series of Pamphlets entitled "The Defence of Madame Blavatsky" by Mrs. Beatrice Hastings. The author who has been called "the cleverest woman writer of her day" brings an unusually astute mind and a ready pen to bear on the subject, of which she has made a close analytical study. Her first volume is concerned largely with Messrs. Hare's recent publication "Who Wrote the Mahatma Letters?" In it Mrs. Hastings arrays her facts in a masterly way against the theories of the authors, which theories she completely demolishes. This first volume is to be followed by another dealing mainly with the Report of the Society for Psychical Research, the obvious injustice of which first attracted Mrs. Hastings to the subject, and made her spend years in research work on the accusations and defence.

Unfortunately lack of means is preventing her from printing this second volume until the proceeds from the sale of the first enables her to do so, it is therefore most important that all those Theosophical Societies and individuals who have the vindication of H.P.B. at heart should give Mrs. Hastings their full support by purchasing copies of these Pamphlets which can be obtained from The Hastings Press, 4 Bedford Row, Worthing, Sussex, England, or from The Blavatsky Association, 26 Bedford Gardens, London, W.8. Price 2/6.

Iona Davey,

Hon. Sec.

(For the Council of the Blavatsky
Association.)

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OFFICIAL NOTES

The Report of the Niagara Convention which we gave last month was the work of Mrs. Cecil Williams, secretary to the Convention, and we owe her thanks for her prompt and comprehensive presentation.

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An old friend of last century writes with subscription for our Magazine, "Theosophy is steadily spreading throughout the world. It is a marvellous growth for sixty years, and it is growing quicker today than before, for there are more Theosophists to think it and live and teach it and pass it on to others." Those who are taking part in this work can congratulate themselves on their success.

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A Lodge of the Theosophical Society has been formed in the colony of Trinidad and Tobago, of which L. Ramperzad Khil-lawan, Cumuto Village, Trinidad, is Secretary. He has appealed to the Canadian National Society to assist in forming a

library for the Lodge, and if any of our members have books to spare we feel sure they will respond to this appeal. Robinson Crusoe who was located by Daniel Defoe on Tobago would have been pleased to hear of such an advance in civilization in that region, and our youthful associations should stimulate our sense of Brotherhood for our fellow workers in the British West Indies.

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I hope the members of the Canadian National Society will acquit me of any desire to "blow my own horn" in the magazine, or indeed elsewhere, and I have suppressed as far as possible any references in correspondence and otherwise to myself and my doings personally. The letter which appears in another page from Dr. Wilks, however, touches the Society itself, and as a member of the General Executive he has a right to say what he thinks at the present time. I ought to say that Mr. Watt and myself are in perfect accord and that his letter was published by my desire and sanction. There is no room for personality in the work of the Theosophical Movement. What is best for it should be the only consideration of the members, each and all.

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We regret to hear of the death on July 25 of William R. Waggoner in Birmingham, Alabama. Mr. Waggoner was brother-in-law of Mrs. Helen Wheeler, so well known in connection with the Toledo T. S., and he himself was a most energetic campaigner for Theosophy and an active supporter and co-worker with William Q. Judge, Dr. J. D. Buck and other leaders in the early days of the Movement in the United States. The funeral was at his former home, Columbus, Ohio, where he was buried with Masonic ceremony. We have also to record the death with sincere regret of Miss Janetta Teale on June 3, in Hollywood, California. Miss Teale was a member of Hamilton T. S., but had been in delicate health for many years, residing in California for some twenty years past.

She was always devoted to Theosophy and continued to be an active supporter. After cremation her ashes were brought to Hamilton where they were interred in Hamilton Cemetery on Saturday, July 31.

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The Theosophical Society in England, Scotland, Ireland and Wales issues an important manual, the *Yearbook, 1937-38 and Information for Enquirers*," a copy of which has reached us, and arouses our envy. It contains details of the Mother Society, lists of the National Societies; general information as to membership, an Address to New Members by Dr. Arundale, suggestions for a Course of Study in Theosophy, which is really Neo-Theosophy or Pseudo-Theosophy, which will test the intuition of students in discriminating between the true and the false; and lists of the local societies and centres in the British Isles. We are glad to see that the bogus *Lives of Alcyone* is not recommended, though strangely enough, Miss Mary K. Neff endorses it in a recent address "down under." She should read the article concerning its genesis in *The Canadian Theosophist*, May, 1934 (Vol. XV., p. 83). How any one can regard this book as *history* is one of the amazing phenomena to which certain aberrations in the Theosophical Movement have given rise. Mrs. Besant suppressed the book but the volumes were preserved and subsequently circulated. Adyar is apparently determined to continue the circulation and propagation of these bogus teachings. If they remain, they remain as a test, as we have suggested, but it is often a bitter awakening to students who in all innocence have been directed to these concoctions. The Epistle of James notes the danger. (iii., 10-12).

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In the following letter there may be some helpful hints for others in a position similar to this correspondent. Limitations such as many have to submit to should not present them finding the truth, even if it be only in one book. The Truth is in our

selves and books only help us to become conscious of it, while too much book-learning clouds the true light within. It is by that light we are alone able to recognize the truth as others have expressed it. This is the letter: "Allow me to thank you for your recommendation of W. L. Wilmshurst's book *Contemplations*. Although this is a belated acknowledgment the reason is that I have felt unequal to doing so earlier. It has been needful for me to read and re-read it. It is a book to grow with. Symbolism has been to my mind no new thought, but the very searching presentation of Christian teaching laid down in Mr. Wilmshurst's book is something to carry thought completely away from any conclusions of dogmatic theologizing. It is a standing regret that knowledge gradually coming to me now, could not have been mine whilst I was young, although realizing that somewhere in the past it has been made inevitable. Another thought always with me is that of being almost a stranger to the Society in general, but your own kindness and sympathetic interest has been unflinching towards a lone stray like myself. As a help towards some further extent of comprehensive understanding I add a list of my Theosophical books. They are the Bhagavad Gita, Charles Johnston's edition; Key to Theosophy; Raja Yoga, H.P.B.; Light on the Path and The Candle of Vision. For more than a year now I have had the Aryan Path, and last but by no means least, The Canadian Theosophist, with all its wealth of Scriptural reprints and all the rest going to make up the Magazine." Perhaps this acknowledgment will help others to understand that it is not a great library of books that is needed to reach the Truth in oneself. It is the willingness to learn, the desire to become. Usually students have the books they need, but a little advice is sometimes helpful, when it is known what is sought.

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We have been favoured with the programmes and notifications of the Los

Angeles branch of the Gnostic Society, of which Mr. John M. Pryse, brother of the well-known writer James M. Pryse, is the moving spirit. The organization, as might be expected, is one for the support and promotion of the Theosophy which Madame Blavatsky brought to the Western world. The programmes cover the Sunday evenings from November 1 till April 25, and the speakers, of both sexes, include Dr. Julius F. Winkler, Dr. J. H. Leventhal, Dr. Gustave William Hass, Dr. Francis King, Dr. Jesse F. Silver, Dr. G. P. Wiksell, Dr. Mason Pressly, Dr. J. C. von Uchelen, and over thirty others, while the musical items of each programme were contributed to by a number of the best artists. The meetings were held in the Walker Auditorium, 730 South Grand Avenue, and there is no excuse for those who do not care for some of the reputed Theosophical Societies, and who wish to study real Theosophy, failing to attend these meetings. An excellent plan is adopted in announcing the meetings, by adding to the title of the address, a series of questions or observations which arouse interest. Thus "The Mystic Third Degree" is followed by "What was meant by the third degree initiation in the ancient Mysteries? To what extent has modern Freemasonry retained the significance in its symbolism? What relationship has this degree with the occult meaning of the Resurrection?" After "Through the Shadows to Illumination" come the queries: "Do not all the Scriptures agree that physical life is sorrowful, and that the spiritual life brings peace? Must we not pass beyond the 'shades' in the astral sphere to reach Reality? Does not spiritual illumination bring all knowledge attainable by man?" "Mysteries of the Zodiac" suggests: "Is not the Zodiac a celestial time-piece, for the guidance of humanities on all the planets? Why did Jesus and the early Christians adopt the emblem of the fishes (the sign of Pisces)? Is it not by the Zodiac that the Illuminati foreknow coming cycles and their effects on man-

kind?" Mottos are also printed on the programmes, such as the following: "When the astral reflects only the conquered man (the still living, but no more longing, selfish personality) then the brilliant Augoeides (the Divine Self) can vibrate in conscious harmony with both the poles of the human entity—the man of matter purified, and the ever-pure spiritual soul—and stand in the presence of the Master Self, the Christos of the mystic Gnostic, blended, merged into, and one with it forever.—*H. P. Blavatsky.*" Copies of these programmes may be had from Mr. Pryse, at 919 S. Bernal Avenue, Los Angeles.

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Those who attended the Coronation of the Monarch on May 12, and certainly not the photographers and moving picture men, were mostly unable to see the wonderful things that are recorded in *Theosophical News and Notes* for June. "The passing of the newly crowned King and Queen in the State coach was far more deeply stirring and important than even the cheering indicated. One felt that at inner levels, usually beyond the power of ordinary human beings to contact, great work was being done. Clairvoyant observers of all schools agree that the route was thronged with the so-called dead, and that besides these there were angelic workers of every grade, actively sorting out and making use of the life forces generated. In addition to these devas, usually associated with humanity, special and very mighty influences, only vaguely perceived, centred around the persons of the King and Queen. Through the crowned and anointed King, Deva-Rajas poured a blessing that benefited not merely England but the world at large." If crowning and anointing has such a wonderful effect why can't we crown and anoint a few more worthy souls and see if the benefits do not abound? If it takes crowning and anointing to enable the Deva-Rajas to distribute their blessings, they ought to think up a few more methods by which the distribution might be facilitated. The way

things are going there will be nothing but republics and their like and what will the Deva-Rajas do then to spread their good influences abroad? We are rather doubtful of the value of these channels for power. They are too precarious. Perhaps it was the early teaching of the Old Testament which impressed upon us the idea that Kings were given to people on account of their wicked desires that leads to this incredulity creeping over us. The eighth chapter of the First Book of Samuel tells the story. "The Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Theosophy teaches that all good influences and power come from within man, and not from any outer source, whether physical or psychic.

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Several letters have been received protesting against the publication of Mr. Creed's article on the Hallatt money system. The objection appears to be that such matter has a revolutionary tendency and that it is Communistic. The fact is that the Hallatt system is a Capitalistic one. Our protesters may not have read the article and merely jumped to conclusions, or they may have failed to understand it. My object in publishing it was chiefly to indicate the unethical basis on which our whole economic system has been erected. Our economic system rests on the banks, and our governments depend on the banks, and if our banks are unethical, it is unlikely that our civilization will ever escape the fate of unethical practices. It may be untheosophical to make this apparent, but there are differences of opinion on this point, and differences of opinion should not divide us in our appreciation of Brotherhood, which is after all, the chief object of our Movement. One of the objections of the public generally to our presentation of Theosophy,—and I have frequent experience of this in the questions put at public meetings—is that we do not deal

with the problems that chiefly concern the daily life of the nation. It does no harm to indicate that we are prepared to discuss any question in the light of Theosophy, for this is no more than the fact. In *The Mahatma Letters* the principle involved is clear enough where the British action in India is discussed. "You played into the hands of the few against the many." This is exactly what the Banks are doing. There is a difference between politics, which H. P. B. abhorred, and Statesmanship, without which the people perish. Theosophists should understand this point and not be confused with details. "Political skepticism, like every other, scorns and laughs at the observations of those who do not belong to its factions. It finds out its mistakes when in a ditch." The warning is on page 391 *ibidem*. Of course the student who has abandoned the world and all its concerns is not interested in money or any of its affairs, though necessarily he must render to Cæsar what is demanded of him.

THE GOLDEN DAWN

Captain Bowen's article on the proposed reprinting of the rituals of The Golden Dawn organization has called out many comments. A letter from a valued friend in Britain contains some information not generally available. "The Golden Dawn was not founded by Anna Kingsford, but by MacGregor Mathers, Wynn Westcott and a few other Yorkshire T. S. members *on the steps of the British Museum!* This after Mathers had dug up some of the references (And by the way his name is Mathers! He stuck in the MacGregor to make himself a bit Scotch—instead of all Welsh, as Mathers is). It never had anything to do with Dr. Kingsford. Was it likely to have been omitted from her *Life* by Maitland, who left very little out and put in many details which could very well have been omitted? What filled up the G. D. was a line in *Lucifer* saying *She* (H. P. B.) had made a working arrangement

with the Order—or words to that effect. Mathers treated Westcott very badly. I was in the Order and know what I'm talking about. Needless to say I put it into the dust-bin of might-have-beens when I found it was hindering the work of the T. S. As for Mr. Regardie's proposal to publish all the rituals, he is 'long behind the Fair.' This was done a good many years ago by Aleister Crowley. They were most *beautifully printed*, and I fancy not readily procurable now. I didn't buy them when published, being out of the show. As for paying £6/- for 'the vast literature of the Golden Dawn', it is *not* vast, and a fat lot any one will get for his money. Probably 2d. would be about its worth. It's the old game, started by the Hares, trying to make a bit out of better stuff than they could write, and what some folk think will *sell*." The same correspondent suggests that a reading of Bulwer Lytton's Essays, the First Lord Lytton, would repay any student of the Occult. "What he *didn't* know was very little!"

CORRESPONDENCE

OUR CANADIAN POLICY

Editor, The Canadian Theosophist:—
In the April number of The Canadian Theosophist, Mr. Alex Watt, speaking for the Kitchener Lodge, brings up a subject of considerable importance to all who are interested in the Magazine; viz., the question of the advisability of the present Editor training somebody to take his place in the unfortunate event of his being unable to carry on. Mr. Smythe, in the same number of the C. T. has given reasons why he regards the "coaching" of such a "successor" as undesirable and unconstitutional.

We (I speak for a number of students here) agree with this conclusion but for different reasons than those given by Mr. Smythe; for although it is true that the position of Editor is an elected office, as Mr. Smythe points out, yet if the person trained to fulfil this onerous post became

as consistently satisfactory in upholding the Theosophical attitude in the Magazine as Mr. Smythe has been, there is little doubt that he would be continuously elected from year to year as the present General Secretary has been for the past seventeen years.

There are (at least) three qualifications necessary to successfully edit a Theosophical Magazine; one,—some journalistic ability; two,—a knowledge of Theosophy as taught in the literature; three,—a practical understanding of the Theosophical attitude. Of these three qualifications, the last is by a wide margin the most important, and by far the most difficult to fulfil.

Anyone of good average intelligence with a flair for writing, can acquire sufficient journalistic ability to run a magazine, and his skill would increase with time and experience. There are many with an adequate technical knowledge of Theosophy in the Canadian Section to fulfil the second qualification, but the third and most important requirement depends not upon what a man knows intellectually, or upon what talent he possesses, *but upon what he is*; it depends upon the degree to which he has succeeded in embodying the Theosophical principles in himself and has become an incarnation of the Theosophical attitude. This is the reason why there can be no successorship in Theosophical matters.

Book knowledge and skill can be acquired in the ordinary course of life, spiritual perception results solely from intelligent inner struggle with the personal self; it is an individual matter entirely and cannot be passed on to another.

In Theosophical work there is no place for fulsome praise; we are all students together tackling the job we see before us with what light we possess and what energy we can summon; but at times it is fitting and just to give honour where honour is due. That the Canadian Society is what it is and takes on the whole the stand it does, is largely to be credited to

the work of its General Secretary, Mr. Smythe. This perhaps is nothing much to be proud of. Its Magazine, however, is another thing, for undoubtedly it is one of the best Theosophical magazines existing and by far the most valuable sectional magazine in the Adyar T. S. The credit for this achievement must go almost wholly to the wise policy and wide experience of its Editor, Mr. Smythe. And the factor in this policy which has been of prime importance, we believe to be its free atmosphere and courageous pursuit of truth. It is this element, so essential, yet so rare in Theosophical literature today, which insists on presenting all sides of any matter of importance to students of Theosophy, which has attracted valuable contributors from many parts of the world.

There are many students who appear to interpret the Theosophical slogan "There is no religion higher than Truth", to mean that the truth they believe in should be protected in cotton wool and never be allowed to take its chances in conflict with contrary opinions, or even new evidence.

There was no lack of outspokenness in those Magazines of the early days of the Movement,—the Theosophist, and Lucifer—, nor was the fear of hurting someone's feelings allowed to take precedence over the truth in the Mahatma Letters. And it is this uncompromising attitude which insists upon bringing forward all that is to be said from every available angle upon any subject in question, in The Canadian Theosophist, which has more than any other thing, we believe, made it the most valuable magazine of its kind.

Fraternally yours,

W. E. Wilks,

Vancouver, July 23, 1937.

"FIRST-RAY INFLUENCE"

Editor, The Canadian Theosophist:—
Despite numerous allusions to excerpts from Theosophical teachings, such as "Man is the Microcosm of the Macrocosm but in truth there is One existence"—in

other words, that behind all manifestation the real existence lies, some Canadian Theosophists will persist in seeing this truism behind the happenings in Russia but denying it in the instances of Germany and Italy. Surely, the eternal law of creation and destruction applies equally?

If one will take the trouble to read Emil Ludwig's "Talks With Mussolini" (in which Mr. Ludwig admits his previous misinterpretation of Mussolini) and Hitler's "My Struggle", also the book "B. U. F.—Oswald Mosley", a little light will dawn in the open mind that these great leaders are not entirely as black as short-winded thinkers would have us believe. Theosophists of this unthinking persuasion are painting them in the same colour scheme as the stupid materialists of the past painted the great enigma, Madame Blavatsky.

A few years ago, socialism and communism were the "awful" tags pinned to certain aspects of thought, to be strenuously fought. With much handling and easy pawing the tags have almost lost their original meaning. Now, all the accepters of "socialism" are screaming to high heaven, as did their early detractors—"Beware of this new menace!" Meanwhile, the eternal law of creation and destruction goes on, under great, consecrated leadership.

It would pay Theosophists to study both sides of this question. Open your eyes and see that one form of panacea will never suit the varied personalities and races of this world, it is the eternal nature of man to march on under new slogans, new creeds and new leaderships.

Even the new "Paganism" of Germany and the "Godlessness" of Russia may be but the waning power of the Piscerean age and the dawning of the Aquarian—"Behold! I make everything new!"

In the July issue of the Canadian Theosophist it is stated—"Communism, supported by such loyalty and enthusiasm, will go far in the world. Fascism, equally

loyal and enthusiastic, will go far also. But Communism is unselfish and works for altruism. Fascism is egotistic and self-fish". This outlook has not the broad vision of Theosophy—it simply states the writer's persuasion, that is all.

It would also pay to study the first-ray influence mentioned in "The Seven Rays" by A. A. Bailey, whose writings are more aware of this newness manifesting in our present day world than is generally mentioned in occult writings of today.

Miss Elsa Whittaker.

Toronto, July 15, 1937.

CANADA'S HOUR— NOON OR MIDNIGHT?

Editor, The Canadian Theosophist:—The article in The Canadian Theosophist dated July 15th on Canada's Stars, will be read with interest by hundreds of students of astrology who study mundane affairs, especially as it is not exactly in accord with the Dominion horoscope.

In March 1867, Queen Victoria assented to a Charter that would unite the separate parts of Canada into a Dominion, and the assent was conditional upon the then Governor's being of the same mind on July 1st, the date she fixed as Dominion Day.

At that time legal time was Noon, so the country became a Dominion at Noon on July 1st, not on the turn of midnight as the article in question states.

This gives an entirely different set-up but one which has been proven by events and by the characteristics of the people.

While Sun, Moon and Uranus are on the midheaven, well aspected by sign to Jupiter, Pluto, Mars, Saturn and the Moon's Nodes, the planetary ruler of the map is weak indicating a tendency to depend upon the opinions of nearby nations rather than attending to internal development; hence many of our important industries are managed by Americans who were quick to recognize the possibilities.

The ruler of the Nadir is Saturn and by

sign position and aspects indicates rich oil and tar fields which will be more fully developed in about three years. The Sun is exactly square to our planetary ruler which is not good for finances or trade and the Moon is void of course indicating a period of waiting rather than progressive action for the next three months at least and we must be very watchful in September and December for our "Cup of Joy" is square to our ruler, foreshadowing many difficulties in connection with foreign affairs.

Ada Muir.

President, Canadian
Astrological Association.

Vancouver, July 20, 1937.

"UNMERITED KARMA"

Editor, Canadian Theosophist:—The two articles on this subject in your issue for May, and the various pamphlets sent out by Mr. Ljungstrom, not to mention several others in previous issues of our "C.T.", all miss one possibility that offers a way out of the apparent impasse between one's understanding of "Karma" and "unmerited" in their general use. Mr. Williams' dislike of "argument from texts" finds echo in my own mind, especially when one admits the unreliability of claims for accuracy in both Old and New Testament writings, as regards statements quoting their chief personages. Fortunately for this problem, life itself provides frequent experience that solves it and—to my mind—adequately. Without stretching the meaning of "suffering" too much, we often meet frequent instances of its being caused by deliberate sacrifice, undergone that someone else may benefit—usually; this is called "heroism", sometimes "quixotic". The temporary results are often painful, to body and mind; they have often lasted the remainder of the chief actor's lifetime and, as often, they prove that "virtue is its own reward." If this is too commonplace, that misused word "occultism" can direct us elsewhere; we know that our bodies are a

congeries of tiny lives and intelligences acting under the general orders of the incarnated Egos. If, for example, the Ego looking far ahead decides to make his body fit to meet some unusual strain, he will do so by severe discipline appropriate to the end in view, even to asceticism. But the little lives and minds which have to work with him, cannot know his plans, for their field of work is largely automatic, so they have to suffer, certainly unmeritedly, that a greater purpose may be satisfied. All the various "Saviours" are held up to us as "willing sacrifices", as guiltless of any personal debt to justice ("Karma"), yet as enduring extensively that lesser folk may benefit. If we can accept such premises, and every mother's child of us knows their likelihood, then "unmerited" becomes rather "invited" and Karma becomes "divine compassion" rather than a mere Nemesis to whom "Time is as naught". This cannot, in justice, obviate personal results from personal wrong-doing, even if in ignorance, but when such debts must be met then Compassion works to support the payer through the process, not to avoid it.

N. W. J. Haydon.

KARMA AND AUTOMATISM

Editor, Canadian Theosophist:—I have read with much interest the articles on Karma which appeared in your last issue (May). When considering the puzzling questions connected with Karma I think we should always bear in mind that the sole object of our earth lives is for the evolution of the reincarnating ego—not for the benefit or pleasure of the passing "shadows". The evanescent joys and sorrows, pains and penalties, of the personality are of no consequence apart from the needs of the growing God Within. I do not say that this solves the difficulties in question but it may help us to take a broad view of the whole matter. Suffering is necessary to development—"The Ladder by which the Candidate ascends". Com-

pensation may be found in the growth of the soul.

With regard to freewill: Our lives here are steeped in illusion, and I believe, rightly or wrongly, that the feeling that we can act freely when we appear to make a choice is part of the Maya of manifestation.

In the course of his able article Mr. Williams says, "Knowing a man intimately we can sometimes predict, with reasonable accuracy, what, in certain circumstances he will do." I would add to this that if one knew the man through and through—the strength of his convictions, and of his power to resist temptation, etc., one could tell precisely what he would do in any circumstances. We all desire, think and act in exact accordance with what previous acts and thoughts have made us, and these were the karmic results of earlier acts and thoughts, and so on back to the very beginning of our human evolution. Our choosing is simple looking for a balance that was there before the question was in sight.

It may be objected that this makes of man a mere automaton. Perhaps that is just what he is as seen from the higher planes. We are taught that he has no real separate existence and that his apparently separated consciousness is reabsorbed into the One at the end of the Day of Manifestation. How then can he be anything more than the resultant of the laws and forces and the three qualities of conditioned existence through which everything has evolved?

Krishna tells Arjuna: "All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor'" and "The man who, having abandoned all desires, acts without covetousness, selfishness or pride, deeming himself neither actor nor possessor, attains to rest."

But however much truth there may be in the notion that as we are not actors or possessors we must therefore be automata, the fact remains that the power to choose is a reality very firm

ly fixed in our consciousness, and is as much a responsibility as any other power with which we seem to be endowed. Take our sense of being separate personalities, for instance. Though we may grasp intellectually the teaching that our separateness is an illusion, we cannot help thinking of ourselves as being separate units. Moreover, the reality of personal separateness in our sight is recognized and even encouraged by our great Teachers who do not admonish us to act as if we were one with all others but to "do unto others. . . .", to love our enemies, "to bear love to men as though they were thy brother pupils." In the same way though one may prove to his own satisfaction that he is an automaton he must *feel* the responsibility of a creator. And he might do well to remember that "All is impermanent in man (including his convictions and imaginings) except the pure bright essence of Alaya."

I heartily welcome Mr. Williams' timely warning against the "stupifying effect" of some conceptions of Karma. We must not let our brain reasonings befog our intuitive sense of duty, or allow them to dim any light that may reach our conscience from our "life-guide and true Self."

W. B. Pease.

Victoria, B.C.

KARMA AND PUBLIC DISASTERS

Question viii. The Theosophical Forum, New York, June, 1889.

An imperfect view of Karma is held by many Theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises grave difficulties in the presence of such a calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in re-

ward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its largest sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifest begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:—

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so-called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefitted through

the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various parts of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

William Q. Judge.

MAGAZINES

The Theosophical Forum (Point Loma) for July is the first issue of Volume XI, is presented with a new cover, and has its usual bounty of excellent articles. The Leader, Dr. de Purucker opens with a statement on "Theosophy and Reform" from which we quote this pregnant sentence—"Do you know, I believe the curse of the world today is that men have got it in their heads that they are going to correct the other fellow. It is a mental, a psychological curse that is afflicting us all. Now please do not misconstrue my words to mean that we should allow evil free play and just sit by and let others work injury upon their fellows. I don't mean that at all. All organized human society must protect itself against evil-doing. My point is that we should not try to correct the other fellow, but that we should try to correct ourselves." There is a most interesting symposium, filling nine pages, on "Pantheism: True and False." Dr. J. W. A. Croiset van Uchelen writes well on "Secret Powers in Man," and Mr. A. Trevor Barker has an illuminating article "On Fraternalization". The requisites were laid down by W. Q. Judge, "similarity of aim, of aspiration, of purpose, of teaching, of ethics." He deals also with what is practically the first essential—"Let there be no mistake—successful fraternalization work rests upon the basis of mutual confidence because rooted in mutual integrity." If Judge's requisites are achieved there will be no difficulty about confidence. *The Theosophical World* for June continues the President's message regarding understanding.

"This is the time! Understanding is the note!" we are told, "because the channels for greater understanding are being made deeper throughout the world. It is the note because its reverberations are sounding strongly from the sources of unity and brotherhood." White Lotus Day was celebrated at Adyar with "beauty, gladness and reverent memory" and among other incidents Rao Saheb G. Soobiah Chetty gave personal reminiscences of Madame Blavatsky and Colonel Olcott on the occasion of their first visit to Adyar in 1882 and later. He bore personal witness to the existence of the Masters. It is announced that Mr. Jinarajadasa is bringing out a new edition of his *First Principles of Theosophy*, and has written another chapter for it. Will it deal with Cycles? *The Christian Theosophist* is a most interesting quarterly which occupies itself with exposition and exegesis of the Christian scriptures, giving attention to the Greek original and especially to the relation to the echoes of the Greek and other Mysteries to be found in the New Testament. Students of comparative religion will find much matter for enquiry in its pages. We have ventured to quote an illuminating passage regarding the fig tree. *The Beacon* for June has a letter from "The Tibetan" outlining partially the plan upon which "The New Groups" are being organized and operated. It appears to be a species of exoteric-esoteric development which includes political service and religious service as well as eight other lines of activity, and should enlist all who are not completely satisfied with *The Mahatma Letters* and *The Secret Doctrine*. The article informs us that "the Hierarchy of Illumined Minds is a group whose telepathic powers enable Them to be sensitive to the mind currents and to register the thought forms of Those who personify the Universal Mind and are as far beyond the Hierarchy of Masters as They in Their turn, are beyond the disciples of the world." Somewhat toplofty, we think. *Fraternalization News* for July contained a report of the recent Ni-

agara Convention, with personal comment from Frank E. Noyes, giving a United States view, and a Canadian opinion from Mrs. Ruth Somers. "One wonders," she writes, "why the programme did not include a more representative number of her (Dr. Mitchell's) sex. All the lectures and student talks, however, tended toward practical Theosophy. The Keynote of the entire convention was STRAIGHT THEOSOPHY." Mr. Noyes was impressed with the practical aspect of this Brotherhood movement. "This was my first experience at a Theosophical Students' Convention, but it will most assuredly not be the last, and I am eagerly looking forward to next year's gathering. Furthermore, I shall not come alone another time." *The Theosophist* for August has an article on Algernon Charles Swinburne by S. Mehdi Imam which will interest students of poetry and English literature. *The Beacon* for August continues The Tibetan's description of "The New Groups" which outlines the plan in view since "these groups have been started with specific intent." Five of these "spiritual events" are listed, one of them being "the founding of schools of esotericism which will embody the teaching and make it of practical application; and the growth of many groups pledged to the spiritual, mystical or religious life." There can be no intolerance, surely, in pointing out that work of this kind must necessarily conflict with the Theosophical Movement as initiated in 1875 by Madame Blavatsky. Those who wish to follow a different system should know what they are about, and certainly The Tibetan, whatever he may be, is in a different line of thought from *The Secret Doctrine*, which it must supplant if it is to be successful. In any case students who use their reason and think will get no harm from reading such articles as Robert Assagioli's on "Money and the Spiritual Life." We must compliment the Young Theosophists of Kapuskasing, Ont., on their most interesting little magazine, "High Lights."

"RIGHTS OF A THEOSOPHIST"

One of the last articles written by Dr. Kenneth Morris and printed in the Welsh Theosophical Forum in the same issue that carried the announcement of his death, was about "The Rights of a Theosophist," including the new right which is his when he joins the Society "to do one's best to serve humanity by spreading Theosophy and advancing the objects of the Society." To do one's best for the spread of Theosophy, he wrote, "you must work with others who are organized for the purpose, i. e., you must be a working member of the Theosophical Society. Then he gains the right to do all he can, helped by his fellow-members, hindered by none of them."

There is a hint here for many of our Canadian members who express the wonder frequently that we have not more members and that the Society does not grow in numbers and influence. The fact is that few members are working members. Working members means members who work. Consider what the working members of a Church or any other Society or organization do. Theosophists ought to work ten times harder than any of these, for they have greater knowledge, greater opportunities, greater privileges, greater obligations. We do not mean, of course, those members who join merely as an expression of their sympathy with the ideal of Brotherhood and to show that they wish to be identified with that principle. We mean those members who have studied Theosophy, many of them for years, who have attended meetings until they say they know all that the speakers have to say, and who are intelligent enough to be aware of what Theosophy has done for them. It has become an obligation upon them to pass on what they have learned to others, to share their privileges, and their obligations.

We are aware of the difficulties that many have to meet, and the inability of others to work in certain ways. But everybody can attend the meetings. Their

presence is an encouragement to others to attend and an inspiration to the speakers. It is probably not in the minds of those who stay away that they are robbing the speakers of much inspiration. It is much easier to speak to a large audience than to a small one. Strangers more readily enter a crowded room than one with "a beggarly array of empty benches." This is one point where nothing succeeds like success.

There is a lack-a-daisical air about many of our members as far as the Society's meetings are concerned. They do not regard it as the one engagement that must not be broken. They will tell you, some of these absentees, that their greatest ambition is to meet a Mahatma or Master. Well, they are more likely to meet him at a Theosophical meeting than anywhere else in our present civilized surroundings. We have been assured also that it is noted who show their practical interest by attending the meetings. The meetings may be dull at times, but whose fault is this? Do the absentees try to brighten them up, or do they leave it to George to do it? We are inclined to think that from the rapt attention given even the most ordinary addresses by strangers that it will be said of the rank and file of our members that the publicans and sinners will be ahead of them in the final verdict. They come from the East and the West and sit in the Kingdom of Heaven, one Master said, when those who thought they were the elect were outside altogether.

When Theosophists are really on fire about Theosophy a different atmosphere altogether is created. Those who have pledged themselves to give their time, their money, and their work to the extent of their ability are few and far between. There ought to be hundreds of members who have done so. They ought to understand that on them rests the regeneration of the world. We are running around in circles hoping that the politicians may do something to improve our conditions, when here we Theosophists are, with the key to all the problems in our hands, and we have

not energy or enthusiasm enough to bring us out to attend the Society's meetings. And this is true of old Theosophists as well as those who join for a year and then find the task too hard for them, and go off to something that professes to be just as good, but which imposes no standards that involve an uneasy conscience, or a heart-remembered intention. Patanjali tells us that we must have "ardent impetuosity" in order to progress in occultism, and arduous impetuosity will not leave us at home when there are Theosophical meetings to be attended or Theosophical work to be done. And if there were no other reasons for it, we have the duty of setting a good example to the younger adherents and members who are looking for guidance and who judge the whole Movement by those of more or less prominence in the Society with whom they come in contact.

A. E. S. S.

THE SECOND WORLD WAR

BY ROBERT A. HUGHES

"LOVE AND HATRED ARE THE ONLY IMMORTAL FEELINGS."—*Mahatma Letters*.

Always has there been this struggle between Good and Evil, Love and Hate. The Allies of Love are Peace, Good-Will, Understanding and Brotherhood. The Tools of Hate are Lust, Ambition, Ignorance, Fear, Greed, Pride and Selfishness.

From the remotest ages those who served Hate sought Power over their fellows. Dominion over fellow-humanity and over animal-kind that Power might be realized.

Power is the primal instinct of mankind. Since the days when Prometheus gave Man the Divine Fire of Mind has he considered Power the highest achievement. With Fire he conquered Darkness and mastered the Elements, thus beginning the long search that was to end in Science.

History is marked by the human lust for Power. First the conquest of the weak by Brute Strength, then the mastery of Brute Strength by Subtlety. Mind enslaved by Ambition. Mind pitted against

Strength. Many are the avenues through which Power has sought Dominion over man—Empire, War, Avarice, and Superstition.

History—the Record of Man's struggle for Food, Shelter and Clothing—a weary series of events, cycles, periods of plenty, comparative peace, prosperity, followed by periods of War, Famine and Plague.

To have Power there must be those who can be subjected. What of those on whom the War-Lords prey? Do they cherish also the Lusts of their Masters—the Lust for Power?

What can they do, these Resourceless Ones over whom Power holds Absolute Dominion? Theirs can be no vision of Peace, Plenty or Security.

Victims of Moloch—the Machine, God of this Age, they suffer from the caprices of its Priests. They live in squalour fed by the bounty of their Masters who control the Means of Production.

The Power-Lords own all Property and the Means of Production. They are the High-Priests of Moloch. With the ownership of Property, the control of Finance and the Means of Production, they become the Chosen of Moloch.

The Chosen control the Machines and the Instruments of War. They raise vast armies to plunder the Land. To them the World must give Tribute. They change the course of History and mix the Blood of Races. Theirs is a Divine Profession.

Lust drives the War-Lords on to Greater Dominion and Power—under their Dictatorial Heel Humanity is crushed.

Now Science comes to her Hey-Day in a Twentieth Century World. Machines of Production and Machines of Destruction, Gases, High Explosives and Rays of Death are added to the Armoury of Power.

Never have the War-Lords controlled such unlimited Power. True to their nature they turn to Moloch and His Gospel of Hate, pledging to further His Domain.

The Legions of the War-Lords are mar-

shalled up. Again is heard the tramp of marching feet, the thunder of the Machines of War.

The designs of the Leaders, the Ministers of Finance, the Controllers of the Means of Production again frustrate the Dream of Love and its world of Peace, and Science faces its bloody Path of War.

"It shall be a War to end War! Out of it shall come a Victorious Peace such as we have never dreamed of!"

The War-Lords face each other, marshalling up their resources, never dreaming that Science gave to all an equal chance in this Hell's Brew. The War to end War began....

....It was not a War....it was a series of wars....lasting over fifty years....until Hate burned itself out. It left a blackened land, cities in distruction, rusted machines, a destroyed social order, untold millions of dead, a perished culture, a few remaining survivors.

It was indeed a *Pax Romana* such as the Cæsars in their bitterst moments never dreamed of!

LOVE, with its Gospel of Co-operation and Brotherhood, was alone left to reconstruct the World and to turn the Minds of Men into Ways of Usefulness and Peace.

REFERENCES TO REINCARNATION

A new collection of quotations, dating from 2000 B.C. to 1927 A.D., supplementing the work of E. D. Walker, published fifty years ago.

This work is "The Ring of Return" by E. M. Martin, pages xi, 306, 5x7, board covers, and formerly sold at \$2.25.

New "remainder" copies, postpaid,\$1.00

N. W. J. HAYDON
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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

SCIENCE APPROACHES

THE ETHERIC BODY

No excuse is required for the reprinting in extenso of the following article taken from *The New York Times* of Sunday, July 11. The occultist will appreciate the significance of what is said, perhaps, to a much greater degree than even the scientist:

Among the most spectacular discoveries recently made in the field of biology is the one relating to the existence of a "sculptor of life," who, when given the proper working conditions, fashions the aboriginal common "clay" of protoplasmic matter into the intricate organisms of the animal kingdom, from protozoa to man.

Further advances on this most fascinating frontier of knowledge, which may lead eventually to man's being able to rejuvenate himself at will by putting the "sculptor" to work fashioning a new body out of the ashes of the old, are reported in the current issue of *The Collecting Net*, devoted to the scientific work of the Summer sessions of the Marine Biological Laboratories at Woods Hole, Mass.

Professor Hans Spemann of the University of Freiburg, Germany, and Professor Ross G. Harrison of Yale refined techniques the application of which revealed the existence in all embryonic tissue of an "organizer" or "inductor," whose role it is to mould the primordial protoplasm or the egg into the particular animal species from which the egg originated.

More recently Professor Oscar E. Schotté of Amherst College presented startling evidence before the National Academy of Sciences that this organizer, or "sculptor of life," instead of stepping out of the picture after the animal had passed its early embryonic stages, remains with the animal throughout its life, ready to spring into action at any time it may be

needed to do repair work, and capable, according to Dr. Schotté's belief, of rebuilding the entire animal anew out of connective scar tissue, if only the proper conditions for such rebuilding could be provided.

Long Search is Foreseen

What such conditions are is at present one of life's great mysteries, and Professor Schotté thinks it may take a hundred years for man to wrest it from nature. To solve the mystery two important goals will have to be reached—the definite isolation of the "sculptor" and the determination of the sort of "tools" and working conditions he requires to make living beings out of protoplasmic constituents other than the fertilized egg.

Refinements in techniques in this field are described in *The Collecting Net* by Dr. Jane Oppenheimer of Yale University, where much of the pioneer work in this realm of science was and still is being carried on by Professor Harrison. The work of Dr. Oppenheimer was carried on with fish embryos of the type known as teleosts.

Students who merely watch the normal developing embryo can see only the accomplishments of the whole egg, for the behaviour of its constituent parts cannot be analyzed by observation alone. Thus new techniques have been devised to supplement the old, Dr. Oppenheimer reported, in order to elucidate the precise role of small groups of cells which ultimately will form particular tissues and organs and to make clear some of the causes for their differentiation. That is why some bits of protoplasm become brain while others become eyes, nose, ear, kidney, liver, etc.

The Application of Stain

On one of these new techniques specified groups of cells are marked by the local application of vital stain so that their subsequent behaviour may be observed.

This method, originally introduced by Vogt for the study of amphibian development, has enabled investigators to watch in early stages the precise location of cells normally destined to form specific tissues or organs and to observe the movements whereby these cells attain their final position.

This method has revealed that a cell which might normally form only half an embryo, or even less, may be made to form an entire embryo when transplanted to a place where the "sculptor of life" is enabled to carry on his functions.

The manner of action of the organizer of living things has been analyzed in various ways by a number of workers in this field. It was briefly summarized by Dr. Oppenheimer before the biologists at Woods Hole.

It has been demonstrated, she stated, that the action of the organizer must be of a fairly generalized chemical type, since organizers of one species of embryo can cause inductions (embryonic development) in eggs of species far removed. Furthermore, dead organizers and dead tissues of manifold sorts do the same thing.

"These results have demonstrated conclusively," Dr. Oppenheimer said, "that development in the forms of life under investigation consists of a series of interdependent processes, each one initiated by a process occurring immediately previous. The interrelationships of many of these processes have been worked out, but many more remain for analysis before the story of vertebrate development is complete."

Spemann's Experiments

Professor Spemann showed that a bit of microscopic tissue from an embryo amphibian, normally destined to become skin, could be transformed by the life-sculptor into brain tissue by being transplanted to the spot of the still unformed brain. This, however, was found to take place only when the transplantation was done in the very early stages of embryonic development. At later stages the skin tissue developed only into skin.

This led Spemann and other workers to believe that the life-organizer existed only during the very early stages of embryonic development, and that once the organizer gave the embryo its first "push into life" the embryo continued on its own momentum.

Professor Schotté, however, in a remarkable series of experiments, showed that this is not the case. He did it by being the first to succeed in transplanting unorganized connective tissue into the tails of adult amphibians, where this tissue was transformed not merely into more tail tissue, as was expected, but into organs from entirely different parts of the body, namely, into eyes, nose, mouth, ears—in fact, practically an entire head.

This leads to two far-reaching conclusions: first, that the "sculptor of life" remains in the animal body throughout its life; second, that every cell in the body possesses potentially everything to produce any type of tissue or organ.

Comment

The above investigations will introduce the scientist anew to a number of very perplexing problems, which so far he has successfully dodged. Eyes, noses, ears, heads, organs, and the body as a whole are geometrical objects existing in space, and are built according to pattern even as houses are built from blueprints. The scientist in his eagerness to lay all the phenomena of heredity and the like to the individual cell, has unconsciously, of course, attributed to the cell the organizing ability of life in physical manifestation. He has said that living bodies are formed by cell division and quite accurately describes how various cells differentiate in function and take up their appointed places in the finished body. How they do so and where the blueprints are to be found, he has, in the past been careful to avoid telling us, except rather vaguely he believed that a set of blueprints was concealed within the chromosomes of each and every cell. This multiplicity of plan, however, never did tell us how each cell took up its

appointed place within the living organism. This new discovery of a "sculptor of life" or "organizer" still fails to overcome the difficulty, and moreover focusses attention on it.

It might well repay the Theosophical student to see what the occult literatures have to offer in the light of this latest discovery of science.

MAGIC IN THE LABORATORY

(A Book Review)

Biological Time by P. Lecomte du Nouy; The MacMillan Co., Toronto; price \$2.00.

From time to time a book appears which can be characterized as of the New Age. Such are those of Eddington and Jeans, and *Man, the Unknown* by Carrel. This present work is another of the same sort and significantly enough it is in the realm of biology—that science which now seems to be making greater strides into the sheer unknown than any other.

Carrel has written a foreword and in it emphasizes the philosophical significance of Nouy's inner and outer time; that is to say: "Physical time is an aspect of the cosmic world, inward time an aspect of ourselves, and is measured by the modification of our humours and tissues." These modifications of which Carrel speaks constitute ageing and thanks to Nouy and Carrel, we now know how to measure it. Physiological time has been measured in two ways, by the rate of wound healing, and by chemical changes taking place in blood serum. Wound healing is far more rapid in youth and childhood than in old age and Nouy has been successful in measuring the rate of healing, both in respect of the area of the wound and as regards age of patient. He has also been successful in finding a mathematical equation expressing his findings. This is the central theme of the book, but it is far from being its chief interest.

Around the laboratory and hospital procedure necessary to measure the rate of

healing and its variation, the author has woven a wealth of fascinating philosophical comment. This is so in spite of the fact that certain of the chapters are somewhat mathematical in character and the specific theme is necessarily so treated. In spite of this, those who read Eddington and Jeans, Haldane and Carrel should certainly find Nouy just as interesting and as readable.

There is, for instance, a fine introduction on the nature of life and mechanism which concludes with the words: "In brief, if life can be defined with the help of a metaphysical concept, concludes Claude Bernard, it is nevertheless true that mechanical, physical and chemical forces are the only efficient agents of the living organism, and that the physiologist must take their actions alone into account. As Descartes says: "We think metaphysically but we live physically."

There is a rather fine description of the scientific method, a description easy to understand, and illustrated in terms of research into the cause of and immunization against pneumonia, and the work of Carrel in the maintaining of tissue alive apart from the body and propagating it. Incidentally, here, the bearing of this work on the etiology or causation of cancer is stressed.

One notes throughout the book, the influence of the new physical sciences. Nouy recognizes, for instance, that determinism in the physical sciences has lost the absolute rigidity which was before attributed to it. However, he says that: "at any rate, the phenomena which enter into the field of our experimental studies are of an order of magnitude such that it can be admitted that everything occurs as if this determinism were absolute. In the same way, certain of our concepts were modified by the theory of relativity, but the description and quantitative examination of the objects of our experiments have not been practically affected." So, he concludes, that no matter what the ultimate truth of the matter may be, the biological

sciences can consider that the mechanistic theory and the theories of thermo-dynamics are sufficiently sound to hold true insofar as the laboratory is concerned. A door has been opened here, though, just as in the physical sciences.

There is possibly much more of an advance than the above paragraph might indicate for Nouy goes on to say:

"If it is necessary to possess a thorough knowledge of the chemistry of living matter which alone can instruct the physiologist and the medical man as to the nature of the basic reactions of the phenomena which they are interested in, the experimenter must never forget that the living being forms a complete organism. It has a personality, and the biological phenomenon as a whole is not simply due to the summation of elementary phenomena but to the order in which these phenomena occur in time and space. This order appears to be the expression of a predetermined purpose."

The philosophical mind of the author goes on to discuss our notions of time and to separate out that astronomical time which governs the external world with an inexorable time from the perception of time as it applies to ourselves. Bergson is quoted quite freely as are Wells and the writers on relativity.

We have an astronomical clock, the sun, and a chemical clock which is within ourselves, and this chemical clock governs both the rate of healing and our subjective feeling of the passage of time. "Consequently, when we refer to sidereal time as being the canvas on which the pattern of our existence is spread, we notice that the time needed to effectuate a certain unit of physiological work of repair is about four times greater at fifty than at ten years of age. Everything, therefore occurs as if *sidereal time flowed* four times faster for a man of fifty than for a child of ten. . . . The year seems much longer to the child."

Nouy comes upon the notion of a discreteness or granularity to time as if it were not continuous. This notion he has

arrived at from biological considerations. Curiously enough, this same idea has been used by Dr. Ludwick Silberstein of Toronto, in connection with what he calls "Discrete Space-Time." Discrete space-time has certain relativistic applications.

One is tempted to quote ad libitum; there are many interesting passages: "The death of the individual is of no importance, it is the species which counts, and we cannot know if the species is endowed with consciousness. Just as the personality of a molecule is abolished in a crystal, so does the individual disappear in the evolution of organized beings, drowned in the mysterious stream which he contributes to form."

This comes close to the Eastern notion of the Atman and the Nirvanic State, and is a paraphrase of Sir Edwin Arnold:

"If any teach Nirvana is to live,
Say unto such—they err; not knowing
this,

Nor what light shines beyond their
- broken lamps,
Nor lifeless, timeless, bliss.

The dew-drop slips into the shining
sea." 219 W. F. S.

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