

THE CANADIAN THEOSOPHIST

VOLUME XIX

MARCH, 1938—FEBRUARY, 1939

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

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

H. P. BLAVATSKY, *Secret Doctrine*, II, 153.

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

INDEX

	PAGE	PAGE	
Adepts, The	52	Canadian Lodges	68, 104, 331
Advertisements.....	20, 31, 66, 72, 75, 111, 114, 136, 155, 176, 181, 199, 203, 208, 223, 240, 251, 254, 255, 287, 298, 304, 314, 328, 329, 330, 331, 336, 351, 368, 383, 399,	Chicago Convention, The	123, 220, 352
Aftermath, A Convention	240	Christmas, The Spirit of	305
All of Us Must Die	273	Cigarette Poison	124
Also a Challenge	235	Class Struggle	261
America? Why in	168	Cleather, Alice Leighton.....	111, 158, 166, 392
Among the Lodges:		Cleather's Letter Welcomed, Mrs.	29
Hamilton.....	93, 158, 181, 252	Cleather's Work, Mrs.	166
Kitchener	194, 252, 322	Contemporary Theosophy	291
Montreal.....	21, 25, 56, 94, 120, 122, 156, 389	Correspondence	29, 54, 124, 166, 196, 202, 233, 258, 395
Toronto.....	25, 60, 93, 122, 224, 228, 252, 253, 256, 286, 322, 354, 356, 357,	Creative Men of Peace	99
Vancouver	121	Crisis, The Present	137
Winnipeg	194	Cycles	245
An Early Note	52	Disclosure, A Belated	5
Aspersions Dispersed	260	Doctrine, The Secret	75
Astral Projection, Concerning	332	Drones of Theosophy, The	286
Astrology	159	Ductless Glands and Astral Body	85
Atlanteans? Are the Berbers	390	Dynamic Theosophy	242, 329
Atlantis, The Shadow of	387	Editorial.....	1, 5, 32, 33, 41, 73, 113, 177, 179, 180, 241, 255, 273, 305, 319, 337, 359, 369,
Audit, The Annual	389	Elections, The Annual.....	23, 59, 120, 389
Avatar of Evil, An	378	England, The Fate of	337, 363, 388
Awakening to Reality, The (Tattva Bodha)	148, 186	Errata	59, 298
Awakening to the Self, The (Atma Bodha)....	108	Europe and the Gulf Stream.....	397
Bhagavad Gita, A Talk on the.....	105	Executive, The General.....	92, 228, 318, 390
Bhagavad, Gita, The	67, 181	Exoteric Buddhism, H.P.B. on.....	119
Blavatsky, H. P.....	6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 22, 23, 29, 30, 31, 32, 33, 37, 42, 43, 54, 56, 57, 58, 61, 62, 63, 64, 65, 66, 67, 72, 73, 75, 76, 88, 89, 90, 92, 93, 95, 96, 97, 98, 102, 111, 112, 113, 114, 117, 119, 121, 122, 124, 125, 126, 129, 130, 131, 134, 138, 141, 153, 154, 159, 160, 163, 165, 166, 167, 168, 169, 170, 172, 177, 178, 179, 183, 184, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 205, 222, 223, 225, 226, 227, 228, 230, 231, 232, 233, 234, 247, 251, 254, 255, 257, 259, 260, 262, 263, 264, 265, 266, 275, 276, 278, 286, 289, 297, 305, 320, 322, 325, 326, 333, 334, 335, 339, 341, 346, 347, 348, 349, 351, 355, 356, 359, 363, 364, 369, 378, 379, 380, 383, 385, 386, 387, 388, 392, 393, 394, 395, 396, 398, 400	Exposure, A Belated....(See A Belated Disclosure)	
Blavatsky's Birthday	177	Fear, H. P. B. on	400
Blessed Pitcher, The	330	Fielding Sees Red, Mrs.	233
Boston Convention, The.....	40, 118, 156, 158, 159, 162, 224	Fire and Numbers, On	230
Bowen's Article, Captain	30, 257, 261	Form and Consciousness	100
Bowen, Interview with Captain P. G.....	264, 272	For the Man on the Street	381
Broader View, The	361	Fraternization Convention.....	21, 40, 56, 91, 118, 156, 158, 162, 224, 385
Buddhist Beatitudes	67	Freemasonry in Switzerland	134
		Friendly Comment, A	368
		Friends of Blavatsky.....	22, 89, 95, 159, 194, 199, 222, 254, 289, 320, 355, 386
		Germany's Real Reason	180
		Goodwill Day	86
		Hare and Mr. Barker, Mr. Loftus.....	255
		Hinayana Buddhism	323
		Historical Study of Our Times, The....	27, 47, 78, 151, 189, 279, 314, 342, 373
		H. P. B., In Defence of	234
		H. P. B. Vindicated	54
		Human Elemental, The	258
		Illusion, The Great	135
		Illustrations:	
		Cleather, Alice Leighton	111
		Henderson, Rose	32

INDEX—Continued

	PAGE		PAGE
In Hoc Signo Vincens	296	Poetry:	
Intelligent Individual and Society, The.....	365	At a Funeral, by A.E.S.S.....	55
Ireland, A Puzzle from	42	H. P. B.'s Master, by A.E.S.S.	203
Italy, Letter to the General Secretary of.....	384	Man to Man, by William Loftus Hare.....	398
Jesus, A Theosophical	36	Thought Forms, by Irene Bastow-Hudson..	341
Joint Council Proposed	196	Vale, by Æ—George W. Russell.....	235
Judge, W. Q.....	5, 6, 7, 16, 17, 18, 26, 30, 33, 36, 41, 51, 52, 53, 59, 88, 98, 112, 113, 126, 168, 202, 233, 259, 278, 359, 393	Point Loma Tax Agreement	194
Kingdom of God, The	1	Politics of Eternity," "The	209
Kuhn Visits Toronto, Dr.....	228, 286, 289	Potiphar, The Derivation of	68
Lachrymosa	153	"Power"—A Book Review	302
Lost Continent, Another	367	Practical Theosophist, A	41
Magazines.....	33, 64, 97, 130, 172, 176, 199, 290, 362	Proletariat and Spiritual Evolution, The.....	131
Mars, Life on	175, 238	Proletariat, The Problem of the	175
Master's Book of Instruction, The	334	Quaternary and Triad, The	37
Masters of Wisdom, The	276	Rebirth of Astral Entities	103
Modern Problems	107	Rebirth of China, The	132
Mystery Above the Clouds, The	69	Record, A Matter of	359
New Light on the Origin of Man	335	Religion	327
Niagara Secret Doctrine Class	26, 59, 94, 122, 358, 383	Reports, Our Annual	161
Noetic Communism Brings Peace	339	Reviews:	
Noyes and the Vatican, Mr.	229	Clothed With the Sun, by Anna Bonus Kingsford	61
Obituary:		H. P. Blavatsky and the Theosophical Movement, by Charles J. Ryan.....	32
Belding, Mrs.	192	Ill-gotten Gains, by E. W. Savi.....	169
Cleather, Alice Leighton.....	88, 111, 113, 230	Love Can Open Prison Bars, by Starr Daily	250
Dunning, Mrs. H.	156	Mahayana Buddhism, by Beatrice Lane Suzuki	349
Henderson, Rose	23	New Universe, by Beatrice Hastings.....	62
Hubel, Murney Clarence	353	Psychic Research as a Way of Knowledge, by Geoffrey Hodson	160
Lang, Albion E.	288	Racial Cleavage, by Isabella M. Pagan.....	63
Law, Maude M.	192	The Immortal Dweller, by Ernest Fewster	350
Yeats, William Butler	386	The Key to Theosophy, by H. P. B., edited by Vera Bingham	251
Occult Isolation	31	The Mysterious Madame, by C. Beckhofer Roberts	124
Occult Way," "The	125, 167	The Occult Way, by P. G. Bowen.....	125, 167
"Occult Way" Elicits Warning.....	197, 261	The Temple of the Stars, by Katherine E. Maltwood	60
Occultism and Social Reform.....	101, 205	The Voice of the Occident, by Mrs. Walter Tibbitts	128
Office Notes	21, 56, 88, 120, 156, 192, 224, 256, 288, 320, 352, 384	The Yoga of the Bhagavad Gita, by Sri Krishna Prem	248
Olcott, H. S.....	5, 6, 10, 16, 33, 41, 42, 75, 112, 113, 117, 202, 278, 347, 395	Till 1942, by Alice Ann Bailey.....	128
Old Age	255	Where Theosophy and Science Meet, Parts I and II	348
Origin of Life, The	206	Roosevelt, F. D.	116
Our Shapeless Pigmy	204	Russia and Dr. Kamensky	321
Pandia, Dr. D. P.....	289, 319, 352, 385	Russian Secret Societies	71
Parables of Jesus, The	203	Science has a Good Year	38
Paragraphs.....	76, 104, 130, 155, 169, 179, 208, 229, 319, 364, 398	Scientists Awaken	397
Peace, Let there be	258	Shankara's Catechism	148, 187
Peace—For How Long?	241	Socialism, H.P.B. on.....	202, 225, 226, 233
Pfoundes, Letter from Captain	117	Socialism? What is	369
Philanthropy and Theosophists	346	Speaking "by the Card"	262
Planets, News from Yerkes About the	238	Spiritual Gifts and their Attainment.....	115
Plato's Idea of the Universe	291	Stand Aside	400

INDEX—Continued

	PAGE	PAGE	
Standing of the Lodges	157	Cicero	255
Statement of Funds	157	Clapp, J. Emery	217
State Selfishness	196	Clayton, J. B.30, 153,	296
Straight Theosophy	141	Cleather, Alice Leighton	6
Student's Letter, A	350	Cook, Sidney A.	52
Sturdy, Mr. E. T.	124	Crump, Basil	230, 392
Support the Journal	395	Crutcher, Ernest	124
Temple of the Stars, The.....22, 57, 60, 104,	225	Davidge, J. L.	86
Time, Cause, and Eternity	303	Davies, Blodwen	36, 236
Theosophy	77	Dustan, E. B.	302
Theosophy, A New	179	Dustan, M. E.23, 99, 132,	204
Theosophy and Christianity	217	Gimpson, John	198
Theosophy and Occultism, etc.	198	Graham, N.	263
Theosophy and the Modern World.36, 69, 99,	397	Hastings, Beatrice	95
131, 174, 204, 225, 236, 268, 299, 332, 365,	359	Haydon, Nathaniel W. J.....37, 100, 103,	238
Theosophical Quarterly, The.....173, 353,	260	Henderson, Hildegarde.....166, 196,	260
Those Raging Torrents	35	Hindsley, Madeline	105
Three Great Ideas	331	Hubbard, T. S.	205
Three Truths, The.....130, 223, 287,	299	Hudson, Irene Bastow	339, 341
Turning Wheel, The	54	Hughes, Robert A.	77, 209
Two Letters	236	Judge, William Quan	35, 51, 52
United Spiritual Front, The	170	Knechtel, E. H. L.	85
Unity, Discipline, Purpose	195	Kuhn, Alvin B.	141
Williams' Notice of Motion, Mr.	174	Lalan Rampersad Khillawan	327
Witchcraft, Science Studies	73	Lewis, Wyndham	389 340
With Friendly Theosophists	307	Liebe John.27, 47, 73, 151, 189, 279, 314, 342,	373
World's Dire Need for "A Scientist Manifesto," The	320	Marks, Kathleen	245, 334
Young People, Theosophy for.....244,	396	Middleton, E. K.	31, 197, 261
Youth, The Appeal to	357	Minsky, Sol	258
Young Theosophists.....56, 91, 178, 179, 354,		Nearing, Scott	368

AUTHORS

Ansell, E. A.	259
Arundale, George S.	361
Ball, Charles E.	107
Barr, Dudley W.	135
Belcher, Felix A.	101, 175, 240
Beller, William C.	276
Bhagavan Das	307
Bland, Salem	116
Blavatsky, H. P.	119, 286, 400
Bowen, P. G.	54, 167, 261
Brehon, William.....(See Judge, W. Q.)	
Cattanach, Andrew Petrie	350

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XIX., No. 1

HAMILTON, MARCH 15th, 1938

Price 10 Cents.

THE KINGDOM OF GOD

For eighteen years past we have been treating of matters which in Christian phrase belong to the Kingdom of God. The limited interest taken in our work has been restricted by the somewhat narrow circle who are aware of what we are about. If our aims were better understood by many of those who profess in various ways to have a personal interest in the Kingdom of God it is probable that they would have found themselves more in sympathy with our ideas than at present they imagine possible. Language often tends to separate people on account of the different values they give to accustomed phrases. They are unable to see that what they are interested in is capable of expression in other ways than that with which they are familiar.

We have recently had in Hamilton a profoundly interesting address by Sir Josiah Stamp, delivered at McMaster University, on "The Anatomy of Judgment," which we would be glad to see in the hands of all our readers and as widely disseminated as possible among all Christian people. He suggested that we are entitled to ask, "By what process do you make up your mind? Is it guess-work, or prejudice, or is there any conscious technique?" Not one in ten thousand can say, we believe, as Sir Josiah observes, "most of us do make our judgments on public affairs by a kind of sublimated instinct, after reviewing as many items of fact as are conveniently available." He proceeds:

"The fact is that if we are living pur-

poseful lives at all, we are living by standard, rules, routines, and our circumscribed knowledge of cause and effect. That is our complex, our ideology, our bias. It is much more important to stand aside or view it as others would, and recognize it, than to get rid of it." He pointed out that if the background of one's life be Anglo-American in its free outlook, it is idle to think you can take an unbiased view of something involving the Hitler philosophy.

"If your whole upbringing and practice has been Protestant, you will not succeed in making an entirely colourless judgment of a Catholic view—or 'prejudice' as we call it. If you are a Catholic it is actually your creed vice versa not to do so. The principles by which you judge facts cannot be put on and off like a garment, but the great contribution to the claim you make to be unbiased must be shown in your treatment of facts. The facts favouring your natural view ought to be received with no more credulity and easy-going assurance than those against, and the quality of your education will be shown by nothing so much as your thoroughness and impartiality in the reception of facts. It sounds easy enough, but actually if you test it in any field in which you feel strongly you will find that you have accepted your general philosophy, and with incredible ease, facts which tell against the opposite view."

"The burning issues of one age often seem so trivial in another—we can hardly understand how they can have given rise

to such bitterness, even unto war. But the facts have not altered. They become vital issues only against a background—the backgrounds, ideologies, codes change. That is why ideas are so much more significant than events. We are unmoved today by things that lashed the feelings of our forefathers of the 17th century into ribbons—and we call it tolerance. We bridle with indignation today at wrongs they did not even perceive—and call it moral progress.”

Sir Josiah gave several examples of the effect of such time and standard changes. “College-trained minds often tend to think the solutions of problems are matters of intellect, whereas they are matters of intelligence, requiring a sympathetic appreciation of the irrational in human behaviour. . . . I was having a vigorous discussion, on neutral territory, with a leading Nazi official recently, on ultimate aims, and methods thereto, when he suddenly brought me up short with a challenge on these lines: You keep referring to liberty of thought and action, and the rights of the individual as though they were the fundamental and ultimate things to which real civilization should lead. We deny that entirely, and appeal to all history. Wherever those basic notions have appeared they have been only a freak, a sport, quite short-lived, and carrying the seeds of their own destruction. For no populous state can exist long with them. It is true, that by a special historical accident you in Britain have lived by them for about 200 years; but that is exceptional. It will not last, but it has given you the illusion of permanence, of naturalness, and of absolute right. So we talk a different language of ideas.”

Of course the Nazi is entitled to his opinion, and we are all for freedom in letting him have it. Unfortunately he is not satisfied with so much. He wishes to impose his view on everyone else. And to some extent, more or less, this is unfortunately true of the professing Theosophist even, of the Protestant, the Catholic, of all

but the genuine Theosophist, who will sympathize very sincerely with Sir Josiah's eclecticism.

To carry further still our view that the Kingdom of God is not confined to a certain sect or Church or religion, but that the whole scheme of things is a Unity and ruled by one Consciousness, or whatever it may be called, involving this Unity, recognized in all times and underlying the conception of all religions, whether called God or by some other name, and understood as Being, or as an aggregation of Beings, or by whatever concept the human mind has represented the idea to itself,—we cite another witness from the newspapers to indicate the variety of belief and true feeling that now exists regarding this Kingdom.

M. H. Halton, special correspondent in England for The Toronto Daily Star, has been interviewing Viscount Cecil and Philip J. Noel-Baker, M.P., the man who arranged the meeting in London of the representatives of 126,000,000 people in an international peace assembly which Lord Cecil hoped would “be the beginning of a movement that will change the history of the world.” Mr. Noel-Baker is a Quaker who was a conscientious objector in the World-War. He refused to fight, but spent the period of the war doing ambulance work and won the D.S.O. for valour. He is still a Quaker but no longer an out-and-out Pacifist.

“I believe there is one thing worth fighting for. That is peace. I would now fight as a policeman: that is, as a soldier in a league of Nations army.”

We in Canada are nationally guilty of contributing to the Japanese invasion of China, for our nickel, our copper, our aluminum and other materials indispensable to military activity have been supplied by us to Japan. Mr. Noel-Baker took another point.

“There are four chances out of five that the Japanese aircraft which committed the assault were driven by petrol sold to them for profit, by the oil companies of Britain and the United States. If you took that

one product alone, oil, and boycotted or forbade its export to Japan, you would bring the war Lords of Tokio to their knees in six months and thereby save not only China, but set in motion a movement which we just failed to set in motion against Italy, and which would save the peace of the world.

"The time will come in this century," asserted Mr. Noel-Baker, "when the comity of nations will automatically outlaw bandits, and then move swiftly against the bandits. It will be as natural and automatic as sending police out to arrest a thief or murderer. Really, I believe that day is not very far around the corner. I say that it nearly came in 1935."

"You mean if sanctions had succeeded against Italy?"

"I mean if sanctions had been imposed against Italy. The great scheme was be-devilled by the Hore-Laval pact, which threw everything out of gear."

"And what makes you think success is near now?"

"The fact that the people of the world are aroused. Governments have failed through cowardice, blindness and class interests, and I used to think we would never get far without rousing the governments. But what is happening now convinces me that the common people know what is happening better than their governments, and that they can take the law in their hands. Look what the common people alone are doing," he said. "Voluntary action in the United States has reduced imports of Japanese silk by 50%. British dock workers have refused in the last three months to load war materials worth \$25,000,000 destined for Japan by the armaments international. And now the direct representatives of 126,000,000 men and women—the International Federation of Trade Unions, the International Co-operative Alliance, women's organizations, religious bodies, political parties, the World Youth Congress—are meeting in London to organize a vast boycott against Japan."

This Congress has been organized by the

International Peace campaign. The joint presidents of the movement are Lord Cecil of England and Pierre Cot of France. If this is not a token of life and rule in the Kingdom of God, it is at least a significant stirring of the living forces that are meant to organize that Kingdom. The Theosophical Movement has its place and influence in that movement whatever some members of the Theosophical Society may think. It is to be accounted to Dr. Arundale for righteousness, in my opinion, that he has spoken out boldly on the question of unrighteous war by Germany, Italy and Japan. I have differed deeply with him on several matters in the Theosophical Society, but feel bound to support his stand in this important question of justice and humanity. I believe the people of these three nations are not altogether to be blamed for the policies imposed upon them by their rulers, self-appointed rulers certainly in Italy and Germany, though acquiesced in so far by the people; in Japan by rulers dominated by the military class which has been trained and influenced by German autocrats.

These men represent the system known as Fascist, but in pushing it to extremes it has not done Fascism justice. There is much to be said of that system and in its favour, but there is little to be said in favour of the "will to power" of its leaders over weaker and peaceably disposed nations which have come under its envious eyes. If it were willing to keep its Fascist principles within its own boundaries, as Russia keeps its Communism, we would have no quarrel with it. But a propaganda of force cannot be defended, any more than any other wickedness, however plausible or however ethically pretentious the plea. The Kingdom of Heaven is wide enough to shelter many mistaken efforts, but within its limits deliberate iniquity cannot survive. The Universe is a vast experimental training school, but it is intended to train saints and sages, not robbers and freebooters and ruthless dictators.

This is not the only pleading in this

cause. Rev. Dr. Salem Bland, a widely respected and much loved minister of the United Church of Canada, has been writing regularly in one of the most broadly circulated of Canadian newspapers on these questions, and in the same day's paper already quoted he observes:

"I shall not speak now of the terrific peril of war. Should we not all be agreed that there is no visible hope of escaping infinite misery except by Great Britain (including the dominions) and the United States showing intrepidity and a sense of responsibility for the weaker and threatened peoples they have not shown as yet? Jesus would, I fancy, were he here, rebuke these great nations for their selfishness. But do any of us doubt that Jesus, were he here, would not have even a more scorching rebuke for the ruling classes of these two great nations and many others that so far, through eight long years of bitter suffering, have refused to grapple with the not so recent cause which for a hundred years has been grinding out every five to ten years depressions that have been only less productive of misery than wars? And while other nations are equally guilty it would seem most profitable for us to consider our own case. Eight anxious, heart-breaking and embittering years, and the governments of Canada have done nothing more than to utter gracious promises and make encouraging gestures and grudgingly and penuriously keep people from starving to death. And they have been thus grudging and penurious for one reason, because the comfortable people, to whom the depression has brought no suffering and little loss, to some even, gain, are not willing that the governments, national, provincial, and municipal, which they control, shall go to the root of the matter and cut out this cancer of recurring depressions.

"I think if Jesus were in Canada he would warn us of impending doom as he warned the people of Palestine. But Jesus did not content himself with issuing warnings. He had a plan. He saw two roads—the road of selfishness that led to destruc-

tion; the road of brotherliness that opened up a prospect as bright as the other was dark. He proposed brotherliness. The economic system of Palestine in A.D. 28 was not as complex as that of Canada in 1938, but we have stores of experience and skill and accumulations of wealth that more than match the complexity of our problem. Why should we not all be willing to fall in with any plan which the wisest and best of our people should evolve? Certainly we cannot safely go on drifting down the river. Somewhere on this river of selfishness there is a Niagara."

When men outside the Theosophical Movement can speak like this, men who detest the Theosophical Society on account of the many follies which cloud and obscure its real truth and wisdom, it is time our members, or at least those who understand the four links in the golden chain which should bind humanity into one family, one universal Brotherhood, should bethink themselves of their responsibilities in these matters. They must understand that they are part of the conditions we deplore, and cannot escape the general wreck when it comes, but suffer to the extent of our karma, as we create that and enmesh ourselves in the general ruin. We might still, with united and determined and whole-souled effort, do something to awaken the world to its peril, a peril which we must not conceive of as merely physical, but far more deadly in a spiritual way in its profound selfishness and sense-engrossment.

As the Mahatma said in February, 1881: "Unity always gives strength: and since Occultism in our day resembles a 'Forlorn Hope,' union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism." Have these words any weight after 57 years? Or are our ears still more deaf than those of our predecessors?

A. E. S. S.

A BELATED EXPOSURE

Those who have read Mrs. Gordon Cleather's previous letter will not be surprised to learn that she has determined to place before the members of the Theosophical Societies further evidence of the suppression of facts essential to their full and complete understanding of the events which have unfortunately led to the various rifts which now exist in the Theosophical Movement, rifts which cannot be closed without the realization of Brotherhood on the part of all concerned—Brotherhood which implies a willing and therefore anxious desire on the part of all to understand, and therefore to know what has caused these divisions.

Beyond that, and perhaps still more important, is the setting forth of the principles involved, which are unchangeable, and which must dominate choice and action in the present as they should have done in the past. When we say to ourselves in any relation, "all we like sheep have gone astray," we ought to feel that there has been a reason for such errancy, and that neglect of the proper precautions are just as sure to lead to trouble now or in the future as at any time in the past. So that, in reading the statements now made, it should be rather for instruction and guidance for future action, rather than for the indictment of those who have failed in the past. All past action is in the keeping of the Great Law, and the recompense will be justly awarded. We are just as prone to err as any have been in the past, so that we need to lay to heart the things that are now placed before us, for our nurture and admonition.

Let it be said, there is no desire on the part of any of us who partake in this reference, to assume any kind of superiority over others. A plain duty leaves nothing to be done but to conform to the necessity of the case, without attachment to results. In this connection we may be reminded of a sentence in *The Secret Doctrine*, (II., 305-6):

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

Consequently whatever we may think of what has been, it is obvious that our present duty is to gain what knowledge we may from the events of the past in the light of those principles which are embodied in the written word of Theosophy as it has been given us. We cannot evade any responsibility which attaches to the trusteeship of knowledge, nor can there be any merit in doing what we would have others cheerfully do for ourselves. Those who do not wish to learn have their own ignorance and their own experiences to reckon with. The Law provides for all whether in neglect, indifference, or in devotion.

The chief actors in this occult drama have all passed away, Annie Besant, G. N. Chakravarti, C. W. Leadbeater, and their story may be read in *The Theosophical Movement*, pp. 293-652 (E. P. Dutton & Co.). Col. Olcott and W. Q. Judge had their place in the drama also, but the three who created the tragedy of the T. S. were those first named. I happened to see the beginning of it in 1893 when Mrs. Besant came to Toronto to speak for the Toronto Theosophical Society after her visit to the Congress of Religions at the World's Fair in Chicago. She had then begun to follow the tuition of Mr. Chakravarti, and she gave us a set-back in Toronto that we did not recover from for a long period. A reception had been arranged for her at the Rossin House, now the Prince George, and a large number of ladies had come to meet her. When she came in and was introduced at the head of the line she asked, "Are you a member of the Society?" The answer being "Yes," she shook hands and

said a word or two. The next was asked the same question and answered "No," and Mrs. Besant said "Oh" and passed on to the next, without a further word and declining to shake hands with the Philistine. So all down the line of fifty or sixty persons, only recognizing members as worthy of her notice. "That's your Brotherhood! That's your Theosophy!" were the comments we heard for weeks afterwards.

It had one excellent effect, however. It cured us of idolatry. Mrs. Besant violated her pledges in the Esoteric Section and betook herself to a new Teacher and a different order of occult instruction. She continued with it for thirteen years, and then found it necessary to abandon it. But she could not stand on her own feet. She fell under the influence of Mr. Leadbeater, with consequences even more disastrous than she had encountered under Mr. Chakravarti. Mr. Mead, Mr. Bertram Keightley, Mr. Fullerton, and others who followed her against Mr. Judge, deserted her when she followed Mr. Leadbeater. There was no excuse for her or for them, and had they paid attention to this warning, issued with such grave forebodings by Madame Blavatsky in 1889, which we now place before the students of the present day, Mrs. Besant's disloyalty would never have developed, and the Judge crisis would never have descended. Col. Olcott was of less than no account throughout these proceedings. His various reports of his own attitude may be compared in his original letters and messages with his later *Old Diary Leaves* recital, in which he garbles the story by omissions and after-thoughts. He always insisted on Judge's ambitions, but never mentions the fact that Judge was unanimously elected President of the Theosophical Society in 1892 when Olcott resigned. Judge never claimed the office however, but insisted on Olcott withdrawing his resignation, and used his own influence with the various Sections to persuade them to agree to the withdrawal. To mention these facts would have spoiled the argument about Judge's ambitions!

It should be pretty clear to the student that after Madame Blavatsky's death, there was a withdrawal of all Mahatmic influence from the Adyar Society as a body. Various individuals who maintained their pledged faith no doubt continued to share the inner life of their devotion. It is not for us to judge of these matters, but we may be sure that "every man is rewarded according to his deeds" (*Romans ii. 6: Matthew xvi. 27*). This is the fundamental principle of Karma and with Karma we must leave the solution of all these problems.

A. E. S. S.

Editorial Note:

As an original member of the Esoteric School and the Inner Group, also a member of the E. S. Council, I certify that the following is a true copy of H. P. B.'s original as printed on Mr. Judge's Aryan Press. I have added a few editorial notes for the information of those not familiar with the matters referred to nearly fifty years ago.

Alice Leighton Cleather.

Darjeeling, India.

January, 1938.

**PRELIMINARY EXPLANATION TO
No. III. OF THE INSTRUCTIONS
ESOTERIC SCHOOL
OF THEOSOPHY**

Note by Mr. Judge's E. S. Council.

The following "Preliminary Explanations" were written by H. P. Blavatsky, Outer Head of the E.S., at the time of a grave crises, or rather series of crises, through which the Theosophical Society passed in 1889-90 (only a year after the formation of the E.S. by the Master to save it from the failure which had been threatening almost from the first. See *Mahatma Letters To Sinnett*, 266, 363—Ed.). Treachery within the E.S. itself and persistent relentless attacks on the T.S. from without, especially in America, necessitated the striking of a fresh keynote and giving directions for the closing up of the

ranks of the E.S. At the time of reprinting the Instructions in London in 1890-1, certain portions of these "Preliminary Explanations" dealing with the details of the matter were purposely omitted by those of H.P.B.'s pupils who were constituted the editors (Annie Besant and G. R. S. Mead—Ed.) these portions being deemed by them of too personal a character to remain. This was done when H.P.B. was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes.

(After H.P.B.'s death in May, 1891, these two editors extended their nefast operations to her books, issuing a greatly altered third edition of *The Secret Doctrine* followed by a so-called Vol. III, in which the E.S. and Inner Group teachings were published, also much altered, in contravention of the pledge of secrecy. This last was done after Mrs. Besant's attack on Mr. Judge in 1894 which split the T.S. and E.S. For those of the E.S. who remained with Mr. Judge he republished the "Preliminary Explanations" in their original form as here given, the portions omitted being placed within square brackets. It will be noticed that the largest omission is that exhorting defence of Mr. Judge (see page —) completely ignored by Mrs. Besant in her attack on him. Forced by her publication of the private teachings, Mr. Judge had to declare them "no longer secret" with one important reservation, but did not alter them in any way. Mrs. Besant also published altered editions of *The Key To Theosophy* and *The Voice of The Silence*.—Ed.)

Preliminary Explanations to No. III. Instructions, E. S.

First Omission:

Brothers and Sisters in Theosophy:—Many of you, who, having joined the E.S., expected their papers every two months at least, but received only those for Jan., Feb., and March-April, must have felt disappointed, perhaps displeased. For this I am sincerely sorry, but owing to the present state of things in America, treachery from the first, and still worse treach-

ery recently, the betrayal by one who joined the E.S. with the determined object of getting possession of its supposed secrets in order to upset the Theosophical Society, and, by crushing me, crush the E.S. out of existence, has put an unavoidable stop to the teachings.

You have read in my "Open Letter to all Theosophists" the true and sad history of an ex-brother who, whether from personal or other motives, consented to undertake the mission of a Judas. Though having failed in finding out what he so diligently sought by coming to London, he has nevertheless since then done us the greatest harm by substituting falsehoods and slander for facts, and even succeeded in turning several honourable men away from us. (Since I began writing this, two more prominent members of Boston have been upset by the joint efforts of our enemies' "league", and dropped out of the fold, labouring under the most false *suggested* impressions). How, then, could I continue under such circumstances? Yet I had begun preparing No. III of the papers which would have been sent to you long ago had not a third obstacle arisen.

A full reorganization was necessary, and our Brother W. Q. Judge, together with a few of the American Council of the E.S., kindly undertook it. But now the poisoned shafts of our persevering enemies are turned against him; and it is, as I know, partly owing to the same slanderous and underhand work that several of you have refused to comply with the new Rules issued by him in my name.

Of the chief reason, however, for stopping the teachings, few except those in my immediate surroundings know, and you have to learn it now.

(End of first omitted portion.—Ed.)

Of the fact that no such large and ever-growing body as the E.S. has now become could remain without its traitors, secret and open, I was aware from the beginning. I knew what I had to expect from the first day. I knew that the task I had undertaken would lead to more obloquy and mis-

representations for me than ever; that it was sure to create a large amount of bad feeling among the members of the main (Exoteric) body of the T.S., which would be finally vented in particular if not solely upon myself. And all came to pass as I knew it would. But if it is in a great measure owing to this that the delivery of the instructions was delayed, it was not, as said, the sole reason. There came a more serious impediment—to me bitterest of all. I received two letters and a reproof from the Master (H.P.B.'s own Guru M., who formed the E.S. and the I.G. in an attempt to save the T.S.—Ed.) These reached me in no such way as to allow the hope that it was less serious than had at first appeared. That which I received both times was a letter in plain language, sent by post and mailed quite prosaically at the Sikkim frontier, one in March the other in August (1889). The last of these left me no ephemeral hope that I had misunderstood or even exaggerated the facts. In their first our Masters were displeased, and in their last which arrived just as the news of M. A. Lane's treachery came from New York, that displeasure became still more apparent.

It was at the end of August, and I was told to keep No. III of the Papers back until further developments, and then to make those portions of the Master's letter that related to the E.S. known to all its members of both continents, without even omitting to show them how mistaken and dangerous had been my policy in the E.S. from its beginning. I had been warned by the Council and my trusted friends of the danger there was in admitting such a number of persons, scattered so widely over the world who, it was added, knew me not, except on hearsay, and each of whom I had no other means, *as they supposed*, of studying than through their auras and photographs. I myself realized that danger, but had no means of averting it, since the *Book of the Discipline and Rules* states that "No one shall be refused admission, or the chance of learning truth and thereby

improving his life, *only* because some one or even all his neighbours think ill of him." Such is the rule. Therefore the larger the number of candidates who *take* the pledge, the greater the possibility of helping the masses. A member of the T.S. may be utterly unfit for the higher sciences and never grasp the true teachings of occultism and esoteric philosophy; but yet, if he has the true spark and faith in the real presence of the HIGHER SELF in him, he will remain loyal to his pledge and will *try* to model his life in accordance with the rules of the E.S., and thereby become nobler and better in every case. Membership in the E.S., and "pledges" sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh *perfect* Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundred-fold, and thus repay in each case the waste of those seeds which have fallen by the wayside on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them that will repay or punish those who fail in *their* duties to their HIGHER SELF. Nature is ever struggling, even in its so-called inorganic and inanimate kingdoms, towards progress and perfectibility by production; and how much more the nature of the conscious thinking man! Each of us, if his nature is not productive or deep enough *per se*, may borrow and de-

rive material for soil from the seeds themselves which he receives; and everyone has the means to avoid the scorching sun and to force the seeds to strike root or prevent the thorns choking them, with a very little effort indeed. Therefore my mistake did not lie in that I accepted too readily applications to join the E. S.

Nor have I sinned even in accepting men and women of whom I have not felt quite sure, though the opportunity of discerning their *inner natures* was possible and given to me in almost every instance. I have not sinned in this I say, as some think, because the *Rules* teach again that the grand ethics taught in these secret Aryasanga schools are not for the benefit or perfection of saints, but verily of sinners who need moral and intellectual help.

In what particular, then, have I failed to do my duty? Simply in this, as I am shown: I have begun to give out Eastern teachings to those who were unacquainted with Eastern discipline; to Westerners who had they been thoroughly versed in the laws of that discipline so unfamiliar to cultured Christian-born people, would have thought twice before joining the E.S. Being taught to rely on their Saviour and scape-goat instead of themselves, they have never stopped to think that their salvation and future incarnation depend entirely on themselves, and that every transgression against the Holy Ghost (their Higher Self) will indeed become unpardoned in their present life—or *their next incarnation*: for their Karma is there to watch their actions and even thoughts. In short, I have begun to instruct them in *spelling* before I had taught them the *letters* of the Occult alphabet. Instead of solemnly warning those who signed their pledge that, by breaking it and becoming guilty of that which they were sworn to avoid, they incurred thereby the most dangerous responsibilities, entailing sooner or later the most terrible consequences, and proving this to them by living examples from their own and other people's lives, I left them to their own devices. Instead of such warning, I

had given out to them the preliminary knowledge that leads to the most hidden secrets of nature and the old Wisdom-Religion—and which but very few can appreciate. I have, finally, neglecting *to prepare them* by first placing each and all on a twelve months or so *probation*, given them an opportunity of going quite easily, and in most cases unconsciously to themselves, astray. It is in consequence of this that there has been such a number of members caring for nothing but *new* instructions to amuse them, and several backsliders who have already done the greatest harm to the Theosophical Society, let alone the E.S. This is the result and consequence of my neglect to conform with and enforce the rules; and I now confess it in all humility to all my friends who will read this.

How true are these words in Master's letter:

"Experience but too clearly proves that any departure from the time-honoured rules for the government and instruction of the disciple to Western custom and prejudices is a fatal policy.

"Before the pupil can be taught, he must learn how to conduct himself as regards the world, his teacher, the sacred science, and his INNER SELF," the letter adds, quoting the Eastern aphorism that:

"The ruffled water-surface reflects naught but broken images:" the Master meaning that so long as the learners have not mastered their world-passions and remain ignorant of the **Truth**, their unprepared minds will perceive everything in the light of their **worldly**, not of their truly spiritual esoteric judgment.

"How can they be expected, then," it asks, **"to see aught but the broken truths that such judgment is sure to suggest and distort the more? Violation of ancient usages is sure to result in evil."**

How true are these words is shown in our own case. For what have the violations of that time-honoured usage which prohibits to speak in public or before the ignorant masses of sacred things, of which

we, the two Founders, have been guilty, brought upon the T.S. and individual aspirants, even before the E.S. had been established, but grief and scandal? In blind foolishness, without warrant and reflection, have we, Col. Olcott and I, chiefest of all, lifted some of the veils of Truth, given some flitting glimpses of the secret laws of nature and of Being, to a blind, ignorant and sense-ruled public, and thus provoked the hatred, deepened the skepticism and excited the malevolent activity of many opponents who otherwise would have left us alone. Ah, friends, it was a wise law and a prudent restriction, that ancient rule that kept the sacred but dangerous knowledge (dangerous because it cuts both ways) confined to the few, and these few pledged by a vow which, if broken, led them almost to perdition. And to this day it is these few who run the greater risk. Some of the Theosophists, yet quite recently almost adorers of the T.S., and especially of its Masters, have lost or are losing unconsciously to themselves their moral balance; some because of the venomous words spoken in their ears by traitors, while others are flinging aside to the four winds their good Karmic chances, and turning into bitter and unprincipled enemies. Of the rude public one would have expected this, but from friends, brothers and associates!

Well, as now appears, so far as the members of the E.S. are concerned, it is in a great measure, if not entirely, my fault; and it is a bitter draught that Karma compels me to drink out of her iron cup. Had I, instead of showing such hopeful confidence and belief in the inviolability of people's *word of honour*, and almost a blind faith that the sacredness of their pledge would prove the surest guarantee of the good faith of any pledged member; had I, instead of that, gone on the old occult lines of the Eastern discipline, such things as have taken place could never have happened. But I never permitted myself to even dream that a double pledge of such sanctity as the one taken in the name of

the HIGHER SELF could ever be broken, however little one may make even of his "*most sacred word of honour*." Even in the few cases where a dark and ominous aura around the face of a photograph plainly warned me, I still tried to hope against all hope. I could not bring myself to believe any man or woman capable of such deliberate treachery. I rejected as an evil, sinful thought, the idea that conscious depravity could ever remain on the best of terms with a man after the signing of such a sacred promise; and I have learned now for the first time the possibility of what has been truthfully dubbed by some Theosophists "*only a lip-pledge*". Had I strictly enforced the rules I would have, no doubt, lost the two-thirds of our pledged members—those who had signed it as they would any circular letter—but then at least, those few who will remain true to their vows to the bitter end, would have profited more than they have now. Having omitted, however, the usual precautions of the probationary period, I have but myself to thank; and therefore it is but just that I should also be myself the first to suffer for it at the hands of the inexorable Karmic law. For this, ironclad as I have been made by daily and almost hourly unjust attacks, I would have cared very little; but that which I deplore the most, with a bitterness few of you will ever realize, is the fact that such a number of thoroughly earnest, good and sincere men and women should be made to suffer for the guilt of the few. For, though but a fault of omission on my part, still that guilt, as I feel, is due to my neglect. Behold! my Karma appeared as a warning almost from the beginning of the E.S.

I had started well. Several of those whom I knew to be entirely unfitted to take the pledge had been refused from the first; but I proved unable to withstand their prayers when certain of them declared to me that it was their "*last chance in life*". The "*pledge-fever*" made short work of their promises:—

Second Omission:

[One broke her vows only four days after signing her pledge, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E.S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods.)

Then it was that the old wondering query, "How is it that 'poor H.P.B.' notwithstanding the Masters at her back and her own insight, is *so evidently unable to know her friends from her foes?*" ran once more the round of theosophical circles, both here and in America.

Brothers, if you *will* judge from appearances and from the worldly standpoint, you are right; but if you take the trouble of looking into the inner causes producing outward results, you will find that you are decidedly in the wrong. That you should no longer do me injustice, let me explain what I mean.

Take for an instant for granted (you who still doubt at moments in your hearts) that I am doing the work of a real, living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences and Philosophy THEY teach. Come whatever may, I *have to* abide by these laws and rules even in the face of condemnation to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right, in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; Have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day

turn round? I will say more. Knowing as I do that *no earthly forces combined can destroy the T.S. and its truths*, even if they can and *do*, in each case, hurt more or less my outward and miserable *personality*, that shell that I am solemnly pledged to use as a *buffer* of the Cause I serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse to anyone the chance of profiting by the truths I can teach him and of thereby becoming better? That many are called but few are chosen is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all that is what I have bargained for and no more. Let me give you an illustration out of real life:—

When the notorious Madame Coulomb came to me in Bombay with her husband to ask for bread and shelter, though I had met her in Cairo and knew her to be a treacherous, wicked and lying woman, nevertheless I gave her all she needed because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep *two such serpents* in the house; for she at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the *Book of Precepts*:—

“If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, in-

stead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faint-hearted and the selfish." "You know," went on the message, "that you are PERSONALLY threatened; you have still to learn that **SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S BLESSING IN THE THEOSOPHICAL SOCIETY — IT CAN NEVER BE DESTROYED.** . . . Your two Karmas (hers and mine) run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two (Karmas) and become as she is? . . . They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma."

Since then I have acted more than ever on this principle of trying to help every one irrespective of what I personally may have to suffer for it. It is not, therefore, the utter incapacity for right discrimination in me, but something quite different that compelled me to lay aside all thought of possible consequences in this case of selection of fit members of the E.S. No; I sinned on a different plane. Neglecting to profit by my personal experiences, I allowed myself in this instance to be more prompted by an easily-understood delicacy and regard for Western feeling than by my duty. In one word, I was loath to apply to Western students the rigorous rules and discipline of the Eastern school; afraid of seeing any demand on my part of strict submission to the rules misinterpreted into a desire of claiming papal and despotic authority (a)

Footnote (a) And just because I have ever avoided exercising my legitimate authority in the E.S., and sinned thereby, I am now punished at the hands of an earnest and sincere member of the E.S. who has just resigned and is now denouncing in print, over his signature, those whom he is pleased to call my "personal worshippers" for "hero worship" and of calling out to the T.S. on my behalf "Behold your

god. . . . Bow and worship!" This is supremely unjust, and I hope in no case whatever true. The protest originated in the sudden unwillingness of this member, whose fine and sensitive nature had been worked upon in that direction by our enemies, to submit to the rules worked out by the Council of the American E.S.—rules absolutely obligatory with the *pledged* members, and which have to be followed or I will have to give up the Esoteric Instructions altogether. Now, I ask, if a member once signed his pledge without protest, why should he object to repeat it once more to his lodge, the members of which have to be pledged to each other for common and mutual security? *Karmic work all round*, I say. "Pledge fever" is raging!

Read your pledges and the *preliminary Memoranda*, and study them; and then, finding the amount of authority you have yourselves conferred on me by signing the pledge, say honestly which of you, if any, can come and complain, not only that I have ever abused, but even *used* that authority over any probationer? In one case only—that of a friend who could hardly misinterpret my action—I have insisted that he should leave America for a certain time. And to emphasize this the more, no sooner have I heard from several of those members in whom I have the greatest confidence that the pledge as now worded was open to a dead-letter construction, than I have immediately altered it, of which I now notify you. The second and third clauses now stand:

(2) I pledge myself to support before the world the Theosophical movement, and those of its leaders and members in whom I place full confidence, and in particular to obey, without cavil or delay, the orders given through the Head of the Section in all that concerns my theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction. (b)

Footnote (b) As this qualification may possibly be abused, the decision shall rest

with seven members of the E.S. as arbitrators, four of whom shall be chosen by the Probationer and three by the Head of the Section.

(3) I pledge myself never to listen, without protest, to any evil thing spoken falsely, or yet unproven, against a brother Theosophist and to abstain from condemning others. (c)

Footnote (c) The second and third clauses of the original Pledge ran as follows:

“(2) I pledge myself to support before the world the Theosophical movement, its leaders and members; and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement.

“(3) I pledge myself never to listen, without protest, to any evil thing spoken of a brother Theosophist, and to abstain from condemning others.”

The above rule will be incorporated in the Preliminary Memorandum.

I have done this because I think it right to explain the true spirit of the pledge. But it is precisely that unwillingness in me to ever guide any one of you more than is strictly necessary that it is now shown as having been productive of evil, and as that wherein my fault lies. As the same letter says, addressing me:—

“You have spoken to them before their ear was trained to listen, and just for this reason, hearing but indistinctly and seeing each in his own way, more than one (member of the E.S.) has turned round and tried to rend you (me) for your pains.”

Third Omission:

[And now I sincerely hope that you will—some of you at least,—learn a lesson from my weakness and show your appreciation of this by not judging too unkindly if I now change somewhat my policy. For I have either to do so, or to drop the Esoteric teachings altogether, for those at any rate who will disagree with this arrangement. To avoid repeating the mistake, this is what I propose doing: Each Paper

will be sent as it was hitherto, only it will appear as a *Supplement* to the Ethics and teachings which will impart the rules of Discipline and the laws of Discipleship, as in the case of all Probationers.]

Those who accept the new arrangement will have to study the latter, or they cannot receive any teachings from me. For, as saith the Book of Discipline in the Schools of Dzyan:—

“Speak not of the mysteries to the common vulgar, nor to the casual friend or new disciple. With prudent eye to the possible consequences, keep locked within your breast the teachings received, until you find a listener who will understand your words and sympathize with your aspirations.”

This does not mean that you are at liberty to repeat what you have learned to anyone whom you believe to answer that description, but that you can exchange views with your co-disciples who are pledged as you are yourself.

I can do no better, I believe, than give at once some of the oral and written precepts from the same book above mentioned, and as pointed out by the Master:

“1. *To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties to the acquisition of the Eternal Wisdom.*

“2. *To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself (d) for his interests and aspirations are theirs, his welfare is interwoven with theirs, his progress helped or hindered by their intelligence, morality, and behaviour through the intimacy brought about by their co-discipleship.*

Footnote (d) “So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” (Vide No. III. in *Voice of The Silence*, p. 40).

3. *“A co-disciple cannot backslide or*

fall out of the line without affecting those who stand firm through the sympathetic tie between themselves and the psychical currents between them and their Teacher.

4. "Woe to the deserter, woe also to all those who help to bring his soul to the point where desertion first presents itself before his mind's eye as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by Karmic action will find himself he, who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of Truth.

"5. As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and heart of the body they belong to (in this case Theosophy) from injury."

Before I proceed, let me explain, for fear of being misunderstood again, that by "Teacher" I neither mean myself—as I am but the humble mouthpiece of the true Teacher—nor do I write the above in order to stimulate anyone to defend or stand by my own *personality*, but verily to make it clear, once for all, that to defend the E.S. and Theosophy (the *heart* and *soul* of the T.S., its visible body) is the duty of every good Theosophist, of the E.S. especially. So is it his "bounden duty" to protect from attack and defend every fellow-brother if he knows him to be innocent, and try and help him morally if he thinks he is guilty. Nor is verse 5 intended to convey the idea that aggressiveness is the best course to take, for it is not: passive resistance and a firm refusal to listen to any slanderous reports about one another, in the case of a member as well as of a stranger or an ex-fellow, is all that would be necessary in some cases to defeat entirely conspiracy and malevolence.

And now hoping that no misunderstanding is any longer possible, I resume in this hope the *Rules*, quoting a few more re-

marks upon them from the said letter. They come as a comment on art. 5, and I quote them *verbatim*:

" . . . And if the limbs have to defend the head and heart of their body, then why not also the Disciples their Teachers as representing the Science of Theosophy which contains and includes the 'head' of their privilege, the 'heart' of their spiritual growth? Saith the Scripture: 'He who wipeth not away the filth with which the parent's body may have been defiled by an enemy, neither loves the parent nor honours himself. He who defendeth not the persecuted and the helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty hath been born too soon in human shape.'

"Behold the truth before you; a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (Gupta Vidya) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you."

These are the words of great Teachers, and I do but the bidding of one of these in repeating them to you. What is found in the Letter, I, H.P.B. now say to you in the authentic words which are: "THINK; and thinking, TRY: the goal is indeed worth all the possible effort." Much of what the Book of Discipline contains you may find in the fragments just translated by me from "The Book of the Golden Precepts" and published for the benefit of the "Few". These rules are as old as the

world. And it is these, as I now see, that I was expected to impress upon the minds of all those who applied to me for instruction. This duty I knew well, and yet omitted doing it. I will not excuse myself by saying that I forgot to do so, for this would not be the truth, but I say and confess that I skipped it out of an idiotic regard for Western prejudices and habits of thought. I knew that a code of preliminary ethics such as is obligatory with and enforced upon Eastern disciples would grate upon, even offend, the feelings of many American and European probationers. Ever misunderstood, judged by appearances, vilified, slandered and persecuted, I feared to hurt the Society by forcing several, if not many, of our members to sever their connection with it if they found that I made the rules too exacting. For the first time in my life, I acted like a coward in my own sight, and almost a traitor to my duties by such a compromise with my conscience. Therefore, though the first punished, I do not complain and only hope that no one else will suffer through my weakness.

It is of the second and last letter in relation to the E.S. that I speak. The first was to the effect that those who desired to receive Eastern teaching had to conform to Eastern rules, and that I had better suspend my instructions until I had notified them of that; reminding them also of Rule 3 of their *Pledge*, which, *if I had not the courage to enforce I had better change, as it only caused the members to become untrue to their vows.* This was repeated by me to the Council of the E.S., and it led to their sending that joint advice to the Esotericists which was surreptitiously handed over to the R.P.J. (*Religio-Philosophical Journal*, an American Spiritualistic paper.—Ed.) office and published.

Behold, all of you, the work of never failing, prompt Karma! Had I not departed from the old Rules of the *Book of Discipline*, such a sad case would not have happened, for there would have been no need of such a document as framed by the

Council. For the Rule says to the *Chela*: "*If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it.*"

And to the Teacher:

"*Thou shalt not remind the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law—more than TWICE: at the third time thou shalt separate him from the Body,*"—i.e. ask him to resign or expel him.

But as unfortunately in general, though very fortunately in this case, every handful of mud thrown at the T.S. reaches only myself, and that the members of the E.S. had no opportunity of defending anyone but myself, I was loath to enforce this rule. I felt a great unwillingness even to pass on a message in which I was *personally* concerned. But after the second letter I could no longer remain silent; it is the law and I have but to obey, taking now this opportunity to implore every pledged member of the E.S. who feels incapable of allowing himself to be subjected to such a discipline, to resign. Knowing, indeed, as I do, the free American and the free Briton, how can I come and tell either of them, for instance:

"*The office of Teacher was always considered as a very solemn and responsible one among our Asiatic ancestors, and the pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study Manu.*" (From the letter.)

And how could I hope to make them understand that by Teacher it was the Master who was meant, and not myself, when I knew that many, many of them, while knowing of me, and luckily not having any reason to doubt my existence, still doubted that of the Mahatmas, with the exception of the very few? Such is my only excuse. Unable to transfuse my certain knowledge of the reality of the Masters as men into the consciousness of the Theosophists and even of the pledged members, for the last

fourteen years, I have ever avoided pressing this truth upon them. Yet unwilling to play the part of the crow in peacock's feathers. I *had to assert* the existence of Teachers who had taught me all I know.

And yet the rules of Discipleship being so very strict upon the subject of the personal and other relations between the Teachers and the pupils, I have no choice. A *Guru* was ever considered as the chela's benefactor, because he imparted that which was more precious than worldly wealth or honours, that which money could not buy and which concerned the welfare of the pupil's soul and future weal or woe. Yet the *Guru* is not the only one pointed out to the chela's consideration, but also those who help a disciple one way or the other to pursue and progress in his studies.

Fourth Omission:

[Here I have to say a few words with regard to these. And now again it is not myself who is concerned, but I speak of other "helpers". In the worst case *I can always take care of myself personally*, and really need no one's defence, though I shall feel always thankful to those who have offered it. But I mean by "helpers" such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, when the time comes, and especially by their American brother. Both are threatened and both are hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists.

(SPECIAL NOTE.—When Mrs. Besant instituted her "Case against W. Q. Judge" in 1894, Mrs. J. C. Keightley—Jasper Niemand—who led the defence in England, drew special attention to the whole of this omitted section and particularly to H. P. B.'s exhortation to E.S. members to do their duty by their American brother "*when the time comes*". But notwithstanding every effort by the E.S. and T.S. members who supported the defence, Mrs. Besant, who was then completely under the influence of Mr. G. N. Chakravarti whom she had adopted as her Indian guru in

1893 when she went with him to the Parliament of Religions at Chicago, disregarded H. P. B.'s warning, the result being the fatal split into two parties.—Ed.)

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as a rock to the Cause. While others have turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Col. Olcott and their appreciation of it in a letter published in the *Occult World*. Though strong pressure was used to dissuade him and his associates (Judge along with them) in favour of another—a new-comer—and all manner of boons were promised for the T.S. Mahatma "K.H." flatly refused, saying that ingratitude had never been one of their vices. (See *Mahatma Letters to Sinnett*, p. 9.—Ed.) Now that which Colonel has accomplished in India and Asia, W. Q. Judge has done in America. He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence. From the first this enemy of the cause, though he has never believed in any Mahatmas, their powers, or even existence, has worked for an object; hence he boasted for over two years of his own marvellous powers and intercourse with our Masters. He it is who published the shameful forgery under the Master K.H.'s name in the *Chicago Tribune*; he who made all those who would, believe that he was in regular communication with the "Adepts". And now, when his object—to rule despotically over the whole American Section—has been defeated; when the flat denial of one of the Masters (K.H.)

of having written a single line to anyone in England or America for the last five years, has shown him a deceiver, and that neither Mr. Judge nor myself would help him to deceive the public, or join him in a conspiracy of still worse deception with regard to Theosophists, he now turns round, repudiates Masters and Mahatmas, and tries to substitute for them some bogus adepts in the Rocky Mountains and thus ruin the Cause. (Other American pretenders have made similar claims in recent years.—Ed.)

Having vainly tried to crush me, and finding me unamenable, he now fastens his poisonous fangs on Brother Judge. He has cunning, indomitable energy, never relaxing vindictiveness, and a great command of money. These are great charges, and may appear "untheosophical" to many, as they would undoubtedly be were there only danger for some units in the Society. But it is the Society itself, our CAUSE, so dear and so sacred to many of us, which is threatened—now, attacked; and to save it I for one would not hesitate one moment to be regarded as untheosophical twenty times over by the whole world. For, understand well; unless we unite all our forces against this enemy, we cannot win the day, or ever have one hour of full peace and security for, or in, the Society. He is wealthy and we are poor; he is unscrupulous, and we feel bound by our pledges and theosophical duty. He lies with an ease worthy of the admiration of the Sons of Loyola; and we Theosophists hold that, whosoever lies, even to conquer an enemy or save himself from a condemnation, is not worthy to call himself one. He attacks us by every available means and foul play; we can only be on our defensive, and defeat him by truth and *nothing but the truth*. Yet that truth must not be withheld, if, owing to his unrelenting hatred and *alliance with every enemy who has hitherto attacked us openly or secretly* (I speak from knowledge), we would not now have the very name of Theosophy and its Society become very soon a public household word of oppro-

brium. (This has subsequently proved true as a result of the internal dissensions and weaknesses here referred to by H.P.B. Beginning publicly only two years after her death with Mrs. Besant's attack on her fellow-Outer Head of the E.S., Mr. Judge, which provoked a very serious attack in the press, it became steadily worse, especially under the Leadbeater influence. As Mr. Smythe said recently in an editorial, in the *Canadian Theosophist*, Vol. xvii, page 26, this caused the resignation of 15,000 of her followers in 1908 and 28,000 in 1928. Thus the "very name of Theosophy" has become associated with much that is actually the direct antithesis of the original teachings.—Ed.)

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why we should let him go undefended? It is our bounden duty to support him in every way with our sympathy and influence, energetically, not in a half-hearted timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the char-

acter of this most unselfish champion of our T.S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother in every case where we know it to be a lie.

You all profess the wish to acquire Esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regard of our Teachers. Know then, Brothers, that they have regard only for such as square their behaviour with the rules hinted at, with our Master's permission, by me in the *Voice of the Silence* in the Second and Third Treatises. The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. But you have to remember that the life of the E.S. too, depends on that of the body. The moment the T.S. falls in America (it cannot die in India, or even Europe, so long as the Colonel or I am alive) through your apathy or carelessness, every member of the E.S. who has not done his duty will go down with it. From that day there will be no more hope of acquiring true Eastern secret knowledge till the end of the XXth century.

If I am asked, What kind of protest on defensive lines would I have? and reminded that neither Brother Judge consents to make his *Path* (magazine) the field of controversy, nor do the majority of the daily and weekly papers consent to insert such letters from Theosophists—I answer plainly and sincerely:—There are means to do so, but there is neither the willingness nor the energy to accomplish that which is required for this among the American members of the E.S., and Theosophists who refuse even to support the *Path* as it ought to be supported. And yet look around you, my brothers and sisters. Not a sect, not a guild or Society, however insignificant and useless, and far smaller than our Theosophical body, but has its

recognized organ. Adventists, Christian Scientists, Mind Curers, Swedenborgians, tradesmen, and what not, have their *dailies*, *weeklies* and *monthlies*. One weekly or even monthly sheet of only four pages is better than none; and if we had not an absolute and immediate necessity for such a defensive organ now, it would serve at all times for the dissemination of our Theosophical teachings, the *popularization* of Theosophy and Eastern Ethics suited for the intelligence of the masses. To understand them requires educated readers and, in most cases high metaphysicians; and therefore none of these magazines can ever become popular. What you American Theosophists require, indeed, are extracts and a *weekly* paper as cheap as you can make them. Have an organ wherein to defend the Cause from insidious attacks, from misrepresentation and lies, and teach people the truth, and very soon the enemy will have no hold upon us. Teach the common labourer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries, for the PATH is easier to the poor and the single of heart than to the cultured and the rich.] *End of 4th omission.*

“Observe,” writes the Master, “that the first of the steps of gold which mount towards the Temple of Truth is—A CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart and spirit.”

And the latter are found more in the poor country classes than among the cultured and the rich. That the Master's eye is upon you Theosophists, is evidenced by the following lines from the same pen:

“How many of them (you) violate one or more of these conditions (of the right Path), and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and

compassion. . . . There is a very, **VERY** ancient maxim, far older than the time of the Romans or the Greeks, more ancient than the Egyptians or Chaldeans. It is a maxim all of them (Theosophists) ought to remember and live accordingly. And it is that a sound and pure mind requires a sound and pure body. Bodily purity every adept takes precautions to keep. . . . **Most of you (Theosophists) know this."**

And yet, knowing it, how few live up to this! I had rather not say whether the letter includes in this reproof Theosophists generally, or only Esotericists. It names a few, but this is for my private information; meanwhile these are the words addressed to all:—

"But though they have been repeatedly told of this sine quâ non rule on the Path of Theosophy and chelaship, how few of them have given attention to it. . . . Behold, how many of them are sluggards in the morning and time-wasters at night; gluttons, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbours' (brothers') interests in view; borrowing from brother Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, EVEN OF LUXURIES, for the sake of helping poorer brothers; forgetting the Cause in general and its volunteer, hard workers,—and even debauchees, GUILTY OF SECRET IMMORALITY in more than one form. And yet all call themselves Theosophists; and all talk with outsiders about 'Theosophical ethics' and things, with a puffed up, vain conceit in their hearts. . . ."

Alas! if these words apply to the Theosophical Society in general, *to the selfishness coldness and supreme indifference of most members to the future of the Cause they belong to but will not go out of their way to serve*, do not most of the cases cited apply also to *some* Esotericists, if not to all? Do not we find among them envy and hatred for their colleagues, suspicion and

slandrous talk? Who of you who read this, is prepared to say that not one of the above enumerated faults concerns you?

Ah, friends, brothers, and many of you beloved co-workers, indeed, *indeed* little do you know of the eternal, unchangeable conditions of soul-development, and chiefly of the inexorable occult laws! Believe the Teacher from whose letter I quote, if you will not believe me, that

"Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement, but be continually slipping backward. The 'six and ten transcendental virtues', the Paramitas, are not for full-grown yogis and priests alone, but for all those who would enter the 'Path'."

If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, *strict truthfulness*, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you know this, at least, as well as I do. You may remark, perhaps, that I am taking my *role* of "teacher" on too high a tone altogether, regarding and treating you, grown up intelligent men and women, as I would little school-boys and girls. And some of you may indulge in the thought that it is useless for me to be teaching you to be "goody-goody" instead of going on with my *Instructions* and giving you explanations about "that occult jumble of colour and sound, and their respective relations to the human principles," as some have already complained.

But I may say again, if you are ignorant of the real occult value of even such trite truths as are contained in my "grand-mother's sermon", how can you hope to

understand the science you are studying? Can an electrician, however well familiarized with the electric fluid and its variable currents, apply them to himself, or the body of any living man unless he knows human anatomy and is a good physician at the same time; without risking to kill his patient or himself? What is the good of knowing all about the occult relations between the forces of nature and the human principles if, by remaining deliberately ignorant of SELF, we remain thereby as ignorant of what does or does not affect each distinct principle? Are you aware that by starving, so to speak, one principle or even centre, at the expense of another principle or centre, we may lose the former and injure hopelessly the latter? That by forcing our Higher *Ego* (not SELF, mind you) to remain inactive and silent, which is easily achieved by overfeeding the lower *Manas* ever gravitating down to *Kamarupa*, we risk utter annihilation of our present personality?

As this may be questioned by some members who are not very strong, even in the *exoteric* Theosophical doctrines, in order to make my meaning more clear, I will supplement the present *explanation*, which had become unavoidable, by incorporating a paper on this subject in the next *Instructions*, which explains the case in hand. (See "Exoteric 'Blinds'" and "The Death of the Soul" reproduced with some alterations in Vol. III of *The Secret Doctrine*, p. 510.—Ed.) Let the dreadful possibility of losing one's "Soul", not a rare occurrence, and vouchsafed, moreover, by the experience of a long series of seers and clairvoyant teachers become known to all. This dogma of the *inner* schools has been often hinted at in our literature, yet never till now explained. It can be done *only* to the few who are pledged not to make the details of it known.

Those who still desire to remain working members of the E.S. will henceforth receive their *Instructions* as regularly as this can be done.

No. III is ready and being multiplied:

it will be sent very shortly. (This was before the *Instructions* were printed privately on the H.P.B. Press in London and on the Aryan Press, New York, this copy being from the latter.—Ed.)

And now I must close. For some of you, I have little doubt, this will turn out to be a "parting" *farewell* letter. Such I may as well thank now for the confidence they have shown, and with which they have honoured me, if even for a few months; and so I wish them "God speed" in some other Science made less heavy by discipline and rules. But those whom no hardships, providing they lead them to the eternal TRUTH, can never discourage, I address in the words of the great American poet, whose lips are now cold and mute: "Up and onward for evermore!" Let this be the motto of the E.S., applied to *Death* of Selfishness and Sin through the bright Dawn of the resurrection of the Divine Science now known as THEOSOPHY.

H. P. B.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

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

ALSO

H. P. BLAVATSKY: A GREAT BETRAYAL

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

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

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

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

These three volumes by Alice Leighton Cleather, an intimate friend and pupil of Madame Blavatsky, should be in the hands of every student of Theosophy.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Dudley W. Barr, 23 Trench Street, Richmond Hill, Ont.
 Felix A. Belcher, 250 N. Lisgar St., Toronto.
 Maud E. Crafter, 121 Woodlawn Ave. W., Toronto.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
 Wash. E. Wilka, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

Albert E. S. Smythe, 23 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICE NOTES.

We commence our nineteenth year and volume with the present issue. We have to thank many friends for sincere and hearty support, both in praise and in power, and we need the power even more than the praise. If everybody who thinks well of the magazine and reads it would get a new subscriber we should soon be in a position to do better things every month. "do noble deeds, not dream them all day long," like Charles Kingley's model young lady. We are doing the best we know how with our present opportunities. We wonder if our friends and admirers are doing their best. And we hope we are not expecting too much.



Our friends in the United States do not take much pains to acquaint themselves with their national postal rates. Nearly always they send us postcards with a one-cent stamp and we have to pay two cents in addition. Very often we get letters

with five cents on them when three would be enough. We had a post-card lately asking to have an address corrected in New York, but it did not give the old address nor was it signed with the name of the subscriber. Happily we have many subscribers in New York so that it is not possible for us to identify the writer, and we expect to be censured for not acceding to this request.



While the official notice calling the annual elections of the General Executive and the General Secretary appears elsewhere, the general feeling appears to be in favour of the policy suggested last month of waiving the election for another year. The Montreal Lodge writes that the matter had been noted "and the Montreal Lodge will not send in any nomination. In the event, however, of nominations being sent in by other Lodges we should like to be advised in time to take part in nominating, should an election become necessary." So far no Lodge has nominated nor intimated an intention to nominate any candidate, and in fairness to all we do not think that at this late date any Lodge would take advantage of the situation to do so. It should be thoroughly understood, however, that the decision rests with the Lodges.



An announcement of preparations in progress for the Fraternalization Convention at Boston in June next appears elsewhere. We regret to say that without looking at the calendar we had the impression gained from observations made at Niagara and it appears widely accepted, that the three days of the Convention were to be Friday, Saturday and Sunday. This is our mistake, and we regret sincerely that it is a mistake. Monday is to be set apart for sight-seeing, so that for Convention purposes proper it might as well not be listed. Everybody not on holidays will require to be back at business on Monday morning and consequently will leave as hitherto on Sunday afternoon or early in the evening. However, the Committee has

made its arrangements and nothing can be done about it. The proceedings will have to be crowded into two days as before instead of having the ample time that a three-day Convention would have permitted.

✱ ✱ ✱

We hope to give an extended notice next month of the latest development in the remarkable story of the Temple of the Stars and the Giant Effigies in the county of Somerset, which we first brought to the attention of our readers two years ago. A new publication has been issued supplementing the original "Guide to the Temple of the Stars" at Glastonbury, in the form of an Air View, which consists of air-plane photographs of the terrain accompanied by maps on transparent paper laid over the photographs thus making it easy to trace the outlines as seen from the sky. Of course nothing but an air voyage will satisfy or convince the inherent doubter but in any case he is negligible. The date, set at 2700 B.C. in the previous statement is now estimated at 2000 B.C., the change being due to some rectification of the orientation. There are fifteen plates in the new supplement, and the price is the same as the previous Guide (John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, England, 5/- each).

✱ ✱ ✱

Mr. Christopher Gale, General Secretary for the T.S. in Scotland, bespeaks our interest in the Scottish Exhibition which is to open on May 3, in Belle Houston Park, Glasgow, at which a Theosophical Exhibit in a special Kiosk is to be a feature for those who are interested in Theosophical concerns. He requests such assistance as we may be able to render, and perhaps a contribution of the volumes published by the Blavatsky Institute, and a selection from our pamphlets might be an appropriate gift. All who contemplate a visit this year to the British Isles will no doubt pay Glasgow a visit. I have very lively memories of the Exhibition in Kelvin Grove of 1888 when I was residing in Edinburgh

and went down on several occasions for that very admirable Exhibition which it will be difficult to equal, not to say surpass in interest. I was then studying Theosophy with the kind assistance of Mr. and Mrs. Robert Fothergill and their family. Where are they now? Where are the snows of yester-year? Fifty years is a mighty stretch. Yet I doubt not the generation of 1938 will find as fascinating developments in Glasgow this year as we did in those haunting times of fifty years ago when science was taking off for a new flight, and Dr. Dickson and Mr. Brodie-Innes in the Scottish Lodge in Edinburgh tried to match wits with Madame Blavatsky in London.

✱ ✱ ✱

Mrs. Beatrice Hastings' campaign in Defence of Madame Blavatsky has not apparently enlisted the sympathy of professing Theosophists as might have been expected. It is the usual experience with those who ally themselves with an organization and learn soon to think more of the machine than of what it was intended to do, more of the plough and harrow and reaper than of the crop and harvest. It is so obviously and logically the proper thing to do that it hardly seems possible that any genuine Theosophist would hesitate a moment before throwing his energy and influence into this Defence work, for it means, not helping the handfoul—comparatively—of people who are members of Theosophical bodies, but enlisting the sympathies of the whole world to a cause which has as much of dramatic interest as the Defence of Dreyfus, or the effort to free the framed-up Thomas Mooney, or the battle for Dr. Moeller in Germany. Madame Blavatsky and her cause means a thousandfold more to the world than any of these, and it means them as well, and it means truth and justice for all popular causes, and the rectification of all social and national evils under the spread of the Gospel of Universal Brotherhood. Convince the world that Madame Blavatsky was not a fraud as the self-opinionated

young man of 22 decided and the shallow thinkers of the S. P. R. in 1885 agreed, and that she was a pioneer in science, in religion, in philosophical thought, in literary genius, and that the Victorians were blind in this as in so much else and that Madame Blavatsky belongs to the present age and not to the effete *fin de siècle* of the nineties, and we will begin to get somewhere and the world will see a new sunrise and a new Morning Star. Send 25 cents or a dollar or ten dollars to Mrs. Hastings at 4 Bedford Row, Worthing, Sussex, England, and become one of the Friends of Blavatsky and own a happy conscience in having discovered something better than an Empty Shell.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 2, and voting to close on June 1st. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

THE SWORD



BY ROSE HENDERSON

Most of those who had the privilege of knowing Dr. Rose Henderson saw her only in the humanitarian role she played in Canada. They knew her to have been many years with the Juvenile Court in Montreal, and in child welfare work both there and in Toronto; they followed her good work on the Board of Education; heard her lecture on education, labour, and peace; and marvelled at her strength, her enthusiasm, her tolerance and sincerity. Little, however, was known in Canada about her status in England, in the forefront of social reform and the progressive labour movement.

Dr. Henderson had also another side to her nature, but as she was a very practical woman, she did not show it to many persons. She believed in doing not in talking about doing. About a month before she died, she made this remark to me. "Once one catches a vision of Universal Brotherhood one can never rest. One must work for Humanity."

The following story was found among her papers at the Women's International

League for Peace and Freedom. It is offered now, just as it was found in rough draft form, to all those who loved her—as a memorial. It is part of her other side.—M. E. D.

There is a painting in the National Gallery by G. King entitled "Life's Prologue." The picture represents a Soul about to be born into the world again. Theosophy teaches that at such a moment every Soul has a chance to choose the path it shall take in its new life. Around this picture a beautiful story has been written.

A lesson which any club or organization might profit by, this story also illustrates woman's love and sacrifice; her awakening to higher things, the aspirations and ideals of the awakened women of today.

In the picture the figures of three women stand prominently out; one a beautiful Soul about to be born; one holding in her hand a garland of roses; the other a sword. In the background stands half-veiled, a man representing Fate.

The Soul about to be born had spent many useful lives and was coming back to learn yet another lesson. Fate spoke to her saying: 'In thy past lives thou hast paid thy debts in full; therefore in this life peace and happiness shall be thine if thou so desirest'. As he spoke the Soul's gaze was directed towards the two figures beside her. As she gazed at the roses, dazzled by their beautiful fragrance and colours, old memories she thought long dead came back. She saw herself a beautiful maiden loved by parents; a wife, the centre of a home life filled with the love of Husband and Children.

As she was about to clasp the garland of roses she looked up and asked, 'Lord if I accept the symbol of the roses what shall be my fate?'

If thou dost choose the roses thy next life shall be lived as a man strong of body and mind, self-reliant. You shall be brave; a leader of men, seeking ever to lead them aright; inspiring them to service and love. All thine efforts shall be crowned with suc-

cess so that men shall count it an honour to call thee friend. A host of earth's choicest souls shall be thy friends. A great gift of love shall await thee. A noble soul shall be thy companion."

"And the lesson to be learned?" inquired the soul.

"Duty, service and love for thy fellow man; the pursuit of a great Ideal."

Suddenly her eyes rested on the sword and she asked: "Lord, and if I accept the sword?"

"If thou dost choose the sword thou shalt be a woman. Thy feet shall be set in the grey places of the earth. Neither joy, strength nor happiness shall be thine. Thou shalt seek forever to give a message to the world, and the world shall reject it. Thy days shall be full of strife and thy nights of unrest. In thy heart shall burn a fire that shall almost consume thee. Thou shalt be as a watcher in the night ever waiting for the dawn; but for thee no dawn shall break in the grey twilight. Thou shalt enter life in the grey twilight; thou shalt leave it thus."

"If I choose the path of roses Lord, what shall be my name?"

"Men will call thee beloved, so happy shall be thy life."

"And if I choose the sword; if I choose to be this woman, oh Lord, shall not my name be the woman of sorrows?"

"Yea", said the Lord, "but another name shall men give thee, and this name shall be The Comforter."

"The Comforter!" repeated the soul in silence. The woman turned from the garland of roses and behold! there was a strange light upon the sword. Suddenly she felt strong and held out her hand to grasp it. As she did so she asked once more:

"Lord, if I live as a woman shall this gift of love not be mine, to comfort me on the path of the sword?"

"Yea, thou shalt meet a loved one only to be parted until the end of your lives."

Then in tragic appeal she asked: "Lord, shall I live as a woman, yet know nothing

AMONG THE LODGES

of a woman's bliss? Shall no gift of love be mine? Shall no lover meet on my path? Shall no children be clasped unto my breast? Shall I live alone, always alone, until the end, oh Lord?"

"Thou shalt live alone until the end if thou dost choose the sword." For a time the Soul was silent, trying to understand, and to choose wisely.

"Lord," she asked once more, "If human love be denied me, shall not divine love be my strength? Shall not divine love shine and forever light my path?"

"Yea, those who come near to thee shall feel inspired always, because of thy burning words and that light within thine eyes. They will say: 'This day we have come nigh unto truth.' But to thee the path will seem dark and lonely. Thou shalt pray for a sign, but no sign shall be given thee, so that at times thy very God shall seem to turn his face away from thee."

In stricken tones the Soul asked: "Why, O Lord, Why?"

The Lord spake thus: "Those who are willing to become the teachers and helpers of humanity must learn their lessons on the cross; be that cross visible or invisible. For then only can they descend into Hades to awaken the souls in prison. Thus only when raised in the fullness of time can they raise their brethren with them. It is the last lesson man must learn ere he is merged with the Divine. It is the lesson of self-sacrifice and self-surrender on the cross of Divine Compassion. Only when this lesson is learned, does man become Master.

"If thou dost choose the life of joy thou shalt give freely of thy possessions. Thus the lesson of altruism is learned; but if thou dost choose the path of the sword, thou shalt have nothing to give but thyself. Of thy life-blood shalt thou give, that they may live. Choose now, Oh Soul, the roses or the Sword!"

The Soul of the woman bent low. "I have chosen Lord."

And she chose the Sword!

Sunday, February 6th was the occasion of a very happy social gathering at the Montreal Lodge Room, when members and friends came to congratulate Miss Catherine Burroughs on her birthday, and to drink a cup of tea with her. A very attractive birthday cake and a pot of yellow tulips decorated the tea table, and were presented to Miss Burroughs, as an expression of the affection of the members. Miss Burroughs is the oldest member of the Montreal Lodge, and the only remaining charter member. She was instrumental in its formation 33 years ago, and since that time she has been a constant and indefatigable worker for the spread of Theosophy. Old and new members are alike grateful to her for her work and her untiring enthusiasm which matches her youthful spirit. The affectionate regard of all who know her is hers on this the occasion of her 85th birthday.—Jessie C. Lorimer, Secy.



"The Terrible Meek" the pre-Easter production of the Drama Guild of the Toronto Theosophical Society, is scheduled for Friday and Saturday evenings, March 25th and 26th at 8.0 p.m., in the Theosophical Hall, 52 Isabella St., Toronto. This play will be of particular interest to members and friends of the Theosophical Society, dealing as it does with the real meaning of brotherhood and is directed against war and exploitation of weaker peoples. The author, Charles Rann Kennedy, also wrote "The Servant in the House" which created such a success in its day. "The Terrible Meek" combines comedy, pathos and tragedy, and although the director, cast, and others connected with its production are to remain anonymous as in "The Chester Mysteries", we are told a great deal of intensive work and preparation is being done to make the two evenings a success in every way. The price of admission will be 25 cents for adults, and 10 cents for children. Toronto

Lodge sincerely hopes as many of our out-of-town friends as possible will be present on one of the two evenings. Just a word about the April production—a modified version of Shakspeare's "Midsummer Night's Dream" will be given on Friday and Saturday evenings, April 29th and 30th, and full details will appear later.

NIAGARA SECRET

DOCTRINE CLASS

"Cyclic Evolution and Karma" was the subject of the papers read before the S.D. Class at the monthly meeting which was held at the home of Mrs. L. D. Cunningham of St. Catharines, Ont. Referring to her subject, Mrs. Richardson said in part: "This title suggests various topics and occult laws of the universe to the mind of the Theosophical student, and the cosmic intelligences at work behind these laws. The study of these laws awakens consciousness to the fact that 'man is the measure of all things'—the microcosm of the macrocosm. If man is made in the image of God, all the Hierarchies of Heaven exist within him. 'The divine essence is inseparable from whatever is in the infinite universe—all forms being concealed from all Eternity in "It" or "That." At determinate periods these forms are manifested from the Divine Essence or manifest themselves and through this law of Evolution or Emanation all things participate in this Essence and are parts and members instinct with the Divine Nature which is omni-present.

All things having proceeded from, must necessarily return into this Essence of Divine Nature, and therefore innumerable embodiments or incarnations or rebirths of the Ego and purifications are needed before this consummation can take place. (*T. Glossary*, p. 225). This does not imply the annihilation of the Ego. It signifies an expansion of the limited consciousness into the all consciousness. A study of the Buddhist religion will prove that Gautama Buddha experienced this state of consciousness when he reached enlightenment, and

after this stage in his spiritual evolution, he preached his good law to the world.

"The One Life is closely related to the One Law which governs the World of Being," viz: Karma. Exoterically Karma is literally action or an effect-producing cause; esoterically in its far reaching moral effects—it is the law of Retribution. (*S.D.*, III., p. 694). The above definition seems to explain the verse in our Christian Bible: "Vengeance is mine, I will repay, saith the Lord." The Ego incarnates "in those surroundings most in harmony with its karmic tendencies, and all the effects of actions contained in the karma so manifesting will be experienced by the individual." (*Aphorisms on Karma* by Judge, p. 18.) Desire and effort are characteristic principles in our innate nature. They are opposing forces which constantly seek equilibrium. These impulses suggest the working of the law of the dual centripetal and centrifugal motion. . . . We awaken certain forces into activity by our own actions, so our best efforts would be to work constructively along with Nature's laws; as a given amount of energy expended on the spiritual plane will be productive of far greater results than the same amount of energy expended on the physical plane.

"The evolution of physical and divine man is explained by what is known as cyclic evolution. The ancients understood the philosophy of involution of spirit into matter, the progressive downward cyclic descent or active, self-conscious evolution." (*S.D.* I., p. 448.)

"Although the working of Karma is absolute and unchangeable as a principle, it is we ourselves, nations and individuals, who propel it to action and give the impulse to its direction." (*S.D.* I., p. 704.)

"Cycles and epochs depend on consciousness. We are not here for the first time; the cycles return because we come back into conscious existence, as cycles are measured by the consciousness of humanity and not by nature." (*S.D.* III., p. 563.)

A. D. Richardson.

THE HISTORICAL STUDY OF OUR TIMES

BY JOHN LIEBE, PH.D.,

General Shop Instructor, Lethbridge

PART II.

The Psychology of Historical Contact

3. *The Refinement of Historical Contact*

(a) *The contribution of Applied Science to exchange facilities.*

(b) *Personalities that have grown beyond their civilization.*

Mission work makes for refined historical contacts by very *personal* methods, which spring from feelings that are wrapped up in the native civilization. In contrast to the missionaries' ways modern technical science facilitates the refinement of historical contacts through the most *im-personal* realization of human intellect, the machine. The psychology of historical contact views *Machines as Transferable Intellect*.

The creation of machines by the Western Civilization is a unique event of world history. What made the Westerner, and only the Westerner, technically minded was a great mental revolution through which no other civilization ever went: the so-called *Renaissance*. This great experience was caused by the contact between the *mature mind of the extinct Mediterranean Civilization and the young mind of Western Civilization* which, at the time of the Reformation (about 1500) was just approaching the stage of mental maturity. (1) All civilizations reach a time when the early religious tradition comes under the criticism of the awakening intellect. When the older ones of the surviving civilizations passed through this critical stage they did not break the religious constraint of their early traditions. Confucianism in China, the Vedic philosophy and Buddhism in India, and Shiitism and Sufism in the Islamic world did not dissolve, but rather widened and deepened their religious inheritance by an ethical system and a philosophical background. Not so the West:

the Western intellect was emancipated by the experience of the Renaissance and began to undermine the foundations of organized religious life. The Christian Church lost one field of self-expression after the other: authority over the king's policy, over law, education, and even the individual's private life. The rift between the religious and scientific outlook goes through the whole fabric of Western Civilization since.

The most progressive scholars of the Middle Ages had begun to compare the fearless reasoning of Aristotle with their own crude thought, which was hampered on all sides by scholastic theology. They contrasted the polished language of the Greek and Roman writers with their awkward vernacular. Why did they feel bound to admire the arch heathens, Socrates, Plato, Aristotle, Cicero and Seneca, while they paid little attention to the great thinkers in the living Islamic world, as e.g., Mohammed al-Ghazali (about 1100 A.D.) or Averroes of Cordoba (1126-1198)?(2). It was because the living organism of the Mediterranean Civilization had collapsed a thousand years ago, and they were able to face its pure mentality through the writings of Greece's and Rome's greatest men. Had the Mediterranean Civilization still existed as in the later days of Rome, the young West would have attacked it with all its missionary zeal. Western missionaries would have approached the wretched Roman slave and the ignorant provincial along the lines, and their tales of pity would have spread the same absurd distortions about Rome which the common man of the West is still handing on about Islam. But as it happened, the study of classical literature of Rome and Greece, brought face to face the best minds of the West with the best minds of the extinct civilization. If the scholars of the Renaissance could not approach the greatest minds of the living Islam in tolerance, they could at least tolerate, admire, and imitate the great men of a dead civilization. So boundless was their admira-

tion that they made classical ideas the guide of the cultured society in the West. *For the first time in world history the mentality of an extinct civilization had been transferred, at least in part, to the mind of a living one.* For the first time a young civilization had criticized itself by comparison with the experienced mentality of an older one. And all this through the medium of books!(3). This break with the religious tradition loosened Western intellect from religious bias. The scientist of the West began to *observe* the forces of nature without that mental twist which characterizes the religious interpretation of the universe. Within a few centuries he built up that astonishing body of organized scientific knowledge which can be verified by educated people of any civilization. And it was the application to the necessities of life of this store of knowledge, which produced the world of machines.

Machines Are Materialized Intellect

But although this intellect which created these machines is, of course, closely interwoven with the mental context of Western Civilization, the completed devices themselves are torn from this context. They are free from the peculiarities of the native civilization that brought them into being. Religion, art, literature also contain intellect; but it always has a local colour and, when transplanted, will not thrive in foreign soil. Western machines can be set in motion in any part of the globe. A clock, a printing-press, a cannon, a motor-car, a railway, an electric motor, a radio, or an aeroplane are stored-up intellect that can be utilized anywhere. And *it is this transferability of their intellectual content which made machines such an influential tool for the exchange between the civilizations.*

Yet it would be wrong to consider machines as a neutral bond between the five surviving civilizations. As strange as this may seem to a Western business-man; if his machine is bought by a man who resides in Angora, Benares, or Nanking it is no longer the same machine. Its stored up

intellect begins to disturb or change the mental context of the new owner's civilization. *Its intellectual nature somehow, though very remotely, implies the scientific outlook of Western Civilization.* It is a silent, impersonal missionary of science who competes with the missionary in the service of religion. A railway attacks the Chinese superstition of feng-shui; a microscope influences Tagore's conception of the universe;(4) but it is the mechanization of life which is the machine's most serious effect.

The *older civilizations* accept Western machines with the greatest reluctance. Their mentalities hardened at a time when primitive handwork was universal. Their social structure cannot be adapted to the use of machines in a short time. If they want to prevent chaos, they must check the high-pressure salesmanship with which the West seeks a market for machines and machine products.

Russia on the other hand, not only accepts Western machines but shows a feverish demand for experts to set her machine industries going. Russia hopes to surpass the West in the mechanization of life. Why does Western machinery react on Russia in so different a manner? Again the answer lies in the historical age of Russia. The West suffers from the gradual extinction of older forms of economy by the introduction of machinery; Russia does not need to supersede so many old forms of protection. At a time when her mentality is just forming, she can switch to machine work much easier than the West. But her desire for machines lies deeper than that. Russian Civilization was grafted to ours at a period when the mechanical revolution was already in progress. So it is not the historically older religious outlook of the West, but the historically younger scientific outlook that reinforces itself as a mental pattern into the growing Russian mentality. For the same reason Russia must express her missionary spirit in a scientific form. She preaches a scientific, technical gospel, how-

ever different it may be from what the West considers pure science.

In the transfer of scientific intellect through the medium of machines man has, for the first time, found a refined form of historical contact which enables him to pass mental products of one civilization into another without the hazards of human conduct and the misunderstandings of human language. For the implied lesson of the machine is clear and effective, its language universal.

Missions and machines are well-established contacts of the group mind. Beyond that the individual personality has become an agency of growing importance in modern times. The historian is apt to overemphasize responsible personalities in office who fairly well represent the average mentality of the time. True exponents of the prevailing mass-sentiment like a Lloyd George and a Poincare in 1919, or a Mussolini and Hitler in 1935 are not seldom well qualified for office just because of their mental limitations. The personality who gradually loosens the ties of allegiance to his native civilization and who represents the mass-sentiment of the future, is seldom appreciated and understood by his contemporaries.

NOTES:

(1) Many recent books on China repeat the statement that the Chinese are today passing through the Renaissance that the West experienced 400 years ago. If such a parallel is drawn it must be remembered, however, that the Chinese Renaissance is the historical contact between the young minds of the Russian and Western Civilizations and the old mind of the Chinese Civilization.

(2) See Wells p. 601; and I. Goldzieher: "Vorlesungen ueber den Islam." Heidelberg 1919, pp. 177-181.

(3) The Renaissance is an excellent case of mental transfer of a large mental pattern. Educational psychology could handle the much disputed problem of the transfer of training with much better success, if the transfer of large, meaningful,

well-organized mental patterns would be investigated. Great books which are like casts of new group mentalities play an important part in the process.

(4) See Rabindranath Tagore: "The Religion of Man." 1931. MacMillan Co., New York, p. 11.

(To Be Concluded.)

CORRESPONDENCE

MRS. CLEATHER'S

LETTER WELCOMED

Editor, Canadian Theosophist: — We must all feel grateful to Mrs. Cleather for her letter in the current issue of your magazine. It is interesting to note that this important letter resulted from two mistakes. The first was due to a letter, written more than two years ago, being inadvertently filed among articles used as "fillers" instead of being treated as "used matter," so that when the printer making up the Canadian Theosophist for July of this year, finds that he has a bit of odd space to fill, he chooses the said letter as being of the right length for his purpose. It was written by Mr. F. A. Belcher in reply to a letter of mine re Vol. III. *Secret Doctrine*. And when, to my surprise, I saw this resurrected letter, I thought I had better repeat my objection to this Vol. III. being regarded as part of H. P. B.'s great work, "*The Secret Doctrine*". The omission in my letter, which appeared in September, and which surprised Mrs. Cleather was due to my mistaken consideration of the editor's valuable space and to the fact that I did not sufficiently realize the importance of the fact that Mrs. Besant had made use of the "Instructions" in her compilation of the third volume; so I contented myself with referring readers to my letter which appeared in your issue for December 1935, in which elaboration of the subject might be found—and this included reference to Mrs. Besant's having published the "Instructions" which she had pledged herself not to divulge.

W. B. Pease.

Victoria, B.C., 20 Dec., 1937.

CAPT. BOWEN'S ARTICLE

Editor, Canadian Theosophist:— I believe with Judge, that there exists in America, "a great mass of courageous, strong, poor people," whose opportunity for thinking is greatly lessened by the struggle to live, but which is amply compensated by their self-sacrificing zeal; and base their segregation on the grounds that these John's, Ivor's, Tory's and Raoul's, have to voluntarily renounce their "penates" before going a-wandering. This comparative freedom from inhibitory schisms I believe just as important as the puritanical complex.

Just between you and me and that sympathetic one, I might try to give an idea how this impression is attained, aside from the fact that I've mixed with every nationality in Europe. It is, I think, a matter of viewpoint, as the quick wit of Mark Twain realized when he asked the Maharajah why he allowed ordinary folk to rest under the trees of his park and H. H. replied: "What else are trees for than to provide shade." Well, in a way I'm something akin to the Maharajah, but as the claim to such an affinity might offend the "elite," we'll say, akin to the trees, as they, I know from experience, won't take umbrage. All I know, is to sense a rapport and make it as articulate as possible and there is no "why or wherefore" about the process; it is self-balancing.

There are two ways of viewing theosophical work. There is the intellectual merit, measurable largely in its power to contact the public, and there is the privations, austerities, tapas and what not of the writer or worker behind. All work is measurable in terms of tapas whether it be mortifying the flesh (poor flesh!) writing a book or giving a lecture. Very often I go to hear a lecture, just because the members have stunted themselves to get the lecturer; not that the latter is deprecated at all, but that the other aspect, is valued more. Incidentally it is the latter which I call a "rapport." I answer it, just because there is no other way than to answer it. Like the

Rajah and his trees, the act is self-evident, and that I believe in law, constitutes a reason.

Now, I know beyond peradventure that almost all help received by me was via the inner way. I've gained very little from books and very little from the outside world, except a precarious living, which since it has been my will so to do, does not connote umbrage with the world. Specific lines of action, reformatory, philanthropic *a la mode, etc.*, are not only useless (to me) but are positively injurious, as people in the main will try to force one along competitive lines, which as noted, have no meaning. Fifty years of this kind of thing, not to speak of the gestation period and reflexes from the *Past* prove that people so attempting are not strong enough to realize their (to them) laudable objective, though it has to be admitted that one is retarded thereby, which neither helps me, or them either, so I say with the certitude of experience (Life is the Initiator) that people who *will to help*, are much more efficacious, than those who try to help by rule of three methods, for in plain language, the latter do not know what they are doing. . . .

In the light of Capt. Bowen's interesting article, one is intrigued to enquire how much, if any, Occultism enters into the foregoing. I can not say what Occultism is, though Capt. Bowen evidently is of the opinion that a great gulf stretches between the theosophist as defined by H. P. B. (which she remarks is comparatively easy of attainment) and Occultism. Again Capt. Bowen, whom I sincerely admire quite enough to trust his integrity though he is a few thousand miles away, and I've never seen him, regrets that the *Light, Gita* and *V. O. S.*, ever reached the beginner, inclining one to the opinion that there is something strange about the whole aspect which I for one do not recognize. H. P. B.'s articles on Chelas, Mahatmas, Occultism v. the Occult Arts are there for any one to read, though I must confess to be a little bit muddled thereby, possibly due to being thick-headed. Anyhow, though one can't

say with exactitude what Occultism is, one can say what it is NOT; and it is possible, that H.P.B. had in mind the crazy idea for self-aggrandizement actuating most people, which caused her to draw lurid pictures of this kind of thing applied to Occultism, and at the same time paying little attention to the "theosophist" as defined, knowing that such could be trusted. Of course, this is merely supposition. It is mentioned because this type, as I've said before, seem to me to be very important, the only difference between the Occultist and them, being the viewpoint as Capt. Bowen suggests.

J. B. Clayton.

Ville Emard, P. Q.

OCCULT ISOLATION

Editor, Canadian Theosophist:—As an admirer of the earlier writings of Capt. Bowen, I must express my disappointment in his article "Theosophy and Occultism." At a moment when the world is becoming more and more involved in problems vitally affecting the future of humanity it is unfortunate, to put it mildly, that a question of isolation from worldly affairs should be introduced. Surely Capt. Bowen cannot be suggesting that there are separate "classes" in theosophy—the theosophist who is to do the drudgery, as it were, in the material world of physical contacts, and the occultist who sits in splendid isolation beyond the reach of human contacts? There are already too many occultists standing aloof, and some who are looking for justification of this inactivity will accept such theories with gratitude.

"Let thy Soul lend its ear to every cry of pain" should continue; "...let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed". When we realize the millions of years that must elapse before the last material cause of human suffering can be eradicated and that these can only be contacted physically it is difficult to understand how isolation can be of assistance at this stage of human evolution—the age of Kali Yuga. Now,

more than ever, occultist and theosophist should stand together for unity of thought and action, rather than discuss new meanings of "separateness" and "isolation".

Nor is it "always pain that causes the striker to strike", but rather fear on the part of the aggressor—fear of possible hurt, physical, financial, or national; they have not yet felt any pain, and it is after the blow has fallen with crushing force that we take sides, possibly too late to save the victim.

There are probably millions of people (including myself) who would be only too glad to retire to some isolated spot, esoterically or otherwise, where the necessity for action in human affairs would be reduced to a minimum, but we were not re-born into this turmoil to flee the battle—rather to fight the causes of disharmony, at this period largely economic.

I do not think theosophists need worry about their occult development until they have fulfilled to the last letter the basic law of universal brotherhood. In the light of past theosophical history it is doubtful if any one of us has fully mastered the preliminary to the first step on the occult Path: "Before thou takest thy first step, learn to discern the real from the false." How many more incarnations will it take us to learn just that? "Learn above all to separate Head-learning from Soul Wisdom, the 'Eye' from the 'Heart'." Does not this prove that in the service of humanity Soul and Heart are identical?

E. K. Middleton.

2873 Inlet Ave., Victoria, B.C.

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

564 PAPE AVE., TORONTO (6)

REVIEW

"H. P. BLAVATSKY AND THE
THEOSOPHICAL MOVEMENT"

What? Another life of Madame Blavatsky! one hears the indifferent reader exclaim. Yes; another story of the life of the most wonderful woman of our time, and not the less wonderful because she is pushed aside by the critics, unknown to the scholars, and lives in spite of them because of her innate vitality and splendid spiritual equipment. The champion of a spiritual philosophy, with the materialist world in arms against all she represented, her truth and her virtue stand unconquered and unsullied amid the present confusion of tongues and of policies in a period gone mad for lack of the light of wisdom which she brought to its heedless attention. This is what Charles J. Ryan, the author of this new book sets forth in his own eloquent but simple fashion (*Theosophical University Press, Point Loma, California, \$2.50*).

It is unfortunate that the Theosophical Movement has given rise to a host of one-track Theosophists who have forgotten all about the "open mind" without which Madame Blavatsky warned them they would never get anywhere. Else we would have little need to do more than mention this book to bring it readers and buyers.

Real Theosophical students, who are not merely members of a minor Theosophical cult, will welcome this book for its tone and atmosphere as well as for its accuracy and emphasis on the essentials. A sentence from the Foreword will indicate this point of view. "If some reasonable co-operation is not established between the groups which claim to follow the precepts and the example of the Founder of the Movement, the progress of Theosophy and the world's advancement on spiritual lines will be far more seriously delayed than by all the attacks of the detractors."

Chapter ii. is an admirable summary of the initial events of her life and as a prelude we have this concise valuation of her

mission. "She brought a great hope to the world—Theosophy—at the critical time when the old cycle was evidently passing and the fate of the new one hung in the balance. With the unaffected humility of true greatness which dared to be misunderstood when called upon to lead, she abandoned everything the world holds dear to wage an incessant warfare against the forces of darkness and ignorance. She was a mystery in her very simplicity, like a great mountain or the ocean. She was called the Sphinx of the nineteenth century; but she is better understood in the twentieth. She asked no reward but the joy of rendering service to a world 'perishing from spiritual starvation.' She brought back the neglected idea of man's responsibility for his own acts and for their consequences which had been so long obscured by theological dogmas. She taught that the true way to happiness, peace, and power, was to find the divine nature within ourselves."

Chapters iv. and v. bring the early history of the Movement in America before the reader, and it cannot be too often read, for people forget what kind of people were concerned in its origin. Whom have we today, for instance who would measure up with Dr. Alexander Wilder, the great scholar, Major-General Abner Doubleday, whose least distinction was that he founded the game of baseball; Thomas Alva Edison, the inventor; Dr. Seth Pancoast, the Kabalist; to name only a few in New York? It has been the fault of the Society that similar figures are not now in its ranks. It is not Theosophy nor *The Secret Doctrine* that repels such men, but the officials of the Society.

On pages 98-9 there is an excellent statement regarding the Masters, with a warning that "the noble Mahayana Buddhism so eloquently set forth by H. P. Blavatsky in her *Voice of the Silence* reveals the only real Path to Emancipation. Theosophists above all others, are challenged to resist the very real dangers arising from the threatening flood of false occultism, for

they have learned to discriminate between the true and the false." This is confirmed by a quotation from the *Mahatma Letters* on pp. 134-5. Madame Blavatsky's devotion to the Masters is a key to her life and its work. Mr. Ryan quotes from a letter of hers: "In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities." Mr. Ryan has some happy comment on this point at p. 245. His generous account of other branches of the Movement is in striking contrast to the blind-eyed attitude of Adyar writers, *Videlicet*, their *Theosophical Year Book*.

It is not to be expected that any unanimity can be had over the events in the T. S. and its divisions during 1893-1908 and later. Mr. Judge was, after Madame Blavatsky's death, the centre of dispute. Mr. Ryan quotes an illuminating note from one of her letters on p. 269 which is not widely known, but aptly illustrates certain aspects of our *Belated Disclosure*, appearing elsewhere. The problem has always been—When did the Nirmanakaya withdraw? Mr. Ryan does not go very far into the pros and cons of the historical controversy, but on p. 325 remarks: "earnest Theosophists surely would prefer that these 'old, unhappy, far-off things' should be treated very briefly here, for the vital importance of Mr. Judge's contribution to the success of the Theosophical Movement is now admitted by all well-informed Theosophists." Yet I feel sure, knowing Judge as I did, that he would rather be totally forgotten than be a cause of animosity among theosophical students. Mr. Ryan does not forget, as too many do, to pay tribute to Col. Olcott, as he does on p. 334.

The book is finely printed and bound and is a welcome addition to our literature. I only note one misprint, p. 155, but I do regret that Mr. Ryan is not satisfied with the way H.P.B. and the Mahatmas them-

selves spelled karma and Mahatma. This is only another little rift to separate the various Theosophical Societies—an unnecessary concession to Lower Manas. We should add that illustrations are given of the Point Loma headquarters, of Adyar in 1880, of 19 Avenue Road, with portraits of H. P. B., Olcott and Judge.

A. E. S. S.

MAGAZINES

The Theosophical World for February repeats what has already appeared in *The Indian Theosophist* and is as large as the old *Theosophist* used to be. The printing bill at Adyar must be growing portentously, but I suppose it is really none of our business as we do not squander our money in support of these expenditures. Dr. Arundale seems to have less understanding of what the Theosophical Society was instituted to do as the years pass, in spite of his campaign, and it is almost hopeless now to look for any reform. His apostrophe "Look for the Light!" with which he opens this issue of *The World* violates the fundamental principle of neutrality regarding the Masters. "The Masters," he says, "have brought us safely through some sixty years of strenuous and sometimes troubled, though ever joyous living. If the Truth in Theosophy and The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters." I sincerely believe that every honest and convinced Theosophist, who spends his life in the pursuit of Truth and the service of his fellow men may be assured of the support of the Masters, but this is a very different thing from believing that a Society which chiefly occupies itself with boosting a bogus church, and circulating the canards and concoctions of C. W. Leadbeater, can be a channel of "the Light of Truth Eternal." Dr. Arundale knows in his heart that the hoaxes and

frauds of Leadbeater, to speak of nothing worse, are not the messages that are to be read in *The Mahatma Letters* or *The Secret Doctrine*. He knows that no intelligent person can read these books and not be aware of the glaring contradictions that Leadbeater wrote of all that the Masters placed before us. Altogether apart from the question of dogma, I do not ask that anyone should accept the Masters or their views as sacred, but I contend that to couple their work with Leadbeater's amounts to sheer blasphemy. There can be no peace and no unity in The Theosophical Society as long as these two unmixable streams of truth and falsehood are compelled to flow together. Dr. Arundale can cry Peace! Peace! as much as he pleases, but he cannot create peace out of these eternal incompatibilities. *Ancient Wisdom* for February and March has two excellent articles on Social Credit, the system that the Province of Alberta has voted to experiment with. The Supreme Court of Canada has ruled that the legislation providing for the experiment is *ultra vires* and the Boston tea situation of the 1770's is once more presented to the world. Alberta has no representation on the Supreme Court and there is talk of appealing to the Privy Council where perhaps the Liberty of the People will have more consideration than the traditions of Commerce—or perhaps not. *Lucifer* is the organ of the Point Loma T. S., American Section and is a 12-page monthly published at 30 Huntington Avenue, Boston, Mass., by J. Emory Clapp, president. It provides for local news and various propaganda and other useful articles. We appreciate the report given of the visit of the General Secretary to San Francisco in the January issue, recently to hand. There are three Point Loma groups in Canada, the addresses given being Miss Marion Bustin, 60 Carmarthen Street, St. John, N.B.; James Woodman, 16 West Second Avenue, Vancouver, B.C.; and F. C. Berridge, 715 Fort Street, Victoria, B.C. *Lucifer* in the January issue presents a most interesting por-

trait of the Buddha, Gautama, which is said to be a treasure of the Royal House of England, brought thither from India at a date not exactly known. The portrait is so completely a western type that even the Nazis might accept it as "Aryan". *The Occult Review* for January contains an article on "Occultism and Initiation" which should be read by all those students or aspirants who imagine they are prophets or adepts or something different from ordinary mortals. It is written from the Kabalistic standpoint but will serve to debunk most of the follies of psychic neophytes. *Buddhism in England* is always of importance to the thoughtful reader. W. E. Barnard, M.P., Speaker of the New Zealand parliament has an article on "Enlightenment" in which he recognizes that Christianity and Buddhism march side by side—"To cease from evil, To do good, To purify one's heart, this is the religion of the Buddhas." He adds to this study an appreciation of Mr. Krishnamurti whom he includes among Buddhist seers and scholars, and therefore a reliable exponent of Enlightenment, salvation or conversion as it is variously termed. "The Monkey Mind in Religion" is a valuable contribution by Alan W. Watts. "All mystics tell us to seek Enlightenment not in books but in our own hearts," he observes, and "Just go straight ahead with life. Don't stop to imitate. Just live and one day the secret will reveal itself quite unexpectedly, for if you live fully, life itself will show it to you." But fully means fully, and not merely physically as too many suppose. In *The Theosophist* (Adyar) for December and January Bhagavan Das writes on "The World's Disordered Psyche" in which he deals with Freud's revised psycho-analysis and applies it to the World as a whole, and this study should be undertaken by all our students. Dr. Arundale has taken the world situation under consideration, and we sincerely sympathize with his utterances anent Germany, Italy, Japan and the Fascist system generally. He

has incidentally broken away from the false idea that avoidance of politics involves the neglect of all the great problems of life nationally and internationally. This has been a concession to partisan prejudice which was certainly never intended by the Founders of the T. S. Hugh R. Gillespie has an article on "Theosophy and the Commonwealth" in the January issue. There are several articles about Masaryk, the great figure in the national life of Czechoslovakia. His answer to all the problems of Europe was "Jesus—not Cæsar." *The Theosophical Forum* (Point Loma) commences "An Authentic History of the Theosophical Movement" by Iverson L. Harris which ought to be interesting. If Mr. Harris can assume the judicial attitude of the ideal historian all will be well, but it hardly comes naturally to him. However, out of all the narratives with their resultant commentaries and corrections, and the additional evidence constantly being dug up, the future generations will by and by get something of the marvellous story that has failed to impress the last two generations as it might. What at present we need is a history written from the viewpoint of motivity, omitting all reference to personalities and dealing with principles alone. Dr. Liebié shows the way in the articles which we have the privilege of presenting to our readers. The Point Loma literature shows a breadth of view which is not to be met in either the U. L. T. or the Adyar literature, not to mention the New York group of *The Theosophical Quarterly*. Other Societies actually exist for them as well as for the world in general and their magazines are quoted. In spite of such shortcomings *Theosophy* (U. L. T.) is one of the most valuable of all the Theosophical magazines, measuring up to its contemporary kin of Bombay, *The Aryan Path* and *The Theosophical Movement*. A splendid article in the February issue deals with the Neoplatonic Revival in the Great Theosophists series. Another fine article is "The Theology of Science."

—A. E. S. S.

THREE GREAT IDEAS

BY WILLIAM Q. JUDGE

(From *The Irish Theosophist*, Feb., 1895)

AMONG many ideas brought forward through the Theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; So, if these three ideas are good let them be rescued again and again from oblivion.

THE FIRST IDEA is, that there is a great Cause—in the sense of an enterprise—called *the Cause of Sublime Perfection and Human Brotherhood*. This rests upon the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

THE SECOND IDEA is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

THE THIRD IDEA is the illustration, the proof, the high result of the others. It is, that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that "the Masters descend not to this plane of ours." The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

A THEOSOPHICAL JESUS

Economics and Occultism for the Christian Movement

It is not the least of the miraculous doings of our age that in 1938 an Anglo-Catholic priest, a grandson of an English Earl, should publish a book in which he interweaves both Marx and H. P. Blavatsky with what he calls *The Christian Movement*, and does so successfully. Conrad Noel does not quote H.P.B. but there is no doubt of his familiarity with theosophical thought when he describes the resurrection practically in terms of the egoic lotus and the permanent atoms and expresses his belief in the spiritual beings that walk our world unseen.

This very remarkable book is evidence of the very thing that H.P.B. most desired, the dissemination of the ancient wisdom in every field of human activity; and it speaks much for the effectiveness with which occult truths have permeated our literature and our philosophic thinking that they should emerge in the thoughtful work of a great churchman, side by side with the broadest economic and social thinking, and dove-tail so well into contemporary Science.

Conrad Noel has applied his knowledge of Marx to the history of the times before the days of Jesus. His analysis of political and economic conditions is fresh and revealing. Then he has applied his knowledge of the history of the Christian movement to the life and teachings of Jesus, and finally he has applied his mystical and occult knowledge to a discussion of such things as the astrological significance of the stars at the time of the birth, and of modern physics and spiritual powers in relationship to the miracles, the resurrection and the ascension.

It is a book that is likely to disturb the Christian church mightily. The orthodox

churchman, if he reads it, must face at once two highly controversial subjects, the social and economic implications of the Christian movement, and the scientific and mystical implications of the miraculous in the Christian story. And the curious thing about it is, that if he accepts the mystical interpretation as authentic, he will not be able to dismiss the economic as negligible; and if he accepts the economic thesis he will have to admit that the Christian church left a huge task with which it was entrusted, to be done by the so-called godless. And that if it had not been done by the godless it would not be done at all.

That Noel has called upon two ideologies outlawed by the church to prove the authenticity of the original Christian teaching is amazing and enlightening. Marxists and occultists have provided him with ammunition to besiege the smug and literal churchmen. His Jesus is a working man who, after illumination, becomes a genius, quite conscious of his power to lead his people wherever he chooses to take them, to social security, to imperial power or to their knees in discipline and purification that would make them worthy of the new age. Jesus, to Noel, is the first internationalist, teaching inter-racial and inter-religious brotherhood of man. His interpretation of the temptations is a remarkable piece of writing, in which he treats Jesus as a man who might be a contemporary, conscious of his power and deeply troubled as to how he shall use it, and coming at last to the choice of teaching, knowing that the individual had to develop his inner freedom and a sense of responsibility before he was ready for the exercise of power, either as an individual or as a member of a group.

It is possible that Theosophists are scarcely aware of the importance of their position today as a possible bridge between the churches on one hand and economists

on the other. The whole world situation has resolved itself into a struggle of opposing groups, one of which is eager to make man a speechless servant of the state, and the other passionately anxious to make the state a means to unfolding all the latent powers, physical, emotional, and mental, in the individual man. Theosophy has been entrusted with a teaching as to the place of man in the universe, of the powers with which he has been endowed, of his universal brotherhood, of the relative values of illusion and reality, of the virtues of freedom from possessiveness and separativeness. There is no single group better equipped, potentially, to teach the radical economist the truth about the spirit of man which must be provided for, and to teach the orthodox churchman that man must work out his problems in the three worlds and that negativity and irresponsibility here will add to one's karmic debt, rather than take one straight to eternal happiness in the heaven of the Christians. At no time in the history of the Theosophical movement has the burden of responsibility, upon those who have accepted its teachings, been so pressing, nor the opportunities for service so great.

Conrad Noel's "Life of Jesus" should be required reading for every student of the ancient wisdom. It will enlighten Theosophists on the history and the problems of the Christian movement and enlarge their sympathy and their desire to serve in the great effort at synthesis which is today's paramount opportunity. Theosophists, of all people, should know that the goal is the same and that though many groups are travelling by different trails, they are not travelling away from each other. Conrad Noel has been working for thirty years on his thesis and out of that effort there moves a very theosophically-minded Jesus, taking on himself the burdens of social and economic reforms so that the world may be fit for the spirit of man.

B. D.

THE QUATERNARY AND THE TRIAD

An exposition, as rare as it is helpful, of the literal truth of theosophical teachings as to the "Seven Principles of Man", has been made available through an interview with a pair of "Siamese Twins" by Maurice Condekot. This appeared in "Marianne, Paris".

These twins are Hindu girls named Courabhai and Gangabhai, born in a village near Bangalore in the State of Mysore, some twenty-eight years ago. Their father thought them a gift from an evil spirit when born, and threw them out on the rubbish heap. There they lay for ten days until a neighbour found them still alive and cared for them; he regarded their multiple limbs as evidence of a divine incarnation. Since then they have been exhibited all around India and are now in Europe for the first time, having endured successfully the discomforts and hazards of such an existence. They have also attended schools.

As one of them was suffering from a cold, the other answered M. Gondeket's searching questions from which we learn that they are distinctly separate beings from their waists up, including two stomachs. But, even with four legs, they are only one being from their waists down, including one set of intestines and all adjacent organs.

"Occasionally," said the twin, "we consult one another, because our characters differ and our brains function separately but, since the physical emotions of one of us are felt by the other, there is not much that we can hide from each other.

But my reason for drawing attention to them lies in the fact that such a veil does exist in higher matters, which shows that the teaching of "principles" or "planes" in our non-physical equipment is based on actuality rather than on some convenient mode of thinking along metaphysical lines.

When these girls reached their thirteenth year—the usual age for marriage with their people—their first serious

quarrel grew out of a romance which one wished to encourage but the other repelled. "I learned the art of hiding my thoughts from someone who was part of myself. In despair I realized that my feelings for my sister were akin to hatred. I suffered terribly and my sister shared my discomfort without knowing the reason for it." With a severe effort she managed to hide her thoughts and show no outward signs of grief, but this strain was so hard that even suicide seemed preferable. "Over our bed a dagger was suspended. How many times have I stretched out my hand for it, in the darkness of night, but every time my sister woke up and wanted to know what was the matter. Finally, Siva gave me back my reason and I told Courabhai everything. This confession relieved us both of the nightmare that had oppressed us for months". With adult years and growing wealth they have become deeply interested in philosophy and propose to retire to "some secluded haven of peace" wherein they may realize that complete being they have read about.

N. W. J. H.

SCIENCE HAS A GOOD YEAR

Many things have happened in science this last year; progress has been made along many lines; lines which interest the theosophist, and which bear out many of the statements and forecasts to be found in *The Secret Doctrine*.

Some scientists positively detest the word "Atlantis", apparently, for they go to any lengths to avoid using it, even when conceding the existence of a former continent in the Atlantic Ocean. One word used to name this continent is "Appalachia". Geologists have speculated about it and for good reason.

Dr. Maurice Ewing, Assistant Professor of Physics in Lehigh University, is now engaged in exploring the bottom of the Atlantic by methods that geophysicists have found effective on land in arriving at conclusions about the interior of the earth.

A charge of twenty pounds of explosive

is attached to a cable in a special container. About 1,500 feet farther along the cable a smaller second charge is attached. Then at intervals of 500 feet come four geophones—telephones to catch the vibrations of the explosions. Five hundred feet beyond the geophones is a steel cylinder in which the instruments that record the vibrations are sealed.

The T. N. T. is exploded by time fuses after a lapse of two hours—long enough to pay out the full length of cable. The two charges are set off separately so that two little earthquakes are generated. Thus records are obtained which can be checked against each other.

Talk to Dr. Ewing about his work and he will say little of the problematical lost continent of Appalachia but much about a light layer of earth which runs along the Atlantic coast and which is known to geologists as the "coastal plain." It is the only evidence of a possible lost continent. The sediment must have drifted from some place eastward. The place may be hypothetical Appalachia.

Farther inland from the sediment of coastal plain the bed rock comes to the surface. As one approaches the ocean the bed rock slopes down gently. Dr. Ewing has investigated this stratum and found that it declines gradually for about seventy miles, then comes an abrupt drop. In ten or fifteen miles a depth of 6,000 feet is reached. With Dr. Ewing's new apparatus the bottom of this deeper water will be studied from a point 200 miles out straight to the shore.

Canyons in the Atlantic

The Atlantis, the ship in which Dr. Ewing is now engaged in exploring the bed of the Atlantic Ocean was used last summer for the same purpose but in a different way—by the use of the Sonic depth finder—an instrument which determines depth by echoes from the ocean bed.

Marine valleys, equal in depth to the deepest on earth, such as the Grand Canyon, were found to be of recent origin. Rocks that formed the canyon sides were

found to have been laid down during the Pliocene Period, the geological era which preceded Pleistocene, or recent times.

The puzzle lies in the astounding speed at which these young canyons must have been built. The explanations of geologists as to how Grand Canyon and all the fissures and mountains of the earth were probably built involve a lapse of scores of millions of years.

Mountains rose very slowly and rivers cut the land canyons with equal slowness. But these explanations do not fit the sea canyons.

The new method of echo sounding revealed most of the ocean canyons. A sound made under water at the bottom of a ship sends back its echo from the bottom of the sea, and by its timing tells the depth.

Because the geologists at first imagined that rivers flowing into the sea had dug these canyons they did not get excited over the fact that echoes revealed great canyons on both coasts of North America, both sides of Mexico, both sides of Japan, both sides of South America, off Africa, Portugal, France, the British Isles, India, Korea, Zanzibar and even the Hawaiian Islands.

But suspicion was excited about two years ago by finding numerous canyons off coasts where there had been no rivers to dig them. It was peculiar, too, that many of them were so uniform. One main type was V-shaped, five to twelve miles long, two to six wide. These canyons all went down about 8,000 to 10,000 feet below present sea level. There were thirty of this kind in the Georges Banks alone.

"To account for their origin," said Dr. Stetson, research associate in Paleontology at Harvard, "we are faced with the dilemma of altering the relationship of land and sea to a seemingly impossible extent, or else appealing to submarine currents whose behaviour is utterly at variance with the data which modern physical oceanographers are accumulating.

"Yet there they are—huge valleys extending to more than 10,000 feet below present sea level—produced by forces not

local or regional in their scope, but which operated simultaneously the world over within comparatively recent times."

Seeking the answer to this riddle, the Atlantis went rock fishing. With her echo-sounding apparatus at work she would locate the edge of a canyon. Then she would slowly steam across the canyon until the echo told of a steep cliff jutting upward from its bottom.

After passing over the submerged cliff, the Atlantis would stop. She would drop a raking dredge at the end of a mile of wire cable. The rake would swing against the face of the cliff. The Atlantis then would haul this rake up the cliff by steaming slowly along at about two knots.

Loose material picked up by the rake, such as might have been deposited by outwash from glaciers, never put a strain more than 3,000 pounds on the wire "fish line." Strains of 7,000 to 10,000 pounds meant that the dredge was biting into the rock walls forming the backbone of the cliff.

As evidence that the dredge tore original rock from the walls, freshly broken faces, as well as old, weathered ones, were found on the rocks in the hauls.

Fossils Dating the Walls

In these rocks were fossils of animals and plants. The fossils marked the approximate ages of the formation of the canyon walls.

"The fossiliferous strata indicated that the east coast canyons cannot be other than Pliocene," Dr. Stetson said.

"In their youth lies their significance. For if these valleys are the work of streams, either the continental margins have risen uniformly a matter of 8,000 to 10,000 feet, or the sea has dropped an equivalent amount, or powerful and mysterious agents have been operative about which we know nothing, and these events have occurred only yesterday and right in our own dooryard."

If the continental margins rose 10,000 feet, rivers cut the canyons while the land was above the ocean, and then the land

sank, canyons and all. There does not appear to have been enough time for this to have happened.

To find out whether submarine currents now flowing might have cut the canyons, the Atlantis last year measured the currents in the bottoms of three Georges Banks valleys. The water there was flowing not faster than two-tenths of a knot, too slowly to account for cutting a canyon by erosion.

Another supposition is that Arctic ice caps were once vastly greater than at present. The Arctic Ocean is assumed to have been completely frozen over, making a platform on which more snow and ice could accumulate.

Locking up so much water in the form of ice would lower the levels of the oceans. But Dr. Stetson pointed out that the drop in sea level from this cause could not at most have been more than 2,000 or 3,000 feet.

Rivers from the land could have cut canyons down to this 3,000-foot depth, but that, Dr. Stetson said, still left the lower depths of the submarine valleys to be accounted for.

With so much evidence available, why do not scientists accept the hypothesis of widespread emergence and subsidence of all land-masses?

The Age of the Ocean

The best method of estimating the earth's age seems to be that of measuring the radioactivity of rocks. They were with us when a solid crust was formed. The rate at which they send forth energy can be determined. With that to guide them, geophysicists have decided that the earth is at least two billion years old.

Before this radioactive method was developed geologists relied in part on the saltiness of the ocean to appraise the earth's age. Salt was washed out of rocks and carried to sea by rivers, ran the argument. Measure the annual increase in saltiness and it is easy enough to find out how old the oceans are—a step in discovering the age of the earth.

In this way the geologists decided that the oceans must be about a hundred million years old. The answer was patently wrong, because fossil salt-water fish have been found which are much older. Forced to revise their estimates, the measurers of the ocean's saltiness raised their figures to 350,000,000 years after making new chemical analyses. But even this was too low.

Drs. A. C. Spencer and K. J. Murata of the United States Geological Survey have attacked this problem anew. They find that some salt is removed by the silt that is carried down to the sea and that the salt in the silt is not easily dissolved. Hence saltiness is not a true indication of the ocean's age. Making the proper allowance, they arrive at a new figure for the age of the ocean. It is 500,000,000 to 700,000,000 years. Geophysicists who use the radioactivity of rocks as their clock will regard this revision as still too low.

THE BOSTON CONVENTION

The Sixth North American Theosophical Fraternization Convention will be held in the Hotel Victoria, Boston, Mass., on Saturday 25th, Sunday 26th and Monday 27th June next. The Programme is in course of preparation. Speakers being communicated with and Subjects for addresses arranged. Saturday and Sunday will be devoted entirely to Addresses and discussions, while Monday will be taken up by sightseeing and visits to places of historical interest. A Committee is already at work arranging these trips. Boston contains many places of historic interest to Canadians, and no doubt a most interesting time will be had by all.

Mr. N. W. J. Haydon of the Toronto Lodge, 52 Isabella Street, Toronto, is in communication with the different Transit Companies, ascertaining the best method for Canadians to reach Boston, and would be glad to get communications from those who plan to attend the Convention from Toronto, the Niagara Peninsula, Buffalo and district and Ohio.