

# THE CANADIAN THEOSOPHIST

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## WITH FRIENDLY THEOSOPHISTS

"Friendly relations" was the idea I set out with when going across Canada and down the Pacific Coast last fall, and it was the same idea exactly that impelled me to undertake the journey from Montreal to Boston, Philadelphia, Baltimore, Washington and Pittsburgh when I started out on April 6 and that resulted in similar pleasant memories when I returned to Hamilton on May 6. Was this a Theosophical aim and spirit with which to approach a number of stranger audiences? I have thought very deeply over this, and it has come home to me as basic that if we cannot love the brethren that we do see it is not within our powers to love those we do not see, who belong to other spheres than ours, and who dwell, not merely in "light unapproachable," but in purity, truth and wisdom beyond our powers of recognition.

One definite idea lay behind this conception of "friendly relations." Canada and its Theosophical students have been under a cloud in the minds of many who never have met any of them, and our writings and teachings have been taboo on account of the attitude of many whose influence has been regarded as more important than any exercise of Brotherhood. We have been warned to "keep politics and controversy out of our public lectures and out of our confidential member conferences as well;" even though we have not engaged in any such debates until they have been thrust upon us, and we have been compelled to present the reasons for the faith

that is in us. There has been nothing in our minds as far as I can justly estimate them, but the desire to support the teachings delivered to us by Madame Blavatsky. If any other teachings are advocated it does seem that it is not from us, but from those who would supplant the original teachings, that explanations are due. Yet none of these points has ever arisen in any of the talks I have given; and in private discussion, when questions are or have been asked, one can only refer questioners to the records, and state the old doctrine that every man must judge for himself and bear his own responsibility. No man is infallible, nor can he accept another as infallible, without claiming infallibility in his decision. If he accepts the opinions of another it is on his own responsibility he does so, and failing to search out for himself the grounds of his faith, he weakens his own powers and loses the opportunity to broaden and strengthen his mind by mere belief, falling into the defect that has afflicted the whole of Christendom until men are mere idolaters and lip-worshippers instead of thinking minds and independent entities.

So that "friendly relations" are easily established when it is recognized that all we in Canada ask for is the right to think and judge for ourselves and to secure the same right for all others. We are not trying to "put anything over," in political phrase, but only ask for toleration.

This is generally recognized throughout

Canada now, and many who were formerly misinformed, having found out that we are as tolerant of others who may disagree with us as they were formerly intolerant of us, are beginning to see that the idea of "Brotherhood without distinction of race, creed, sex, caste or colour" really means what it says and is not just a form of words. In Toronto, for example, lecturers of every stripe have spoken from the platform of the Theosophical Hall, and books of every author are on the shelves of the Library and are freely circulated and without question as to whether they are orthodox or not. It is true that we hold the older literature in higher esteem, but those who wish the newer books are not deterred from reading them. We only ask that nothing, either old or new, be swallowed without mastication and discrimination.

Strange as it may seem, a statement of these views alarms no one, for every opinion is satisfied, except among those who are absolutely intolerant, and cannot bear to think that anyone lives who disagrees with them. This spirit of the Dark Ages, the old Inquisitorial spirit, still exists among a few, even in Theosophical ranks, but only in the more immature and unthinking.

"Friendly relations," therefore, mean much more than might appear to some who regard the phrase as mere sentimentality or emotionalism. If that were all, nothing would be served. But if it means real tolerance, real understanding, real brotherhood, the spirit of unity and harmony, then in any differences that may arise, the greater ideal of Theosophy will be seen as paramount—"Of teachers there are many, the Master-Soul is One."

It is almost needless for me to say that my reception everywhere was a tribute to Canada, rather than to myself. Personally, however, I must express my gratitude for the utmost kindness, hospitality and cordiality I received everywhere, and all with the same warmth in the United States that I had met in Montreal and other parts of Canada. Montreal has reported elsewhere

through Mr. Lorimer. But it is impossible for me not to record some of the incidents in the great cities I visited across our border. It was felt everywhere that the border-line was truly a fiction of relativity.

In Boston Dr. and Mrs. Williamson were my hosts; in Philadelphia I stayed at the Y. M. C. A. hotel, but was most kindly entertained by many friends; in Baltimore Dr. and Mrs. DeHoff were my hosts; in Washington, Dr. and Mrs. Chiswell; and in Pittsburgh, Mr. and Mrs. Long and Mr. Hawkins. But what a list of friends besides these I could make, and now keep in mind to think of along with those myriads, as it would seem, that throng out of memories of the last fifty years. How can there be any pre-eminence among these when all were so dear and so intimate in the devotion that Theosophy calls forth?

I have a weakness for books and it was ministered to in Boston where through the kindness of friends there I became the happy possessor of Dr. de Purucker's last great book, *The Esoteric Tradition*. Mr. Clapp of the Point Loma group, and Miss Mills of the Adyar group co-operated in the success of the meetings and similar co-operation elsewhere was evident and natural. Mrs. Sherwood assisted me in seeing the wonderful Christian Science Headquarters. In Philadelphia some old friends from Overbrook turned up as students with Mrs. Alice Bailey, but Point Loma and Adyar members co-operated also. Mr. Munro and Mr. Baker of the Hermes Lodge and Mrs. Kiernan of the Lotus Lodge were especially kind. Washington presented unforgettable adventures in visits to Mt. Vernon and Arlington with their historic associations, while such veterans as Mr. James McGuire and Dr. Stokes would make a visit to any city memorable. Dr. Price Williams, a niece of Frank Harris, the celebrated biographer of Oscar Wilde and Bernard Shaw, was another notable personage. When in Baltimore I had an opportunity of coupling the rarely beautiful memorial chapel at Annapolis where Captain Paul Jones is en-

tomb, with the only memorial worthy to be mentioned along with it, the monument to Abraham Lincoln in Washington. Mrs. Waddell, president of the Lodge, Mr. and Mrs. Olcher, Mr. Page and others were very friendly in Pittsburgh.

To return to the books, however. Mr. Long endowed me with a copy of *The Cipher of Roger Bacon* by William Romaine Newbold; Mr. Hawkins was the means of my possessing Bernard Shaw's *Translations and Tomfooleries*; and for 25c I bought Rev. K. D. Mackenzie's *The Confusion of the Churches* which I found on the same day I was speaking on "The Crisis in the Churches," covering similar ground to the book. I should mention that another friend "of the cloth," wrote me recommending *Victims Victorious* by William O'Sullivan Molony, and though I have not yet seen the book, I pass along the hint.

If these remarks sound personal and only personal, one can but say that the surface of things cannot altogether be ignored on this plane of manifestation. After all, it is the only way we can denote all that lies beneath the surface. I would be indeed ungrateful were I to leave out of the record all that was expressed on the surface in the vain hope that what lay beneath could otherwise be appreciated. It is always a sad thought that one may never again travel a familiar and friendly path, but behind the veil, that other Path always invites our highest endeavour and our dearest efforts. We may all resolve to journey on that long trail till we enter the great Day "Be-with-us."

A. E. S. S.

## "REINCARNATION IN THE NEW TESTAMENT"

A few, new, copies of this little classic by James M. Pryse have been found; in the second, and last, reprint of 1911. Roy. 8vo., cloth, 95 pages; While They Last, Postpaid, \$1.25.

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## THE SECRET DOCTRINE

*Adyar Semi-centenary Edition*

H. P. Blavatsky began her "new book" in Bombay, 1879. It was to be a revised version of *Isis Unveiled* (1877) and to be issued to subscribers in monthly parts, which, when complete would make three or four volumes.

Many were clamouring for "more light" on the doctrine expounded in *Isis*, and to have it available in a less expensive form. It was decided to rearrange the text, give much additional information on Occult subjects, not previously desirable to put before the public, and light was to be thrown on misunderstood teachings. In 1884 T. Subba Row was to help H.P.B. with this work and to write "most of the commentaries and explanations." His name appeared in the advertisements in *The Theosophist*, and the first parts were promised for that year. H.P.B. continued to prepare MS. during the visit of herself and Col. Olcott to Europe, but Subba Row does not appear to have done anything. It was decided to call the new book *The Secret Doctrine* and to cease regarding it as a revision of *Isis*. The Master K.H. pointed out in 1885 that this Secret Doctrine would be "the triple production of M. U. Upasika" [H.P.B.] and Himself.

When H.P.B. went to live at Wurzburg, Germany, 1885-6, she wrote a considerable amount. Here Countess C. Wachtmeister came to live with her and helped her in many ways, especially in copying out by hand all that H.P.B. had made ready to send to India, for Subba Row to revise those parts relating to Hindu Religion and Philosophy. This he declined to do, for various reasons. In this 1886 MS., still in the Headquarters archives, H.P.B. wrote that "*The Secret Doctrine* would come out in four distinct Parts—the Archaic, Ancient, Mediæval and Modern Periods." It was still to be issued monthly, two chapters at a time, and with four glossaries, one to each part. All the long Archaic Period had been "placed" before her "to hear, to

see and—to copy,” (1888 MS.) and there was much more to follow.

The first 241 large pages of this MS. are substantially what was published by Mrs. Besant in 1897 as the third Volume. By 1888 some of the Sections had been revised and used by H.P.B. in Vols. I. and II. One at least, “Star Angel Worship”, had been published in *Lucifer*, July, 1888. The remaining 255 pages of this 1886 MS. consisted of the STANZAS I-VII, Notes and Commentaries. These early STANZAS were differently arranged, being not so clearly divided into Shlokas. They will be printed in the ADYAR EDITION (1938), Vol. 1, for the first time, for purposes of comparison.

When H.P.B. settled in London, 1887, she gave her large pile of *Secret Doctrine* MSS. to Archibald and Bertram Keightley to consider. They suggested it should be divided into four parts: 1. Cosmogogenesis; 2. Anthropogenesis; 3. Historical—some great Occultists; 4. Practical Occultism; also that each Volume should be divided into three Parts: 1. Stanzas and Commentaries thereon; 2. Symbolism; 3. Science. These suggestions H. P. B. adopted.

In this form both Volumes I. and II. appeared in 1888, being published simultaneously in London and New York. The English edition of 500 copies was exhausted before the date of publication, and a Second Edition was immediately brought out, also dated 1888.

The 1888 editions having been exhausted by the end of 1891, Mrs. Annie Besant and Mr. G. R. S. Mead undertook to bring out another. They invited everyone to send in errata, mis-spellings, obscure passages, etc. Mr. Mead was chiefly responsible for this work, which took two years to complete. Many improvements were effected, and under Mr. Mead's scholarship grammatical errors, etc., were rectified. These improvements have all been again carefully reviewed, and where they were obviously advantageous, have been again incorporated, otherwise the 1888 text

has been used, as the aim has been to retain H.P.B.'s teaching intact in her own words. In the cases where any alteration was made in the meaning of the text, a footnote in the ADYAR EDITION draws attention to the fact. The Editors have kept in mind that *The Secret Doctrine* is in a very special sense an “occult work.”

In 1897 Mrs. Besant prepared what was left of H.P.B.'s MSS. for publication, as Volume III., to the immense benefit of all students. Further, as H.P.B. had intended that Volume IV. should be devoted to Practical Occultism, Mrs. Besant honoured her intention by adding “Some Papers on the Bearing of Occult Philosophy on Life,” written by H.P.B. and circulated privately during her life-time; and also “Notes on some Oral Teachings” written down by her pupils, partially corrected by her, and published with her consent.

All this formed part of Vol. III. of previous editions, and is included in the Adyar Edition.

*The Secret Doctrine* is, of course, encyclopædic, and must remain a monument of endeavour and achievement, with references and quotations culled from numerous sources. The whole splendid work had the aim of ushering in a new era of thought, therefore of civilization, for it showed the unity behind the diversity, the order amidst the seeming chaos.

Dr. G. S. Arundale's intention is to represent this Great Work in a fresh and improved form, for the convenience of students, and at a price to suit all, and every effort has been made to meet these requirements.

To H.P.B., who was ever anxious that her work should be accurate in form, is offered the tribute of this Adyar Edition of **THE SECRET DOCTRINE**.

Josephine Ransom.

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We all have met those seekers for the light  
Who, being long of zeal and short of sight,  
Measure with ropes how moonbeam lace is  
spun,  
And use a lantern to reveal the sun.

## THEOSOPHY

Throughout the world modern psychology has tended to recreate a new and vital interest in the hidden processes of Nature and the powers latent within that make up the real man. In this respect the idea of the subconscious mind is one of the great conceptions of our day. In dealing with the hidden processes and powers of man, as coming under the third object of the Theosophical Society, we can say that psychology has but reconstructed some of the more salient features of human science which were better understood by the Ancients.

Most people seek domination or the extension of their will and influence over others. Whether that other personality be a sweetheart or a business prospect we find that personal influence may either make or mar the issue. Our personality is but the sum-total of the skandhas brought over from other lives on earth and is embodied in our thoughts, desires, hopes and wishes, which are also moulded by the experiences of a life-time. Our habits are but crystallized thought patterns which may have been created by either powerful or lazy thinking. The old rule—as you think so you are—is a fundamental principle of modern Theosophy.

The subconscious mind is a well of silence into which has been poured the waters of past hopes and desires, ambition, love and hate. These patterns of thought, often unsuspected by us, influence our general trend of action, our mental attitudes and so condition our happiness and well-being.

Strong impressions of course create deeper effects over the subconscious processes. Yet the value of understanding personal subconscious psychology is that we can face life with greater courage, confidence and ambition. Instead of pushing unwelcome ideas back into the subconscious to become a sore or festering wound that will in time disrupt our psychic health we will rather learn to face each issue courageously and to take out of life—"sixty

seconds' worth of distance run", for each minute we live.

The purpose of life, according to the ancient precepts of Theosophy, is unfoldment or involution and then progressive evolution, whereby the soul develops through its own self-devised and self-directed effort. In the dim past when man functioned mainly in the subconscious, instinctive or astral mind the human race was unfolding its potentialities. Now in the hey-day of the human evolutionary cycle man has passed the stage of relying upon instinctive astral conceptions or intuitive thought. Today we are conscious beings with a vast evolutionary process of mind lying behind us and a great future of spiritual unfoldment lying before us.

Jesus said that his mission was to bring more abundant life to man. Most of us are only half alive and it is time we learned to wake up and live. We can never attain this mighty secret if we continue to neglect the tremendous latent powers that lie within our own mind. No man ever became really great by leaning on the shoulders of his fellows. The great man always stands on his own feet and lives for a purpose constructive and noble.

The power of affecting others, for good, was the arcane secret of men separated by time and culture, from the sun-baked plains of old India to the cold reaches of the North. History records the lives and efforts of many saviours who died to teach mankind this vital truth. Yet the true story of the saviour-gods is the story of each and every human being, however humble in station or exalted he may be. The saviours are but the torch-bearers who seek to awaken humanity to its true spiritual state. They stand as witnesses of man's inherent divinity.

Theosophy is not something we can automatically pour out on one. Rather it is represented by truths that have the power of awakening within the mighty creative powers of mind and soul, which have been neglected by all save those who consciously seek by study, reflection or meditation,

devotion and concentration the way to superior life.

This search, which after all is the common goal of humanity in all religion and science, can be directed. Your steps can be directed along the narrow, uphill road that leads to more abundant life *if you desire the truth.*

Theosophy teaches that the great creative powers lie within—not outside somewhere, like the mythical pot of gold at the foot of the Rainbow, but rather within those complex psychological processes you term soul, mind or spirit.

This truth you may neglect or reject and thus shut off from yourself the spiritual teachings that can open for you the doors of a new life. This is your privilege. Sooner or later, however, you must face it and learn to conquer. Destiny cannot be avoided, though often through lazy thinking we neglect great opportunity.

The Past you have, the Present is yours, the Future depends on both. What will your future be? Do not neglect your spiritual and mental opportunities, but rather investigate and determine for yourself the truth of these words. Affiliate yourself with the Theosophical Movement.

Ariel.

## THE HISTORICAL STUDY OF OUR TIMES

BY JOHN LIEBE, PH.D.,

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### PART II.

#### The Psychology of Historical Contact

4. *The prediction of historical tendencies*  
*The predictable aim of world history*  
*The task of the historian of the 20th century*  
*The beginning of world history*

*The Prediction of Historical Tendencies* required a reliable method of gauging the importance and significance of current events. Our notions of what is important and what is not, are only too often the outcome of the casual impressions which are

left in the common observer's mind by the most sensational phases of history. Even trained historians are often inclined to regard as most important those events that figure prominently in the records. And by a primitive, but natural process of selection it happens that the records give the greatest prominence to the noisy periods of history. *The largest part of common historical knowledge preserves the memory of those destructive outbreaks of violence, in which man destroys what he has built up in long years of patient toil.* This is borne out by the popular notions on history as well as by the arrangement of numerous history books. So most people who know a little French history will, first of all, recall Napoleon's conquests and downfall in 1815, the July Revolution of 1830, the February Revolution of 1848, the Franco-German War of 1870, and the Great War of 1914-1918. Or a British book on Indian history will pivot events around the battle of Plassey in 1756 and the Indian Mutiny in 1857. It is the same popular logic by which the output of great news agencies and the payrolls of their foreign correspondents are swelled when great national disasters occur. People think and historians imply by their methods of fact-grouping that, when the cannons roar and thousands die things are happening and history is being made.

*The psychology of historical contact measures the importance of some aspect of historical life by its historical age and geographical range within mental group-life.* If something has sufficient historical importance to survive at all, it is retained in the mentality of some group which may be a church or a class, a profession or a party, or even a whole nation or civilization. Providing records are available its historical range can be traced from the time when it first emerged in some group mentality until it drops out, some day, by the sheer effort of disuse. It has reached its full geographical range when it has passed from smaller mental groups to the largest one it can possibly reach. The

study of Latin and Greek, e.g., suddenly emerged as an ideal of education in the 15th century in the Italian mind. In the course of about a hundred and fifty years it spread to France, Germany, and England and even reached America, though it never gained the same momentum it had gathered in Europe. Since about 1800 it begins to drop out of the mentality of Western Civilization. Although there are still a few islands in the ocean of Western group life where the classics are considered the educational standard by 1900, it can be predicted that they will be washed away by new currents. *Classical education, then*, as a force of mental group life reached the historical age of about 400 years and the geographical range of Western Civilization. If we wish to compare it with the *scientific ideal of education* we may proceed by the same method. It became first prominent in the English and German group mind of the 18th century and has now reached an age of about 200 years. The extension of its geographical range is enormous; it not only spread to all nations of the West, but within less than a hundred years entered India, Japan, China, Turkey, and Russia. In short it conquered the globe. Since its mental pattern has not yet been successfully integrated with the larger mentalities of the civilizations to which it spread, its effect is just beginning. From these circumstances it is possible to predict a long life for scientific education.

In like manner every important phase of historical life becomes a force in mental group life limited in age or time and geographical range or space. If we can visualize the friction and fusion, interaction and dissolution of mental forces which reflect historical events, the whole process appears as mental dynamics following the law of the equilibrium of mental forces, set in motion by life as the prime mover. Any new mental pattern must have originated in the mind of *one* individual though the historical tradition usually fails to preserve the name of such a "crank". We do not

know, e.g., "in whose mind the scientific pattern originated; but we do know of many pioneers who contributed to the formation of the scientific mentality; the Englishman Bacon, the Pole Copernicus, the Dane Tycho Brahe, the German Kepler, the Italian Galilei and many others. When these isolated leaders of the group mind have influenced the public long enough a new group mentality comes into being. So *the individual mind is both the originator and the product of mental group life.*

In the study of the human mind the historian and the psychologist meet on common ground though they have seldom profited by each other's results. Because of a traditional boundary line between their fields of research it has been commonly left to the historian to investigate *what* people think, and to the psychologist to investigate *how* people think. So historians are apt to neglect the functions, psychologists liable to ignore the content of mental life. This artificial barrier was broken down by no other than the well-known psychologist Wilhelm Wundt, the father of experimental psychology. He was not the man to ignore the most complicated creations of mental group life simply because they appear too inaccessible to scientific measurement. For him *history* is "*an account of mental life*", that "gives consideration to physical factors only in so far as they furnish the indispensable basis of mind".(1) This simple, ingenious definition implies that the psychologist cannot explore the functions of the individual mind apart from its historical background, or that the individual's mental life is interwoven with *the Dynamical Context*(2) *of the Mental Group Life of the Past*, which we commonly call history. With very few exceptions (3) modern historians and psychologists did not develop this line of Wundt's thought. Research on the mental life of the individual seems to overlook quite often the *historical restrictedness of individual thinking.* The work on the simpler functions of mental life only too

often dwells on the most petty details such as adding a row of figures, reproducing memorized passages, trying to remember where an object was mislaid. Investigators of the curve of learning and forgetting even broke artificially the individual's ties with mental group life of the past by constructing special meaningless material in the form of nonsense-syllables. (4) Such a procedure excludes those elements in the business of memorizing, which compel us in daily life to retain a great deal without particular effort. That every syllable of human language serves continuously the recall of the mental group life of the past, may be demonstrated by the effect which a sound like that of the English letter "p" produces on various listeners. Some people with little imagination will hear nothing but just the letter "p". A market-gardener will, first of all, think of peas. Peter is pricking up his ears, thinking that somebody is going to call him. A baby could feel the same mirthful mood in which he sometimes babbles ee-pee-dee. The linguist cannot hear "p" without contrasting it with "b", and perhaps their aspirates. And a young mother might see one of her children hurrying into the kitchen crying: "Mama, pee!" An Indian with a small vocabulary is liable to think of his tepee. A German who speaks the Greek letter *pi* like the English say "p" remembering perhaps 3.1416. A Chinese must think of so many "head" of horses or, should the sound of "p" be slightly questioning, of a skin or fur. This variety to which the specialists of a thousand and one dialects could add considerably, shows that even the mental reactions to such a simple stimulus as the sound "p" organize themselves into a larger whole which is suddenly revived according to the manner in which a person finds himself placed in the mental context of life.

If we cannot avoid the revival of whole mental organizations in response to a single sound, it becomes *even harder to escape the intrusion of a host of mental patterns in moments when we feel as part of a group*

*and try to "form" an opinion.* If possible at all we are glad to make use of a mental pattern that we formed at previous occasions. The Catholic Church is indeed a great, forceful, mental organization which makes it a special business to provide a well-tested, often used, mental pattern for every occasion of our lives. Sometimes, however, the occasion is new and bewildering. Imagine, e.g., you had been sitting in the British House of Commons in the year 1787 when the impeachment and trial of Warren Hastings was decided on. The social season begins: all the peers and peeresses, lords and members of the commons are expected to take a stand. Not many have such a ready-made pattern available as the eminent lawyer, Thomas Erskine, later Lord Chancellor, who had always been opposed to trials by assemblies which are "not competent by their very constitution to the administration of private justice." (5) Most people wouldn't try to defend themselves against the forceful patterns that were offered by the prosecution and the defence. Hastings himself objected to his prosecution, of course. But he could not have believed himself entirely innocent, had it not been for a very old mental pattern that has been used by many a bold Englishman who extended Britain's might overseas. Hastings wanted to be judged by his success under circumstances that he considered a national emergency for Britain. "What losses", he asks in the defence, "has the nation sustained through my mismanagement? Have provinces been dismembered from it? Have its armies been defeated in operations of my formation?" (6) This mentality of the defence was confronted in the trial by the historically young mentality of the leader of the prosecution. No one urged the impeachment out of the compulsion of such a forceful, wide, self-acquired pattern as Edmund Burke. He had digested much information from the officials of the British East India Company, had delved into the study of Indian history and, at that occasion pushed the limits of his mentality

beyond the orbit of Western Civilization. His conception of Britain's duty to the people of India took shape after the experiences in his fight for the rights of the American colonies. It is odd to observe that Hastings who knew the laws and customs of Bengal like no other Englishman of the time remained mentally in Britain; Burke who had never been in India penetrated to the Indian mind. Their mentalities may be regarded as the mental poles of the trial that extended over seven years. It is not surprising that the older mental pattern prevailed: Hastings was acquitted.

*The effect of surrounding group mentalities has been enhanced and complicated by their transfer through the printed page.* Parents, school teachers, churches, party leaders get often nervous nowadays because of the distraction of undesired, competing patterns of thought and conduct. Great books that always appear at a historic hour, are like casts of new group mentalities which can now be examined with greater care. Works like Rousseau's "Emile" or Darwin's "Origin of Species" reinforce the new mental pattern in those contemporaries of the writer whose minds already harbour the elements for its formation. Through the printed page and the wireless transmission of news *the mental group life of our age has reached such a high degree of consciousness, refinement and complication that we must identify ourselves with innumerable mental congregations.* We think as Westerners or Britishers, Chinese or Frenchmen, Conservatives or members of the Kuo-min-tang, as Satyagrahis or Young-Turks, democrats, producers, professional men, philatelists, and as "subscribers" to a host of movements, associations or creeds. We fill our minds with the mental group life of the past as it is surviving in our age; and out of these conflicting patterns we try to select and combine the ones that suit us or those we want to please. It is this personal selection and re-creation which makes a personality out of a person.

When these *mental patterns* are blended in an individual or group mentality they may be regarded as mental formations of various historical ages. Speaking in a geological analogy: the mental formations of our mind are the harder the deeper they lie. The historically oldest formation of our mind is the bedrock of the whole mental structure. Historically younger formations can be crystallized into the living personality with better success than older ones. The most flexible and unreliable part of our mind is like the loose topsoil: it might be blown off by a mental storm in our immediate neighbourhood. One 'ism has gone, another has settled down instead. (7) A man may lose his liking for the latest fad, he may try to ignore or interpret away some of the upper layers, he may go through a conversion that upsets even the older formations of his mind, but the bedrock of his native civilization will remain.

For the mentalities of the five surviving civilizations are the largest conglomerations of mental group life. There is no human mentality as such. Even among the greatest of men of our time we cannot find one who spans the globe mentally. Yet the life of every cultured individual is rooted in one of the mentalities of the five civilizations. *The psychology of historical contact explains (normal) mental behaviour by the genesis of the historical formations of a mentality.* The flexible part of a very "flat" mind is perhaps all found in the mental group life of the past decades; but the upper formations of a mind like Einstein's or Gandhi's are so well integrated with ancient formations of mental group life that their genesis begins with the origin of their native civilization.

Take the mind of Napoleon who upset the European world. The rock on which the other formations of his mind were built was the mentality of the Corsican pirate; but he has also something of the unspeakable contempt for the canaille so conspicuous in the mind of the French grand-seigneur; yet his legislation marks him as

the child of the French Revolution; his attitude to women reveals that spirit of frivolity which was a by-product of the intellect in the age of enlightenment; his idea of a French world empire artificially revived conceptions of the later Roman Empire; his military campaigns were his own creations to which he clung with all the stubbornness that made him mentally blind to the growing nationalism of France's neighbours. The fact that, after his defeat in 1815, the political life of Europe at once returned to the old grooves shows the limited power of strong personalities. There is indeed no escape from the dynamical context of mental group life.

*Historical Fate* spins the net of the living context of mental group life ever denser. The more we know about each other on this globe the larger must the range of our individual and group mentalities become. It took a long time till Saxe-Cobourg-Gotha and Saxe-Weimar-Eisenach became mentally German, it required much fighting for England and Scotland to become mentally British; today Germany and Britain grow rapidly Western, Belgium gravitates mentally toward France, Sweden toward Germany, Canada toward Britain. And it is largely through the traditions of the great powers of the West that the smaller traditions organize themselves in what is more and more becoming the historical tradition of Western Civilization. There is fate in such a conglomeration. It is a fundamental tendency that must not be confused with political surface events. Manchuria, e.g., was once a Chinese province, today it is Japanese, and tomorrow it may become a Russian republic; but mentally it will always belong to the stream of Chinese Civilization. Nobody can predict who will rule in Manchuria a hundred years from now, but Manchuria's mental structure a century from now can be predicted: it will be a conglomeration of Chinese, Russian, and Western spirit, but the Chinese mind will be the basis of the structure.

Historical Fate adds new mental threads

to the web which is being spun between the largest group mentalities. In the twentieth century we can survey enough of the mental group life of the past to predict the amalgamation of all mental life. *The aim of world history as far as we can predict it today is the amalgamation of the mentalities of the five surviving civilizations.* Such a perspective has, of course, nothing in common with moral speculations about an absolute aim of history. It is simply a projection of historical tendencies which we observe in the present thrown out into the dark of the future. *The psychology of historical contact gauges historical necessity and groups historical events according to their rootedness in the oldest, strongest, and most fatal formations of mental group life* which, today are the mentalities of the five civilizations, tomorrow their amalgamations that will finally grow into one single human mentality that spans the globe mentally. This gives a new meaning to *World History*.

In a very superficial way we sometimes call world history all that happens in the world. But as a dynamical stream of mental life world history began where the mentalities of the civilizations penetrated each other in a way that is noted by powerful historical events. Taken in this sense world history began in China, extended to India, then to the Islamic world, and finally to the West and Russia. The twentieth century is the first century in which world history reaches all civilizations. As sure as the economic life of the globe is approaching a stage in which man will organize "the whole world as one producing and consuming unit", (8) as sure as speech and picture and man himself will girdle the globe in safety just as inevitable is the formation of one human mentality that encompasses all civilizations. *Such a perspective of world history makes the history we live through meaningful as a stage in the growing amalgamation of mental group life.* We may like this course of world history or we may not, no one can effectively oppose it. *Ducunt fata volentem, nolent-*

*tem, trahunt.* Mutual knowledge of the civilizations is irresistible and non-reversible. The time must come when all cultured people will feel like Keyserling: "The shortest road to one's self leads around the globe." (9) Optimistic people are sure that the formation of one human mentality will establish a universal brotherhood of men. The psychology of historical contact shows us that good and bad or useful and harmful traits of human nature have passed on to ever larger mental formations, and that the coarsest forms of historical contact have been grown over, but not replaced by more refined forms. In the case of war the most refined mental patterns are first blotted out in men's minds, and the coarsest become the strongest. Such relapses during which physiological factors cripple the refined mentalities temporarily appear as necessities today. Whether man will ever succeed in finding a more reasonable outlet for these periodic destructive outbreaks than war we do not know. But whether the human race will be able to supersede the old, coarse forms of historical contact by refined ones or not—man's future will be brightened by the cultivation of the most refined forms of historical contact. This is, however, not a matter of research for the psychologist or historian, it is a matter of will. Historical *fate* surrounds us with forceful mental patterns that have survived in our day and in our environment, but the selection and creative integration is our choice. For those who are endowed with great gifts the range for the activity of the *free will* is great, so great that they can never exhaust their possibilities. For the majority whose gifts are small the range for the free will is small, but even in their surrender to stronger minds they can have a choice. *Education which is more than mere information is a training in the choice of good or useful patterns of thought and conduct.* The psychology of historical contact aims at a description of the past mental life and a prediction of future mental life. In so far it seeks knowledge. But the perspec-

tive of world history which it reveals implies a meaning. And this meaning implies an *Educational Programme: the Cultivation of the Most Refined Forms of Historical Contact.*

Since we are beings of will and desire all historical research and teaching influences conduct.

The interpretations of history which are conveyed through the schools and universities of today are always based on a limited tradition and tend to encourage attitudes and actions in the interests of one particular group of people at the expense of other groups. It creates both understanding of and friction with the foreign world. We cannot find one school or university that has gone all the way in presenting to its students modern history as a whole. Yet *conduct that is in harmony with the aim of world history can only rest on the conception of historical life as a whole.*

A good many arguments are advanced to justify or excuse the fact that our educational authorities the world over are always half a century behind. The most common plea is that the field of world history is far too large to be mastered. As if mastery of historical information was the real aim! We forget that there is hardly a field of university or school work in which so much cumbersome, dead ballast is being dragged along as in the field of history. Under the burden of petty detail we fail to see the large, characteristic lines of the whole historical picture and never acquire a *true sense for history.* We need fewer events and a larger perspective; less detail and more scope.

Our lopsided picture of history is indefensible. We utterly disregard one-quarter of the world's population living in China, a country as large as Europe. We ignore the history of India; used to battles and political campaigns we do not consider its fine spiritual features worthy of note. For the last few centuries of Indian life we substitute the official history of British administration in India. About our neighbours in the Islamic world we give our

students nothing but a few false glimpses during the crusades and a fling here and there against the "sick man of Europe". It was only a few years ago that a few outstanding events in foreign civilizations were added to our curricula.

Although scholars have extended our knowledge beyond those limits only the most superficial research has been done in the history of the three older civilizations. We spend far more energy on the exploration of dead civilizations than on the study of the living ones. The broken monuments of old Egypt and Babylonia are turned over and their old dynasties are being reconstructed, but the study of the living Chinese, Indian, and Mohammedan civilizations is left to amateurs. Chinese, Hindustani, Bengali, and Arabian are not half so well taught as Greek or Latin. To illustrate this by a typical case consider British Columbia with 27,000 Chinese residents. (10) Its university in the Pacific port of Vancouver does not offer one course on Chinese language or civilization, but more than twenty on the extinct Mediterranean civilization. One single lecture on the "Main Currents in Twentieth Century History" deals almost exclusively with the West. (11)

It is perhaps natural that the acquisition of historical knowledge should begin with the nearest historical tradition. No one will be surprised that Scandinavians take an interest in Vikings, the Canadians in the Indians, the Egyptians in Arabs, or the Italians in Romans. But *the real educational task begins with the gradual widening of local traditions, into a world-wide historical picture.* In spite of our scanty knowledge of historical sources about foreign civilizations we possess enough material to produce a balanced picture of history that does not appear ignorant and objectionable in areas of other civilizations. We should cultivate a common stock of historical knowledge which is not too traditional to be accepted by any open-minded person on the globe. Such an alignment of historical teaching on all

parts of the world will be the result of the amalgamation of the mentalities of the globe. The student of history needs more than a mere knowledge of what has happened: he should gain a *sympathetic understanding* of what is happening and must be happening in the provinces of the great civilizations. In short, he *must sense historical fate.* The psychology of historical contact endeavours to reveal the strongest tendencies of historical fate. All forms of historical contact through which our own civilization has passed in the course of centuries instinctively determine our personal attitude to the "foreign" world. But *if we are to bring our conduct in harmony with the aim of world history the realization of the most refined forms of historical contacts must be the educational aim of history teaching.*

#### NOTES:

(1) See Wilhelm Wundt: "Elements of Folk Psychology. Outlines of a psychological history of the development of mankind", transl. by E. L. Schaub, 1916, Mac-Millan, New York, p. 509.

(2) This expression is used by W. Koehler: "Gestalt Psychology", p. 349.

(3) e.g. G. Le Bon: "Lois psychologiques de l'évolution des peuples", about 1900; and "The World Unbalanced", 1924, Longmans, Green & Co., Toronto. Also K. Lamprecht "Deutsche Geschichte der jüngsten Vergangenheit und Gegenwart", 1912. Also some studies on personality.

(4) H. Ebbinghaus': "Ueber das Gedächtnis", 1885, introduced the method of using nonsense-syllables.

(5) See A. M. Davies: "Warren Hastings", 1935, Iv. Nicholson & Watson, London, pp. 466.

(6) See A. M. Davies: "Warren Hastings", p. 469.

(7) This picture of the mental storm is taken from a forgotten quotation.

(8) See Russel: "Icarus", p. 40.

(9) Translated from the motto to the German edition of Keyserling's travel

diary (1932 edition).

(10) Canada Year Book, 1931.

(11) The University of British Columbia Calendar, 1937-1938, pp. 103-107, 129.

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*(To Be Continued)*

## DUCTLESS GLANDS AND ASTRAL BODY

In trying to understand the causes of many of the ailments of mankind we must look much deeper than the symptoms, indeed we must try to realize the truth of that old saying "as a man thinketh so is he," and conversely, as a man is today so has he *thought* in the past.

To the occult student the statement that our physical bodies, throughout a long evolutionary past, have been gradually precipitated from our mental and astral bodies is not new, but many fail to realize that there are a number of sensitive centres in the physical body which still link it up with these other bodies and permit it to be readily affected by the various states in those bodies.

Close observation reveals the Ductless glands as one group of these sensitive centres or connecting links. The adrenal, thyroid, pineal, pituitary, and the interstitial or sex glands, are a few of these ductless glands, all playing a very vital part in carrying the effects of our mental and emotional states into the physical and there manifesting as health and more health or as very subtle diseases.

Through astrological diagnosis we are able to detect the hidden causes of many diseased conditions, and these are all found to be associated with what might be termed diseased states in our mental and astral bodies.

The ductless glands have puzzled the medical profession for a long time because

although they produced secretions, there seemed to be no outlet for these secretions to escape, hence the name ductless; the secretion or hormone as it is called does escape through the tissue of the gland into the blood stream and is carried to specific parts of the body.

Under normal conditions the human body stores up large quantities of reserve energy to be used in emergencies. Science has linked this energy with blood sugar. The storage of this sugar depends on the proper functioning of the pancreas in producing sufficient insulin. This insulin is the magic wand that enables the liver to store up the sugar as glycogen, later to be released as a source of energy. We may have a perfectly functioning digestive system, extracting large quantities of sugar from our food but without insulin it is not stored away; it is found at loose ends in various parts of the body. This condition is called diabetes. It is not caused by the sugar we take with our food, and it is not that the body turns most of our food into sugar, it is the lack of sufficient insulin to perform the trick of storing up the sugar. Vegetables which store up much sugar also produce insulin, the beet being a good example, and it has become a fruitful source of the insulin used in medicine. These diabetic people are always lacking in the energy necessary to meet the little everyday emergencies of life. Prolonged or excessive states of grief, or worry which with some people produces the grief complex within them is one of the main causes upsetting the function of the pancreas glands and is therefore one of the subtle causes of diabetes.

There is another set of ductless glands which have charge of the releasing of the reserve energy; these are the adrenals. As this energy is mostly to be used in emergencies it requires conditions such as danger, anger, pain, or extra exertion to cause the adrenals to function. These are states always associated with very strong emotions, and thus with the astral body. One has to go through some of these experiences to be-

come aware of the tremendous supply of reserve energy that our bodies can at times give out. Danger which to most people only causes fear, can when fully realized produce a state which seems to give almost superhuman physical power.

Adrenalin when it enters the blood stream starts a series of changes in the normal functions of the body all directed to one purpose—that of giving a greater supply of energy to meet an emergency and its possible consequences.

When adrenalin enters the blood stream it almost inhibits digestion, no energy for the time being is wasted on this process. Hence the evil effects often following states of fear especially after a meal. Adrenalin causes the liver to give up large quantities of blood from its blood lakes as well as a large measure of glycogen (blood sugar or fuel), this is carried in the extra supply of blood to various parts of the body giving heat and energy and stimulating the nerves. This extra energy in the body causes the hair to stand erect, the pupils of the eyes to open wider allowing more light to enter, thus improving the vision, the skin becomes greasy allowing one to slip through the grasp of his antagonist. It also causes the blood to congeal more readily so that wounds received while one is in a strongly emotional state seldom bleed so profusely.

Now the important point for each one of us to remember is that *worry*, no matter what the cause, is an imagined emergency, an emergency not yet within our reach to combat. This causes adrenalin to be set free which in turn disrupts the normal functions of the body, and releases large quantities of reserve energy to no purpose. A worrying thought always tends to enter the sub-conscious, and in this way prolongs the vicious effects over a long period. After a day of worry we are exhausted not because we have accomplished anything but because we have spilt, wasted, thrown away a large quantity of reserve energy, and we have upset our digestive tract so that we are not likely to quickly regain that

lost energy. If we could once realize the damage done by worry we would STOP it at once.

We blame our nervous break down on the speed we have to live at, when it really all depends on our emotional attitude to life. The human being is so constituted that he can thrive at a speed far beyond the speed we are living at today; he can do an immense amount of work without injury to himself if only he holds the right attitude to his surroundings, thus producing a harmonious emotional complex.

Hurry, worry, and fear kill because of the wrong emotional conditions they produce, and through these affect the ductless glands and waste our vital forces.

E. H. L. K.

Calgary.

## GOODWILL DAY

World Wireless Message From Wales

For the seventeenth year in succession the youth of Wales are sending to the youth of the world a Message of Goodwill. This year's Message, to be wirelessly on May 18th, reads:

"This is Wales calling! The boys and girls of Wales are calling the boys and girls of all the world!

"We rejoice to think that, above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

"The world is full of suffering, cruelty and strife. And we are told that civilization may perish. Let us tell the world that civilization shall not perish.

"More than ever the world needs what we alone can give—the confidence and the comradeship of youth.

"May we then, on this goodwill day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighbourhood, of our country so that our country may better serve the world to which we all belong?

"So shall we, millions of us, grow up to be the friends of all and the enemies of none."

#### A Universal Observance

How many people really know Goodwill Day?

May 18th became known as Goodwill Day in 1922, when the youth of Wales sent out a Message of Goodwill to the youth of every other country. The Message was broadcast by one of the most powerful radio stations in the United Kingdom, and repeated by wireless from the Eiffel Tower Station, Paris. The Movement gained momentum every year, and today Goodwill Messages are exchanged by the youth of seventy countries.

#### Three Good Reasons Why

Goodwill Day is coming to be universally observed because:

(1) It brings no memories of defeat or humiliation in war;

(2) It is the only international Peace Day common to East and West;

(3) It was officially adopted by the World Federation of Educational Associations in 1923.

The surprising thing about Goodwill Day is its vitality. Evidently it fills a world need. It has behind it the enthusiasm of the world's youth—the young in heart and mind whatever the age of the physical body. It creates a mental attitude of understanding which youth carries on into mature life. In the United States of America the World Federation of Educational Associations is promoting practical peace education on the ground that the very real problems which face other nations must be seriously considered "if we are to avoid conflagrations whose flying sparks may set fire to our own house."

Goodwill Day strengthens thoughts of friendship and understanding the world over. Imagine the countless thought-forms streaming through the ether from mind to mind, from country to country, on such a day as this, breaking down thoughts of hatred and self-aggrandizement which lead to war. The mass effect of such dynamic thinking must weigh heavily on

the side of world peace. Who is able to calculate to what extent?

#### Our Younger Brothers

And while we are thinking of our neighbours, let us not forget goodwill to our younger brothers the animals. We owe a huge debt to the animal kingdom for the cruelty we inflict upon it—killing for sport, for food, for temple sacrifices. For the most part we give brotherhood a lateral extension among men and nations, let us apply it also vertically, running up into the superhuman and down into the subhuman orders. The animals are part of the unity—science demonstrates the philosophic fact. We are trying to get rid of war, but we shall never have a warless world until we not only cease warring on the animals but positively show them the kindness and respect which are their due as fellow citizens of our respective countries.

#### How To Organize

Every advantage should be taken by individuals and local bodies everywhere to celebrate Goodwill Day with appropriate gatherings. Organize joint gatherings of welfare bodies and invite public men to speak. Invite teachers to talk about Goodwill to the scholars. Write articles for the Press. Get business men to placard their windows: "This is Goodwill Day, May 18th" and spread the idea among their employees. Ask the clergy to deliver Goodwill addresses on the Sunday before the 18th. Broadcast Goodwill by radio. THINK, TALK, ACT—GOODWILL!

Goodwill Day might be linked with the Campaign for Understanding which The Theosophical Society is promoting this year in all countries of the world. The Campaign for Understanding was conceived by Dr. Arundale, who has written a poem and a book on Understanding. Here is the place to recall that in 1927 Dr. Arundale introduced Goodwill Day into Australia.

J. L. Davidge,

Manager, The Press Dept.,

The Theosophical Society.

Adyar, Madras, 8th May, 1938.

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## OFFICE NOTES

As we go to press there has come the news by cable to Victoria and air mail to Hamilton of the death of Alice Leighton Cleather, on May 4th, the last link with H. P. B.'s Inner Group in London. Mrs. Cleather had suffered intensely during the last two years, and even on arrival at Darjeeling in April she was in much pain. Mrs. Cleather was 84 years of age. We must refer our readers to *The Canadian Theosophist* of April, 1936, for a full account of her life and work by her friend Mrs. Henderson. She was one of the most devoted workers in the Theosophical cause.

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It is announced that the General Secretary of the Swedish Section is now Miss Eva Franzen, 39, Torsg. Stockholm.

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The Theosophical Publishing House, London, England, has issued a general Catalogue of Theosophical Books which will be of interest to all students of The-

osophy and its literature. Address, 68 Great Russell Street, W. C. 1.

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A western correspondent writes: "I have just finished reading *Red Star Over China*, a book every Theosophist ought to read. It makes me wonder if the Masters have transferred their activities to that movement; it certainly makes us feel very small and inadequate as 'changers of hearts'."

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We reprint elsewhere Mrs. Ransom's description of the new edition of *The Secret Doctrine* to be issued in the fall at Adyar. This should clear up any misapprehensions or misunderstandings about the text to be used, and the editorial additions it is stated are to be clearly distinguished from the text. Early versions of the text, not used in the published edition are to be printed, it is stated, for purposes of comparison. Nothing is said about the incorporation of the notes in the first edition in the text of the third, and we believe the integrity of the original text should be respected in this matter.

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Many enquiries are made from time to time regarding the pledge taken by probationers in the Eastern School of Theosophy, otherwise the Esoteric Section. There was no mystery about this, as the pledge was printed in the magazine *Lucifer* when the E. S. was first formed. A synopsis of the pledge was printed by W. Q. Judge in October, 1894, as follows: "We have pledged ourselves to the Higher Self to maintain a constant struggle against our lower nature; to be charitable to the weaknesses of others; to fit ourselves to teach and help others, and particularly to help the Theosophical Movement and the Brotherhood of Man, to which we declare our devotion, and we reaffirm all the particulars of the pledge we have signed in the School. To which we call the Higher Self to witness."

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We regret very much that absence for a month from home and pressure on our space in other ways has prevented us having a

review as we had hoped of two very interesting books, Captain Bowen's *The Occult Way*, the first of these, expounding the Theosophy or Occultism he has imbibed from George W. Russell and from the African system, or Mediterranean system as he seems to prefer to call it which is outlined in his book, *The Sayings of the Ancient One*. It is impossible for a mere Theosophist to estimate the value of this new volume, but no one can read it without advantages to his mind and understanding even if it be only the gain made in the effort to comprehend its teachings. The other book, of lighter frame, Mrs. Tibbitts' *The Voice of the Occident*, possesses all her literary charm of indirection and casual but graphic allusion and fathoming insight. We shall hope to say more of these books next month. Captain Bowen's comes from the House of Rider and Mrs. Tibbitts' from Stockwell, both of London, England.

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Dr. George S. Arundale, president of the T. S., announces from Adyar under date in March, that "Shrimati Rukmini Devi and I leave for Europe on April 16th from Bombay by the P. & O. Line s.s. Strathnaver. Our address until the last week of May will be St. Michael, Huizen, N.H., Holland. From then until June 8th we shall be at 12 Douro Place London, W.8, England, after which all mail should be sent to Olcott, Wheaton, Illinois, U.S.A. We leave the United States by the s.s. Normandie on August 17th and shall be at Zagreb for the European Congress. After that, until our return to India about the second week of October, our plans are as yet uncertain but mail sent to Huizen, as above, will be forwarded to us."

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The Convention of the American Theosophical Society will be held July 2-6, to be followed immediately by a Summer School, July 7-12. All the arrangements have been fully completed and information can be had on application to the head quarters, at Olcott, Wheaton, Ills. The feature of the Convention for many will be the at-

tendance of the President of the T.S., Dr. Arundale and his wife Shrimati Rukmini Devi. There are to be post-convention days at Wheaton when Mrs. Arundale will speak, and on two of the evenings Mr. William J. Ross of New York will discourse on *The Secret Doctrine*. Dr Arundale is to lecture on "Symbolic Yoga" and there are to be discussions on "The Dharma of America," and "an effort will be made to see clearly America's purpose in the Great Plan." This is a chance for the Washington Government to receive illumination. Ordinary voters however will probably benefit much more by attendance than any Senator or Congressman may be expected to do. It should be a record assembly.

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I was in New York for 24 hours and during the evening met Mr. and Mrs. Roy Mitchell. He is now Professor of Dramatic Art in New York University, and as an avocation has developed a folk-music choir that sings in thirty-seven languages and has rescued innumerable pieces of folk-music from oblivion. I had the privilege of hearing the choir rehearsing some of these and of listening to many others from their repertoire. This is an extraordinary contribution to a phase of art which only too rapidly disappears from sight before the demolishing influences of civilization. Mr. Mitchell has been confining his public speaking to the meetings of the New York branch of the Psychic Research Society, where he reports that ex-members of all the Theosophical groups abound, and welcome the presentation in neutral spirit of the original Theosophical teachings.

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Mrs. Hastings' letter which appears elsewhere in our columns deals pretty fully with the progress of the "Friends of Blavatsky" movement to clear her name of unjustifiable assertions and misrepresentations of her work and character fabricated by young Dr. Hodgson under instructions from the S.P.R., and to work for the withdrawal of that Report by the present S.P.R. authorities and thus do justice to

their own reputation and remove the stains they have tried to place on the reputation of an innocent and self-sacrificing woman, who laboured for the Truth and the service of humanity entirely at her own expense and without asking personal assistance from anyone. We advise all who read this to send their 25 cents to Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England, and so receive their card of membership as one of "The Friends of Madame Blavatsky." Meanwhile they can do nothing better than read the late Charles Johnston's article about her, reprinted in *The Theosophical Quarterly*, April issue, from P. O. Box 64, Station O, New York City, price 50 cents.

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We are very much pleased to be able to present Mrs. Josephine Ransom's statement regarding the new edition of *The Secret Doctrine*. We have expressed our fears as to this new edition, and we believe not without justification. We have given our reasons already, and we are satisfied to leave them on record. But we are more than pleased to have the assurance now given that the 1888 edition is to be the basis of the new edition, and that only typographical corrections and such other changes as are agreed upon as warrantable are to be made in the text. The standard of good editing is to preserve the integrity of the text, and we do not think that standard was maintained in the 1893 edition. We trust we are not unreasonable in this matter, and none will rejoice more than we to see *The Secret Doctrine* restored to its place as the basis of the real teaching of Theosophists generally and representative of H. P. B.'s message to the world.

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Some months ago an appeal came to us for literature to be sent to a group of exiled Spaniards located at Tanger. As far as we can learn Tanger is under the control of the insurgent forces of Spain, but we sent the group a set of the issues of the last volume of *The Canadian Theosophist*. Apparently the direct use made of this was to

solicit money from the Lodges mentioned in our list of Lodges. "Please, the money send from cheque (Traveller's) in registered letter, or from post the following address: Mr. Romano Spada, 100 Avenue d'Espagne 'Lion d'Or', Tanger, Maroc." A note remarks "Our President is desecrated." We hope the appeal is a *bona fide* one, but appeals from "Spanish Prisoners" have been so frequent and so fraudulent that we advise no one to answer this appeal without first making enquiries. We suggest addressing the "Canadian Committee to Aid Spanish Democracy, 413 Manning Chambers, Toronto, Ontario. (Tel. Wa. 3198).

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The Court action brought by the United Lodge of Theosophists of Los Angeles against a number of former members who undertook to incorporate themselves as "The United Lodge of Theosophists Inc." resulted in an injunction being issued against the would-be incorporators restraining them from any such action, and maintaining the right of reservation of the title to the parent group. Our only remark is to wonder that the principle of autonomy should not have satisfied any group that wished to organize under the very wide principles of the United Lodge of Theosophy. We have been under the impression that no interference is permitted with the liberty of any Lodge founded in connection with the original movement founded by Robert Crosby, or have we been mistaken on this point? Autonomy was the distinguishing principle of the Theosophical Society founded by H. P. B. and it was presumably the desire to preserve this liberty that led to the U.L.T. being born.

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Another circular letter has reached me from the P. T. S. concerning a form of initiation to the Society adopted by the Pretoria Lodge of South Africa, "a somewhat elaborate ceremony of presenting diplomas to new members." I think we should keep away from all appearance of humbug, and the presentation of a diploma

can be robbed of its simplicity and therefore of its real value by any form of hocus-pocus. Ceremonies grow upon people till they rob reality of its meaning. Bishops and people who live by ceremonial lose this sense of reality in the artificial atmosphere which they create around them, but there is no reason why those of us who desire to be led from the unreal to the real should indulge ourselves in the capers of the sacerdotalist, to whom of course, one would accord the most perfect liberty as long as he abstains from interfering with the liberty of others.

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President Arundale has circularized the General Council with a view to obtaining the opinion of members as to the desirability of admitting associate members to the T.S. He remarks that "individual Lodges admit associates so far as members of their Lodges is concerned, but such associates must themselves be full members of the Society. This is certainly news to me. And it indicates a determination of Headquarters to rob the National Societies and the Lodges of their freedom and autonomy in every way possible. It is the old fight of States rights against the Federal authority. We have it in Canada. We have it in the United States. Dr. Arundale who has pronounced himself as against Fascism, should not consistently encourage these attacks on the autonomy and autonomous constitution of the Society. If Lodges wish to have associate members, let them have them. I think subscription to the National Magazine should, at least, be a qualification for such membership in the local Lodges, and subscription to *The Theosophist* might well entitle to Associate Membership with Adyar if such a status is desired. But do not let us forget that National Societies and Lodges are autonomous within the limits of the Constitutions they have been granted.

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A great effort is being made at Adyar to organize a body of Young Theosophists, and the idea is worthy of all commenda-

tion. But there are difficulties which have been foreseen, as was noted in the letter we printed some time ago from the Young Theosophists of Melbourne, Australia. That letter was moderate in tone, and appealed to the Adyar authorities to recognize the essential principles of democratic government in the organization of the Young Theosophists, among whom it is particularly necessary to cultivate democratic principles. This overture was not only coldly received but was treated apparently as a hostile movement. This unfortunately is a characteristic attitude at Adyar. Now an attempt is being made to have a World Federation of Young Theosophists and it is prosoped to admit them without charge so that no one will be excluded. We are reminded of the 23rd chapter of the Gospel of St. Matthew, though perhaps not of all the details mentioned there. Why on earth do we Theosophists with all our talk of liberty and freedom and tolerance try so hard to tie people up to what some of us think and insist on excluding all others to have some independence of mind and conscience? Can we not even let the children be free, or have we no reliance on the thought that "of such is the kingdom of heaven?" I hope our Canadian Young Theosophists will keep the faith in this particular and never forget that they can know the Truth and the Truth shall make them free. The Truth belongs to the Kingdom of the Over-World and not to any earthly centre.

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We have received little further information about the details of the Boston Convention since our last issue. It will be held on June 25-26, not as the Convention suggested on June 24, 25 and 26. Instead of beginning on Friday, the Convention will be extended till Monday, for the purpose of sight-seeing. Mr. Haydon, in charge of transportation, announces that "the railway fare to Boston and return would be \$20.05 if 20 persons went from Toronto and 20 from Buffalo, tickets available for ten days." As most visitors expect to go

by bus or motor car, it is unlikely this quota will be reached. There are other rates for train fares and combined train and bus but these are too elaborate to be explained here, except that from Toronto a bus with 20 passengers for six days the fare would be \$17.25 each. Full details can be had in the *Fraternization news*, which may be had from Mr. Cecil Williams, 49 East 7th Street, Hamilton, Ontario, Canada, or from Mr. Oliver J. Schoonmaker, 87 Kilby Street, Boston, Mass. The *News* contains among other contents an article by Mr. Boris de Zirkoff, a grand nephew of Madame Blavatsky, entitled "Are We Theosophists?" which should be read by all students of Theosophy. Great pains have been taken by the Committee to make the Convention a success. It will be held in the Hotel Victoria, "delightfully situated in the heart of Boston's Back Bay." Among the speakers on the programme are Mr. William J. Ross, expert student of *The Secret Doctrine*, Dr. Alvin Boyd Kuhn, and Major Hubert S. Turner. We hope Mr. Lesch also will be present.

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Mr. C. Jinarajadasa announces that he is putting together his memories of Dr. Besant and Mr. Leadbeater in four or five articles, afterwards to be published in book form with an extra chapter called "Three men of C.W.L.", being himself, Krishnaji and Rajagopal. He is also hastening the reprint, or rather the rewriting of his "*First Principles of Theosophy*" which will appear in a new shape with a new chapter on "The Principle of Beauty in Nature." Mr. Jinarajadasa has made a study of *Æsthetics*, and we shall be interested to see if he can add anything to Paul Deussen's "*Metaphysics of the Beautiful*" in his *Elements of Metaphysics*. He has a strenuous itinerary mapped out, having left Bombay on New Year's Day for Marseilles, Paris, Holland, London, Lisbon, Brazil (Pernambuco), thence north to Belem, Manaus, 1000 miles up the Amazon, then to Bahia, near which, he says, he

ended his last life, then to Rio, and afterwards south and across the Andes to Chile, Peru, Panama, all Central America, Mexico, Cuba, Dominican Republic, and Puerto Rico. Indefatigability incarnate!

## THE GENERAL EXECUTIVE

A meeting of the General Executive was held on April 3. On account of the early publication of *The Canadian Theosophist* there was no time to include a report of the meeting last month. Those in attendance were F. A. Belcher, Miss Crafter, N. W. J. Haydon, G. I. Kinman and the General Secretary. No nominations having come in but of those already members of the existing Executive, the present body will continue in office till another election is held next year.

Routine business was transacted at the meeting, the only exception being the reception of an official Communication from the P. T. S., Dr. Arundale, regarding a proposal to institute an endowment fund at Adyar of £100,000 or roughly half a million dollars, to produce a revenue of \$15,000 a year. This is the nearest way to establishing an autocracy, and the General Secretary was requested to deal with the matter in the Magazine as he saw fit; the communication having been laid on the table.

Writing now after having heard many views on the subject, and all hostile to the proposal, which includes a donation from each member of the Society of \$5. during the next three years, I see no reason to change the opinion I have held from the first time of hearing of it. All endowments, in the very nature of frozen money, tend to establish an authority which is based, not on contemporary thought and action, but is controlled by those who have inherited the particular orthodoxy under which the foundation has been constituted.

I understand that the Wheaton Council has turned down the proposal, and it is headed by a practical man of affairs, as well as one who has the cause of Theosophy at heart. Personally I feel that all money

subscribed should be turned into contemporary service. If subscriptions fall away, it means an unwillingness on the part of the public or those definitely interested to support the cause in question or the policy by which it is desired to promote it. It is by such endowments that the dead issues of the dark ages are given a fictitious vitality. I have such faith in Theosophy as a living creed or system of thought and action that I feel sure a proper presentation of its teachings to the world will always command a loyal and generous support.

With an endowment those in charge may undertake to support and maintain any kind of crystallization of what has appeared to be true at one time or another. Imagine science asking for a foundation to support its views at any particular period in its history. The views of Huxley and Tyndall, for example, though they commanded the support of most well-educated men in the '70s and '80s. But where are they today?

Theosophy is to be maintained by sacrifice and service. Granted an endowment, people are attracted to the ease and comfort of an organization where no further effort is needed, where all necessities are supplied, where only compliance with the views of the management is required to secure the approval of the Leaders and the approbation of their followers.

### AMONG THE LODGES

Hamilton Lodge celebrated White Lotus Day with an address by the General Secretary, in which he dwelt upon the work of Madame Blavatsky and noted the work being done in England and across the world by Mrs. Beatrice Hastings to clear the name of the author of *The Secret Doctrine*, of the stigma placed upon it by the young Australian, 22 years of age, who made such a baseless report to the Society for Psychic Research and had it adopted by that body with the result that its verdict has been accepted by the world in general and especially by the press. Mrs. Hastings would

create public opinion as a matter of simple justice to "the greatest literary genius of the Nineteenth Century," with a view to having the more enlightened members of the S. P. R. of the present day withdrawing this fabricated report, and thus removing the obstacle which has prevented so many intelligent people reading *The Secret Doctrine*.

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Toronto Lodge observed White Lotus Day with the usual readings and a special address by Mr. F. A. Belcher on "A XIXth Century Sphinx." A Social tea was held on Saturday, the 7th, by the young people of the Lodge, Miss Ruby Welbourne acting as convener. Mr. David Dalton, contributed Violin solos. It has been decided to hold a bazaar next fall to raise funds for the 'winter's work. Mr. Wallace Maclean has become a member of the Society. He is a brother of the late William Findlay Maclean, proprietor of *The Toronto World*, with which the General Secretary was so long associated. The Macleans are an Ancaster family, well known in Hamilton. A resolution of sympathy with Miss Grace Griffiths was moved by Mr. Haydon and Mrs. Bailey and adopted by the Board of Directors on the loss by fire of her residence, DeCew House, the historic home of Laura Secord, from which she made her celebrated journey by night to warn the British forces of an unexpected attack by the United States forces in the war of 1812.

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Toronto Lodge had the privilege and pleasure of a visit from Miss Mary K. Neff of Adyar, India, internationally known lecturer, author, educator, and world traveller, who gave two public addresses in the Theosophical Hall on Isabella Street on Sunday evening, April 17th and Monday evening the 18th. Her subject on Sunday evening was "The Old Soul Takes the Road Again" when an audience that filled the hall to capacity listened with keen interest to this aspect of reincarnation which was illustrated by lantern slides designed

to show man's progress on the many planes throughout the ages. On Monday evening another large audience greeted Miss Neff when she addressed us on "The World's Awakening to the Invisible". This was also illustrated and dealt with psychic research, man's other bodies and spiritualistic phenomena. On Sunday evening Miss Neff was entertained at an informal reception in the Lotus Room when tea was served, and she dealt with questions informally, while on Monday she was entertained by a group of the ladies of the Lodge at a luncheon held at the Canadian Business and Professional Women's Club, of which Mrs. J. K. Bailey, Treasurer of Toronto Lodge, is a member.—M. K.



The Montreal Lodge of the Theosophical Society in Canada had the pleasure of a visit from Mr. A. E. S. Smythe from the 7th to the 9th of April, during which brief period three lectures were delivered in the Mount Royal Hotel. In his first lecture, the subject of which was "Man's Dawning Faculties", Mr. Smythe laid emphasis on the fact that there are no gifts in nature, that all that we are or possess has been earned in the hard school of life experience and that, while this is true of the past, it is also an indication of the way for the future. Consciousness is the Key by which all the mysteries of the universe will be solved. The world will be redeemed by ascending consciousness. Marvellous indeed are the powers that lie latent within us. Man can bring down the fire from heaven and have it do wonders in the fields of art, literature, poetry, music, or any other field of human activity. Scientific men are doing the will of the Father in great measure these days. In his second lecture, on "Our Elder Brothers", Mr. Smythe called attention to the fact that all Scriptures of the various religions attest to the fact of the existence of Masters. The powers that They wield are latent in all of us, and we can come to know Them only as Their nature develops in ourselves. We forget that we are potential Masters and have to be told this truth over and over

again by those who have attained by Their own power and understanding. If we accept the fact of community of consciousness it is possible to approach Them, but preparation is needed. The inner body has to be developed, the garment which is donned for the wedding feast. We need to analyze ourselves, to confess (to ourselves) where obstruction lies, and build for perfect physical health and mental purity. Karma will do the rest. "The Crisis in the Churches" was the subject of the last lecture. In every life crises occur, the working out of acts and thoughts under the law of cycles which govern all manifestation whether of a universe, an organization, or a human life. It is this law that works out on economic lines and it works out in the Churches also. The Race has come under the influence of each of the great religions, each adding its own quality to human character. Christianity gave love. But human nature is imperfect yet and there results the familiar trend of the Church falling away from wisdom, the important things gradually being discarded and the people being controlled through ignorance. The churches have been false to their great ideals and have brought separateness among men, setting up movements of thought and act, which, in their working out, have brought about the crisis they face. The great responsibility of Theosophists in having Theosophy with its enlightening and inspiring power to place before the people was impressed upon the listeners. Despite inclemency of weather, the meetings were well attended and keen interest roused. The members enjoyed the renewed personal contact with Mr. Smythe and some seekers have found a new light thrown upon their problems.—H. Lorimer.

## NIAGARA SECRET DOCTRINE CLASS

"Magic" was the subject of the papers prepared by the students of the S. D. class at the April monthly meeting which was held in the I.O.D.E. Hall at 86 St Paul St., St. Catharines, Ont.

After Mrs. Cunningham gave her ad-

dress entitled: "The Golden Rule" to the Theosophical Bible class, Mrs. Richardson read her paper—parts of which are here-with quoted: "The term Magic is a word whose meaning has been misunderstood throughout the centuries. To the majority of people, it represents the practice of performing tricks by a juggler or a fakir in India and calls to mind such personages as Houdini, the Magician. Spiritualism, Spiritism and Witchcraft are also included under the name of Magic.

The difference between White Magic and Black Magic lies in the motive which determines their practice. When the Will is set to benefit others and all who come within its range,—then,—is the man a White Magician and the effects resulting from this exercise of his trained will-power are beneficial and constructive and aid the course of evolution. It is Black Magic when the Will is exercised for the advantage of the personal self or the Kamic nature and is employed for selfish gain and aims. A Black Magician or Sorcerer is a danger to the race and his results delay human evolution as he is using his will-power with destructive results. Will-power energized by Fohat is the key to Magic, and so taught Pythagoras. . . . This force in mankind misdirected is responsible for all disease, war, famine, plagues, etc.

"Force is the transformation into energy of the supra-conscious thought of the Logos, (*Secret Doctrine* II, 28). Man has the ability to use this energy for good or ill results; how important to learn the use of our will-power for good. . . . "Divine Magic is a science founded upon the inner nature of man. It is a knowledge of nature applied to practical ends." *Theosophical Glossary*, "Magic would not be difficult to understand were we to believe in the dual nature of everything on earth." *Isis Unveiled*, I, 507-508. "Man cannot perceive, touch or converse with pure spirit through any of his bodily senses. Only Spirit alone can talk to and see Spirit." *Isis Unveiled*, II, 117-118. For a Biblical reference to Magic see St. Luke, x, 17-20. "It is only through the use of divine magic

that the spiritual nature of man can be developed." *Isis Unveiled*, I, 25.

A. D. Richardson.

## " FRIENDS " MILITANT AND TRIUMPHANT

Editor, Canadian Theosophist:— I am afraid that you must have been given some misinformation concerning the success of The Friends of Madame Blavatsky. When I state that between January and March we spread to fifteen countries, I guess you will agree that we have not much to complain about. Add that our Friends belong to all kinds of Theosophical Societies; Hermetic Society, Point Loma, British (Adyar) T. S., U.L.T., (London and India) Blavatsky Association, Blavatsky Centre (Texas), H.P.B. Library Centre (Victoria, B.C.), Swedish T.S. (P.L.)— was ever such a gathering of the clans seen before? As for Independents and people who don't say where they belong, a whole host! In one of our London branches Theosophists and non-Theosophists are working together; in a provincial branch, Hermetics and Adyarites have made common harmonious cause on the subject of defending their common benefactor. A South African branch is non-Theosophist altogether. In Melbourne, a Crazy Gang, as they dub themselves, gather from the highways and hedges anyone who likes to join, advertise the FRIENDS at their own expense and are planning lectures; they have already spread the work to Tasmania.

Initiative is our keynote. The FRIENDS is being organized in such a way that it can go on to 1975 or as long as needed, as a vigilance society. I know who you mean by the "professing Theosophists whose sympathy has not been enlisted". But who cares about them? Presently they will find themselves in a backwash, that's all. Sometimes I fancy that the old ex-personalities who betrayed H.P.B. are still hovering about this sphere and clutching on to suitable minds. I even come up against Humes and Coues and Wylds and Masseys and all the caboodle, all still playing their own private games.

The fact is that this crusade is of the kind that could be won by just a few resolute persons, but we don't want it won that way; we should lose the effect of the wide propaganda regarding H.P.B.'s innocence that is to be spread by a multitude who know *the facts* and do not merely proclaim that they are convinced. Conviction without a basis is not conviction at all but a simple expression of opinion. . . . dangerous, liable to a turn-about. The history of Theosophy as a modern movement swarms with examples of ever-so-spiritual folk who turned on her at the first production of what only looked like damaging evidence. They, however, will surely be accounted less guilty than those who today are given the facts and do not use them to defend H.P.B. The facts were not available in 1884; they were only partly available even some years ago, that is, before the publication of the *Mahatma Letters*. I truly think that no practical defence could have been made without these *Letters*. Except for the circumstance that I knew these *Letters* almost by heart before ever I saw the S.P.R. Report, I could not have tackled the matter.

Perhaps your readers may be interested in a little bit of personal gossip. One day in the week after I walked into a Spiritualist library and lighted on the Report. I went to the shop of Mr. Watkins, the well-known bookseller and old friend of H.P.B., to buy a book—nothing to do with Madame Blavatsky. While there, I suddenly said, "I suppose you haven't got the S. P. R. Report?" The manager went into another room and came back with the Report. I bought it. Then I said, "I suppose you haven't got Madame Coulomb's pamphlet?" Same exit, same result. I daresay these were the only available copies in London. After that, the books I needed simply dropped into my hands. The way I got the Adyar Defence Report was quite mysterious. Mr. Watkins' manager told me they had no copy of it. Some months later, I got the notion to write to Mr. Watkins and ask whether, if he had a copy in his private collection, he would allow me

to type it out. Then, thinking I had no right to ask a stranger, and in the book trade, such a service, I cut out from my business letter to him this reference. By cross-post came a note from a friend of mine, saying—"Mr. Watkins says if you need any particular pamphlets to let him know". I then wrote and heard by return that he had the *Adyar Report*; it had just come in and he himself had never previously seen a copy. That copy is now mine. And I could tell many another strange tale of the kind.

You will see in "New Universe" No. 4, now on the machines, that I take the same ground as yourself (*Canadian Theosophist*, March) in regarding the case of Madame Blavatsky as of interest to the whole world, as of capital importance in the universal defence of justice against the dictatorship of the mind that springs up every century and claws some victim. Some Theosophists may find it strange that I advertise the Friends of Madame Blavatsky in journals apparently outside, and even, inimical to, her cause. I know what I am doing, however. We must try to cure the public of some of its blind prejudice, and the quickest way is through its own journals.

We do not despair of convincing the present-day members of the S.P.R. that an injustice has been done; we shall break through the silence of the officials. Think of it—not a word from these once loud-speakers who *still, today*, welcome the "Ephesians" and the Hares et hoc! We do not despair of convincing the Scottish Free Church people that their Rev. Patterson put a shocking blot on their record. We have every hope and belief that *all* unorthodox and independent movements, all minds concerned with the defence of justice and liberty, and even all instinctive lovers of fair play, will come in to support us; and that is why I think that money spent on drawing the attention of the different crowds to the idea that there really may be a case for this Madame Blavatsky whom they have been taught to hate, or at best, despise, is money well spent.

This mingling of folk of different views

is the reason why the "Parent" remains strictly neutral. Non-Theosophists are honourably assured that there will be no furtive attempt to "convert" them, and Theosophists of differing views will, and must, refrain from special propaganda inside the FRIENDS as thoroughly disloyal. The defence of H. P. Blavatsky belongs to the world, to the universal defence of justice, so everyone may take the widest view of their participation.

A word on the manner of helping the Defence. It is a bad manner to mention the matter, pay me a few compliments and then drop it. Positively, it is very grievous to find certain Theosophical journals treating my books as though these were ordinary stuff for a brief review and The Defence no further concern of theirs! Well, they are writing their own record! The whole Theosophical movement will gain by the vindication of Madame Blavatsky and the record of her false friends as well as her true friends is now being made by themselves for the historian a few years hence.

Beatrice Hastings.

P.S. "New Universe" No. 5 (out for H.P.B.'s birthday in July) will contain the first hundred names on the list of Friends, the Roll of Honour; two hundred if I can find space. I point out that the magazine is already twelve to sixteen pages longer than I reckoned for; but there is such a quantity of data to be produced in H.P.B.'s favour and to cut the ground from the feet of the attackers that "N.U." might reasonably be much bigger. In view of the importance of producing this data, I have to sacrifice other matter, but No. 5 will contain much concerning the society and organization of the FRIENDS.

## MAGAZINES

*Theosophy* for April continues its "Great Theosophists" series with a sketch of the life and work and teachings of Paracelsus. After 400 years this marvellous philosopher is beginning to come into his own. "Only a few physicians of the

present day are aware that Paracelsus taught the primal causes of all the diseases affecting mankind; that he unveiled the secret link between psychology and physiology; that he used electro-magnetism three hundred years before it was 'discovered' by Oersted; that he had a school of Magnetic Healing long before Mesmer's School was established; that it was Paracelsus and not Pasteur who had the real secret of microbes which is contained in the Theosophical theory of the 'Preservers and Destroyers.' But the tide is now beginning to change. In the 1936 meeting of the American Chemical Society, Dr. Herman Seydel declared that the changed outlook in modern scientific investigation is due to an ever-increasing attention to the principles outlined in this 'greatest of all revolutionaries in the history of medicine.' Dr. Alexis Carrel now admits the Paracelsian theory that man must be studied as a *whole*." *The Theosophist* for April is about the best issue that has come out since Dr. Arundale took over the editorship. There is variety and plenty of controversial interest, which is what attracts the public, however unfortunate this tendency may be. But the fish all make for the muddy water. Dr. Arundale himself writes "On the Watch Tower" and has a good deal to say about H. P. B. and *The Secret Doctrine*. We are glad to hear that the new edition is intended to be helpful to students rather than propagandist. If there is anything about *The Secret Doctrine* that is valuable it is the inspiration derivable from it by the solitary student who gives himself pains to find his own true reflection in its pages. We are pleased to present Mrs. Ransom's clear statement elsewhere, and trust that all our fears as already expressed may be nullified and all our hopes fulfilled in this new effort. Our Librarian in Toronto told me she had been selling an average of two copies a week of *The Doctrine* for some time past, and it is pretty well known that we have sold hundreds of copies in Toronto. Indeed this accounts for the difference between our Canadian brand of Theosophy and some

others that are offered to the public. Dr. Arundale may not carry his audience so readily when he deals with the Will of the Hierarchy of the World. He italicizes the statement that "all that takes place is within the will and the intention of the Hierarchy." Most of the exoteric multitude will see nothing but fatalism in this doctrine. The idea that was wont to be heard fifty years ago was that if the world would not listen to the Law of Brotherhood, it would be allowed to take its own way, and reckon with its own karma. Few people realize that all its bad karma could have been neutralized by good sense and Brotherhood. But the world "was young and foolish and now is full of tears." Annie Besant is quoted as having foretold a great Federation of the Teutonic peoples in 1927 at Berlin. "I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance," she said. Why is this quoted now? Dr. Bhagavan Das begins a splendid plea for "A Scientific Manifesto" from all the Scientists of the world to unite. "Humanity has everything to lose if you don't, and everything to gain if you do!" We hope to give a *resume* of this at least though if space permitted it would be right to give it all. All real Theosophists should help to spread this fine appeal. Other articles are "New Light on H. P. Blavatsky" by Mrs. Ransom, in which the development of the tremendous will-power she possessed is described; Dr. Arundale's "Reflections on *The Secret Doctrine*"; "The Faith of the Artist" by Dr. J. H. Cousins; and "Occult Investigations" by Mr. Jinarajadasa in which he gives detail about the post-Blavatsky clairvoyance; and a short letter (for him) from Dr. Arundale, "My Friendship for You," a really friendly overture to some of us who have been stigmatized as Black Magicians and worse if that be possible—as he quotes—"You must have nothing to do with So-and-so. He is a wicked man. She is an unprincipled woman." If Dr. Arundale is in earnest I

can see Dr. Stokes' stock going up! *The Young Theosophist* for March has a good article by J. L. Davidge, "I Challenge Youth," something on the lines of the book, *I Dare You*, published by Thomas Allen, Toronto, in its third edition in 1933. *The American Theosophist* for April is largely occupied with arrangements for the Convention July 2-6 and Summer School, July 7-12, and reports of the Convention at Adyar. The presence of the President of the T. S., Dr. Arundale, is expected to crowd the Stevens Hotel in Chicago where the Convention will be held with the exception of one afternoon visit to Olcott and its beautiful grounds. We can see the difficulty of expecting visitors to the Boston Convention on June 25-27, and immediately after to Chicago on July 2. Boston will probably have to rely on local support. *The Theosophical Movement* (Bombay) for March begins with an article on W. Q. Judge and follows this with the letter which George W. Russell (Æ) wrote in his defence in 1894, a great document from the heart of the great poet and essayist. We fear the U. L. T. magazines are becoming as exclusive as those of Adyar. This high-fence attitude partakes too much of the spite-wall policy of some of our brown-stone-front folks. *The Aryan Path* is full of good things as usual. Choice will be the result of personal experience. The public will appreciate the discussion, under the head of "Spirit of Peace in Soviet Theatre" of the subtle problem of detachment in the life of an actor. An actor testifies that the profession is subject to the dangers of "vanity, ambition, conceit, pride, the sense of personal egotism, the illusion of greatness." But nearly all public service, preaching, lecturing, political stumping, etc., presents the same temptations. "The Vision of John Keats" is an interesting study for literary students. Aldous Huxley is hailed as a modern prophet in a leading editorial; Other important articles are: "The West Must Learn About India"; "The Reality of God"; "False Gods and the True God".

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## "CREATIVE MEN OF PEACE"

Just as today Mr. M. K. Gandhi and his disciples teach, and what is more wonderful, practice non-violent resistance—so twenty centuries ago, did Jesus of Nazareth teach and live it; and so did Lao Tsu, Confucius and the Lord Buddha, before him. So seriously did George Fox take the teachings of Jesus on this matter that he did likewise, and his followers today are respected and admired the world over for their refusal to participate in violence, and for their deeds of kindness and charity.

During the last war, a Peace Society in the United States issued "The Sermon on the Mount" in pamphlet form. It was confiscated by the Government on the grounds that it was anti-war in sentiment! Being full of the teachings on non-violence it was naturally dangerous, quite heretical in fact!

Some one has said that Gandhi is the greatest saint that the world has produced for over five hundred years. To that we would add "and the greatest rational mystic" to use a William Kingsland term. He has demonstrated to the West that non-violence is practical and workable. He has shown that it is workable by knowledge of, and experience with, the "Soul Force", the force of love and truth.

Two of his Western disciples are Richard Gregg and Aldous Huxley. That Gandhi himself considers Richard Gregg to be an exponent of his teachings is borne out by the following words, taken from the April 2nd issue of *Peace News*, London. This question was put to Mr. Gandhi by a pacifist friend: "The war spirit is creeping slowly over us. How are we to combat it?" "I know how difficult it is for you to combat it in England," replied Mr. Gandhi, "you have to approach the problem with faith and determination, even though you may be very few. I would

recommend the study of Richard Gregg's book on the practice of non-violence."

The idea that non violent resistance should be readily grasped by the student of Theosophy, for, with the acceptance of the first object of the Society—"To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour"—and its implications, he has already become aware of the unity of all Life, and that violence done to any part of It affects the Whole. Even if this acceptance of the unity of all Life is only an intellectual concept with most, it is a step far in advance of the materialism of the day, or the orthodox religious tendency of personal salvation-and-to-heck-with-the-next-fellow, in that it allows for an understanding at least, of non-violent resistance.

The study of the Law of Karma is another light pointing to the truth that violence leads to violence, and while *The Secret Doctrine*, *The Key to Theosophy*, *Isis Unveiled* and other books devoted to Modern Theosophy do not directly discuss this topic of non-violence, one can see where they prepare for it, particularly in the teachings on Karma and Brotherhood.

As to the student of Mysticism in Theosophy, Gandhi's teachings as interpreted by Gregg and Huxley, could be the answer to all that he has been seeking, for surely the modern mystic is a "creative man of peace". This phrase, by the way was culled from Richard Gregg, and it is his poetic way of naming a non-violent resister. Of these men of peace he says that they must be clear, keen, careful thinkers, who will know human nature profoundly. Each one will . . . "be wise to ponder deeply the place of beauty in human relationships, the primary importance of moral beauty over all other kinds of beauty, and morality as an art. Also the importance of joy and

humour. Through these qualities he will save himself from rigid austerity and Puritanism, and retain his freedom, poise, sense of proportion, and loveliness. He should try to get rid of egocentricity and time-oppression so completely and feel his unity with all life so strongly as to make him gay...."

Aldous Huxley considers that if most people were consulted on the matter, they would agree that they were pacifists, but he rightly considers also that if they are so, then they must be constructive in their pacifism, to him pacifism and non-violence being synonymous. He advocates the forming of a "Constructive Peace Movement" and in his pamphlet *What Are You Going To Do About It?* he goes into details as to the formation of such a movement, from the standpoint of practice and philosophy. He ends this pamphlet with a discussion on the life of the individuals comprising groups within the movement; and for their spiritual help offers the following. "To those who are not affiliated with any Christian church (for those who are, he suggests prayer) we would tentatively recommend some form of group meditation on such subjects as peace, man's unity, the spiritual reality underlying all phenomena and the virtues which Constructive Pacifists should exhibit in their daily lives. Meditation is a psychological technique whose efficacy does not depend on previous theological belief. It can be successfully practiced by anyone who is prepared to take the necessary trouble. It is an exercise of the soul, just as running or jumping are exercises of the body. Constructive pacifists are athletes in training for an event of much more than Olympic importance. They will be wise to use all the exercises that their predecessors in the endless struggle for the embodiment of goodness upon earth have tested out and found to be useful."

This pamphlet of Aldous Huxley together with his later book *Ends and Means*, along with Richard Gregg's *The Power of Non-Violence* are some of the most practi-

cal, altruistic and mystical books of the day. They definitely point the way to Peace, and the work of "the creative men of peace".

M. E. D.

## FORM AND CONSCIOUSNESS

It seems a fair statement that occult and physical science have come to agree that, in this world, there is no (natural) form without life and no life without consciousness, however limited in capacity. Where they are still on debateable ground is the extent to which consciousness shows independence, or volition, and where its reactions are limited so as to be only automatic, non-volitional.

A remarkable exhibition of this debateable evidence was given recently in the series of Saturday Night lectures in Convocation Hall of Toronto University, by Dr. Robert Chambers, Professor of Biology in New York University, who supported his statements with moving photographs. The circle of light on the screen would be some four feet in diameter and the pictures showed part of a capillary, along which the blood stream was passing rapidly as pumped by the heart action. The magnification was so immense—to about three inches for the width of the capillary, that the blood stream did not appear as a continuous liquid; the red corpuscles were seen as a multitude of opaque, globular, bodies hustling each other along their narrow channel, just as a crowd rushes for the unreserved seats at a ball game. (The sizes mentioned are only approximate, as seen from a distance of several yards.)

After explaining some of the technical difficulties attendant on such photography, the lecturer drew attention to the white corpuscles in the blood stream, which perform the duties of police and scavengers by absorbing diseased matter that would cause infection, leading to sickness. These bodies were not so easily seen, owing to being nearly transparent, but the darker circles of their outlines could be distinguished by their movements and by their larger size.

compared with the red ones.

For the purpose of this demonstration, a minute quantity of a disease-causing bacillus had been placed in the tissues nearby; this appeared as groups of black spots and their distance from the capillary appeared to be twelve inches or so.

Presently we saw these transparent, white corpuscles forcing their way through the walls of the capillary; this they managed without leaving an opening, or allowing red ones to escape, by a process which the lecturer called "diapedesis", resembling as nearly as possible the passing of sand in an hour-glass from one half to another, the "waist" being the wall of the vein.

As soon as they were free to move in the outer tissues, these leucocytes moved directly towards the black spots of dangerous bacilli and proceeded to absorb them by surrounding them with their own bodies. While some of them came from the vein shown on the screen, others appeared from outside the field of vision, over still longer distances. As we watched, the black spots disappeared completely and their devourers proceeded back to their usual place in the blood-stream. A strange feature of the process was that although the bacilli were distinctly black in the photographs, and the leucocytes were, apparently, transparent, yet no signs of the former could be seen in the latter as they moved away. The lecturer stated that, being curious to know what the substance was within the leucocytes, some of them were caught, with great difficulty, and opened, but their contents could not be held for examination. A photograph of this attempt was also shown.

This absorption of the bacilli reminds one of an investigation held a few years ago in Texas, where an agitation was aroused for a law against the shooting of buzzards. According to the published reports, the proponents of the law stated that examination of birds shot after eating diseased cattle, which had been killed and left on the ground for that purpose, showed no traces of the bacilli known to have infected

the dead animals; examination of the birds' droppings proved equally negative. Thus it was evident that their gastric juices were powerful enough completely to destroy dangerous sources of infection to human beings, and these unlovely birds should be allowed to roam unharmed as agents of preventive medicine. It is interesting to note the parallel to this process in spiritual alchemy, as seen in the teachings of Roman Catholic saints and other mystical Christians, of the "sin-devouring" effected by divine powers invoked in sincere repentance.

But, to revert to the work of Dr. Chambers and its implications, this marvellous exhibition of intelligent co-operation in the preservation of health, by infinitesimal organisms which are normally invisible, made visible by great technical skill, extreme patience, and long-continued experiment, and shown working under natural conditions, left this observer—at all events—more than ever convinced of an Infinite Wisdom permeating the world and of the foolishness of human minds which would set limits to Its powers to match their own undeveloped perception and understanding.

N. W. J. H.

## OCCULTISM AND SOCIAL REFORM

To come to grips with our subject we must ask, as Henry George did:—What, then, is the meaning and purpose of life? Occultism supplies a hypothesis that stands the test of analysis better than any other, because it goes deeper into the varied factors involved. There are four principles to satisfy; they are:—(Key to Theosophy, p. 157) "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation." These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood. Confining ourselves to the human phase of all manifested life the first principle, Universal Unity and Causation, means that all humanity has emerged from and will return to the Uncaused

Cause, the Rootless Root, or whatever name may be given to that "Nameless One".

"In Sociology, as in all branches of true Science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. For the action of one reacts on the lives of all; and thus we reach 'Human Solidarity'. The third principle, Karma, applies equally to all, *although all are not equally developed*. This is important as we shall see. The fourth principle is Reincarnation. 'Our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence. And, If this life were all, then in many respects it would indeed be poor and mean, but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the places which lie beyond'."

**Bellamy's "Looking Backward"**

In *The Key to Theosophy*, P. 31, H. P. Blavatsky speaks very highly of this book, and of the Nationalist Clubs—one of which was established in Toronto, most of the founders being members of the Toronto Theosophical Society. The picture is presented of a state of society that has taken the first great step towards the full realization of universal brotherhood. Separate interests still operate (in the picture presented) and therefore perfect Brotherhood has not been reached.

**Brotherhood Connotes Inequality**

Reverting to the phrase quoted above: "all are not equally developed", further study shows that this implies that human souls who come into human bodies are not all equally evolved, nor competent with all others to have their share in government. Quite the reverse is true. Consider these *souls* as of all ages, literally, in point of time. In quite the same way that all human beings differ from infancy to maturity, but with this important difference, that the life of the soul extends over eons

of time, so that a whole lifetime in the flesh is equal only to a day in the life of the soul. Hence at any epoch in the world's history all ages of souls are present with their widely different abilities, moral, mental, spiritual. Necessarily this includes the fact that the younger souls, no matter how old their bodies may be, like the younger members of the family, are not permitted, if the parents are wise, to have an equal part with the others in deciding the policies of the family. And to offset this restraint there is more, not less, care bestowed upon their welfare. But what a different world we should have if this basic fact was applied generally. Then the younger souls, the backward nations, would not be, as they are now, the legitimate prey for the exploiters, individual or national, who though older—as souls—yet are not old enough to know better.

Point is given to this thought by the consideration that long before Bellamy's time "Equality" was the magic word that would bring well being to all. In due time it became clear that there was no such thing as equality in Nature. The cry was changed to "Equality of opportunity". But this, too, is illusive. For the ability of men to meet their brothers on equal terms is rendered impossible by all the difference of soul age that is inevitable and unavoidable. What then? Is man helpless to solve the problem of increasing poverty that automatically goes hand in hand with growing wealth rendered possible by cheap power and scientific research. Occultism and seers like Henry George and Edward Bellamy and common sense answer: No! *The Key to Theosophy*, p. 158, says: "True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man." Clearly then society must provide a better environment for the younger souls who need wise tutelage and kindly, yet firm restraint. But the latter without the former is dangerous.

Young souls, like young persons, chafe

at these things and make all sorts of impossible demands. Now, while these demands cannot be met, that does not, must not mean that they are not wards of the society into which they have been born.

#### Communism, Fascism and Democracy

It is only by keeping this basic fact of the difference of soul age of persons in mind that such problems as Communism, etc., can be seen in their true light. The Fascist theory is simple enough: "The state is everything, the individual nothing". Communism is equally definite: The proletariat is everything and the function of the state is to give effect to that. Be it noted; there is no thought in either of these ideals of making any distinction whatever between the young and the older souls except a tacit recognition that in the final analysis it is only the few who are competent to manage affairs. Fascism has a definite contribution to offer when it asserts that a nation cannot be an effective entity in world affairs if Demos is to be the ruler; for this puts government into the hands of those least competent to govern. But it totally ignores the rightful claim of the many that if they are not allowed their share in government then they must be provided for, taught, trained to develop their powers, for they are not inanimate cogs in a wheel, in a vast machine, but living, evolving, human souls, even if they are younger brothers in the national family.

Communism, also, has a contribution to make when it undertakes to protect the rights of the proletariat. In parenthesis, How can a nation be "godless" that holds and works for such a lofty ideal? True the Communism of today is not that of Lenin's time. But he had provided for that when he said that Russia was trying a vast experiment and that mistakes would be made, inevitably, but that they would be corrected and also that the whole scheme was necessarily an evolutionary one and therefore modifications would be introduced as required. These two predictions have been verified—some think to too

great an extent. But time will tell.

What about Democracy? This to many seems the necessary balance to the other two schemes. And the hope is cherished that it will finally prevail, adopting what is good in them. But Democracy has the same weakness as its rivals. It assumes, gratuitously, that all men are of equal capacity to manage their own affairs, and therefore of the nation. But it is not true. All experience proves that Laissez-faire is a pernicious, fatal policy. Its results are the exploitation of the great mass of the people who live more in their desires and emotions than their reason. This is not flattering to that element in the human family, but it is not the business of Theosophy to flatter, but to recognize facts.

There is this to be said for Dictatorships; they do not allow vote-seeking politicians and their dupes, the younger souls, to gum up the machinery of state. In emergency, a nation sets aside all privileged claims. Is it less an emergency when it has become chronic, which is the situation now?

F. A. B.

#### REBIRTH OF ASTRAL ENTITIES

An interesting pamphlet has come to hand, compiled by an official of the High Court at Bareilly, which presents seven "verified stories" of previous incarnations, with many intimate details, the youngest case being only some eighteen months old at earliest recollection. One showed a change of sex from boy to girl, with consequent annoyance to both the individual concerned and "her" family, as masculine habits had been remembered as well.

Another had been an English soldier in the Great War; his new body carried two bullet scars and was of unusually white skin, both parents being quite swarthy. As a little boy he played peculiar, non-native, games; walked in military style and gave commands; he claimed his name was "Arthur".

Another, who had been married, and died of cholera, visited his wife in a dream and told her he would be reborn of her;

she would know him by specific baby difficulties in his feeding habits. He was so re-born seven months later and each detail foretold was realized.

The other four stories are supported by remembered minutiae of homes and relatives, recognized or described correctly when buildings had been altered, and by photographs of those who had gone to live elsewhere.

N. W. J. H.

## RADIO REFLECTION

### FROM THE WELKIN

Further to the material offered by "R. S." in our issue for April, the following paragraphs appeared in the quarterly "Speculative Mason":

"Scientists have discovered that the outer space consists of a series of layers of more or less ionized material which has effect on radio waves propagated at wireless transmitting stations. The first of these layers was discovered almost simultaneously by Heaviside and Kennelley (it is usually called the Kennelley-Heaviside Layer) and its reflecting powers were shown to account for the abnormal distances which occasionally are covered by transmitters and also for the phenomena of 'fading'. This layer is usually sixty or more miles above the earth's surface. Next came the discovery of the Appleton Layer, more than twice the distance from the earth of the first layer, and it was shown that the Appleton Layer was responsible for the reflection of short waves. The Bureau of Standards, at Washington, D.C., has announced the discovery of a third layer, approximately 450 miles above the earth, which may have some effect on the quasi-optical range of ultra-short waves."

N. W. J. H.

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The most interesting archaeological discovery of our times is the Ancient Zodiac in Somerset, England. *The Temple of the Stars and Air View* of same, may be had, price \$1.25 each, describe it.

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