

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XX., No. 2

HAMILTON, APRIL 15th, 1939

Price 10 Cents.

THE STRUGGLE FOR EXISTENCE

By JAMES MORGAN PRYSE

The world in general is a failure.

For a long time I have written nothing for the Canadian Theosophist; for almost invariably when I made a modest contribution to it critical Theosophists would hasten to display their superior knowledge by controverting whatever views I expressed. Therefore, to forefend another onslaught permit me to say that the above statement that the world in general is a failure is not mine, but was made by the Maha Chohan of the Trans-Himalayan Lodge nearly sixty years ago, his words being taken down by the Master K. H. Said the Maha Chohan:

“The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.”

Although the son of a Presbyterian clergyman (whose faith, however, was derived as much from Druidical traditions and the Dialogues of Plato as from the Bible), in early childhood and until I had for several years studied Theosophy, I had a strong aversion to Christianity. It seemed to me that all who believed in a personal God, eternal damnation and vicarious atonement were mentally deranged, incapable of

reasoning about religion. I have never modified that attitude except to temper aversion with pity. Becoming more fully imbued with Theosophy, I wrote five books dealing with the esoteric doctrines buried in the New Testament like jewels covered over with rubbish.

Referring to the “struggle for existence,” the Maha Chohan said:

“Why has that ‘struggle’ become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find the struggle raging most fiercely in Christian countries, most prevalent in Europe and America.”

Not many years after the Maha Chohan thus forcibly expressed his views the “political and social systems based on that idea” (of a personal God) brought about the world war and its ensuing economic depression, with consequent intensification of the “struggle,” and now an ominous cloud of worse things to come hangs over the nations, which are divided into three antagonis-

tic governmental and economic systems, democracy, dictatorship and communism. Every great nation is heavily armed with the deadliest weapons of war yet contrived by man—preparing for a titanic struggle for national existence, which may eventually result in the final downfall of the vaunted "Christian civilization." A Catholic Pope has been crowned, who utters platitudes about "peace with justice"—which is impossible of attainment under the irrational religion which he represents. And this Pope, this "blind guide," is believed by his many millions of fatuous followers to be the mouthpiece of the personal God.

The woes of the world are caused by the perversive religions, Christianity in particular, and those woes can not be remedied by merely making changes in political and economic systems. Those systems would harmoniously adjust themselves if men were to accept the true and sane philosophy of life which we call Theosophy. Of course they will not accept it now. They will continue to be Christians, agnostics, materialists, charlatans and cranks until the hard knocks of karma awaken their slumbering souls and clarify their clouded minds. The human race can progress only through the improvement of the individuals composing it. The few Theosophists who remain true to the masters and have preserved their teachings uncorrupted should exert themselves to promulgate those teachings, especially the doctrines of reincarnation, karma, and man's ultimate perfectibility, thus preparing the way for the next messenger of the Masters, who is to appear in about thirty-five years, and whose work will be of vastly greater importance than any of the political and social reforms now being advocated. For until true philosophy replaces the delusions of exoteric religion no real and permanent reforms are possible.

Granted that the world in general is a

failure, that failure does not preclude fresh efforts. It is well to take a hopeful view of the world situation. Another world war is not inevitable. The war-clouds may drift away, leaving a clear sky. But at the worst, even if western civilization does perish in a mad conflagration, it will in future time arise rejuvenated, Phoenix-like, from its ashes. The Drama of Life that is being played on the Planetary Stage has many Acts—and "the show must go on."

WILLIAM QUAN JUDGE

There is an artificial formal attitude among many Theosophical persons, students, members, associates, what not, which makes a real Theosophical life an impossibility. Theosophy is intended to enable one to live naturally. That is, to be what one desires to be when the best thing one can think of is the highest and best in everybody else. We do not always attain that high level, but all honest and sincere people have it in the back of their minds, and it matters not what their occupation may be, they are always striving to be its best exponent. Perhaps it is the knowledge of that striving and its recognition that calls out the mean streak in some people. We all have the mean streak but the intelligently decent people do not let it loose. But when it does get loose it rather spoils the impression that it is hoped might be made. People, however, who live under control, with their foot on the brakes, so to speak, live really naturally and without constraint. A number of such people create a Theosophical atmosphere.

I got an impression something of this sort from William Quan Judge, whom I first met in 1884, and knew more or less intimately, personally and by correspondence from 1889 till his death in 1896. I think there is a general impression that Judge was a different man after Madame Blavatsky's death. That

she was called away on May 8, 1891, and that she had to assume new duties immediately thereafter is the conviction of many who knew her. Judge's karma was of course different, being his own, as well as that of the Theosophical Movement. Had he died physically at the same time as Madame Blavatsky, his reputation would undoubtedly stand higher today, but his karma was inwoven with Mrs. Besant's and others of the Inner Group, and it was necessary that he should not become an object of worship, though many still insist upon the idolatry which he and Madame Blavatsky did their utmost to suppress. "Do not place me upon a pinnacle," he wrote. Still they insist.

It would be quite impossible to carry on normal, impersonal, unselfconscious living if we had to associate with people whom we all the time recognized as gods whether they were or not. We are all gods, no doubt, potentially, but when it is insisted upon, or required, either by egotism or by self-humiliation, the result is stultifying, stupefying, deterring.

Judge was a master of ordinary conditions and could get the honey out of the merest weed. To know him was to love him. There were eleven of us on the Guion liner "Wisconsin" in 1884 when I first met him on his way back from India. He was reticent about India and his business there and no one on the boat knew him as a Theosophist, but he talked mysticism and mystical subjects with me, and I presume with others. A daughter of the theologian, Dr. Geikie, with her husband, a rich New Yorker, an American dentist who had been practising in Paris, two Pennsylvania Dutch girls who had been touring Europe, and a few other etceteras, and Judge formed the cabin group. He walked the decks with those who needed a companion, he played cards, except on Sunday when he drew the line, he play-

ed deck quoits, and he chatted, but always with a certain aloofness, and he retired for long periods to his cabin. It was November and cold and he wore a Tam O'Shanter as several others did and an overcoat and muffler. He looked old and pallid and had I been told his age was 33 I would have said it was 20 years out. We knew nothing of *avesa* in those days, and still less of the battle that had gone on at Adyar for the reputation of H.P.B. The "Friends of Blavatsky" are reviving it today, and with similar lack of sympathy from those who should be chief allies. These things must have weighed heavily on the mind of Judge. Yet he was cheerful and thoughtful of others, and as we neared the end of our ten-day voyage he drew up a memorial, decorated with his attractive penmanship and we all signed it as a tribute to the Captain for his courtesy, kindness and care. That would be a nice memorial of Judge to possess today.

But what are all these outward matters as compared with the inward man of *Letters That Have Helped Me*, of his *Notes on the Bhagavad Gita*, his editions of *The Gita* and *Patanjali*, his *Ocean of Theosophy*, and his many articles in *The Path* and plentifully elsewhere. All these writings are supremely valuable compared with almost everything that has been written since H. P. B.'s death. But students cannot be forced to read anything but what they have eyes and ears to see and hear. To learn to know the work of H. P. B. and W. Q. J. is a liberal education in the ways that belong to the things that are more excellent, the things that endure outside Time and Space, and that lead to the Wisdom of the Master within.

Judge was born on April 13, 1851 and died on March 21, 1896. He has been an inspiration and a guide, and if he made any mistakes, at least he left behind him such advice and recorded

wisdom as might well keep those who follow it from the more grievous errors of inexperience.

A. E. S. S.

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 5)

Then, around that wondrous Trimûrti, we see, standing in the light coming forth from Them, Those, the fruits of past universes, who have won to that marvellous spiritual height; and the next Forms that we dimly glimpse, in the middle of the light, are of Those who are called the Seven. The descriptive words, the names, applied to that number, the Seven, differ in different religions. The Hindu speaks of the seven sons of Aditi—the eighth was Mârttânda, the Sun; each son, or Âditya, having his own "house." They have been called the Seven Spirits in the Sun; the seven Mystery Gods was Their name in ancient Egypt. They were called in the religion of Zoroaster the seven Amshaspends. Among the Jews, They are the seven Sephiroth; among the Christians and Muhammadans, They are the seven Archangels. The names do not matter. Suffice it that every religion points to Them as standing round the manifested Trinity, forming the Viceroy, as it were, of Ishvara in the vast Empire of the solar system, each one with His own kingdom, each one administering His own department. We call Them in Theosophy the Planetary Logoi, because these seven Spirits in the Sun have ever been identified with the seven sacred planets, which are Their physical bodies; those planets in their outer form here are globes, some of the globes that make up our solar system; but in their spiritual nature they are these mighty Sons of Aditi, who has each His own house, that is, His own planet, ruling over His own kingdom, a definite department of the

solar universe. Round these again, in a wider circle, there come the mighty Ones, the Hierarchies that are the creative Hierarchies, or the Twelve Creative Orders, of the universe. These are headed by the Twelve Great Gods, that appear in very ancient stories, looming vast and magnificent from the vast distance in which They dwell. These are symbolized in the familiar Signs of the Zodiac; for the Zodiac is no modern fancy, but was given to the Fourth Race of men by the mighty Teachers, and you may read in your own records the names of some of these teachers, one of whom, Asuramaya, is known as the first of the great astronomers; it was he who gave the Zodiacs to Egypt and to India. Those astronomical wheels are the symbols, the pictures, in which the plan of the solar system is written, and in the traditions of the past we find the clue to the labyrinth, and we realize why we are told that a planet "rules," or is the Lord of, one of the signs of the Zodiac. For the planet is the Planetary Spirit, and His sign of the Zodiac is one of the chief Creative Hierarchies, containing within itself the remaining Hierarchies as sub-hierarchies, and these, under His control and direction, build up His kingdom, and help the Monads in it to evolve. If you bear this in mind, the picture, though wonderful, will not be confused. First comes the great Trinity; round that Trinity the seven Spirits who are his Viceroy in His universe; around Them the twelve Creative Hierarchies, busy with the work of the construction of the universe. Now at the present stage of evolution, out of these twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of them have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven; these all touch, as it were,

our fragment of Deity, the portion of ishvara, (1) the Jivâtmâ, the living being, that presently we shall find composes one of these very Hierarchies in his highest, most spiritual, nature. Let us try to glimpse the main characteristics of These, for we need, however vaguely, to characterize each of Them, so that They may not be wholly blurred in our eyes, dazzled by the radiance in which They dwell.

First comes the Order that is only describable by words connected with fire; Formless Fiery Breaths, they are called, Lords of Fire, Divine Flames, Divine Fires, Fiery Lions, Lions of Life: name after name, epithet after epithet, all circling round the attribute of fire, for They, it is written, are the Life and the Heart of the universe, the Âtmâ, the kosmic Will, and through Them comes the divine Ray of Paramâtma, that awakens Âtmâ in the Monad of man.

Below Them comes the second great Hierarchy, two-fold in its nature, the "two-fold units," Fire and Ether, manifested Reason, the Wisdom of the system, that we speak of as kosmic Buddhi, that arouses Buddhi in the Monad of man.

Below Them again, the third, Mahat, or kosmic Manas, "the Triads," Fire, Ether, Water, the kosmic Activity, that will also bestow part of its essence on the Monad of man as he descends.

These are the Arûpa Creative Orders, dwelling in matter too subtle to assume a limiting form, matter in which all "forms" intermingle and interpenetrate.

Below these come the Rûpa Creative Orders, and first of these, fourth among the Hierarchies, is that which is ours, the Hierarchy of human Monads, not yet having left the bosom of our Highest Father, wherein in truth we ever remain, inseparable from Him, although

(1) "A portion of Myself, a living being." *Bhagavad-Gita*, xv. 7.

to us, in the mazes of matter, we seem to be utterly separated and distinct. We can dimly glimpse them as they stand there in the glory of their birth, with a "certain spiritual individuality," it is written, which has to become more and more separate on the lower planes; These we shall come back to in a moment, after this rough and hasty outlining of the seven great Hierarchies, meant to give us a bird's eye view of the whole; these, called the Imperishable Jivas, are the fourth of the seven Creative Orders—out of the twelve—with which we are concerned. Then we come to the later three, that contain within them many who have already entered evolution in our own planetary scheme in past kalpas, and of whom we may learn a little more, because they touch our own evolution.

The fifth Hierarchy is named that of Makara, and has for its symbol the pentagon; in this the dual spiritual and the dual physical aspects of nature appear, the positive and the negative, at war with each other; these are the turbulent, the "rebels" of many a mythos. Much shall we hear of some of these presently, of those who are called the Asuras, born of the first Body of Brahmâ, the Body which, cast off, became Darkness. A great host of Beings in this Hierarchy have come from a past universe, and spring forth, full grown as it were, from the Planetary Logos. These also seem to be called Asuras, but we are specially concerned with those born from the Body of Darkness, and belonging to this universe by their evolution. These are Beings of great spiritual power and spiritual knowledge, but hide deep within themselves the germ, the essence, of Ahamkâra, of that I-making faculty which is necessary for human evolution. They are the fruitage of the first planetary Chain, a word that will become more familiar as we proceed.

The sixth of these great Hierarchies contains some that we can also recog-

nize, who are born of the Body of Brahmâ which is known as the Body of Light, or of Day; a group of Devas is seen, shining out amid this host of Devas with especial glory, the Pitris of the Devas, who are known by the name of the Agnishvâttas, Those who are called the "six-fold Dhyânis;" They give to man all but the Âtmâ and the physical body, and so are called the givers of the "five middle human principles." They guide the Monad in obtaining the permanent atoms connected with these principles, or the "five-fold plasm." They are the fruitage of the second planetary Chain. This Hierarchy includes also great hosts of Devas, the highest Nature Spirits, or Elementals of the Middle Kingdom.

The seventh Hierarchy contains those whom we know best under the name of the Lunar Pitris, or the Barhishad Pitris, born of the Body of Brahmâ which is called that of the Twilight, the Sandhyâ. They have to do with physical evolution, as the Agnishvâtta Pitris have to deal with the intellectual evolution, of man, so that we shall meet with both of these as we go on with our study. Then, those we see crowding round them, belonging to their Hierarchy, are their agents in the work that lies before them, vast hosts of Devas, the lower Nature Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man. And here too are the "spirits of atoms," the seeds of evolution in future kalpas, with which we have here nothing to do.

Thus the seven great Hierarchies, or Creative Orders, stretch before us in their splendour, ready for the work that lies before them, the work of guiding their youngers along the path of evolution, the work of directing the unfolding of spiritual powers in a universe of spiritual powers in a universe of matter.

Now glance with me at the second great outline, that of the Field of Evolu-

tion. Over this I pass rapidly, because its outlines will come to be very distinct as we deal with physical evolution; but we cannot catch the points of the spiritual evolution, unless we have before us the broad outlines of the Field in which that evolution is taking place. I call it the Field, borrowing that term, Kshetra, from the *Bhagavad-Gita*, because it is the very type of Matter. That word expresses, better than any term I can fashion for myself, all that is included under the name of Matter, in which evolution is to go on. We confine ourselves now to the kingdom of one Planetary Logos, that to which we belong, for each Planetary Logos presides over one Field of Evolution, and this we must study. I only deal with the fundamental principles. First, grasp clearly and strongly the phases of the Field. They are repeated over and over again, and, if once grasped, will be the Ariadne's clue to the labyrinth. There are seven great stages of spiritual evolution. During three the Spirit descends. As it descends, it broods over Matter imparting qualities, it gives to Matter certain powers, certain qualities, certain attributes, and those qualities, powers, and attributes are the outcome of the first three stages of the descent of Spirit. Then comes a stage, the fourth, that stands alone, where Matter, having been thus gifted with various powers and various attributes, comes into manifold relations with the informing Spirit, which now enters it. This is the great battle of the universe, the conflict between Spirit and Matter, the battle of Kurukshetra, of the vast hosts of the two opposing armies. Here, in this part of the Field, is the point of balance; the Spirit, coming into innumerable relations with Matter, is at first overpowered; then comes the point of balance, when neither has the advantage over the other; then slowly the Spirit begins to triumph over Matter, so that, when this fourth stage is over,

Spirit is the master of Matter, and is ready for his ascent through the three stages that complete the seven. The Spirit, in these, organizes the Matter which he has mastered and ensouled, and turns it to his own purposes, shapes it for his own expression, so that Matter may become the means whereby all the powers of the Spirit shall be made manifest and active; the last three stages are taken up by that spiritual ascent. Three, then, of descent, giving qualities one of struggle, forming manifold relations; three of ascent, wherein Matter is fashioned by Spirit into the perfect vehicle he needs for his own manifestation.

We may arrange it thus in tabular form:

Seven Stages	{	Three Downwards	Qualities	Materialising
		One balance	Relations	Conflicting
		Three upwards	Organisms	Spiritualising

Now cling to that main idea, for it is repeated at every stage, and governs each stage, no matter how many additional complexities may mark the stage; over and over again it gives you the clue, when you are losing yourselves in that confusion of Chains, Rounds, Globes and Races, that is so fertile a source of trouble to the theosophical student.

What is the next thing to grasp? That which is called the planetary Chain. Considered as a whole, it forms the Upâdhis of the Planetary Logos, in which His life incarnates. Seven stages must be passed through, so seven the Chains will be; three Chains in which Spirit will be descending; one Chain, the fourth, in which Spirit and Matter will be inter-linking and inter-weaving and forming innumerable relations; then three chains of upward climbing, at the end of which all shall return into the bosom of the Planetary Logos, to merge into Ishvara with the fruitage of evolution. The planetary Chain may thus be thought of as the bodies in which the life of the Planetary Logos

reincarnates itself seven times, each Chain beginning with the fruitage of its predecessor, each handing on to its successor that which itself has made. The period during which a planetary Chain lasts is called a planetary Manvantara, and each Manvantara is followed by a planetary Pralaya; the beings whose highest principles have been evolved during the Manvantara pass at its close, into a blissful state of super-consciousness, the planetary Nirvâna, while those who have not evolved so far sink into peaceful sleep. These "nirvânîs" do not come back to birth until the succeeding Chain has evolved upâdhis suitable to their further evolution, and they then take up again their further growth.

(To Be Continued)

NEW EVIDENCE ABOUT VOLS. III. AND IV. OF "THE SECRET DOCTRINE"

A very important piece of evidence throwing an entirely new light on the mysterious disappearance of Vols. III. and IV. of "The Secret Doctrine" has lately been revealed to the Blavatsky Association by an elderly gentleman, a devoted admirer of Madame Blavatsky, who knew Mr. Thomas Green, one of the well-known early workers who helped with the printing at the H.P.B. Press in London before and after H.P.B.'s death. Before he died Mr. Green told this gentleman, who prefers to withhold his name, that he worked at the London Headquarters for some time and was paid to set up the type of Vol. III. and part of Vol. IV. of "The Secret Doctrine." The proofs of Vol. III. were passed by H.P.B. shortly before her death and Mr. Green was just going to press with them when he received orders from her to break up the type, also such portions of Vol. IV. as had already been set. This is the first time that the very definite statements of the two Keightleys regarding these volumes

in Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and The Secret Doctrine," and also H.P.B.'s own statements in Vols. I. and II. of the S. D. itself, have been confirmed, moreover by the printer who actually set up the type and was then ordered to break it up by H.P.B. herself.

These statements were reproduced by Mrs. Cleather in "H. P. Blavatsky: A Great Betrayal" in which she marshals all the evidence, including Dr. Stokes' able analysis, and exposes the falsity of Mrs. Besant's statements regarding her spurious version of Vol. III. Mr. Green's testimony carries the evidence against her much further in that it shows, not only that the missing volumes existed, but also that Vol. III. was entirely in type and even some portions of Vol. IV. before H.P.B.'s death. That she gave orders for the type to be broken up makes it practically certain that she also destroyed the MSS. The reason for this seems obvious if we accept Mrs. Cleather's account of the failure of the Inner Group in her "H. P. Blavatsky as I Knew Her," and the consequent withdrawal of H. P. B. The final effort made by her Master M. to save the T.S. by means of the Esoteric School and Inner Group having failed, H.P.B. evidently received orders from him to destroy the remainder of the S.D., as her withdrawal was imminent and it was not safe to give out any further teaching.

Mrs. Cleather states, it should be noted, that he also suspended the Inner Group on account of internal dissensions. How necessary this decision to destroy Vols. III. and IV. was, we realized when, in 1893, Mrs. Besant and Mr. Mead published their third edition of Vols. I. and II., in which some 30,000 alterations and so-called corrections have been counted. As Mrs. Cleather truly says in the "Great Betrayal:" "An indignant posterity will pass judgment on one of the worst cases of literary

vandalism in the nineteenth century."

Now that Adyar announces a fourth edition, including, of course the 30,000 Besant-Mead "corrections" and the spurious Vol. III., Mr. Green's revelations become of particular value and cannot be too widely known. The editor has already commented strongly on this aspect of the matter. I may add that Mr. Green was active with Mrs. Cleather, myself, and many others who took up the defence of Mr. Judge in 1894-5 under the leadership of Dr. and Mrs. Keightley (Jasper Niemand). Belonging to a leading firm of solicitors, his legal training was most useful, and I as a member of the Bar learned to respect his integrity.

Basil Crump.

Ranchi, India, 17/3/39.

U. S.—CANADA "MERGER"

Canada came close to being merged with the northern United States during the civil war to prevent further bloodshed and permit the southern states to secede, the late Sir Joseph Flavelle revealed in a speech two weeks before his death. The incident is recalled in the Financial Post by Horace Hunter, president of the MacLean Publishing Co.

He says: "The occasion was a meeting of the Four Arts club in Palm Beach on Feb. 20. Sir Joseph made a speech. Let me give it to you as nearly as I can recollect it in Sir Joseph's own words.

"As a very young man Goldwin Smith, a British subject, was an observer at the Battle of Gettysburg. A messenger brought a dispatch to him from London, England. It was a letter signed by five men.

"Goldwin Smith read the letter with amazement. It related the horror with which the people of England learned of the great loss of life entailed by the civil war and made tentative and unofficial suggestion that the president, Abraham Lincoln, should allow the south to secede and in return the northern states should

annex all territory to the north of the United States on the north American continent; that is, what is now Canada to the United States.

"This might seem like a wild and visionary proposition, but two of the signatories of this letter were none other than William Ewart Gladstone and John Bright. Sir Joseph asked Goldwin Smith: 'What did you do with the letter?' Mr. Smith replied: 'After reading the letter carefully I walked over to a camp fire, threw it into the flames and watched it burn.'

"This historically important incident was related to Sir Joseph Flavelle by Goldwin Smith."—*From Toronto Star, March 16, 1939.*

THE SHAKSPERE MYSTERY

P. S. Porohovshikov, formerly a High Court Judge in Russia, and now Professor of History in Oglethorpe University, Georgia, United States, has come to the conclusion that the plays of Shakspeare, or most of them, were written by Roger Manners, Earl of Rutland. This was after studying all the available evidence in the Library of Congress, Washington; documents preserved at Belvoir Castle, the home of the Duke of Rutland; at Lambeth Palace, the Bodleian Library, Oxford, and the archives of Padua University. Two articles in the English magazine, John o' London's Weekly give some outlines of the Professor's theories, but they naturally are rather scrappy and condensed. One strong point he makes is the fact that in 1595 and 1596 four anonymous Latin comedies, *Laelia*, *Silvanus*, *Hispanus*, and *Machiavellus* were performed by undergraduates at Cambridge University. These four comedies contain characters, images, and whole scenes which in later years reappeared in *The Comedy of Errors*, *Richard III.*, *Two Gentlemen of Verona*, *Midsummer Night's Dream*, *The Merchant of Ven-*

ice, *Twelfth Night*, *As You Like It*, *Hamlet* and *Macbeth*. The close resemblance between the passages in the Latin comedies and the plays of the First Folio, the Professor thinks is very remarkable. We cannot say the quotations adduced are very convincing. Dramatists in Elizabethan times copied wherever they found material that suited them, and common sources afforded many opportunities for accusing common adapters to be accused of plagiarism from each other instead of from the older source. But Francis Bacon, to whom the Shakspeare plays have been attributed by other critics, was also a Cambridge man, and he was known to take part in all kinds of revels of a theatrical character, and might well have Latinized some of the passages of his own plays if he indeed wrote them. Professor Porohovshikov appears to neglect the kindred evidence accumulated by the Bacon advocates, though in some instances he uses it to support his own case. Such overlapping is to be expected, of course, under the circumstances. He relies on the fact that Rutland had visited a number of cities which are familiarly described in the plays, while cities he had not visited though mentioned were left without detailed references. Bacon appears to have visited all the places that Rutland had been in, so that honours are even in this respect. The theory that a group of scholars and poets and philosophers were assembled by Bacon and that these gentlemen, members of a "secret college" as the tradition has it, which afterwards became the Royal Society of England, were the real authors of the plays and other works, Bacon being, as it were, the editor-in-chief, who made all the corrections emendations and additions, for example, that were found in the 1623 edition of the plays, seven years after Shakspeare, the actor and Stratford butcher boy had been laid to rest. This theory, though not in favour

with the advocates of various claimants, would explain all the difficulties that the plays present, and thus those who know of the influence exerted by secret ecclesia from time to time all down the ages, are able to trace the influence of those who are pledged to give all they can for the benefit of humanity. The Plays known as Shakspeare's have moulded the language in which they were written into a noble manner of speech. It is being lost in England but has come to maturity in America and may continue to be the speech of a new race on this continent. Bacon, by his inductive philosophy, set the stage also for the new science, and out of these may come a new religion which will embrace action and not merely belief, and will avoid the superstition and idolatry and worship of personalities which even the Theosophical Society has been unable to curb. Bacon has wisely avoided idolatrous followers and so have the Masters of Wisdom. It has remained for the false teachers to grasp at such empty honours and so defile the truths they were supposed to be spreading. We may recall that Madame Blavatsky wrote in *The Secret Doctrine* that "Æschylus like Shakspeare, was and ever will remain the intellectual 'Sphinx' of the ages." We always hope that students will read Shakspeare instead of wrangling about him.

The following letter appeared in *John o' London* of February 17:

Shakespeare and the Bible

Sir,—As "John o' London" points out (January 27th), the suggestion has been made that Shakespeare may have been called in to give poetry and majesty to our Bible. I believe this was first put forward in the late Mr. W. T. Smedley's book, *The Mystery of Francis Bacon*, in 1912. He pointed out that not one of the learned fifty-four translators was a literary stylist capable of writing certain portions of the Authorized Ver-

sion. There was a "careful selection of *revisers* made by some unknown but very competent authority." In 1609 the translators handed their work to King James, and in 1610 he returned it to them completed. Somebody had in the meantime made havoc of much of the translation but, in doing so, had adorned the work with that matchless style which is worthy of Shakespeare.

Many years ago I read an article by the late Mr. A. L. Francis, a master at Blundell's School, in which he demonstrated that the coincidences of thought, expression and style were convincing evidence that the Dedication of the A.V. was written by Francis Bacon. I understand that there are no records, documents nor manuscripts connected with the A.V. of the Bible, yet, as the work was a national undertaking, it is unreasonable to suppose that they would have been lost or destroyed. They are surely in existence somewhere..

Cheam.

R. L. Eagle.

THEOSOPHY AND EDUCATION

BY JAMES H. COUSINS, D. Lit., Kulapati,

Principal of The Theosophical College,
Madanapalle; Madras Presidency, India.

[The following is the substance of a lecture delivered by Dr. Cousins at the Annual Convention of The Theosophical Society at Adyar, under the auspices of the Indian Section, on December 27, 1935, *Ed.*]

Dr. Cousins said, the difference between language and the ideas it was meant to express was so variable that it was always desirable to clarify exposition by definition. This was both easy and difficult in the case of the word Theosophy. Looked at from one direction, it consisted of a number of propositions that had assumed the certainty of laws of nature. Looked at from another direction, it embraced all knowledge (*sophia*) concerning everything (God), and all interactions and transformations of knowledge. The study of Theosophy could, therefore, be either

simple or elaborate, as suited the nature of the individual. In its essence, Theosophy was beyond the natural restrictions of thought and action, but its vision of the cosmic unity illuminated and inspired thought and action. It could not be bound in any strict form of religion, art, philosophy, science, or group or individual conduct. Yet it synthesized the characteristic qualities of all these phases of manifested life, and looked towards the evolution of a race that would be at once aspirational, artistic, philosophical, scientific, socially unified and individually developed to the highest degree.

Defining education, the lecturer said he would put it into two words—"Directing growth." Growth was, he said, inevitable. It needed no stimulation in normal human beings. But it needed direction—not directions (plural), but direction in the sense of being trended towards its most beautiful and fruitful fulfilment. Ordinarily education did not induce this trend because it made for separateness between individuals and groups. It was also inadequate in that it catered only for certain capacities, and those not the highest. It concentrated on the lower mental capacities, and ignored the aspirational and creative expressional capacities.

Putting together the two matters thus defined, Dr. Cousins said a Theosophical education was an education which recognized the student as a spiritual being, (atma-buddhi) seeking, through successive lives, control and beneficent use of its physico-etheric, emotional (astral), and mental (dual manasic) capacities. It was a complete education; balanced, therefore inducing self-direction of the lower capacities by the higher; expressing itself in group action that reflected its own harmonized completeness.

The vision of such an education and its effects in individual and collective

liberation, purification, happiness and peace, in contrast with the prevailing anarchic pugnacity in human life, had inspired Theosophists to efforts during the past fifty years to bring the Theosophical idea into practice in education. Dr. Cousins proceeded to sketch the history of the Theosophical educational movement from its inception shortly after the founding of The Theosophical Society, when Colonel Olcott, the first President, organized schools for Buddhist children in Ceylon, thus recognizing the religious necessity in education, and created schools for Harijans (then called Panchamas) in India, thus asserting the social necessity. Later Mrs. Annie Besant undertook the provision of education for Hindu children in Benares. Then came the Theosophical Educational Trust which synthesized the religious and social pioneering by establishing institutions in which students of all faiths and social gradings might study, not in a religious vacuum called neutrality, but in an atmosphere of positive devotional feeling and aspiration with others, linked by instruction and observance to the student's own faith. The National University, though not specifically a Theosophical activity, was created and carried on from 1918 to 1922 by Theosophists. It brought the evolution of the educational consciousness of India to the realization that a true pedagogy must rest on both individual and national necessity, free from subservency to educational notions and expedients not arising out of the actual life of the individual or group. Another step in the evolution of Theosophical education remained to be taken, the step towards world application of principles that belonged to humanity as a whole, though the application of the principles would be subject to local differences in the proportion of the educational ingredients required for the educational nourishing and drawing out of human

capacity. The Brahmavidya Ashrama, which worked at Adyar from 1922 to 1928, drew students together from all parts of the world to study all knowledge, experience and expression in the light of Theosophy, with the intention that they should return to their various countries as exponents of the Theosophical educational ideal. The idea of a Theosophical World University, which was promulgated in 1925, was in process of development by groups in various parts of the world.

The movement thus summarized, had, the lecturer continued, exerted a much needed reformative influence in education both in India and abroad. It had drawn together people of good-will in mutually inspiring and happy service. In India it had pioneered in educational practices which had now become parts of the official systems—vernacular instruction, physical training, medical inspection, vocational education, education for the outcaste. Abroad it had set educationists thinking towards a complete education. It had brought to The Theosophical Society the enrichment of eager young life, and had given to India a succession of fine young men and women some of whom had become leaders in the regeneration of the country. Unfortunately, said Dr. Cousins, the movement had, during the past half dozen years, gone through a phase of uncertainty that had reduced its tension and debilitated its organization, owing to the inevitable withdrawal and emergence of different types of personal influence on which the general body of workers had had to rely for opportunities of service. That phase, however, had passed, and had left enough in the way of personnel and material to reincarnate the unshaken ideal of Theosophical education at a juncture in human history when it was more urgently needed than ever before, and in Indian history when there was universal condemnation of the existing systems of

education but no clear conception of the essentials of real reform.

The Theosophical College, Madanapalle, South India, is the only complete, co-educational, government recognized, degree College in the world which is run on the Theosophical principles indicated above. The College and its High School (in the latter of which Mr. J. Krishnamurti received his early education) were inspired and fostered for many years by Dr. Annie Besant. The inevitable annual deficit (Rs. 8000: £550: Dollars 2700), formerly met by Trusts, has now to be met by donations from friends, pending the accumulation of an Endowment Fund. Will you kindly help? Any amount will be gratefully acknowledged by the Principal.—*Reprinted from The Theosophical College Magazine, March, 1936.*

PRIMEVAL CARTILAGINOUS FISH CAUGHT ALIVE, STRIKING VINDICATION OF THE SECRET DOCTRINE

A fish regarded by scientists as having been extinct for fifty million years has been caught off E. London in a trawl net. It is five feet in length, of a beautiful steel blue colour, with big, dark blue eyes, and weighed 127 lbs. Mr. C. Carter, taxidermist, who skinned the fish, found that it had no skeleton, this being replaced by cartilage. It resembles the fossil remains of a fish belonging to the order Crossopterygil which appeared in the Carboniferous Age and developed and flourished for between 100 and 150 million years. At the end of the Palaeozoic period these were the dominant form in the ocean, but the great majority became extinct during the Triassic age.—*Reuter.*

Reference to the PARALLELISM OF LIFE, S.D., II., 711, reproduced and brought up to 1930 in my EVOLUTION AS

OUTLINED IN THE ARCHAIC EASTERN RECORDS, 152, will show that the Coal Age was the second division of the Primary Age with first traces of Fishes and Reptiles, which are stated to be relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age, the first division of which is the above-mentioned Triassic in which the Crossopterygil are believed to have become extinct. Observe that this order of fish are boneless and correspond to the "Sexless Shadows" of the men of that period, who did not become the "Androgynes with Bones" until the end of the Triassic when the ethereal forms began to reach the solid state. This is a phase of evolution which as yet modern science has entirely failed to envisage, but perhaps this boneless fish will give them pause. In any case it is a striking proof of the genuineness of The Secret Doctrine and the extraordinary knowledge and foresight of its author and her Teachers who helped her to write it. It is also one more nail in the coffin of the Society for Psychical Research's absurd Report of 1885 which attempted to prove her a fraud and a charlatan and which the majority of the public still believe in.

Basil Crump.

Ranchi, India, March 17, 1939.

SPANISH REFUGEES

The following letter from Professor J. Emile Marcault, General Secretary for the T. S. in France, is an indication of the straits to which Theosophy is being reduced in Europe. We expressed our sympathy with the enthusiasm last month with which the elevation of the new Pope to the throne of St. Peter was received by Protestants and Catholics alike. But we cannot close our eyes to the fact that Rome is still Rome and that the late Pope issued a Papal Bull condemning all Theosophy and Theoso-

phical activities and enjoining all true Catholics from any intercourse with Theosophists and from all study of their literature. The dogmas and creeds of the Church and all its theology are but deceptive and misleading substitutes for the truths of Life and Nature which can only be known through man's own consciousness and intelligence, which, if the Church is to be followed, are not to be depended upon and are of their very nature evil. The Christ is removed from Man himself and given an historical existence in the past with a daily manifestation in the Bread and Wine of the Host on the altars of the Church. Theosophy teaches that the Christ is in Man himself and that the only altar where he can be honoured is Man's own heart, where his lower passions and appetites must be offered up and sacrificed, and all his powers transmuted into the divine activities of a life of service to his fellow beings. Theosophy is now excluded from the domains of Germany, of Italy, of Spain, and owing to the action of Adyar in associating Theosophy with dogmatic religion, from Russia. It is with these limitations in mind that we commend Dr. Marcault's letter to our members, so that out of their own privations, of which we are only too conscious, they may make some tribute, however slight, to the sufferings of our Spanish brethren.

Dear Colleagues:

The Executive of the French Section is being faced with the problem of those Spanish refugees who are members of our Society. Fifteen have already written to us and a number of others are known to be in France, although they have not yet made themselves known to us. Most of them are completely destitute, having fled without taking their possessions with them. The Spanish money that they may have is at present valueless, although it may later on become valuable again. All of these refu-

gees wish to reach Latin America and to settle there. It is almost certain now that neither the political nor the religious regime which will have the upperhand in Spain will consent to the reopening of Theosophical activities. Negotiations between the French and General Franco's Government for the return of the exiles to Spain will last a certain time, for the war is not yet terminated; and also their status is uncertain, Republican Consuls having no right to give them passports and General Franco's Consuls refusing to issue any to them. They will probably have to be maintained on French soil for two or three months before they can sail over to America.

Now, the French Section is financially unable to support these refugees during that time. We have asked our Government to group them in one place. This will facilitate their maintenance, but it seems to us that the Society as a whole might co-operate in that help; and I am therefore placing the problem before all of the General Secretaries. Whatever they might wish to send would form a fund for the specific purpose which I have indicated. It would belong to The Theosophical Society as a whole and we would be the trustees of it, if you agree to that being done. If so, would you be good enough to insert an appeal to this effect in your Section magazine. The money might be addressed either to The Theosophical Society in France or to myself personally. Our Section would send official receipts, and the accounts would be kept especially for that fund. We cannot keep up our own help very long, and the sooner we are helped, the longer will these refugees be helped. Fraternally yours.

J. Emile Marcault.

General Secretary.

Paris, Le 7th March, 1939.

THE GENERAL ELECTION

Preparations are proceeding apace for the approaching election. Nominations closed on April 1st. Ballots will be sent to each member separately, except where husband and wife are at the same address and may use the same envelope to return their ballots. Ballots should be mailed back to the General Secretary at once and without any delay, as many members when they put it off at first, forget all about it, and the result is a decline in voting power. Do not put anything into the envelope with the ballot. If it is desired to write at the same time, address another envelope and put the sealed ballot envelope in the new envelope with the letter. But be sure to put nothing in the ballot envelope but the ballot as it will not be opened till the scrutineers sit in June. Only members in good standing, who have paid their dues up till June 30 can vote. Be sure that you are in good standing if you want to get a ballot. The balloting is quite secret. The name must be placed on the outside of the envelope with the Lodge so that the names can be checked off as in good standing, and time saved for the scrutineers and the presiding officer when the ballots are counted. If the directions are followed no one can tell how any member votes except himself. If each member numbers off the candidates in the order in which they prefer them down to No. 11, no vote will be lost. Every vote counts when the instructions are followed. In the 1934 election there were nine counts and not until the last did those who voted properly get the value of their vote. Some who voted for only six or eight names lost their vote. The following list gives the names of those nominated in the order in which the nominations were received:

*Nominations for the General Executive
and General Secretary, 1939-40*

Toronto Lodge—

F. A. Belcher.
Dudley W. Barr.
Maud E. Crafter.
N. W. J. Haydon.
George I. Kinman.
Mary Stuart.

Montreal Lodge—

W. A. Griffiths.

Orpheus Lodge, Vancouver—

Washington E. Wilks.

West End Lodge, Toronto—

E. B. Dustan.
Walter R. Hick.
Alexander Watt.
Felix A. Belcher.

Albert E. S. Smythe was nominated as General Secretary by Toronto, Montreal, Orpheus and West End Lodges.

As in former elections we subjoin a brief note on each candidate.

Who's Who of National Election

BARR, DUDLEY W., Former Vice-President Toronto Lodge. Editor Toronto Theosophical News. Present Member of General Executive.

BELCHER, FELIX A., One of Toronto's oldest members. President West End Lodge. Member of present General Executive.

CRAFTER, MISS MAUD E., Indispensable worker at Headquarters; in charge of office routine and correspondence. Member of present General Executive and acting treasurer.

DUSTAN, E. B., Member of Toronto Lodge, book steward; contributor to "Theosophy and Modern Science" in *The Canadian Theosophist*.

GRIFFITHS, WILLIAM, Present representative of Montreal Lodge on General Executive. One of Montreal's earnest members and treasurer of the Lodge.

HAYDON, N. W. J., Former President Boston Lodge. Earnest student and well known correspondent. Member of present General Executive.

HICK, WALTER R., Former President of Hamilton Lodge, active member and good student and speaker.

KINMAN, GEORGE I., Present member of General Executive. Earnest worker and organizer in Toronto Lodge.

STUART, MARY, Member of Toronto Lodge, teacher of The Secret Doctrine Class on Sunday mornings; Librarian of Toronto Lodge.

WATT, ALEXANDER, Former member of London Lodge. Organized Kitchener Lodge as President and is now secretary of this Lodge. Very active organizer and class worker.

WILKS, DR. W. E., Representative member of the General Executive for many years in the West. Formerly head of Nanaimo Lodge; now in Vancouver.

ATMA

We held our Faith within our hands
So tightly clutched, it blinded us,
So paradox to all our life
In here-to-fore, then suddenly
From out the dark of our small faith—
A hand benevolent withdrew
The curtain; and All Life became
Complete Awareness in New Faith.
Naida B. Holland.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL
A protest against the policy and teachings of
The Theosophical Society introduced since the
death of Madame Blavatsky.

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

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

H. P. BLAVATSKY AS I KNEW HER
Consisting of personal experiences with that
great Soul.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription, One Dollar A Year.

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Dudley W. Barr, 23 Trench Street, Richmond Hill, Ont.

Felix A. Belcher, 250 N. Lisgar St., Toronto.

Maud E. Crafter, 330 Avenue Road (Apt. 16), Toronto.

William A. Griffiths, 37 Stayner Street, Westmount, P.Q.

Nath. W. J. Haydon, 564 Pape Avenue, Toronto.

George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.

Wash. E. Wilks, 325 Georgia St. W., Vancouver.

GENERAL SECRETARY

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

OFFICE NOTES

Here is one of Captain Bowen's "very apt" occult aphorisms—"The average intelligent, well-meaning man values and preserves *the instincts of a gentleman*: the Theosophist has 'evolved' beyond them."

* * *

A photograph of the "Primeval Cartilaginous Fish" described by Mr. Basil Crump elsewhere appears in the issue of *Life* of April 3 where it is given the name of Coelacanth. It has been tentatively classified by British scientists as a member of the lung-fish family, though its bony gill plates show that it does not breathe through its lungs.

* * *

Up till the time of going to press we have received 86 replies to the hundreds of questionnaires sent out to members, active and inactive. We have selected one of the best as a sample of what is needed to be brought out by such an enquiry and members generally will find

it beneficial to study this contribution. We hope to present a summary of all the replies and perhaps one or two other papers in full. We will close the collection of these replies on April 30.

* * *

There is nothing new to report this month about the proposed Fraternization Convention which the Committee has decided this year, breaking the alternation between the United States and Canada, is to be held again in the United States. Many who had looked forward to another visit to Niagara have been disappointed, and we do not hear that Detroit is over-excited about the meeting. Mr. G. Cardinal LeGros however has been given charge of the publicity organization and those who wish to make a success of the Convention should support him. Lt.-Col. E. L. Thomson, D.S.O., 63 Bleecker Street, Toronto, is treasurer for the Fraternization News Fund. The date appointed for the Convention is September 2-3.

* * *

We have been informed of the death recently of George Harter, who was once one of the most active supporters of Theosophy in America. He started the movement to supply collection boxes to all Theosophical families at a time when funds were lower than usual, if such a condition can be imagined! The result was a very important contribution to the work of the Society. Mr. Harter was also an active propagandist and an interesting and invigorating speaker. He resided at various points in Ohio. John Goff, one of our former and keenly interested and active members in Toronto, passed away during the past two months. We have had no details of his death, but regret the circumstances that removed him from the Theosophical work which at one time seemed to absorb him so fully. Our deep and sincere sympathy is extended to Mrs. Goff.

The American Theosophist has an editorial by the National President, Mr. S. A. Cook, discussing the point whether he should have any voice or have or express any opinions regarding the nomination or election of other officers or Board members. This is pertinent to our own election now going on. He thinks it much better to adopt open and frank methods than those of the back-stair order. The other position, which I believe is favoured in Canada, is not to interfere at all, either openly or privately and secretly in the elections. The real difficulty is that if a leading official expresses his preference, all the weaklings flock to his support, and lose whatever experience in independent action they might have had the benefit of. I am free to say that I think the voters should distribute their votes so as to give other sections of the Dominion than Toronto representation on the General Council.



We must commend a new book by Nora Waln, *Reaching for the Stars*. Mrs. Waln is a Pennsylvania Quaker who married an Englishman who is devoted to music, and they went to Germany to study music in its highest developments, spending five years there. They left last year and the book is a narrative of the most enlightening kind, calculated to extend that true brotherhood of man which comes from real understanding, and the appreciation of humanity in its finest and most charming developments. As an antidote to the too natural sentiments of enmity which the policies of the Nazis have aroused, this book will enable the reader to look forward to the time when the evil spirits have been cast out and the great people of the German Fatherland will once more sit clothed and in their right mind.



The present has proved a fatal season for many of our old friends. A telegram announced the death on Sunday

evening, the 5th March, of Mrs. Jessie Cochrane Lang, formerly of Toronto, but for some years past having lived with her daughter Jessie in Regina, Sask. Mrs. Lang had always been an earnest thinker and her daughters followed her in their appreciation of Theosophy. Her family had been widely distributed since her widowhood, a son having gone to New Zealand and dying on his return in California. A daughter is married in Denmark—Mrs. J. Ferguson. Another daughter is in Vancouver—Mrs. T. Maguire, and a third in Toronto—Mrs. A. M. Robertson. A service at the Cremation chapel of the Necropolis was held in Toronto on Friday, March 10, Mr. Smythe addressing those assembled. Her devotion, her generosity, her kindness to those in distress and her untiring service to all whose difficulties appealed to her, render her memory one of sweetness and light.



The article appearing elsewhere on the well-worn but always arresting subject of the Third and Fourth volumes of *The Secret Doctrine* will be read with amazement by many. It may well strike the reader as incredible, but as The Blavatsky Association have endorsed the story it must be assumed that they have investigated the evidence and found it valid. There is no doubt that Madame Blavatsky herself stated that the Third Volume was complete and the Fourth nearly so, but these and many other statements have been explained away or denied to such an extent that even the most faithful have despaired of knowing what to think. But it does seem incredible that so much printing as the 700 or 800 pages of a volume of *The Secret Doctrine* could have been carried on and then destroyed without any of the numerous friends and associates of Madame Blavatsky knowing about it. I have talked with Claude Falls Wright, during her last two years constantly with her, and his difficulty

was to explain the disappearance of a pile of MSS. that he represented as about 18 inches high. Had this been in the hands of a printer he would certainly have known of it. The expense of setting up in type such a mass of material as a volume and part of another has to be considered. Mrs. Besant was largely responsible for the funds in use at that time. Who paid for this type-setting? Is the printer still extant? I know Thomas Green was an honest, sincere and reliable man, but it is not Mr. Green that we have to deal with, but a man, who wishes to be anonymous, who alleges that Green told him this story. What does Bertram Keightley say to the story? What occurs to me as a possible explanation is that Madame Blavatsky had ordered the Third instruction and part of the Fourth to be printed and then cancelled the order. This might easily have been the case. Perhaps Mr. James Morgan Pryse, who printed these Instructions could throw some light on the matter.

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No one else having been nominated for the office of General Secretary it falls to my lot for the twentieth time, and surely no Theosophical worker was ever given a greater token of confidence. As Mr. Cook has said in his acknowledgment of re-election in the American Theosophical Society, "Re-election to the office I am privileged to hold is not a glory to be won but a service to be rendered, albeit there is glory in the service." One can scarcely say more than that. I am only too conscious of the grief I have been to many of our members, not to say a "pain in the neck" to a few, some not ashamed of their identity and some anonymous. Perhaps they do not quite understand why there should be controversy where truth is to be established. Some day that Truth will make its way in spite of everything. The trouble is that when truth is buried or stifled or refused a

hearing no one can help it or advance it. Take for instance the letter from Mr. Hamerster and his protest against what he is shocked to find me capable of saying. Apart from the fact that the Theosophical Society in Canada has a Constitution which guarantees the right of every member to hold any opinion and to express that opinion, there are principles involved in the very nature of the Society which must be upheld by all members who desire to be true to its objects. I have been dealing with these matters for the last twenty years, and much longer before the T.S. in Canada was formed. I did so in mild and temperate language, and, year after year, no one paid the slightest attention. The reports of the General Secretary which appear in the General Report of the T. S. annually, will bear witness to this. But Mr. Hamerster never bothered about these mild and good-tempered appeals. As a newspaper man I know the value of what is called "rough stuff," and in all kindness and charity I used it in the glaring case of "A Message to Huizen." That Message was a violation of the spirit and letter of the Adyar Constitution. Does Mr. Hamerster or anyone else deny it?

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It is to be regretted that so many members insist upon reading into all contributions made to the magazine some personal feeling, or in discovering some personal animosity in the writer because they may not agree with his or her views. As far as editorial influence can make itself felt all the articles printed are concerned with principles. Public personages represent principles, and when they violate the principles for which they are expected to stand, it is not only natural, but necessary to criticize them. This however, is not a matter of personality, but of official representation, and there is no common sense in supposing that a man in office should be exempt from criticism inde-

pendent of whatever he may do. As General Secretary I feel that I am certainly open to criticism, and it comes without stint, and to this I have no objection except perhaps to the somewhat crude forms in which I am accused of pessimism, bitterness, and other faults which, if actually present, would be detrimental to the work of the Society. It is perhaps legitimate to reply to such criticisms, even at the risk of being charged with raising controversial questions. This is another body of timid members. They do not like discussion or debate or anything that indicates a difference of opinion or a disagreement among members on any point of argument. And this in a Society which proposes to admit every kind of opinion and to practise towards all the same tolerance one desires for oneself. Evidently some members have come into the wrong Society. The ideal of Universal Brotherhood is too wide for them. They would limit it to those whose views are all in accord, and any change should be penalized by suppression. It is a reverse form of Naziism and equally pernicious. As an old newspaper man I am familiar with the people who write to "Stop my paper" when an article appears which they do not approve. Everybody who uses a newspaper does not read every line of it. He skips what he does not feel interested in and reads what interests him. He uses his common sense.

HOLY WESAK TIME

Wesak, or Vesak (*Vesakho*, Pali; *Vaisakha*, Sk.) is the name of the April-May spring season. It is the holiest time of all the year to Buddhists of all Buddha-lands as within that period there occurs a very sacred festival of three-fold significance to them, namely, the birth, enlightenment, and death of the last Buddha, Shakyamuni.

This Holy Day of Days is celebrated

by most Buddhists on the full-moon of May, the first one if there are two, something which occurs, however, only ten times in twenty-eight years on an average. Japanese celebrate the occasion on the April full-moon. This festival of joy and thanksgiving often lasts three days during which participants fast, feast and distribute alms generously in imitation of the Buddha's benevolence.

Wesak ceremonies, especially in famous, large Buddhist temples, are imposing and wonderfully inspiring in character. At this sacred time a very special spiritual benediction is believed to be bestowed upon the truly worthy who are able to recognize it by the unutterably holy elevation felt at the time. To qualify, however, one must be absolutely "*pure and chaste as unsummed snow*" in mind and heart.

Some theosophical groups also observe the Wesak festival, although, surprisingly, many younger members appear to be quite unaware of its real Buddhist significance or that it is even a distinctly Buddhist festival.

Miriam Salanave.

NIAGARA SECRET

DOCTRINE CLASS

The Secret Doctrine class selected as its topic: "The One Life or Source of All." The meeting is held after a public lecture on the 3rd Sunday of each month at 86 St. Paul St., St. Catharines, Ont., at 3 p.m. The following is quoted from a paper compiled by one of the students:

The One Life is referred to in Genesis ii:7 and Job xxxiii:4 as the Breath of Life. "It is a distinct vital principle or divine force or essence independent of any organism. It is material in its nature as physical force cannot be divorced from matter. It consists of a substance existing in a state unknown to Science." *S.D.*, I., 661. "It is ceaseless,

eternal motion of the universe in the sense of limitless ever present space." *S.D.*, I., 32.

"When we perceive the reality of life through our physical senses, it appears as chaos, but when observed through our reasoning mind, we see it as the energizing force of the entire Kosmos." *S.D.*, I., 32.

All the kingdoms of nature, viz.: the mineral, vegetable, animal, human as well as the highest gods or angelic hosts demonstrate the truth of the permanent principle of unity or the One Life Essence or Breath. *S.D.*, I., 258. The unity of Life is not to be thought of as referring to a crowd of people listening to one selection of music or watching a game. It means that "Existence is one, one thing and not a collection of things linked together."

Pythagoras taught as a cardinal tenet that "there is a permanent principle of unity beneath all forms, changes and other phenomena of the universe."

Life energy takes various forms in matter whereas matter expresses a difference in the process of development or manifests different characteristics within its substance. The Breath of the One Life can be discerned manifesting when we observe a bird shedding its old plumage to be replaced by new feathers, or a crab or lobster discarding its old shell for another, or a worm changing its form to a chrysalis and then to a butterfly. Man also demonstrates the principle of the One Life Energy when he adds to the spiritual development of his moral growth and moults his illusions by understanding and obeying the divine laws of the universe.

The One Life animates the germ of plant life as the pattern of the wheat blade and grain is contained in its seed. *Theosophical Glossary*: 58. Likewise the "terrestrial Embryo contains within itself the future man with all his latent powers." *S.D.*, III., 44. Think of the Energy of the One Life as the thread

which holds the string of beads together. The Rosary is symbolic of this teaching.

We can conceive of only two basic principles as a demonstration of the One Life Essence, viz.: Motion (Energy), and Matter or substance; therefore the Secret Doctrine teaches that "Spirit is differentiated in and of space and substance is differentiated Spirit. Both are considered the two poles of the One Reality the Absolute.

During the coronation ceremony of Pope Pius XII. he was described as lighting a ball of tow placed at the end of a silver wand. He also burned separately, three sprays of flax during the ceremony. The wand or rod of power, and the fire and tow suggested the symbolism of the Breath of Life being one with substance or matter. The burning of the three sprays of flax was also a mystical symbolism of the One Life Essence. Fire has an occult meaning. As man is composed of "Spirit, Soul and Body plus a four-fold aspect: so is fire. Robt. Fludd, one of the famous Rosicrucians, tells us, "that fire contains: (1) a visible flame (body); (2) an invisible astral fire (soul); and (3) spirit; it also has a four-fold aspect and so do all the other elements." *Theosophical Glossary*: 110.

It is the opinion of occultists that the vital essence or energy or substance of matter is eternal and cannot be destroyed. It is unchangeable, whereas matter is destructible. "They teach that all forces of Nature—electricity, magnetism, light, heat, cohesion, etc., are not modes of motion of material particles but are in their essence or ultimate constitution the differentiated aspects or energy of universal motion." *S.D.*, I.

The One Life Breath is the radical cause of the existence and manifestation of spirit. *Theosophical Glossary*: 110. Man's immortal spirit must not be confused with the One Life Breath or Essence. *S.D.*, I., 246. Spirit does not

really identify itself with matter—it only inspires it or acts upon it.

As an example—place a tea kettle of cold water over the fire and bring the water to boiling point. The fire does not associate itself with the water but the action of the energy or heat latent in the fire causes the water to change change its temperature and gives it power or force. It is interesting to watch the water boiling to observe each bubble attracting another bubble by the energy latent in the heat uniting with a form of matter or steam. So we can observe a result of the movement of the One Life Essence manifesting upon this earth plane in its simplest diversity.

A. D. Richardson.

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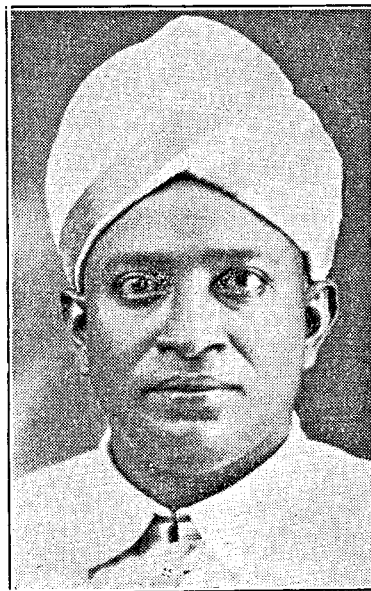
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VISIT OF DR. PANDIA

All arrangements appear to have been completed for the lecture tour as far as Winnipeg of Dr. Pandia, of the staff of the University of Ceylon at Colombo. Dr. Pandia has been secretary to the



"mahatma" Gandhi and is a person of note in India. The delay in his visit has been due to a call for his services as a technical adviser to one of the Maharajahs. He will be free to leave Winnipeg on the Eastern part of his tour on June 17. I have written to London and other points but no notice has been taken of the matter except in Hamilton, Toronto and Montreal. It is not yet too late if any desire to make an engagement.

THE SEAL OF THE T. S.

Small copies of this seal, embossed in silver on blue, gummed, paper can now be obtained. They are in a pentagonal frame, 7/8" wide, and are suitable for greeting cards, letter heads, etc.,

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N. W. J. HAYDON
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CORRESPONDENCE

COLLECTING LODGE DUES

Editor Canadian Theosophist: — Sometime ago I was instructed by the Montreal Lodge to write you describing the method we use to collect the Lodge dues from our members.

Our method of collecting Lodge dues runs back to March 1922, when we were incorporated as a Lodge of the Theosophical Society in the Province of Quebec. Before that date definite Lodge dues and regular collections did not exist.

Our Lodge dues become due and payable on the second Tuesday of January in each year. On that date the general meeting of the Lodge is held, at which the reports of officers and election of new officers for the ensuing year takes place. The fiscal year of the Canadian section begins on July 1st of each year, when Lodge dues to the section are due and payable.

It will be seen that Montreal Lodge has a period of six months to enable its members to prepare to pay their dues which they invariably do before the end of the six months.

It is the above system that has made it possible for us as a Lodge to send our cheque for the dues of our entire membership to the General Secretary about the 1st of July, since the year 1922. We find the members co-operate very willingly with our system and it is the hope of Montreal Lodge that other Lodges will see the advantage of adopting a similar method.

W. A. Griffiths.
Honorary Treasurer.

YOUNG THEOSOPHISTS

Editor Canadian Theosophist: — I concur with the viewpoint expressed by Mr. Toren in the February issue relative to the fact that the various theosophical lodges are not arresting the at-

tention of the youth of our country and that the religious phase of Theosophy is too strongly stressed at the expense of the scientific.

Science now is the apotheosis, the Zeitgeist and motif of youth. To them religion is threadbare. It is only through the medium of science that we can broach and discuss Theosophy. As few theosophists are scientists how are we to contact, engage and engross their minds with our teachings?

My own conclusion is that every week one night should be set aside for a serious study of some one scientific subject. If necessary the topic should be resumed the following week or weeks. All the data, facts, evidence, etc., should be collated, correlated, dovetailed and presented from both the theosophical and scientific sources. At the end of such a discussion the student thus intellectually equipped should be able to converse with the youthful enthusiast of science and evoke a new, withal unresponsive, perhaps, current of thought in his auditor's ears. At least he will gain an audition.

This line of procedure would have an immediate dual effect. The student will be stimulated to original research on his own behalf and this in turn will act as an incentive to recharge his waning interest as a mere intransitive recipient of other's thoughts. It will spur him to keep abreast of the times and avoid him from becoming a malingeringer. Theosophically yours,
Sol Minsky.

968 47th Street,
Brooklyn, New York,
March 10th, 1939.

THEOSOPHICAL BOOKS

The Toronto Theosophical Society would be pleased to send books from its
TRAVELLING LIBRARY
to Members or enquirers throughout Canada.
No Fees, but postage both ways would be appreciated. Books can be retained One Month.
Apply to the Librarian,
TRAVELLING LIBRARY,
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“NO CASE: ABUSE
THE ATTORNEY”
“AT ANTIDOTE”

There has appeared, in *The Canadian Theosophist*, an indictment by Mr. Smythe against the President, which the latter has had reprinted in *The Theosophical World* for February 1939, under the above title, to counterbalance the “many kind and generous things” said about him in that magazine. Though this proves again to those who know and therefore love him well—to others it will naturally prove nothing—his broadmindedness and great heart, yet in one respect I take exception to Dr. Arundale’s policy, namely to the soiling of the pages of our journal with such unclean things.

Unclean, for to pour upon a man who does his duty as he sees it, though we may differ in our vision of it, such a torrent of abuse with the obvious intent of deriding him, humiliating him, and in general exposing him publicly; and all this done with unholy glee in the abuse for the sake of the abuse, such action is, I maintain, unclean, utterly un-Theosophical. If this is thought too harsh a pronouncement, let the reader judge for himself. The article in question consists of about 600 words, of which the following 60 and more, that is at least one in every ten, are pure libel.

Dr. Arundale is said to “talk too much,” to “have no sense of the value of money,” to “tamper with the Constitution of The Theosophical Society,” to “out-Herod even the ‘trained clairvoyant of the Sydney Manor’ [C. W. Leadbeater],” to “keep faith not long,” to “take another whack at the structure which had been intended to breed Theosophists,” to be “too canny,” to suffer from “more or less amiable lunacy,” to be “an irresponsible person,” to act “foolery,” and to “displace the honest truth of Theosophy.”

Just now I said that I disagreed with Dr. Arundale in having the indictment against him republished in our magazine, but now that I have placed all the choice epithets and ill names in a row, I am not so sure that the President’s policy has not been a wise one. Every decent, somewhat refined person cannot but be disagreeably struck with the lack of restraint and the vulgarity of the attack—leaving alone its unholy joy in the attack for the sake of the attack—and will by the mere contrast feel his conscience awakened for the principle of brotherliness, friendliness, and kind respect for other persons’ opinions, feelings and thoughts, that lies at the root of our whole movement, that is incorporated in the first object of our Society.

Dr. Arundale is accused of having “taken another whack at the structure which had been intended to breed Theosophists who would disseminate the teachings of *The Secret Doctrine* and prepare the world for more extended teachings in 1975.” But if ever I was sure of a thing, it is now of the fact that the “whack” taken by Mr. Smythe at Theosophy and The Theosophical Society by his unworthy writing is far more serious than anything else. For it is a violation of the spirit of Brotherhood. If ever the spirit, the mentality rather, represented by Mr. Smythe’s article, should prevail, not only in the Canadian Section, as it unfortunately seems to do, but in the whole Society, then that would certainly spell the spiritual death of our movement, and effectually prevent the return to it of a new messenger, and the entrusting to it of “more extended teachings in 1975.”

It is the attitude of the Canadian Section which I do not understand. I mean the seemingly uncomplaining acquiescence of its members regarding this and many other equally unworthy attacks, carried on now for many years, by their highest officer in the organization of

The Theosophical Society, in the official organ of the Section, against the greatest leaders and teachers we have had in the past and present; leaders who have won the confidence, the reverence and the love of the majority of the Society, and who have therefore by that majority been elected to the highest office in the Society. Is there no respect left for the expressed will of the majority, the bulwark of democracy, in democratic Canada? Or if such considerations are not valid any more in our politically dislocated modern world, is there no old-time decency left for not callously hurting others' sincerest feelings, akin as those feelings are to the deepest religious aspirations that have ever uplifted men's souls to the heights?

As one of those who is possessed of such feelings for H.P.B. and H.S.O., for A.B. and C.W.L., for Dr. Arundale, Raja, and Rukmini, I protest against the negatively passive, or positively affirmative attitude (which is it really?) of the Canadian Section as a whole, as I protest against the libellous attacks of Mr. Smythe individually. As one of Dr. Arundale's "associates," I protest against the gross untruth that "his associates admit that he talks too much and has no sense of the value of money." As one of those resident at Adyar, I protest against the imputation of cowardice in us, implied by the remark that "there are none at Adyar with the courage and the common sense to stop him," if we indeed thought Dr. Arundale the "irresponsible person" who makes "ducks and drakes of The Theosophical Society" which Mr. Smythe makes him out to be.

The Master has told us that "he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would his own, is not a Theosophist." What, then, of him who does the slandering? As to Dr. Arundale's "innocence," I do not know that it needs any

defence. It is so transparent to those who "associate" with him. H. P. B. echoes the Master's sentiments when she tells us that one of the steps of the Golden Stairs leading up to the Temple of Divine Wisdom is a "valiant defence of those who are unjustly attacked." Again I do not know that any "valour" is needed in defending Dr. Arundale against such an adversary, except that it be counted valour not to shrink from touching unclean things. But this I know, that it is our bounden duty to purge our movement of these where we see them enter our organization, in order to secure the future of our Society. With that end in view then—to counteract the virus Mr. Smythe has for many years been constantly injecting in the minds of the members, I mean the virus of unbrotherliness, unfriendliness and unkindliness contained in his articles—this "antidote" was written.

And I challenge Mr. Smythe to accord to it the same publicity in *The Canadian Theosophist*, as the President has given his article in *The Theosophical World*. I may add that this step is taken by me on my own account, without having consulted Dr. Arundale about it.

A. J. Hamerster.

Adyar, 25th February, 1939.

I am indebted to Mr. Hamerster for bringing into notice once more the partial quotation from my "Office Notes" on pages 290-291 of the November issue of *The Canadian Theosophist*, dealing with Dr. Arundale's now notorious "A Message to Huizen" in *The Theosophical World* for October last. A correspondent challenged me to take it up, but I had already done so, and Dr. Arundale copied a part of my note in his February issue of *The Theosophical World*. This was apparently the signal for the aiders and abettors to rally to his rescue, for I have had a number of letters this month on the subject. These were personal and have been replied to

in kind. But Mr. Hamerster challenges me to print his volley which I willingly do as it shows that he is not anxious to face the real issue, but tries to make out that I am merely calling names without reason. Not a word appears in his complaint about the violation of the Constitution, nor is there anything in what he writes to indicate that the epithets used are not applicable to the matter dealt with. He says he is pleased to see all "the choice epithets and ill names in row," and he thinks that "every decent, somewhat refined person cannot but be disagreeably struck with the lack of restraint and vulgarity of the attack." He also perceives an "unholy joy" in the attack, and I think one may observe that this remark is at least gratuitous. Certainly anyone who felt joy in Dr. Arundale's degradation of the T. S. would deserve to be regarded as unholy. But that is just the issue. I do not see how we can agree about it, but it may help some students if we line up the epithets once more with the occasion for their use.

Talks too much. This is a quotation from several of Dr. Arundale's friends in different parts of the continent. How about the reported suppression of *The Theosophical World*?

Has no sense of the value of money. This is a frequent criticism and may be illustrated by his demand for a \$500,000 fund for Adyar which was sat upon by most of the National Societies including the United States of America.

Tamper with the Constitution of the T. S. What is the Message to Huizen but direct evidence of such tampering? There is no warrant for any of these barnacles in any part of the Constitution, and they represent a direct violation of the non-dogmatic character of the T. S.

Out-Herod even the trained clairvoyant. This also is an allusion to the Message to Huizen with its numerous barnacle organizations.

Keep faith not long. None of the Dictators can be trusted, and when Dr. Arundale pledged himself on his assumption of office that he would not identify the L. C. C. in any way with the T. S. we expressed our doubts. Does he not in this Message identify the L. C. C. with the T. S.?

Too canny. The whole sentence explains itself. The Master stated that nothing more than H.P.B. had written would be given to the world till 1975. My note stated: "Dr. Arundale and his friends are much too canny to wait till 1975. They can tell you all about it now, or think they can, and for a great many, this is just as good." Does Mr. Hamerster dispute this? I think we can let it stand.

More or less amiable lunacy. This whole set-up as listed by Dr. Arundale in his "A Message to Huizen" is lunacy pure and simple, as compared with the ideals of the Masters and what they set forth in their letters and the Secret Doctrine. I say "more or less amiable," for many innocent people have been entrapped by the ritual and ceremony and led to believe that these things belong to Theosophical doctrine and tradition. A perusal of *The Mahatma Letters* would convince them to the contrary.

An irresponsible like Dr. Arundale can make ducks and drakes of the Theosophical Society. Well, if this is not obvious enough, then Mr. Hamerster has less gumption than the average American or Canadian. Anyhow, Dr. Arundale carries on in his irresponsible way. Did he consult the General Council about "A Message to Huizen?"

This foolery. Members of the T. S. are expected to swallow this humbug: "The first purpose of the (Huizen) centre is to act as a sub-station for the distribution of force relayed to the world through Adyar." The second purpose is "to act as a reservoir for the special work of the Master the Prince in Europe and America as Regent of

this administrative area, etc." Grown-up men and women like Mr. Hamerster may believe this if they please, but we were not so taught by H. P. B. nor her Masters. When other Hierophants in other organizations make statements of this description we are told they are bogus and so they undoubtedly are, but they are just as reliable as the Huizen concoction. Holland is at present sending its gold to New York for safe keeping. We would recommend the Master the Prince, whoever he may be, and if Dr. Arundale be acquainted with him he can pass along the hint, to move his reservoir to a safer spot than Huizen.

Displacing the honest truth of Theosophy. Dr. Arundale has been getting out a new six-volume edition of *The Secret Doctrine*. We have not seen it yet, but we hope it is near enough the original to warrant us recommending all the members of the Adyar Society, including the General Council, to read it through and if they can show that it contains any basis for maintaining these effete mummeries in the new world which the Theosophical Movement contemplates, I will be willing to make a humble apology to Mr. Hamerster and the President and his General Council. But my study of the honest truth of Theosophy has not led me into any sort of humbug. Life and death are too serious for the shams and delusions of psychic fantasy. Of course everybody is perfectly free to follow such courses if they feel so inclined. The child mind needs some sort of kindergarten training, but men and women of some maturity require knowledge and wisdom such as the ages have passed on to us, and which is readily dissociated from the contemporary opinions of those who dabble in one form or another of so-called occultism or mysticism. Statements that have no corroboration except by the followers of the group from which they emanate may be ignored by serious students who find

that all reality in truth and fact is amply substantiated by experience, by science, and by that literature which represents the toil of "generations of adepts through thousands of years." This contrasts with the one-man revelations which so-called "occultists" have tried and with some success to palm off on an inexperienced world.

A. E. S. S.

TRIBUTE TO MRS. BAILEY

Mrs. J. K. Bailey, who has been Treasurer of the Toronto Theosophical Society, and in charge of the Travelling Library for a number of years, was guest of honour at the St. Patrick's Tea held in the Theosophical Hall on Saturday afternoon, March 18th, from four to six o'clock, when members presented her with an occasional chair prior to her departure from Toronto.

Mr. G. I. Kinman introduced Mrs. A. E. S. Smythe, wife of the president, to the gathering of about eighty members and friends. Mrs. Smythe in responding spoke of Mr. Smythe's inability to be present owing to Flu. She congratulated the Convener, Mrs. Somers, and her assistants, in the organizing of this Irish Tea, and was glad that the spirit of St. Patrick was still abroad in the land in spite of the rumblings of the so-called Irish in the old country.

Before presenting Mrs. J. K. Bailey with a handsome chair from the members of Toronto Lodge, Mrs. Smythe spoke of the fidelity of Mrs. Bailey to the difficult office of Treasurer, through these years of economic depression. Her years as Treasurer had been a distinct service to Toronto Lodge, and Mrs. Bailey will be long remembered for her consistent kindness of manner, and her keen understanding. This was much in evidence in her work in connection with the Travelling Library of Toronto Lodge. There was much more in this than getting off parcels of books.

Every appeal for Theosophical literature was a personal request to Mrs. Bailey. Letters received from all over Canada to the Travelling Library showed how Mrs. Bailey had entered into the psychology of each request, and how her heart was in this work.

Little five-year-old Ann Anderson then presented Mrs. Bailey with a lovely shoulder bouquet of roses and sweet peas, and Mrs. Smythe asked Mrs. Bailey to receive from the members of Toronto Lodge an easy chair for her new home up north, as a token of their remembrance and appreciation.

Mrs. Bailey thanked the members for their gift to her and said that she had been very happy to be of assistance in the work of the Toronto Lodge. She hoped to see her many friends again on her visits to the city.

The singing of "Auld Lang Syne" and other old favourites, with Mrs. Eva Procnier playing the accompaniments, provided a fitting climax to a happy occasion.

Mrs. A. M. Wright and Mrs. Frank Carmichael presided at the tea table, centred with spring flowers in a silver basket and tapering green candles in silver holders, and Mrs. J. R. Somers, Miss Maud Crafter, Mrs. G. I. Kinman and Mrs. H. J. Cable received the many guests. Assisting at the tea hour were Mrs. E. J. Norman, Mrs. I. Chessar, Mrs. R. Illingworth, Miss Merle Parkin, Miss Margaret Barton, Miss Frances Moon, Miss Irene McArthur.—M. K.

"FRIENDS OF BLAVATSKY"

New Universe, Mrs. Beatrice Hastings' knight-errancy for Madame Blavatsky has reached its sixth issue and is mighty in its championship of the "greatest genius of the nineteenth century." Mrs. Hastings takes up the review by Mr. S. K. Ratcliffe in which he uses The Hare Brothers' attack on the Mahatma Letters as a peg upon which

to hang an attack upon Madame Blavatsky. She says: "It is absolutely certain that the grotesque reviewers above-mentioned do not know why they attack Madame Blavatsky, why they carve her up. To know why they do it they would need to study the charges made against her and also to read her writings. The least glance at their articles shows that they have neither studied the charges nor read her writings. They just play the poll-parrot. They slander at second, at hundredth hand, adding to the 'evidence' nothing but their own signature, a signature of not the slightest value, being inadmissible in any court. They repeat what other adversaries of Madame Blavatsky have said about her books. If the adversaries make a wrong quotation or falsify a quotation, so do the reviewers, copying down with a servility that would be amusing were it not so stupid. . . . If these reviewers pretend to some moral right in their attacks, one can answer immediately: 'You have no right at all to attack Madame Blavatsky, for your articles show that you have studied neither the charges against her nor her writings.'" And she adds: "Believe it—that long foul dastardly campaign against H. P. Blavatsky, carried on with the aid of almost the whole Press, a huge iniquitous LIE of a campaign, a FRAME-UP comparable for impudent villainy with any ever known, believe it that this tragic attempt to incriminate and blot out and murder a woman of such genius has played a horrible part in the slide towards barbarism. An injustice of that sort, repeated and repeated year after year is a poison in the human atmosphere, renders it unstable." She adds this warning: "It is the duty of Theosophists to call the attention of people all over the world to the 'Defence of Madame Blavatsky' which I have prepared with enormous pains and to protest against the repetition of slanders, baseless always and now being one by

one refuted. And do not reply that you are doing your duty by reading *The Secret Doctrine* and teaching it to others. That would be to class yourself with a man who should hear people saying that his benefactor was a swindler and should reply that he was too busy spending the fortune to bother about that." It is perhaps natural that the kind of people who have slandered Madame Blavatsky should also feel moved to busy their poison tongues about Mrs. Hastings. But in the face of such opposition and in spite of the many obstacles to be met in such a campaign as she has inaugurated, she carries on gallantly. She should have all the help and encouragement that students of the Wisdom can give. Send 25 cents or as much as can be afforded to Mrs. Hastings and join the "Friends of Blavatsky" at 4 Bedford Row, Worthing, Sussex, England. Or send \$2. and get the issues to date of *New Universe* and *The Defence of H.P.B.*

QUIZ

In what books are these to be found?

1: I have said already that a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. Now, if an Occultist does not do all this, he must act selfishly for his own personal benefit; and if he has acquired more practical power than other ordinary men, he becomes forthwith a far more dangerous enemy to the world and those around him than the average mortal. This is clear.

2: Adepts, as is well known, owe allegiance to no ecclesiastical system; in fact, at a particular stage of their development they must solemnly declare their independence of all formal religion; nor are they allowed to engage in any ritual of magical efficiency.

3: A greater part is taken in the his-

tory of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time.

4: To employ the intellectual powers for the mere purpose of "making money" is the beginning of intellectual prostitution. Blessed are they who are able to gain their bread by the honest work of their hands, for an employment which requires little intellectual attention will leave them free to employ their mental powers for the purpose of spiritual meditation and unfoldment; while those who spend all their mental energy upon the lower planes are selling their immortal birthright for a worthless mess of potage which may nourish the body while it starves the soul.

5: Such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; but by the Christ Jesus, the God with us, the Immanuel of the heart, born, working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world, and making us sons of God and heirs of everlasting life.

Sources will be given next month.

✻ ✻ ✻

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

PEKING IN THE TROPICS

The Peking caves have recently made the headlines once again. A few years ago, it will be remembered, scientists found the fossilized bones of a race of men estimated to be something like 500,000 years old. Now evidences of a much later occupancy and of a tropical climate have been unearthed.

Scientists have found the remains of a 20,000-year-old family which met a violent end at the hands of a hostile tribe. At the end of more than four years of study, they now think that this mysterious family belonged to a people who were on their way to America and who later became the Indians.

Unearthed in a cave discovered in 1930 and excavated by Dr. W. C. Pei between 1930 and 1933, the seven members of the family include a young woman of definitely the same type as the Eskimo.

Twenty thousand years ago Asia and North America were connected by a land bridge most probably where the Aleutian Islands, strategic Alaskan outpost, now mark the southern edge of the Behring Sea. It is across this land bridge that the fathers of the Indians came. And these people, the first of modern type to be found in Asia east of Palestine and the Near East, might themselves have been on their way to the New World.

This family, which is distinct from the 500,000-year-old Peking Man found in the same locality, had stone implements, a bone needle and a bone instrument, worked stones, necklaces made from perforated teeth and other objects associated with man just before the dawn of history. It is the first early stone age find in Asia, and corresponds to many such discoveries that have been made in Europe and in the Near East.

A Mild Climate

With the 20,000-year-old family found in an "upper level" cave on top of a hill, Dr. Pei also found an extensive collection of animal skeletons, all representatives of species either gone forever from this earth or from this section of Asia. Bear, hyena and ostrich types found there have since become entirely extinct, while the tiger and leopard have fled further south.

The seven members of the family are an old man, a younger man, two young women, an adolescent boy or girl, a child and an infant so young it may not have been born. The skulls were all smashed in, as though by the blows of sharp and blunt instruments. Most remarkable feature is the wide variety of physical types, as revealed by the damaged skulls.

Three different racial groups—a primitive Neanderthal-like type, a Melanesian type recalling types found in many islands south and east of Asia, and the Eskimo variety are represented. These differences seem to explode the theory that differentiation of "racial" types is a modern development.

The suspicion that these people might be related to New World peoples is borne out by the fact that similar skull types are occasionally found among American Indians, both before the time of Columbus and since.

The Secret Doctrine Teachings

H. P. Blavatsky in the Second Volume of the Secret Doctrine has much to say about geological cataclysms and alternations between mild and cold climates. Much of this material bears directly on the Arctic and temperate regions and is anticipation of recent scientific discoveries.

"The Secret Doctrine teaches that, in the earliest geological periods, these

regions (speaking of an ancient continent) formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground..... (S.D., II, 340.)

Again speaking of the transformation of the Third Root Race, she remarks: "It began in those northern regions which have just been described as including Behring Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of nascent physical man. *That region, however, has been more than once frigid and tropical in turn since the appearance of man.* (S.D., II, 343.)

THE CHURCH AT

THE CROSS-ROADS

"*Christianity. Right or Left,*" by Kenneth Ingram.

"*A Christian Challenge to Christians,*" by Kenneth Ingram.

Two books have sprung from the pen of Mr. Kenneth Ingram, a prominent figure in the Church of England, which will prove of surpassing interest to all of a progressive turn of mind in matters religious and especially to Theosophists of the Blavatsky tradition. The titles are "Christianity, Right or Left," and "A Christian Challenge to Christians." These works are only two of a mass of literature indicative of a mental restlessness and changed outlook developing within the institutions of orthodox Christianity. In contrast to much of the theological literature of the past, which was often characterized by an effort to defend a position at all costs rather than a search for truth and which tended to gloss over or ignore points damaging to the position defended, it is refreshing to find in Mr. Ingram a Christian mind whose aim is apparently to bring truth to light irre-

spective of the consequences. He is a realist and honestly faces facts when he finds them. There is no attempt to defend the indefensible but when the latter is found, cruel and cold fact is launched against it exposing it for what it is.

Mr. Ingram believes that economic social, and political considerations determine the development of religious thought and ecclesiastical forms more than conservative minds are willing to admit. He feels that we are witnessing the birth of a new civilization and that the future of Christianity depends on whether it remains static and resists change, thereby disintegrating and dying, or whether it accommodates itself to the new conditions and with good will makes its contribution to the new life which is emerging. Devoted as he is to Catholic tradition as it is expressed in Anglo-Catholicism, to Mr. Ingram Christianity is a life force and the formulæ, doctrines and institutions merely the forms through which this life force expresses itself and are therefore secondary. This life force moulds the forms and when these prove inadequate for the expression of life, this life destroys them and creates new ones. In *Christianity, Right or Left* there is a passage which will appeal to adherents of a healthy theosophy and is the principle behind the development of his thesis. In spite of it being lengthy it is worth quoting.

"The Church is faced with a greater responsibility than at any other time in her history. She has reached the cross-roads. Either she leads the way and becomes the focus of those forces out of which a new civilization is being formed; or she maintains a defensive position and remains so integral a part of the dying culture that she dies with it. That is the alternative which confronts her.

"Our first task is to notice how intimately past changes in the economic

and social fabric of civilization correspond to changes in religious thought and expression. Here, indeed, is provided the answer to those secularists who argue that Christianity is not transcendent to the system but must share its fate. All that they are actually proving, when they provide examples of the decline of religious influence, is that the present form of religion may disintegrate. The distinction between the form which religion takes and the essence or spirit of religion is vital, but it is one which both churchman and skeptic tend to ignore. The skeptic is inclined, somewhat superficially, to assume that religion is no more than the organization and the interpretation through which man has expressed his religion. The churchman tends to assume that the interpretation which he accepts is so integral a part of the revelation that it cannot be dissociated from it even in thought. Yet a moment's reflection ought to show us that form and essence are entirely distinguishable, inasmuch as they belong to two different planes of existence. The essence of religion is spiritual and intellectual: the organization of religion belongs to the field of action. The doctrinal interpretation of religion is intellectual, but it is an organization of the ideas and principles of religion in concrete form. A Beethoven sonata is not the performance which the pianist renders. The pianist may give so good a performance that we believe his interpretation to be inspired: but the composition is distinct, and is capable of being interpreted in other ways. The performance is the translation of the idea into action. Similarly, Christianity is not necessarily limited to those interpretations or to that machinery by which it is at present expressed."

Mr. Ingram devotes one section of this first book to a very clear analysis of the political and economic world situation. He believes that the two systems,

Christianity and Communism, whose aims, he says, are identical on this plane of practical living, cannot therefore be at enmity on the metaphysical level. Theosophists, familiar as they are with the "as above, so below" idea, will appreciate the cogency of this point in his argument.

The second book, *A Christian Challenge to Christians* is a development of the thought of the first and was written evidently in reply to an avalanche of criticism which the first evoked. Two sections, "The Meaning of Christianity" and "The development of Christianity" will be of particular interest to Theosophists. Many things said in these sections raise the suspicion that he must have, either directly or indirectly, been in contact with the thought found in the Secret Doctrine of H. P. Blavatsky. He contends that Christianity has suffered from a dualism which detrimentally manifests itself in a number of ways. One of the most baneful is the almost total concern with speculation and formulation of doctrine about a transcendent God, about whom we can know nothing, to the neglect of God manifest in nature and human life. He denies God as universal reality and defends himself against a charge of pantheism by asserting that the universe is not limited to the physical universe even as we know it. Much of what he says concerning the dualism set up between good and evil will have a familiar ring to theosophical students.

Whether his conceptions will exert a wide influence on current orthodox thought is a question impossible to answer with accuracy but the reviewer knows they have made a favourable impression in quarters with which he is familiar. However these are two refreshing and stimulating books and will repay careful study. Because his point of view in many places will be congenial to theosophists I commend these books to their serious study. R. H. T.

THE NEW LEARNING—A REVIEW

The *New Learning* is a collection of essays on various subjects written by writers in their respective fields. The book, I believe, has not been reviewed in these columns so, although published in 1933, it is not as well known as its merits deserve.

The Editor, Prof. F. J. E. Raby of Trinity College, Cambridge, gives besides the Introduction an article on History. It is not only keen in treatment but practical as well; a welcome feature. In the closing paragraphs Sir John Seeley's theory that "History without Political Science has no fruit" is sympathetically dealt with. We read: "But the historian need not fear that he will even be reduced to the status of a mere provider of material for the sociologist. Yet he must recognize that History and Sociology are interdependent studies, and that he will inevitably find himself thinking in sociological terms for his own purposes, just as the sociologist will constantly return to the flowing stream of history to remind him that his material is not derived from a static world. . . . The willing co-operation of historians is required if further progress is to be made. The modern sociologist is now becoming master of the technique of the historian and both can meet on equal terms."

"Biology" is treated by Prof. E. W. MacBride of the Imperial College of Science and Technology. His valuable analysis includes a criticism of Weissmann's germ cell theory—approvingly referred to in the Secret Doctrine—for his opposition to the inheritability of habit. Latest research concludes that Weissmann was wrong in this particular as demonstrated by Prof. Spemann of Freiburg.

Assistant Prof. H. Dingle, also of the Imperial College, is luminous in his essay on "Science and the Scientific method." He pleads for the interrela-

tionship of the various sciences in modern research, and also for some definite effort to include psychology, in common with Alexis Carrel, as a legitimate contributor to a solution of the ever increasing problems that science is confronting within every fresh discovery. He recognizes that Psychology is "far less completely developed than Physics," but generously adds, and wisely also, "That however is a disadvantage which time may remove."

Space will not permit attention to all the essays, but the last two in the book are noteworthy. They are Philosophy and Theology respectively and are contributed by Rev. W. R. Matthews, Dean of Exeter and Professor of Religion at King's College, London. His concluding remark is typical of the quality of the articles and reminds one of Plato's assertion that though there might not be such a republic as he outlined, yet it would be well with the man who lived as though he were a citizen of such a state. The conclusion is quite in line with the teaching of the Secret Doctrine. It runs:—The Platonist and the Aristotelian, the Empiricist and the Idealist, the skeptical and the constructive intelligence, will be arguing with each other for many ages yet to come. But they will not be arguing in vain, for, though ultimately Reality will for ever hide herself from our full understanding, in the struggle to grasp her, man grows to his full stature and becomes wise. Even the most imperfect study of philosophy should fill us with a sense not only of the mystery of the world but of the majesty of man's mind." Surely, the vision of the Real comes only to those who regard the struggle with the Unreal as a means to that end, and not for its own sake.

F. A. B.

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"The T. S. is not going to *die with us*, and we all of us are but the diggers of its foundations."—H. P. B.