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YOUTH AND RELIGION

By KATHLEEN MARKS

In the Toronto Daily Star of April 3rd there appeared an article by Charles Herbert Huestis in which he expresses regret at 'the negative or indifferent attitude toward the Church and religion which characterizes the younger generation at the present time.' He goes on to cite two instances in which students commenced to study for the ministry, but later switched to the teaching profession, and quotes one of the students as saying that 'neither they nor the students and associates with whom they conversed were personally interested in religion or accepted its essential doctrines.'

Is this really a matter of regret? Does this imply that the young men and women of today are any less seriously minded than their parents? Does it not rather tend to show that the younger generation, with their very active minds, refuse to accept a set of doctrines that will not stand dissection?

To quote again from Mr. Huestis' article, "The young men who addressed us cited three essentials of Christian belief, (1) in God, (2) in the efficacy of prayer, (3) in immortality. Concerning prayer, they said that very few of the students they met possessed any certainty as to its value. They were sure that there had been a sharp decline

in belief of God as a possibility of experience. To many who tried to believe, He was little more than 'a vague, oblong blur.' As to immortality, *the message of the Church is no longer believed to be true.*" The cause given for this alleged decline in religious faith was thought to be due very largely to the scientific spirit of the age and the industrial revolution.

In other words the teachings of the Christian Church at the present time do not appear to be able to stand up in the light of scientific research. Religion and Science are two aspects of Truth, but exoteric religion has covered up the great truths of Nature to such an extent that they no longer harmonize with the findings of science. Is it any wonder that the youth of the present day are no longer interested in exoteric religion? The Secret Doctrine states that we are now in the 5th sub-race of the 5th Root Race and that each Root Race develops its corresponding principle in man. The fifth principle of man is Manas—Mind —, and the fact that we are in the 5th sub-race would necessarily mean that Mind is more than half developed.

Where Mr. Huestis appears to be wrong is in his attitude that because the younger generation cannot accept the doctrines of the Christian Church they

are indifferent to Religion. Rather it seems to prove that a greater amount of thought is being given by youth to religion at the present time than before, and this is corroborated by the English philosopher, Professor C. E. M. Joad, who states that he had recently been connected with some plans for a series of lectures in London on such subjects as Economics, Pacifism, Marxism, etc., and says Prof. Joad, 'one only was packed with a young and interested audience which volleyed questions and comments long after the allotted period. It was on the subject of religion.'

In *The Key to Theosophy*, (p. 47) the question is asked as to the difference between the doctrines of Theosophy and those of orthodox religions, and the reply given by H. P. Blavatsky is as follows: "What you call 'faith,' but which is 'blind faith' in reality, with regard to the dogmas of the Christian religion, becomes with us *knowledge*, that is, the logical sequence of things we *know* about *facts* in Nature. Your doctrines (i.e. orthodox religion) are based upon interpretation, therefore are the *second-hand* testimony of seers; ours are based upon the unvarying and invariable testimony of seers."

The youth of today asks for knowledge, not faith. Can the Christian Church give it to them? Is it not rather the responsibility of the Theosophical Society?

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THE RIVER OF BECOMING

By Christmas Humphreys

"It is odd," said Max Born in *The Restless Universe*, "to think that there is a word for something which, strictly speaking, does not exist, namely, rest." Rest, in fact, is merely slightly less activity, for even that which is to the senses "still" is moving at tremendous speed in space.

Sabbe sankhara anicca, said Gotama the Buddha. Truly all compounded things, all "aggregates"—and science has yet found nothing "pure"—are subject to *anicca*, change. Our senses tell us that our bodies change each moment of the day from birth to death. So do our clothes and furniture, our friends and habits and our means of livelihood. So do our larger selves, our clubs and circles and societies; so does the nation and the race to which we belong. Even the "everlasting hills" are subject to *anicca*, and the world we live in and the sun which gives it life had sometime a beginning and will ultimately die. No less does the law of change embrace comparatively immaterial things. Our loves and hates, our joys and fears are as changing as the weather, and thoughts, when analyzed in terms of consciousness, are found to be more fleeting still. The Indian philosophers who developed the message of the Buddha into a system of philosophy carried the process of self-analysis to extremes, but they certainly proved, two thousand years before the Western science of psychology was born, that that which alone entitles man to say of himself 'I am,' his consciousness, is itself impermanent.

The process of thought is a process in all its parts. Just as the countless pictures which comprise a film are thrown on the screen by a powerful light, so consciousness makes visible the endless stream of thoughts which pass at immense speed through the mind. Yet

this projecting light itself arises from successive flashes of life, in this case known as electricity, which alternates between the poles which in the East are called the Pairs of Opposites.

Again, just as the personality, including consciousness, is a changing aggregate of changing parts, so is the soul, or character, the elusive factor which gives meaning to the whole. As Emerson wrote, "the soul of man may not sleep but must live incessant. Not in his goals but in his transitions Man is great; and the truest state of mind rested in, becomes false." In truth, "there is no abiding principle in man."

The metaphysical basis of *anicca* lies in that primordial Duality which is the highest conceivable aspect of the ONE-NESS which it is foolish to attempt to name. As H. P. Blavatsky points out in *The Secret Doctrine*, this "Beness" can be symbolized under two aspects, absolute abstract Space, the father of all form, and absolute abstract Motion, which is unconditioned Consciousness. Hence the essence of Life is movement, and form is but the robe of life. These primal ultimates, Life and Form, are the warp and weft of the changing pattern of existence, and the complexity of their relationship informs the littlest aspect of the daily round. The movement of form is circular; the form of life is perpendicular, and these two symbols are the parents of all others yet devised by man. The cycle of form is invariable, moving from birth through growth to maturity, and thence through decay to death. Life on the other hand, has only two directions, up and down, moving either to More or Less, towards its periodic Source, or from it. These two symbols, the circle and the line, respectively female and male, are the two nodes of manifestation. Inspired by the upward direction of the line, the circle strives to rise, and its efforts form a spiral, the symbol of progress. The interrelation of these symbols re-

veals an infinitely complex flux of becoming, in which Life, the immortal, ceaselessly builds and uses, discards and destroys the forms essential to its self expression. For the Life-force is the manifestation of that absolute, abstract Motion which is the creative aspect of the Absolute, even as absolute abstract Space is reflected downwards in the matter which is spirit's complement. These two, which yet are one, are thus the first and last of the Pairs of Opposites. Life, the superabundant passionless, relentless onward flow, is meaningless, unmanifest, invisible without the resisting and therefore moulding limitations of its other aspect, form. Yet because Life is movement and movement involves change, it is rightly said that Life is a Becoming and progress a becoming More. Wherefore the wise man welcomes life with open arms, and cries to himself and all awakened to their destiny—"Walk On" and then, "Walk On," and then again "Walk On!"

The law of change implies that no man is the owner of anything. At the most he can possess, yet is it truer to say that by certain articles and thoughts he is possessed. All this is foolishness. As the Tibetans say: "Seeing that when we die we must depart empty-handed, and the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world." All of which the Chinese express more pithily in saying: "Life is a bridge. Pass over it, but build no house on it."

But just as it is futile to covet or over-value personal possessions, whether wealth or titles, knowledge or ideals, so is it futile to attempt to preserve unchanged existing forms, whether of art or social structure, education or the interrelations of mankind. He who refuses to swim with the stream will be flung on the shore, from which with helpless, angry eyes he will watch the

stream of life flow by. Life moves from what it is to what it wills to be. All that exists must die, by reason of the fact that it has come to being. Hence the truism; the cause of death is birth.

Life is limitless and therefore fills all forms. It fills and uses alike an atom or a solar system, and goes on fulfilling itself within that form, and thereby filling that form, until the moment of repletion bursts the form, and while the life is released to inform a new and larger vehicle the older form, as form, forever dies. Thus life is the cause of death, and in its killing builds anew. But the paradox remains that form is inconceivable apart from life. The very form when dead is still alive, and expressing the same life in another form; hence the truth of the tremendous principle—There is no death.

Life, the resistless, works through an infinite complexity of forms, one of the most potent being principles. A principle is as much a force as the Niagara Falls, and far more dangerous, for the latter can only crush men's bodies, while the former can slay men's minds. Yet a man of principle is a man alive, attuned to the flow of life and not its forms. The principle of Truth, for example, is the Absolute made manifest subjectively; the principle of Good is the Absolute in its objective form, while Beauty is the principle of true relationship, the invisible third factor which enables the mind to perceive and understand duality. To the man of form the relationship between the parts of "things" is meaningless, without significance. To the man of principle the correspondence of the form's design to the pattern of the Universe produces Beauty, which is Life made manifest in the design of form.

Thus Life and Form, the ultimate antitheses, unthinkable apart, are unified in Beauty, their relationship. To the aggregation of such forms there is no end. A cathedral, for example, is the

product of a dozen arts, each perfect in themselves. In the same way a humble egg-shell is composed of forms of life of delicate perfection, and these in turn consist of countless atoms, each elaborately built about a central focus which, in the last analysis, is only a form of force. Thus form, when driven to the wall, reveals itself as life, even as life, in the subtlest guise we know it, radiation, is the subject of unvarying laws of wave-length, range and potency, which are in fact the attributes of form.

All man's material productions are the child of thought, the creative because life-process of the mind, even as the forms of Nature are the product of the Universal Mind. As the Patriarch Wei Lang proclaimed: "The essence of Mind is intrinsically pure; all things, good or evil, are only its manifestations, and good deeds and evil deeds are only the result of good thoughts and evil thoughts respectively." One of the oldest Buddhist Scriptures opens with the words: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," and recently Sir James Jeans wrote: "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that it is the creator and governor of matter." Thus every act, which is of the realm of matter, was born of an idea. It is therefore a thought-form, that is to say, a life-form. All facts are equally mind-begotten, and alike have no importance. What matters is their significance, and this pertains to the realm of spirit, which is Life.

The world of life is the world of causes; facts, events and circumstances are effects. The wise man, therefore, pays immense attention to all causes, basing them on principle, and leaves with confidence the law of Karma to take care of the effects. These effects are subject to the laws of form, and one

is the law of Cycles, of periodicity, of flux and reflux, ebb and flow. These Cycles do not move in circles, but themselves obey the law of progress, which uplifts the circle into a spiral, as already explained. It has been noted that a given point in a wheel, after making a complete revolution of descent and ascent, moves on again from its starting point, but the next revolution takes it so much further along the road. Men and movements, empires and ideas are born and die and are then reborn again according to the cyclic law which brings them back, not to the same point on the circle but to a point above it, or below, for though the pendulum of form swings evenly, Life has its own ideal, and steadily raises the whole towards its own essential mystery. For the purpose of Life is becoming, a re-becoming of itself, with something gathered from the process of becoming which was not manifest before. Obeying, without understanding it, this inner law, man climbs the mountain step by step, content, if he is wise, with an ever receding ideal, for an end achieved is dust and ashes in the mount; only the climbing is worth while. Achievement is at the best a pause for breath on the upward climb, for Life allows no halting, and ever cries from higher up the hill—"Walk On!"

Thus Life is a relentless movement, blending its everchanging forms in a vast kaleidoscope. Through all three planes of body, mind, and spiritual becoming, in three dimensions and the illusion we call time, Life moves unceasingly, and every form exists or perishes according to its sovereign will. The fool resists the process of becoming, but the wise man plunges into the river joyously, abandoning the foolish quest for certainty in a restless world of change. He would say with the late Mr. Edmond Holmes in one of his *Sonnets to the Universe*,

I find life's treasure in this endless quest,

And peace of mind in infinite unrest.
The fearful man objects that life is merciless. It is, and rightly so, for mercy is a quality invented by the human mind to supply the deficiencies of human judgment and of man-made law. The laws of Life are perfect, and dispassionately just. Life reckons not of the individual, who either obeys its laws and moves to the ever More, or resists the flow and is smashed accordingly. If the whole of self be opened with a willingness and yearning to be filled, Life the superabundant will reply unstintingly, but if the gates of self be closed, the pressure at the gates will rise and rise until the resister yields at last to the Beauty-Wisdom-Love that seeks to enter in. Then will Life so fill the form that it will shatter it, only to build a palace more commodious, and when its gates in turn are closed with selfishness, lay siege to them anew. Not until no self remains that can be filled does the individual cease from suffering; only when the resistant self has died for ever can the true Self welcome Life with joyous heart, and ride the River of Becoming onward to the Shoreless Sea.

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 39)

Let us now examine a single planetary Chain, and see how it is composed, what are the links that make up the Chain. Each link of the Chain is a Round, or circle of life; a wave of life makes a complete circle, on the principle already enunciated, passing through seven stages; during three stages the life-wave descends into matter, and gives birth to more and more material forms; in the fourth the life-wave evolves forms in which conflict is carried on; in the remaining three the life-wave ascends, and the forms to which it has given birth become more

and more spiritual; moreover, each Round of the life-wave evolves one kingdom of nature—the three elemental, the mineral, vegetable, animal, human—to the highest perfection of its own type, the future types, not belonging to the Round, being indeed present, but more or less embryonic, compared with their future development. Thus seven Rounds, seven successive circles of the life-wave, are the links which compose the planetary Chain.

Let us take a single Round, a single life-circle, and we find this again has its own seven stages, but this time each stage is a Globe, a world. In the first three, forms are evolved; in the middle, the gulf is spanned between the forms and the overbrooding Spirits, and the forms become ensouled; in the later three, the Spirits shape the forms to their will. To distinguish these Globes from each other, the letters of the alphabet from A to G have been used, and the Globes in the arc of descent and those in the arc of ascent correspond with each other: those in the upward arc showing out in completion that which those in the downward arc embryonically adumbrate, while the middle Globe is the point of balance, of conflict, of turning. Globe A is of subtle mental matter, and is archetypal, *i. e.* contains the archetypes of the forms to be produced in the Round; H. P. B. explains: "The word 'archetypal' must not be taken here in the sense that the Platonists gave to it, *i. e.* the world as it existed *in the mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically." (1) Globe G, corresponding with A as to matter, on the upward arc, contains the archetypes of Globe A, worked out in detail and perfected. Globe B is of denser mental matter, and is creative, or intellectual, *i. e.*, contains the con-

crete types derived from the archetypes, the qualities marked, the forms crude and rough. Globe F, corresponding with B on the upward arc, contains these forms elaborated and refined. Globe C is of astral matter and is substantial or formative, *i. e.* builds the crude forms in denser matter, and its corresponding Globe E shows them in similar matter, but exquisitely adapted for their functions. Globe D is of physical matter, and is the turning point, the field of conflict between Spirit and Matter. On each Globe successively is evolved one stage in the kingdom which is being developed in the Round, so that when the life-wave has completed its circuit round the seven Globes, *i. e.* has completed a Round, the kingdom is completely evolved. And all the kingdoms, behind the one characteristic of the Round, are advanced a stage in their embryonic career. Thus in the first Round, the Highest Elemental Kingdom is completed, the remaining two elemental and the mineral show all their types, and the vegetable, animal and human are sketched out, but inchoate, and so on. This will be more fully dealt with under physical evolution. These Globes of our own Chain are often spoken of in the Purānas as Dvīpas, Jambudvīpa being our own earth.

Our own Field of Evolution, so that we may realize where we are standing now, must be clearly seen. Our Planetary Logos, spoken of as Brahmā, in His creative function to us, has already carried His kingdom into the fourth stage of its evolution; we are in the fourth planetary Chain. Of the first planetary Chain, the archetypal, we know nothing, save that it is spoken of as His Body of Darkness, or of Night, and that its fruitage was the Asuras. Of the second planetary Chain, the creative, we know nothing, save that it was His Body of Light, or of Day, and produced the Agnishvāta Pitris. Of the third planetary Chain the formative, we know a

(1) *Secret Doctrine*, i, 200 (221) note.

little, for its globe D was the Moon, and it was His Body of Twilight, and evolved the Barhishad Pitris and seven classes of Monads for its successor; we call it the lunar Chain. The fourth planetary Chain, the physical, is the terrene, its Globe D being our Earth, and it is His Body of Dawn, and is evolving men.

Having thus laid down the broad outlines of the Hierarchies and the Field, we may return to the study of the fourth Hierarchy, that of the Human Monads, those who are to become "Men" in the terrene planetary Chain. And this Chain is the fourth, the Chain of struggle, of balance, the Chain in which spirit and Matter are to be interlinked and interwoven, so that the highest and the lowest, the two poles of nature, shall join in one complex being, Man—Man who is the starting-point for the higher evolution. Moreover, the Monads are now on the fourth Globe, Globe D, which is our earth, the Globe of struggle and of balance, the typical Globe of this Chain, being placed with regard to the other Globes as this Chain is placed with regard to the other Chains. The Monads are thus at the very centre of the struggle, at the point of keenest combat and of greatest difficulty truly on the planetary Kurukshetra; here, on the fourth, Globe of the fourth Chain must be waged the greatest conflict of Spirit and Matter, to end in the triumph of Spirit.

I have used the word "Human Monad." Let me define what is meant in occultism by the word "Man." "Man" is that being in the universe, in whatever part of the universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer, through the illimitable future that stretches before him. "Man" is not necessarily of just the form that you now see. He may have a million

forms; "Man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately Spirit has conquered, or will conquer, Matter.

In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human Hierarchy. To show his position in evolution, and that is the medium position I have described, H. P. B. has said that every being in this universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battle ground of Matter and Spirit, and every being must, like Yudhishthira, fight his Kurukshetra and conquer, before he enters on his divine kingdom. Such then is "Man."

The Monad is the divine Spirit which is man's upper pole, born from Ishvara Himself, or rather born within Him, as a centre in His life, "a portion of Myself." "Lift thy head, O Lanoo; dost thou see one, or countless, lights above thee, burning in the dark midnight sky?" 'I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it.'"(1) The Flame is Ishvara, in His manifestation as the First LOGOS; the undetached sparks are the human and other Monads. The will of Ishvara to manifest works in these portions of Himself, undetached from Him, and this will turns them towards the world of matter, and they pass into the Second LOGOS, and dwell in Him, the Sons of the Father; from the Third LOGOS they receive the touch that gives

(1) Occult Catechism, quoted in *Secret Doctrine*, I., 120 (145.)

to each a "spiritual individuality," the faint adumbration of separateness. They enter the streams which from the Three divide into the Seven, and each group takes on the colour belonging to the Planetary Logos into whom it has flowed, and then the seven colours interweave in wondrous maze of flashing lights—the first great choral heavenly dance, the solar Râsalilâ—until within each Planetary Logos the seven rays of colour are seen, a sevenfold splendour, dominated in each by His own colour, which lends its hue to all the rays within it. Hence is it said that "every man is born under a planet," since on each Globe in every planetary Chain appear the seven groups of Monads, each coloured by his "Father-Star."

Still is the Monad not ready to issue on his long pilgrimage, for his attention is not turned outwards, and the three aspects of his nature, reproductions of the three aspects of Ishvara, play upon each other within him and are not turned to the universe. But now they begin to descend through the Creative Orders. From the first Creative Hierarchy comes the life-thrill that awakens to outward-turning life the Will, the âtmic, aspect; from the second Creative Hierarchy proceeds the impulse that similarly awakens the Wisdom, the buddhic, aspect; from the third that which awakens the Activity, the mânasic, aspect. Thus aroused to turn his attention outwards, the Monad is ready for his descent.

These preparatory stages accomplished, the vast host of the Monads that are to become human have reached their abiding-place, where they will dwell for innumerable ages. They are the fourth Creative Hierarchy, ready for their long pilgrimage. Each of them is "an individual Dhyân Chohan, distinct from others," (1) but they are too subtle, too lofty, in their nature to be able to enter

into the five-fold universe, the universe of grosser matter.

Yet they must find a vehicle, since their divine powers are to become effective in the worlds before them, and as the mighty vibrations of the Sun throw matter into the vibrations we call his rays, so does the Monad cause the atomic matter of the âtmic, buddhic and mânasic planes—surrounding him as the ether of space surrounds the Sun—to vibrate, and thus makes to himself a Ray, triple like his own three-fold nature. In this he is aided by the fifth and sixth Creative Hierarchies, who have passed through a similar experience before; the fifth Hierarchy guides the vibratory wave from the Will-aspect to the âtmic atom, and the âtmic atom, vibrating to the Will-aspect, is called Âtmâ; the sixth Hierarchy guides the vibratory wave from the Wisdom-aspect to the buddhic atom, and the buddhic atom, vibrating to the Wisdom-aspect, is called Buddhi; also it guides the vibratory wave from the Activity-aspect to the mânasic atom, and the mânasic atom, vibrating to the Activity-aspect, is called Manah. Thus Âtma-Buddhi-Manah, the Monad in the world of manifestation, is formed, the Ray of the true Monad beyond the five-fold universe.

Here is the mystery of the Watcher, the Spectator, the actionless Âtmâ, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. It is written in the Stanzas of Dzyân: "Said the Flame to the Spark: 'Thou art myself, my Image and my Shadow. I have clothed myself in thee, and thou art my vâhan (vehicle) to the day "be with us," when thou shalt rebecome myself and others, thyself and me.'" (1) The Flame, the Monad, sends out the thread of Life, the triple thread, woven out of his own nature, and on this, the

(1) *Secret Doctrine*, I., 265 (285.)

(1) *Secret Doctrine*, I., 265 (286.)

Sutrâtma, "the Thread-Soul," are all the incarnations, the shadows, strung. "The Watcher and his Shadows—the latter numbering as many as there are re-incarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper end of the ladder of being; the Shadow at the lower." (2) He, the Watcher, is our Father in heaven, and "I and my Father are one." We are the shadows in our personalities, the Image—the Son of the Father—in our individualities; the innumerable shadows are cast by the Ray, and are the pearls strung on the thread of Life. The shadows do the work on the lower planes, and are moved by the Monad through his Image, or Ray, at first so feebly that his influence is well-nigh imperceptible. later with ever-increasing power: "The thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change." (2)

We must now give to the Son the name of the Father, to the Image the name of the Watcher, and call him the Monad; for there is no other name by which fitly to describe him, and truly is he one and the same. But the Image is now clothed in matter, veiled in Avidyâ, and, blinded by the envelope he has not yet essayed, he is weak and limited in the world he has entered. He comes to be its master, but has first to learn obedience: "though he were a son, yet learned he obedience by the things that he suffered, and being made perfect" (3) he becomes Master of Life and Death. He forgets his birth-place, as he falls asleep in matter, and only gradually will the impacts from without stir his dreamy divinity into answer in manifestation.

(2) *Secret Doctrine*, 265 (285).

(3) *Hebrews*, v., 8, 9.

(To Be Continued)

NO MISSING VOLUMES OF THE SECRET DOCTRINE

BY JAMES MORGAN PRYSE

The old canard, invented for the villification of Mrs. Besant, that Vols. III. and IV. of the S. D. were suppressed, is renewed with additional extravagant details in the April issue of the Canadian Theosophist. This time Mr. Basil Crump is responsible for it. Mr. Smythe, the editor, suggests that perhaps I "could throw some light on the matter." Much as I abhor such controversies based on falsification and misrepresentation of affairs in the T. S., it seems to be my duty to follow the editor's suggestion.

As a prelude I say, as if under oath, that in all my experience in the activities in the New York and London Headquarters I never knew or heard of any writings of H. P. B. being suppressed except one little pamphlet, "A Modern Thersites," which was printed shortly before I arrived in London. With the unanimous approval of the Headquarters staff I burned the whole edition of it. H. P. B. wrote it in defence of Mrs. Besant against a scurrilous attack by one of her old enemies; but the language of the defence-pamphlet was so strong, to put it mildly, that Theosophists refused to circulate it.

The "pile of MSS." (crumpled and soiled) "about 18 inches high," referred to by Mr. Smythe, and which I frequently saw at Headquarters, was merely used "copy" returned by the printers. Any printer could tell that at a glance. The "copy" is always returned to the author with the proof-sheets as the work proceeds.

My old friend, Mr. Basil Crump, whose motive and veracity I do not at all question, furnishes us with some fantastic information given by "an elderly gentleman" "who prefers to withhold his name," but who might well

be a reincarnation of Baron Munchausen or Gulliver. This elderly romancer stated that he "knew Mr. Thomas Green, one of the well-known early workers," and that Mr. Green "before he died" (not after his death, you see) told him that he "was paid to set up the type of Vol. III. and part of Vol. IV. of the 'Secret Doctrine.'" Extraordinary! Mr. Green was not a printer, did not learn to set type, and was never connected with any printing office but the H.P.B. Press. He assisted me in the press-room and kept the books. He had no part in the management, and never handled any "copy," as that was always given to me as manager.

The statement of the anonymous "elderly gentleman" sponsored by Mr. Crump is a tissue of falsehoods. I'll quote them and point out their glaring falsity. Mr. Green, says the romancer, "helped with the printing at the H.P.B. Press before and after H.P.B.'s death." He had nothing to do with the printing until I took him in as my assistant when the printing plant was enlarged, quite a while *after* H.P.B. discarded her worn-out body.

Mr. Green "was paid to set up the type of Vol. III. and part of Vol. IV. of the Secret Doctrine." Who paid him? The printing of Vols. I. and II. was financed by the Keightleys, and Dr. Keightley told me that H.P.B. made so many changes in the proofs that the corrections cost more than the original typesetting. H.P.B. had only a slender income from her book-royalties and was usually flat broke. She told me that she had received an offer from Russia of ten pounds a week if she would write letters for a daily newspaper. I urged her to accept the offer; but she said she could not because writing such letters would put her out of tune for her Theosophical writing.

"The proofs of Vol. III. were passed by H.P.B. shortly before her death." During all that time I was at the Headquar-

ters and spent nearly every evening with H.P.B. in the drawing-room where she wrote and conversed with members of the staff, she read no proofs of the S.D. If she had done so all of us would have known it. Mr. Green was never a member of the staff.

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." At that time Mr. Green was clerking in a law office and had had no experience in the printing business. To set up a volume of the S.D. and keep the type standing would require thousands of pounds—say two tons—of type, leads and galleys. In printing the S.D. I used an eight-ton Cottrell press and ran about twenty tons of paper through it each year. Where did Mr. Green keep such an outfit?

The elderly fable-monger continues: "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." Amazing! Vols. I. and II., revised edition, were printed by me after H. P. B. had abandoned her worn-out body. The MS. of Vol. III. was then placed in my hands by Mrs. Besant; but it was not printed by me, as the printing office was discontinued soon thereafter and the material sold, owing to the "split" in the T. S.

To prove the shameless falsity of the statement about breaking up the type of Vol. III. and "such portions of Vol. IV. as had already been set," I'll explain how we printed the S. D. and other books. The type was set by more than a dozen girl-compositors (paid union wages), except title-pages, which I set myself, as they are difficult things to do. As fast as page-proofs were finally corrected the type went to the electrotypers and when returned was distri-

buted. The printing was all done from electrotypes, sixteen pages to the form, and not from type. The making of the plates and the press-work went on simultaneously. To set in type a whole Vol. of the S. D. before "going to press with it," a useless proceeding and very expensive, would seriously delay publication. The elderly romancer evidently supposed that big books "went to press" like newspapers.

I started the H. P. B. Press, the capital being supplied by Dr. Archibald Keightley, to reprint the E. S. T. Instructions, which my brother John and I had previously printed in New York. It was slow work, as I did nearly all of it myself. For a time I had an outside compositor, and Thomas Green, a lawyer's clerk, in his spare hours helped me fold the sheets for binding. The work was finished to H. P. B.'s satisfaction. Some time after our beloved "Old Lady" forsook her body, Mrs. Besant decided to enlarge the printing plant, so as to print a new edition of the S. D., also Lucifer and other publications. Accordingly an American two-revolution press was purchased, also other machinery and material, and girl-compositors were engaged. I did all the work of making ready the forms on the presses and trained Mr. Green and one of the girls to feed the presses.

After Vols. I. and II. were printed there remained the Index and Vol. III. I did not print them. They were done by the printing concern that purchased the plant after Mrs. Besant closed it because of the "split" in the T. S. (Please notice the inferior printing of those two books!) Thereafter neither Thomas Green nor I had anything to do with printing the S. D. I went to Dublin, taking with me the smaller press, which belonged to Dr. Keightley and was donated by him to the Irish Theosophist.

As a former member of the London Headquarters staff and manager of the H. P. B. Press I assert emphatically

that the three volumes of the Secret Doctrine, as published, are the whole of that work. No portion of it was suppressed or destroyed.

There never was a Vol. IV. H. P. B.'s manuscript had no "volumes" at all. It was simply a mass of written pages, most of it being disconnected monographs, as the published volumes now are in part after they had been arranged in their present form by the Keightleys, who saw Vols. I. and II. through the press, leaving unpublished a number of monographs, which Mrs. Besant subsequently brought out as Vol. III., in which she included the Instructions. When I asked her why she added them she replied that H. P. B. had authorized her to do so, and that the other material was too scanty to make up a volume.

All through the S. D., first edition, H. P. B. used the word "Book" for Volume—a solecism which was corrected in the revised edition. The plain fact is that her vague references to "Book" III. or IV. could have been made only by guess-work, and therefore are not evidence that she had sorted out two such volumes from her unsystematic manuscript. Vol. III. is not "spurious," as Mr. Crump terms it. The manuscript was in H. P. B.'s own handwriting; the subject-matter is in her usual style and includes some of the most valuable and interesting matter in the whole work. I placed the manuscript in the keeping of my brother John, who now says: "At Mr. Mead's request, I typewrote all, or nearly all, the Third Volume of the Secret Doctrine (not counting the Instructions at the end), to put it in better form for him to prepare for publishing. The manuscript was in H. P. B.'s well-known hand-writing. More extensively, as is indicated in footnote on p. 389, some of the material regarding Buddha had been written several times, with somewhat different phrasing. She had written the names

of Buddha's so-called reincarnations (now left as asterisks on p. 390) and then erased them. Ink-restorer might have disclosed them, but I considered that her decision they should remain unwritten should be obeyed." Now let me call attention to the fact that in those days Mrs. Besant revered the memory of H. P. B., whose personal pupil she had been. Because Mrs. Besant was, later on, duped by Dugpa-inspired charlatans, it is shamefully unjust and cruel to assert that she "betrayed" H. P. B. and corrupted her writings during a period when both Mrs. Besant and Mr. Mead, as I know from close association with them, tenderly cherished the memory of our beloved "Old Lady." They could not possibly have committed the sacrilege of which they have been falsely accused by Theosophists who were never in a position to know the actual facts, as were my brother and I.

Thomas Green, who worked faithfully with me for several years, was thoroughly honorable and truthful. He could not possibly have told the ridiculous lies which the "elderly gentleman," sneaking behind anonymity, attributes to him. He could not "before he died," or after passing on to the other world, have uttered those gross falsehoods.

The original fabrication was that Mrs. Besant suppressed the two volumes. Mr. Crump fancifully emends that by speculating that H.P.B. herself "destroyed the MSS." after Mr. Green had been ordered "to break up the type." How could she, a confirmed invalid, have destroyed a mass of manuscript and proofs without any of us knowing about it?

Mr. Mead's "30,000 alterations and so-called corrections" in the revised edition are excellent. But he was too conservative: he should have made many more of them. The Keightleys previously had done much correcting in the first edition. Yet after all their editing

it would be easy to point out many inaccuracies that escaped notice or were ignored. I have myself corrected in manuscript magazine articles by Prof. Dvivedi, Dr. Buck and others; and I have always been grateful to friends who, when I submitted my own manuscripts to them for criticism, discovered anything that needed improvement. H. P. B., who never claimed to be infallible, was writing in an acquired language, and covering a wide range of subjects without adequate works of reference. The wonder is that she made only unimportant errors.

Mrs. Cleather sent me copies of all her books, and I regret to say that they are very inaccurate and misleading. She meant well, despite her animus against Mrs. Besant; but in the excitement of the stormy days of the T.S. she failed to take an impartial view of affairs and gave too close a rein to her imagination. She was but one of a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted.

Now as to "the failure of the Inner Group." That Group did not "fail" until the Judge-Besant dissension. At the time I arrived in London the Group was holding no meetings. The members had been meeting in a room that had been built on to the Headquarters, so as to have a place free from bad influences or magnetism. But at one meeting a member flew into a violent rage, and thus defiled the place. Thereupon meetings were suspended while a new room was being constructed. Mr. Mead, no doubt thinking that I might feel that I was left out in the cold by not being invited to join the Group, came to me and explained why I was not asked to join at that time. The new room was not ready for occupancy until after H. P. B.'s departure. Mrs. Besant and Mr. Judge then took her place as Outer Heads of the E. S. T. Shortly there-

after the Master M. intimated to me that I was to join the Group. I asked to be excused. Then Mr. Judge, who was in London at that time, told me he had received a message from the Master saying that I should join the Group. I declined and gave him a written statement of my reasons for not wishing to join it. The same day Mr. Judge gave me another message from the Master in writing, answering my statement and urging me to reconsider my decision and join the Group. I acquiesced. The next day Mrs. Besant told me that she had received a message from the Master saying that I should become a member of the Group. She did not know that Mr. Judge had received the same message. The foresight of the Master is evident, for if he had spoken only to Mrs. Besant or Mr. Judge my standing in the Group might have been questionable when, after the quarrel, they became suspicious of each other. Thus the Master made my position secure by communicating with both of them. He was the real Head, and to my certain knowledge he continued to act as such until the Besant-Judge "row" divided the Group, as it did the main body of the Society. Even thereafter the Master did not forsake individual members who remained true to him and to the principles of the Theosophical Society.

The cause of the Society is not furthered, and H. P. B.'s literary reputation is not enhanced, by circulating fairy tales about the destruction of books that never existed, and by blackening the memory of former Theosophical workers. Misguided Theosophists who keep harping on old scandals and repeating false accusations made by cantankerous members in the past do more to bring the Society into discredit than do the most vindictive of its avowed enemies, who only shatter their spears on its shield, while Theosophists behind the shield are stabbing one another in the back. The world is in dire need of The-

osophy, and it is the duty of all sincere Theosophists to transmit the Teachings of the Masters to all who are ready to receive them. Theosophists, give the people bread, not a stone; and refrain from throwing verbal missiles at one another and at the tombstones of the dead.

NIAGARA SECRET

DOCTRINE CLASS

The members of the Secret Doctrine Class held their meeting at 86 St. Paul St., St. Catharines, Ont., selecting as a topic: "Duality of the One Life."

In order that the energy of the One Life Breath or Vital Essence of Creation, the source of all forms of life in the universe, can manifest, "It" first awakens from its latency and breaks from Unity into Duality and manifests as Spirit and Matter; Subject and Object; Positive and Negative. These dual forms are the Masculine and Feminine principles of the Absolute or the "Father-Mother principle in Root Nature and are the opposite poles that manifest in all things on every plane of Kosmos." The universe or the Sun is the result of these two principles or energies. Spirit energizes or inspires Matter and Thought Power impresses itself in Matter. *Secret Doctrine.*

[This process may be likened to an architect who is the force which plans and designs a house but does not create it.]

Matter or Substance is Spirit made manifest. *Secret Doctrine.* [Cut a fresh apple into halves midway between the blossom end and the stem and one will observe the imprint of the five petals of the flower embedded around the seeds in the core.]

Not one particle of substance is only matter, nor can Spirit manifest itself without Matter as its vehicle. The One Divine Life only becomes Spirit when it ensouls Matter. This is the first cre-

ative action or Life Wave, *Secret Doctrine*.

"From the union of Chaos or Thought or Divine Intellection—referred to in the Scriptures as the 'Word'—with Spirit (Soul-Consciousness), was produced the 'First Born' or Light of the Sun." *Isis Unveiled*, I., 341. [Jesus referred to this truth of Creation when he said: "I am the Light of the World"—the One Life made manifest.]

In *The Secret Doctrine*, III., 209, we read: "That the Universe was fashioned out of eternal matter vivified into objective life by the reflection into it of the One Reality, the Absolute." "Because of the reflection of this Reality, the unity of life—the Duad is changeless by division or multiplication." *Secret Doctrine*, III., 205.

Ether (Mind or Soul energy or Spirit) and Chaos or Substance, the Great Deep, are the two primeval and eternal principles of the universe and are utterly independent of anything else. *Secret Doctrine*. "Mind is the Soul's manifestation in the world of Matter and is so manifested in order that it may work for the purposes of the Soul." "*In the Outer Court*, A. Besant. "The Divine Essence of the One Life being inseparable from all that is in the Infinite Universe, all forms are concealed from all eternity in "I" or "That." At determined periods these forms are manifested from the Divine Essence or manifest themselves. *Theosophical Glossary*, 225.

The symbolism of the egg simplifies the meaning of the Duality of the One Life Breath. Think of the moist substance in the egg surrounding the germ of life as space or the boundless Deep or Chaos or Primordial Waters of Creation and the chicken as a body of matter in process of creation full of atomic and molecular life force. All is darkness inside the egg. There is the origin of something and the Secret of Being and "the gradual development of an imperceptible germ of life within the

closed shell, an inward working without any apparent outward interference of energy or force which from a latent seemingly nothing, produced an active something needing naught but heat." *Secret Doctrine*, I., 384. [The entire process unperceived by the physical senses is obeying the One divine universal law of Being or Be-ness.]

The marriage ceremony is a symbolism of Spiritual values and has a scientific basis to its meaning. The clergyman represents the Unity of the One Life Breath; the bridal couple, are symbolic of Unity manifesting as Duality or Spirit-matter. The word "obey" in the ritual signifies that the laws of substance or matter obey the divine laws of Spirit in all the realms of nature. *Secret Doctrine*.

Alice D. Richardson.

THE LAND OF THE "CREATIVE LIE"

Condensed from Neuer Vorwärts, Paris

A well-known Swedish writer, Sven Stolpe, recently took a trip to Germany to make a study of National Socialism at close quarters. In the *Svenska Morgenbladet* he reports a conversation which he had with a leading Nazi.

"The Nazi spoke with military emphasis and precision.

"He appeared somewhat astounded that I, a Swede and hence a simon-pure Aryan, could express doubts concerning the divine mission of his "Fuhrer," as redeemer of the world. And after a fairly violent discussion he put his hand on my shoulder and said, 'Herr Doktor, I see clearly that your objections are based on a lack of information concerning our country. Will you be kind enough to grant me a half day of your time? We will be able to discuss these matters in a more complete way.'

"I gladly accepted his offer.

"We sped along the highway in a

brown-coloured official car.

"As we approached a small city, we came across a sign 'JEWS ENTER THIS CITY AT THEIR OWN RISK,' which deflected the conversation to the question of anti-Semitism and Streicher's *Sturmer*.

"I have read the paper and seen the illustration in it. How can you possibly defend such filth?"

"I do not understand you, my friend," replied the Nazi. "Surely you do not think for a moment that we believe all this stuff?"

"I stared in amazement.

"Whom do you mean by 'we'?"

"We, the leaders."

"Do you mean to tell me that the leaders know that all these things are lies and nevertheless tolerate their propagation in the country?"

"My friend, try to put yourself in our position for a moment. Mighty mass movements cannot be created unless the masses are given something to worship and something to hate. National Socialism has given the people a god—Hitler. We, who know him, understand, of course, that he is only human. But we have need of the myth of the deity Hitler. It is much more difficult to create an object of mass hatred. It is the merit of Streicher's genius that he has succeeded in hammering into the heads of the people: "The Jew steals your money; the Jew steals your wife." Love for its Fuhrer and hatred of the degraded Jewish people have united the German nation."

"You talk of ritual murders. I don't believe in them, nor does Streicher. But the masses must be roused. If necessary we could create a similar state of mind against the Poles. We could even use identical arguments against them."

"Have I your permission to report in the Scandinavian press that a young National-Socialist leader admits that deliberate lies are used in Germany as a means of creating hostility towards the Jews?"

"He looked at me in bewilderment. 'Lies? Call it a myth or a legend rather than a lie. A myth is a deliberately one-sided proposition that is drummed into the masses by every possible means in order to prepare them for a definite action. It is necessary to arouse strong passions of love and hatred to change the world. We have never presented our legends as absolute truths. We are not interested in dry, lifeless truths.'

"I was seized with the feeling that we would never understand each other. We spoke two different languages. Such cynical contempt for the masses and their intelligence! Such callous admission that a whole section of the population was being hounded to death 'for reasons of political expediency.'

"Never before was I aware that such an unbridgeable gulf existed between Sweden and Germany," I told him.

"But the young Nazi chieftain remained undaunted. He suggested that I rally to the religion of Hitler, the Divine, and return to Sweden to work for the overthrow of Democracy and the triumph of the Swastika."—*The Magazine Digest, February.*

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., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

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GENERAL SECRETARY

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

OFFICE NOTES

Have you voted yet? There is still time, but only if you vote and mail your ballot at once. Put your name on the outside as directed.

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Miss Clara Codd as the new General Secretary of South Africa has signalized her work by the issue of *The Link* in new and most attractive style. Address P. O. Box 47, Pretoria.

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The Karma and Reincarnation Legion, 7243 Coles Avenue, Chicago, have a number of sets of the magazine *Reincarnation* edited by the late Dr. Weller van Hook, for sale at the price of \$5. for the complete set of 7 vols.

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John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, London, who has perhaps the greatest collection of second hand Theosophical books to be found anywhere, has just

issued a new catalogue which may be had on application.

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Professor J. Emile Marcault, General Secretary for the T.S. in France, 4 Square Rapp, Paris VII, France, has written Mrs. Gardner to say that the fifty refugees on his list are not receiving help from any other agency. Contributions for their assistance will be thankfully received by him.

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The Occult Review for April is an unusually interesting issue which we are sorry not to have more space to discuss. Geraldine Cummins writes on "W. B. Yeats and Psychological Research." It is important as showing that Yeats definitely abandoned Madame Blavatsky and went in for psychic "Science."

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We are reluctantly obliged to hold over reviews of two books of importance. First came to hand was Paul Brunton's *The Inner Reality*, certainly the best of his later books. The other is *Destiny Island* by Charles M. Hale, a member of the Toronto Lodge. This fine novel has already met with a hearty reception and been well received by the reviewers.

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The Fraternization News announces as among the chief speakers at the Detroit Convention on September 2-3, Mr. Rupert G. Lesch, Erie, Pa.; Miss Madeline Hindsley, of Toronto, who has studied at the Adyar Brahmavidya Ashram and learned spinning and weaving with Mahatma Gandhi, and also studied Sanscrit and Philosophy with Swami Scharvananda; Miss Margaret Kirshman, Brooklyn, N.Y., and Miss Oba Garside, Toronto, both of whom will talk on the work among Young Theosophists.

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Buddhism in England for May is a special Wesak issue and opens the fourteenth volume of this most educative and enlightening periodical. A special

Wesak message from Tibet from Mme. Alexandra David-Neel will interest all students. There is also an article on "Initiation into Yoga," by Sri Krishna Prem. A magazine like this is not carried on without sacrifice. A deficit of \$250 makes necessary a plea for help. Subscriptions and donations may be sent to 37 South Eaton Place, London, S.W. 1, England.

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The O. E. Library Critic describes a notable case of psychic danger experienced by a comparatively innocent association with psychic practices. The horrible results of such experiments are not usually believed as possible by many students till they find themselves involved too deeply to be able to escape. Dr. Stokes also writes understandingly of the question did H. P. B. reincarnate, the Italian suppression of the T. S. in Italy, and the Hamerster protest. "At the Periscope" has a full budget of news of the Movement.

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The visit of Dr. Pandia has been so frequently postponed and the final dates come so deeply into the hot weather that the Montreal Lodge has decided not to make any dates. The Toronto Lodge wishes to have him speak on Saturday, June 24 till Sunday, July 2, inclusive. The Hamilton Lodge have decided to be satisfied with a trip to Toronto to hear him speak there. No other Lodge east of Winnipeg has volunteered to have him speak. It has been suggested that he might visit in California until the fall when audiences are more receptive. He is to leave Winnipeg on June 18 according to latest advices.

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"Johnson Over Jordan," J. B. Priestley's great morality play, which was withdrawn in London after 21 performances, is described in *The Theosophical Movement* (Bombay) for April. The play is a presentation of the after death states of the mind of an ordinary man,

following the conceptions familiar to readers of Madame Blavatsky's *Nightmare Tales* and the *Tibetan Book of the Dead*. The difficulty of making the subjective states of consciousness real to people who are only cognizant of objective states is one of the problems which all teachers meet with in their students of Theosophy. It is unfortunate that London had not the necessary discrimination to support Priestley's play.

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The Theosophical Forum, (Point Loma, California) is always full of interesting matter. Mrs. Wright writes on Why Study "*The Key to Theosophy*." Dr. Darrow continues his Easter Masque of The Eleusinian Mysteries. A Correspondence Class has been inaugurated as a simple necessity for the isolated students who have no access to classes for study. Correspondence is part of the regular duty of the General Secretary, but some think they require something more systematic, failing to understand the necessity of self-motivation. Systematic work leads to dogmatism, for unconsciously the student falls into the habit of accepting mechanically the material furnished him. We must learn to swim without bladders.

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"There is no doubt that our Society should be pulling much greater weight in the world's affairs than it has done recently, not so much by what it says, perhaps, or by the number of its meetings, as by greater clarity of insight, more constructive optimism, and more dedicated will on the part of its members. Awake or asleep they should be such as could be counted upon to stand for an idealistic philosophy, a courteous and generous attitude towards their fellows, and a disciplined personal life. This is a high standard—one that needs contact with those who are like-minded to sustain it." This admirable statement is from the pen of Mrs. Adelaide

Gardner, General Secretary for England in the April *Theosophical News and Notes*.

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President Arundale has sent out a letter describing his tentative plan for Liaison Officers, to be selected from a list of Adyar residents by each General Secretary of the Society, who will then develop a personal relation with the G. S. who has selected him. This ought to have the effect of thoroughly Adyarizing the G. S. in question. The list includes 32 names, so that Adyar is evidently quite populous. I am swithering between Mrs. Adeltha Peterson and Professor D. D. Kanga, whose scientific writings have attracted me, and I think they carry preponderating influences in his favour. President Arundale has also sent a broadside sheet to be distributed to the Lodges and this will reach the Secretaries shortly and should receive due attention in connection with the campaign—Theosophy the Next Step. Heil Theosophy.

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The Bhagavad-Gita class conducted by the General Secretary under the auspices of the Hamilton Lodge, closed its meetings on Monday evening, May 1st for the season. Nearly all the students of the group are new to the study and came from the series of meetings addressed by the General Secretary last July and August. They are forming a Young People's group for independent discussion and study with a view to self-development along spiritual and Theosophical lines. For summer reading it was suggested that the students read all or as many as possible of these seven books: *The Key to Theosophy*; *The Yoga of the Bhagavad-Gita*, by Sri Krishna Prem; Kingsland's *The Real Madame Blavatsky*; Brunton's *The Inner Reality*; *The Ring of Return* by E. M. Martin; L. Adam Beck's *The House of Fulfilment*; and Arnold's *Light of Asia*.

Mr. Geoffrey Hodson writes instructively under the title "Thoughts on the Crisis" in *Theosophy in Australia* for April. He asks "Shall we prove ourselves able to pass from theory to practice from Theosophy inside the covers of a book and Theosophy within the walls of a Lodge room, to Theosophy actively applied as a solution of the problems of the period of 1938 to 1950?" The force he emphasizes as still at work moulding man's outlook on life today "is fear. So great is this fear of modern warfare that humanity is in danger of accepting almost anything as an alternative. Fear is destroying, if not paralyzing man's power of judgment, is silencing the voice of wisdom and idealism. This fact is placing tremendous power in the hands of the rulers."

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The Aryan Path (Bombay) for May has a remarkable article among other valuable contributions, by Bernard Bromage, extension lecturer in Occult Literature for the University of London. He shows how Madame Blavatsky renders help to the researcher in Occult phenomena through her short stories in this *genre*. Mr. Bromage remarks "among the forerunners who expounded the organic conceptions which dignify the best in modern science, Helena Petrovna Blavatsky stands pre-eminent. She herself asserted on more than one occasion, that she would not come into her own until the 20th century was well advanced. Although it is still too early in the day to say that her battle is won, a listener with his ear to the ground can safely predict a speedy victory for the idea of synthesis for which her life essentially stood."

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Professor J. H. Cousins contributes an article on "The Problem of Nationality and Internationality in Art;" and Mr. A. P. Warrington one on "Recollections of Annie Besant" to the April

issue of *The Theosophist* (Adyar.) Dr. Arundale writes on "*Stretching the Consciousness.*" An article on "The Delusion of Self" by Brahmachari Arya Asanga deals with the one fundamental problem of all spiritual enlightenment and is headed with this quotation from the Master K.H.:—"Remember that there is within man no abiding principle whatever, and that only the learned disciple who acquires wisdom in saying 'I am' knows what he is saying." It is not generally known what an occult student of Madame Blavatsky's states: "There are two kinds of clairvoyance, as there are two kinds of magic. One is to see what you think of and create yourself, as Goethe did, evidently also C. W. L., The other kind is to see something which you have *not* created."

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T. Kennedy, General Secretary for the T. S. in Ireland, is not afraid to distinguish between the minor politics which concern local affairs in any state or community, and the world politics which involve the life and death, the survival or extinction of races and nations. In a brief article in *Theosophy in Ireland* for January-March, he writes on "The Freedom of the Individual." It is the inability of the individual to value this freedom which eventually brings about the destruction of that national freedom which must always be the herald of progress and racial and national evolution. It is significant of the Maya that has befallen many that this vital issue has been obscured by the fear of personal loss or embarrassment which has influenced many to place a ban on the discussion of questions that are intimately associated with the personal freedom and liberty of action which perishes step by step with the disappearance of economic freedom for the family and its constituents.

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The six volumes of the new edition of *The Secret Doctrine* have just arrived,

too late to open more than one of the packages, but this one reveals Vols. III. and IV. in very handsome shape, and with the most attractive and legible typography we have seen in any great work of Science, Philosophy or Religion. This is as it should be, and certainly pre-disposes to a favourable consideration of the contents. Our article by Mr. James Morgan Pryse is most timely in this connection, and the point that he makes regarding the revision of the text by Mrs. Besant and Mr. Mead as having been accomplished before there were any disputes such as arose afterwards over the authority of this or that leader in the T. S. should perhaps help to assuage the fervours of those who would abandon this edition altogether in favour of the First Edition. These new six volumes are to be had from The Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England, for 25 shillings, post free to Canada direct.

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Mrs. Beatrice Hastings has made a clear statement of her position in the article appearing elsewhere. The statement of accounts of the Friends of Blavatsky Fund, certified by a Chartered Accountant, leaves nothing more to be said on this head. The difficulty appears to have risen over Mrs. Hastings' participation in the discussion over the situation in England when it looked as though Italy was to be appeased by the sacrifice of important national interests. Trepidation at this time was naturally increased by the fact that Theosophy was being excluded from Germany, Italy, Russia and would be from all nations coming under the Dictatorships. It is not merely an issue of national survival, but of the suppression of Theosophy. Theosophists, who can see nothing but racial or national issues in such a situation perhaps forget that to the life-sacrificing Theosophist these matters are secondary. Mrs. Hastings

has taken up the cause of Madame Blavatsky as a vital matter in the consciousness of the human race. Can we wonder at her enthusiasm?

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The American Theosophist for April thinks our animadversions regarding the fulfilment of Presidential functions and undertakings are "unfair and unnecessary," particularly on the assumption by the President of the garb of a Bishop in the L. C. Church which he had undertaken not to wear during his Presidential term. Of course no sensible person minds what anyone wears, except as a symbol. Some wear black shirts and some another colour, but these things are significant as symbols. Our contemporary thinks that as an old newspaper man I should have known that the picture of the President as a Bishop was dug out of old newspaper files. As an old newspaper man I know that newspapers want the latest cuts they can get and if the newspaper in question had been furnished with a photograph of the President of which there are plenty, it would have been used. The cut we saw was a new one. Here is something else to laugh away. From the *Victoria Colonist*, April 5, "Services at the Church of St. George (Liberal Catholic), 1011 Government Street, on Sunday will be conducted by Very Rev. Odo A. Barry, vicar-general of the Liberal Catholic Church in Canada, who is visiting here on a mission to the Church and also giving a series of lectures under the auspices of the Brotherhood Lodge, Theosophical Society." See my article, "A Matter of Record" in our January issue. This is not a personal matter at all, but a question whether our officials are carrying out the terms of their official duties. What the President does others naturally feel free to do also.

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The death of Ernest Temple Hargrove is announced as of April 9th last.

No man ever seemed so worthy to be loved by me than this young man who came to my home in Toronto, in those days of forty-odd years ago when the nations first began to rage and the people imagine a vain thing. He had become distinguished in England as the author of two communications signed "Che-Yew-Tsang" which were regarded by many as emanations from a Master. Hargrove gave way to psychic influences. He told me himself that Judge had spoken through him to the Dublin Lodge. He afterwards went through many adventures in South Africa, and in America, domestically as well as otherwise. Finally he teamed up with the Johnston-Griscom-Mitchell group in New York and took part in the editing of *The Theosophical Quarterly*, whose suspension recently probably resulted from Mr. Hargrove's ill health. He had been ordained a deacon in the Episcopal Church but could not proceed as a priest on account of his divorce. One thinks of him in his brilliant youth, and when Dr. Buck proposed him as president of the new autonomous T. S. in America at the great meeting in New York. Quoting Browning's *Paracelsus* Dr. Buck exclaimed, "He is young: he has a life to give." We were all electrified and saw infinite possibilities. Mrs. Tingley, however, saw finite ones. She organized the "World Crusade" which took the heart out of nearly all those who participated in that engulfing adventure. The last time I saw Mr. Hargrove he ran away from me. Yet there was nothing to fear. Judge wrote: "Cast no one out of your heart." That young eloquent apostle of Theosophy of 1896, like many another who has been obscured by the hostility of opinion, the mists of Maya, is still symbolic of the young Hermes for whom the world awaits. We sorrow as deeply as any of the New York group over the misconceptions that separate, and rejoice over the Light that penetrates all darkness

for eyes that are willing to see.

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People sometimes ask whether Theosophy makes people happy, and one can truthfully assert that for thoughtful people there is no other form of happiness. One may call it what one pleases, but the reliance on one's own spiritual Self, the knowledge that the immortal principle dwells in us and without us, is eternally beneficent and undying, and that each of us is his own absolute law-giver, solves all the difficulties that sectarian religion raises or that theology regards as insurmountable except by its own artificial devices. We are sometimes asked if Theosophists can die happily. We know many who have lived happily and death can add nothing to the problems of life. To meet one as full of years, with as many of the ordinary trials of life behind her, and with as calm and unperturbed a mind as the late Mrs. Jessie Lang, is to have as great a testimony to the value of Theosophy as any system in the province of thought can offer. Another recent death among those who formerly gave good service to the Toronto Society was that of Mr. John Goff, in his 65th year. In the long period of struggle before the Society moved into its present quarters Mr. and Mrs. Goff were most devoted members, and Mr. Goff gave active service in many ways to the work of the Society. Domestic circumstances prevented their co-operation in later years, but his old friends will not forget his hearty goodwill and generous hand. Much sympathy will be extended to Mrs. Goff. Mrs. and Miss Tristram are old members of the Society and the death of their daughter and sister brought many tributes of affection and condolence to them. Another death that recalled the work of the older generation of Theosophists in Toronto was that of Mrs. Titus, Flora G. Cowan, in her 73rd year, after a lengthy illness. She was secretary of the Toronto Lodge in

1900-01 until Mr. F. E. Titus moved to Gore Bay, Manitoulin Island where he practised law for 25 years. Mrs. Titus with her friend Miss Youman was a frequent attender at the social reform meetings held in the 'nineties. The service at the Crematory was taken by Mr. F. E. Belcher and among the personal friends present were several who had been members of the Toronto Lodge when it was a branch of the American Section, T. S., Mrs. Wainwright (May O'Connor), Mrs. Horwood, Mr. and Mrs. Edward Hermon, Mr. Haydon, Mrs. Charles Allan. Mrs. Titus leaves her husband and two sons, both married, Edward and Olcott.

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Arriving just too late for mention in the April magazine, the Minutes of the meetings of the General Council in December at Benares contain some points of interest. One important change is that the dues of Ten per Cent. from the National Societies must be remitted on or before September 1st in each year. In Canada this gives only two months to get in the dues that have to be paid on the previous year's income. Mynheer J. E. van Dissel was elected an additional member of the General Council. The Budget for 1938-39 anticipated a deficit to be made good by donations of 38,000 rupees. For the Adyar Library Budget a deficit was figured of 3,320 rupees. The proposal of a World Fund for Theosophy was turned down by the sub-committee to which it had been referred, and instead it was suggested that "a scheme of the actual requirements for which it was proposed to raise the Fund should be drawn up with accurate facts and figures, Library, Schools, etc." A general endowment fund was not thought desirable, "but the Fund should be in the nature of an appeal for specific purposes." It was also suggested that a Trust be created under Indian Trust Law, to administer the Fund, the Trust to be an interna-

tional body of probably seven members of whom four should be resident outside India. This looks like opening the back-door to the visitors shut out in front. On the suggestion of Mrs. Arundale the next World Congress in 1942 will be held in Java, or failing Java in Australia. It will be some years before we propose Canada, or Adyar be willing to subject itself to our national characteristics. The following is Note 17 in the Minutes: "*Application from Harmony Lodge, T.S., of the Canadian Federation, and that of St. Louis Lodge T.S., of the American Section, for direct affiliation with Adyar Headquarters.*—The President reported that he had requested Harmony Lodge to submit their application through their Federation Secretary, and had urged both bodies to reconsider the situation so that solidarity might be preserved in these times of difficulty and disintegration in world affairs. The President also reported that he had refused such a request from a Lodge in the Icelandic Section as the General Secretary was perfectly willing to co-operate in every way with the Lodge in question. No action was taken." In connection with the above it may be noted that the St. Louis is reported to be the largest Lodge in the United States. Dissatisfaction with headquarters policies has existed for some time, we hear, but that is not a reason for separation. Separation or resignation has been the weakness of T. S. members for two generations. The discipline of the T. S. is to exercise toleration and magnanimity and goodwill. The Lodges are all autonomous and should insist upon their autonomy, and their members should be given all the liberty they wish, consonant with reciprocal liberty for their fellows. It is the insistence on the part of some members that their views should prevail over others that causes trouble. With enough dissentients another Lodge can be formed. But general co-operation even then is essential.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held at 52 Isabella Street, Toronto, all the local members being present except Mr. Haydon, who was absent at Windsor. Routine business was transacted and funds and membership were reported as about on a par with the previous year.

The answers to the Questionnaire authorized at the previous meeting were submitted by the General Secretary along with a preliminary report. This showed a total of 136 papers, 40 of which were anonymous. He regarded the papers as a whole as intelligently written, some particularly so. A selection might be printed in the magazine, he thought, and he had chosen one for an early issue. He mentioned as representative papers favourably disposed towards the work in Canada, Nos. 10, 19, 74, 76, 103, 104, 121, 124, and among the hostile critics Nos. 43, 45, 52, 55, 65, 74, 87, 112. It was agreed to read these, alternately from each class, but after three had been read, on motion of Mr. Kinman it was arranged to divide the papers into five portions, these to be read and circulated among the local members. Reports were to be made and those papers printed in extenso or by selection as might be agreed. The papers were also to be sent to Montreal and Vancouver for perusal if desired. The General Secretary reported of those that could be treated statistically that of Question 1, the answers were Yes, 79; No, 46; Indefinite, 31. Question 2, Yes, 93; No, 34. Question 6, Yes, 41; No, 47; Do Not Know, 29. Question No. 7, Yes, 74; No, 47. Question 8, Yes, 101; No, 47; Do Not Know, 11. To Question 15, 80 favoured lectures, 89 study classes, 23 social activity and 27 welfare work. Three voted for Libraries.

It was reported that owing to the dates having been advanced into the

summer season Toronto Lodge was the only one east of Winnipeg that had arranged to have Dr. Pandia for a course of lectures. The first is to be given on June 24.

The new General Executive will meet on July 2. Mr. Belcher stated he would be absent in the West. He had been invited to visit Marquis and Salmon Arm so far.

The ballots will be counted on Saturday at 3 p.m., June 3, at 52 Isabella Street. Mr. Winchester has kindly consented to supervise the proceedings.

THE SAME OLD STORY

In the summer of 1936, the case for Madame Blavatsky looked on the floor; Messrs. Hare appeared to have given her the quietus. In 1937, thanks to the first vols. of "Defence of Madame Blavatsky," the situation was reversed; Messrs. Hare were on the floor, and many journals, including most of the big Indian Press, favourably re-opened their columns. Then, "New Universe" was started and received most uncommon notice for a review of the kind. Then, The Friends of Madame Blavatsky was launched and spread far and wide among the various Theosophical groups, with a stiffening of "outsiders," Spiritualists, Buddhists, Rationalists, Hermeticists and no *ists* at all, people interested simply in a case that comes under the universal defence of justice. Then, twenty thousand leaflets were printed and circulated with rapidity, leaflets giving the outline of the case. Then a London centre was opened; and lastly, the main purpose of this centre was achieved: through a public lecture, successfully organized, personal contact was made with the general public.

Of course, all this was much too successful, and the devil had to get busy. An attack that had been long brewing, almost from the start, was made on me. I am not going into the story of this at-

tack here. It is the same old story and every detail of it might be matched from similar stories both inside and outside the Theosophical Movement. Money for printing, let alone my energy after a seventh attack of recurrent Flu since October, is low; also, my pen is worth more than that stuff in this tragic world. Briefly, an attempt has been made to get the F. M. B. out of my hands and under the control of a committee. As everyone knows, the success of the crusade so far has been largely due to the fact that I have remained entirely neutral towards all groups. When I state that recently I received a warning that if I admitted a certain Theosophist, a whole group who dislike him would resign, I think that the case for a committee looks altogether shaky. I feel sure that if I had had a committee, the F.M.B. would have died very soon after birth, strangled by Theosophical dissensions. Happily, it is organized on the simplest of bases: anyone can join who believes that the case of Madame Blavatsky is still open to discussion, that is, that there is reason to believe that she was unjustly condemned. Outside this basis, the F.M.B. has no concern with any member, Theosophist or non-Theosophist. Branches are left entirely free to organize as they please; and, later, a lecture-committee may come into being—but even in that I smell danger.

Finding no other way of getting control, two or three members hit on a brilliant idea, nothing less than to demand a balance-sheet. If I told what I know about this business, the F.M.B. in general would probably stand aghast. If, one day, my legatees publish the F. M. B. correspondence and my notes, there will be one more tale added to Theosophical history. Revenge, envy, stupidity, self-righteousness and sheer mischief. . . .! Of course, the idea was that I could not produce a balance-sheet and that I might be forced into a corner

where I should be obliged to hand over the F.M.B.

In the "Theosophical Movement" for February, there are two articles, one by H. P. B. and one by Judge, both treating of the ingratitude of people who pretend to be in a cause, allow other people to work, and even to pay in all kinds of unboasted ways, for the cause and then criticize and grumble, when they do not actively plot and attack. I could endorse almost every word of those articles and could add this: There are people who do contribute towards a cause who could never be convinced that they had had their *money's* worth; these are natural, if unconscious, allies of plotters.

As will be seen from the Report published below, the total of subscriptions and donations would scarcely cover the salary of a secretary. I have voluntarily done the secretary work so as to free the funds for public propaganda. (My literary acquaintance who know that I refuse to do even reviewing—my small but solid income relieving me of any necessity to write for pay—will smile at the *honorarium* (of slander!) I have had for doing common office work!) The list of subscriptions is not quite illustrative as many members besides subscribing have bought the books and subscribed to "New Universe;" this accounts for some of the curious sums acknowledged, the amounts having been deducted, by request of course. The rent of the London rooms was paid by Miss Debenham and the Blavatsky Association through the Hon. Mrs. Davey; this was paid in immediately and does not come in the Report. Before the F. M. B. was started, certain monies were sent to me towards printing. I give these monies below although they are not concerned in the Report. The office fittings include a suite of furniture that I ceded at about one-fifth its value, a glass book-case, rugs, curtains, cushions

and other things. I have only made one error, I think, in the stationery; about five pounds of this should be deducted, but if anyone wants to know why, they may do so by paying for the Report to be done all over again. As members will see, the result of all this botheration is to show that the F.M.B. must owe me over twenty pounds! I confess I laughed. You see, all profits from books and all my spare money has been thrown in and I never asked for a receipt. I don't want one either; the money has gone in the cause and that's all about it.

But now, I am never going to repeat this experience of three months' waste of me, turning all my nice neat files and boxes and *hundreds* of letters upside down, for every shilling sub had to be accounted as if it were a hundred pounds, owing to the fact that I had not kept a separate banking account. I never thought of it! Every name, address and sub. had to be done out; all those names of people that I wrote down in love and cheerfulness had to be done with grudging and indignation, not against them of course. For awhile, all seemed changed and covered in mud. If it is any satisfaction to the meanest enemy to know all this, let them have it!

As well, slanderous gossip has gone far and wide and the worst effect created against the credit and stability of the F.M.B. There is no doubt that the troops are in retreat. I am far too unwell to undertake the most difficult of all tasks, pulling up troops in retreat. If they do not pull themselves up, the F.M.B. will perhaps become an exoteric association. Meanwhile, I am taking a line that will make me immune from any attacks of the sort in future. Members may join the F.M.B. *free* or they may send their shilling or more: but all money sent must be sent as a personal gift to me without conditions. Those who object to this have a simple remedy: they need send nothing. If

Mr. H. R. Cox, one pound seven; Mrs. Henderson, one guinea; Mrs. Cleather, five pounds; Mr. Cyrus F. Willard, one dollar; Mrs. Henderson, ten pounds.

Donations after F.M.B. started: Mr. M. Freeman, thirteen and six; Mr. H. Berman, one shilling; Miss Debenham, three pounds fourteen; Mr. A. Smythe, one shilling; Mrs. Emily Williams, two and six; Miss Ward, three and six; Miss Keane, twenty-five pounds; Dr. Irene Hudson, fifty pounds; Mr. Basil Crump, two pounds six and six; Mrs. Henderson, five pounds. (Miss Bingham, ten shillings; omitted; given by hand at lecture.)

The printing of vol. I. was paid for by my brother, myself and Dr. Wallace who gave me five pounds by inspiration at the critical moment. This first book paid, being largely bought by literary people and collectors of first editions; and I bought the books and records I needed. Vol. 2 would scarcely have paid except for the donations towards the heavy cost of printing; these enabled me to throw the returns into "New Universe" and the general funds. I am still waiting for many Theosophical Lodges to think it worth while to buy the defence of her to whom, as they say, they owe everything.

B. H.

CORRESPONDENCE

ILL-STARRED REFUGEES

An Open Letter to Theosophists in the United States.

Dear Friends:

In the Fall of last year, a German-Jewish man and wife, members of the T. S. in Germany, sent a letter to the Canadian General Secretary, among others, asking how they could get into the country. They could pay their travelling expenses, but were not permitted to bring any subsidy with them.

They were told by Mr. Smythe that there was no difficulty in entering Canada if a few hundred dollars were posted as a landing fee; that we would endeavour to raise the required amount, and that the Jewish Congress in Canada promised to take care of them on arrival. Soon after this letter reached our German friends, Canada closed the door to all refugees who could not bring into the country a preposterous sum of NEW capital. That condition still exists. The writer has been in continuous correspondence with the German friends who have communicated with practically every country in the world without successful issue. Many of these countries are taking their quotas of refugees, including the United States, but the vast number to be moved necessitates individual as well as mass endeavour. The United States will permit individual refugees into the country if a person or group of persons guarantee to be responsible for them and will pay the necessary landing fee. In the hope that there are such brothers across the border who would be able and willing to lift two human souls out of the fiery hate of persecution, and give them the opportunity they would wish for themselves in a like situation, I give a few particulars of these unfortunate "brothers:"—Man and wife, 48 and 42 years of age respectively; no children; Capable business people who have been forced to relinquish their own business and home; physically healthy; speak and write excellent English; wife good housekeeper; they can probably still pay their own passage to another country.

If any desire to pursue this proposal, I shall be glad to put them in touch with my German correspondents.

Sincerely yours,

Maud E. Crafter.

52 Isabella Street,
Toronto, Ontario, Canada.

THE DETROIT CONVENTION

Editor Canadian Theosophist: — Dear Brother Smythe: I hurriedly type this letter to you in the hope that it will reach you in time for possible inclusion in the May number of *The Canadian Theosophist*. These lines are by way of an appeal to all who read them to come, if possible, to Detroit this September and attend the Theosophical Fraternization Convention which will be held at the Hotel Fort Shelby. Because I happen to live in Detroit certain duties in connection with the coming Convention become mine, and among them is the duty of urging, pleading, begging everyone with even the faintest interest in Theosophy to be present and by being present share with, give to others, some of the joy and hope and beauty that the wisdom of the gods has brought into his life. Everyone who believes in the Theosophical teachings, and who endeavours to make the spirit behind them the guide of his life, spreads a good influence wherever he goes. And he is needed at such a thing as a Fraternization Convention. What is a Convention but a big Theosophical meeting? We go to our meetings with joy in our souls because they are opportunities to strengthen ourselves and each other, to fan to more glorious flame the divine fire that sustains our work, ourselves, the world, the universe. We should let nothing stand in our way: here is another grand opportunity to overcome the personal self and be the Higher Man—that One who lives but to pour out compassion and help to all. Here is another chance for us to forget our whims and to love with all of our hearts everybody in the Theosophical Movement, in Detroit and everywhere.

This Theosophical Fraternization work is a wonderful experience! Once you step into it, and try to give some of your strength to it, you discover that the Great Light is shining in it, that the

powerful love that lived in the heart of H. P. B. lives on today, and lives in it! So let us go on with our enthusiasm and our hope and our faith, because that which sustains this effort is that which is deathless. Some of us may have passed on before the other Conventions come. Let's attend this one, and give to it all that we've got in brotherhood, in kindness to each other, in human nobility. Very sincerely yours,

G. Cardinal Le Gros.

Apt. 4, 1702 Delaware Ave.,
Detroit, Mich.,
April 28, 1939.

TO HEAR BUT TO DENOUNCE

Editor Canadian Theosophist: — In these days, while an entire economic system collapses through decay and insufficiency, and while the moral ties and customs which held the system together are breaking, both tolerance and courage are necessary virtues.

For a long while I have admired the editorial courage which has printed so much on matters relating to the material conditions of life, practical theosophy some might call it, but I cannot find any room for admiration of the sort of tolerance which prints an eulogy of an usurping, lying, Roman Pope.

I insist that the pope of Rome has the right to be heard, and his arguments weighed and considered. I agree with Voltaire (I think it was he) who declared he would defend with his life the right of his antagonist to declare his views) but I also insist that I have not merely the right to refute his arguments, but that such is my bounden duty. I deny utterly that I am right in giving aid to the teaching of doctrine I believe to be false, and I cannot at all understand where a student of Blavatsky can find the frailest excuse for honouring the Popes of Rome.

T. S. Hubbard.

674 Parliament St.,
Toronto, Ont.

IS THEOSOPHY ON THE FENCE?

Editor, Canadian Theosophist: — It appears from recent articles that the Theosophical Society in Italy is faced with the alternative of capitulating to fascist "Authority" or going out of business. As this is a situation that may arise in any country if fascist ideology continues unchecked, this problem should be deeply pondered by all students of Theosophy at the present time.

In this connection I would like to quote Damodar Mavalankar who said in 1884: "At this period the whole humanity splits up into two classes, the Adepts of the Good Law, and the sorcerers (or Dugpas). To that period we are fast rushing. . . . we should therefore constantly remember that the present is not the apex of evolution, and if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows."

If humanity is splitting into these two classes (which seems apparent today) it is obvious that the place of theosophy is not on the fence between the two, waiting for possible eventualities, but giving *the lead* on the side of the Good Law of universal brotherhood.

H. P. B. has clearly stated: "he who would profit by the wisdom of the universal mind has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social status. . . . It is *these* needs and to this work that the true disciple of true Occultism has to devote himself if he would obtain *theo*-sophy, divine Wisdom and Knowledge."

If the hope is, that the Divine Knowledge may continue to be taught after it has been divorced from the basic principle which must embrace the whole of Humanity, then, if H. P. B. spoke truly, that divine Knowledge will never be attained. To renounce universal brother-

hood would be to build one's theosophical house on the sand, to be swept away, at the first storm, and not upon a rock, and without that foundation the higher planes can never be reached.

More materially minded organizations in a similar predicament have dissolved and gone "underground" retaining all their principles intact, and emerging, when opportunity offered, stronger than ever for having remained true to their traditions. No doubt the Ancient Wisdom has faced persecution many times in the past, and has withdrawn into seclusion, teaching in secret places only those who had the courage and fixation of purpose to carry on these teachings intact.

We can go on living theosophical lives as individuals, but we must go "underground" in order to teach, and we must teach the TRUTH.

K. Middleton.

2873 Inlet Avenue,
Victoria, B.C.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE ARCHITECTURE OF THE EARTH

A Book Review

The magical instruments of the astronomer reveal no element new to chemistry and show the earth to be a marvellously complete sample of the universe of matter, whether in planet, nebula, galaxy or super galaxy. Thus from earth science comes a better understanding of the universe. It is well, therefore, that from time to time, those who know much about the fashioning of the earth should tell about it, in simple language with an abundance of illustration.

The present book, written by Reginald Aldworth Daly and published by Appletons, purports to do this, and in the main successfully, I think.

Just as astrophysics is making a new heaven for searchers of the stars so geophysics is making a new earth for students of the rocks, making it by reproducing geological phenomena in miniature by means of models.

Geology emerged as a science almost simultaneously with Laplace's famous suggestion about the origin of the solar system. His hypothesis heartened geologists to imagine an earth model. Cooled from the fervent heat of a condensing nebula, the planet, initially liquid, was supposed to have become endowed with a crust of frozen crystallized lava—a truly solid crust, which overlay a shell of liquid mobile lava. This was model number One.

It was tested by Lord Kelvin, George H. Darwin and others, who showed that against tidal forces, the globe is more rigid than steel and therefore cannot contain any general layer of fluid lava at the present time.

A generation later Chamberlain and Moulton announced their well-known "Planetesimal" hypothesis—that the earth attained its present mass, not directly from a gaseous cloud, but by the accretion of solid particles and individual molecules. These writers thought that the planet was essentially crystalline, solid, and therefore rigid.

At about the same time, forty years ago, the science of geophysics began its remarkable development. Its discoverers, together with the advance of geology itself, have shown fatal difficulties with the Planetesimal hypothesis and have suggested another model, one in which a layer of the earth, beginning at a depth no greater than about fifty miles or eighty kilometers is too hot to crystallize. Thus there is supposed to be a true crust, not necessarily of constant thickness but nowhere more than fifty miles in thickness. This crust rests upon a continuous layer of non-crystallized, glassy or vitreous rock with the chemical composition of basalt. This deeper layer yields under prolonged pressure almost as if it were liquid, but nevertheless shows high rigidity against short-lived forces and small stresses.

The vitreous basaltic substratum itself is relatively thin and rests on denser vitreous material. It is possible that the deeper and greater part of this intrinsically denser shell, the part beginning a few hundreds of kilometers below the earth's surface and itself resting on the so-called "iron core" of the planet is crystallized by the high pressure of the interior.

So much foundations. On the basis of this hypothesis the author unfolds a fascinating tale as to how mountain ranges are formed, why volcanoes be-

have as they do, why they are quiescent for long intervals of time and why they suddenly erupt oftentimes with exceeding violence.

Of much interest to Theosophists are Daly's remarks about the islands of the oceans and the continental masses now sunk beneath the waves. Daly distinguishes two types of islands, those of purely volcanic origin, comprised of basalt plus recently laid down limestones, and those also possessing rock formations of the continental type such as granites.

New Zealand is much like western South America in composition. "In fact it seems possible that the New Zealand Alps are the emerged continuation of the mountain structures represented by the Patagonian Andes, the drowned mountain arc of the Falkland Islands and South Georgia and the chain of West Antarctica." New Caledonia and the large members of the New Hebrides and Fiji groups are clearly more or less isolated blocks of continental rocks penetrated by eruptive masses. There is a suggestion of the presence of drowned continental rocks more or less continuous throughout the 2000 kilometers from New Zealand to northern Fiji. Easter Island merits special attention. It is to be rated as a composite basaltic cone but it is unique in exhibiting flows of the glassy lava known as obsidian. When analyzed the obsidian turns out to be the chemical equivalent of granite. "It is significant that the island cone rises from the submarine Albatross Plateau which is covered by little more than 3000 meters of water, that is, water 1000 to 2000 meters shallower than that on most of the Pacific floor. The relatively high stand of the Albatross Plateau seems best explained by assuming it to be the top of a thin patch of continental rock."

Kerguelen Island in the Indian Ocean rises from a submarine plateau 600 miles long, 300 miles wide, and covered

by water less than 400 meters deep. This comparatively high-standing block of the earth's crust might be regarded as an outlier of the Antarctic continent, from which, however, it is separated by a belt of deep water 700 miles wide.

"Recent soundings by the John Murray Expedition have shown that the floor of the western half of the Indian Ocean is strangely varied and is marked by a number of ridges, one of which, the Seychelles Bank, is known to be largely or wholly granite. "The geologist is likely to regard these projections from the floor of the ocean as representing fragments of the ancient 'Gondwanaland' which until the close of the Paleozoic era connected Africa, India and Australia." (The Paleozoic Age is thought to have come to its end about 200,000,000 years ago.) The Theosophist will recognize in all of the above submerged continental masses remnants of the ancient Lemuria. Daly likewise deals with the Atlantic Ocean and refers to the "Mid-Atlantic Swell" as being continental in origin. "The Swell actually reaches the surface in the Azores Islands, which enclose visible formations made of typical continental rock. . . Further south is Ascension Island, mapped by the author in the year 1921." It also gives evidence of continental origin. There is substantiation here for the Atlantis hypothesis.

If there is any criticism to offer of this book it is in this that the author inclines entirely to the theory that the earth has been continually contracting and fails even to make mention of L. B. Jolly's theory that the earth, due to heat generated by radio-activity, is continually undergoing periods of contraction succeeded by others of expansion. To have included even a brief discussion of this theory with its treatment of the rise and fall of continents would have made the treatment much more complete.

W. F. S.

ALCHEMY

When all that is objective of our universe is swallowed up in the abyss of nothingness, or enters that period of rest that is spoken of in the east as *pralaya*, it does not cease to be a reality, but is still indestructible in its latent or subjective condition. Theosophically speaking it is as much an actuality while it is the noumenal essence of matter, as it is during a day of manifestation. The idea that anything can no longer exist, and still be, may seem an absurdity to those who rely entirely upon the powers and processes of the lower mind, for a solution of all problems, but to the occult psychologist this is a fundamental concept. In the *Secret Doctrine*, I., 84-5, H. P. B. gives those of us who require something concrete by way of an analogy to elucidate this tenet, the example of the change that takes place when oxygen and hydrogen unite to form water. Does water resemble either of these its constituent elements much if any more than it does some of the other basic elements, for instance nitrogen?

H. P. B. also tells us, I., 281, that "chemistry, and physiology are the two great magicians of the future that will open the eyes of mankind to great physical truths," and assuredly many gripping scenes have been enacted in the drama of biochemistry since the *Secret Doctrine* was written. Much has been discovered about the structure of the atom since then and scientists have greatly modified many of the older ideas regarding chemical change. They find that there is a partial if not complete transfer of electrons from one atom to another, but they are chiefly concerned about the electrons of the outer orbit, because they play the most important part in chemical reactions, and to a great extent determine the properties of the elements, as well as the resulting molecular combinations.

They apparently form the first line of defence between the nucleus and the outer world. What goes on however in the interior of the molecule or in other words what the nuclei and the electrons of the inner orbits are doing in the meantime is still as far as the writer is able to ascertain, a great scientific mystery.

Another skeleton in the scientific cupboard is this scandal about catalysis. What sort of "carryings on" take place when a catalyst is added to two or more chemical elements or combination of elements, to hasten their action? Max Goepf, commenting in the March issue of the *Catalyst* upon the lecture delivered before the American Chemical Society by Prof. Adkins, admits that this is still a deep dark secret, and that any effort to find out what is taking place when the catalyst is doing its work, by examining it before or after the work has been done, is like trying to judge the ability of a dancer, by examining one in a morgue. What goes on is in actuality a matter of conjecture, and not exact science at all, and cannot be explained by a mathematical equation. Goepf displays his intuition, and intellectual honesty, by frankly admitting that the complexity of the problem, is too great to simplify, and that simplification would destroy its reality.

It is refreshing at least to one theosophical student to find that some of our great scientists are getting past the egotistical stage of their evolution, and that here is one who has the courage to make the sincere, though perhaps somewhat humiliating confession that these complexities are still beyond their mental horizon, and that to date they must still regard their knowledge of this subject as empirical. He concludes the article with the following sentence. "In using catalysis, organic chemists are working, not as scientists, but as artists, and we should frankly say so."

W. F. S.

WHITMANIA

The writers of some twenty-nine countries are meeting in New York this month under the auspices of the P. E. N. Club to discuss the responsibility of writers toward today's crisis, and methods of preserving the freedoms essential to literary creation. The meeting was set at the New York World's Fair for May 8, 9, and 10.

Among those to speak at the various sessions were Thomas Mann, Pearl Buck, Lin Yutang, Andre Maurois, Hendrik Wilhelm Van Loon, Arnold Zweig, Ralph Bates and others of international fame. The program concluded appropriately enough with the unveiling of a new bust of Walt Whitman by Jo Davidson and delivery of passages from Whitman's *Salut au Monde*.

There is another passage which might well be read aloud to those assembled:

The infidel triumphs—or supposes he triumphs,
 Then the prison, scaffold, garrote,
 hand-cuffs, iron necklace and
 anklet, lead balls do their work,
 The named and unnamed heroes pass to
 other spheres,
 The great speakers and writers are
 exiled—they lie sick in distant
 lands,
 The cause is asleep—the strongest
 throats are still, choked in their
 own blood,
 The young men droop their eyelashes
 toward the ground when they
 meet;
 —But for all this, liberty has not gone
 out of the place,
 Nor the infidel entered into full posses-
 sion.

A CORRECTION

A typographical or proof reading error is to be found in the review of Ingram's two books "Christianity-Right or Left" and "A Christian Challenge to

Christians" which appeared in last month's *Canadian Theosophist*. Mention is made of it because the error reverses the sense of what was intended and renders the whole review meaningless. In the text as published the words occur, "He denies God as Universal Reality" and it should have read "He defines God as Universal Reality."

AMONG THE LODGES

The Easter Tea, arranged by a group of young people of the Toronto Theosophical Society was held on Saturday afternoon, April 15th, from four to six o'clock in the Hall on Isabella Street. Miss Irene McArthur was hostess and Miss Ruth Nighswander, Miss Mary Beatty and Miss Helen Beatty presided at the attractively decorated tea-table centred with spring flowers in a silver bowl and yellow candles in silver holders. Assisting in looking after the many guests were Mrs. V. Baxter, Miss Mary Henderson, Miss Ruby Welbourne, Miss Oba Garside, Miss Sheila Gough, Miss Mercedes Heal, Miss Erna Tolton, and Misses Marjory and Helen Long. The program was in charge of Albert Emsley, assisted by Joseph Crann and Cecil Young. Mr. Whitten Robinson, baritone, entertained with a group of three songs, and later led the community "sing-song." Lucky draws were won by Miss A. Donnelly and little Miss Jeanne-Louise Dettman.

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,

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