

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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THE ROYAL VISIT

Nothing has ever happened to unify the national consciousness of the Canadian people in its previous history like the visit and tour across the Dominion of King George and Queen Elizabeth. The Great War in this respect was a flop compared with the present occasion, for in the War there were deeply divided opinions, and now there has been perfect and enthusiastic unanimity. The story is apt of the United States business man located in Toronto who exhibited his Republican disdain of royalty by announcing that he was going to the New York Exhibition on the day of the Royal visit, but who happened to be carried to Montreal on business of his firm on the day their Majesties were in that city. Having seen them he spent the rest of the day going around Montreal after them to catch further glimpses. And when he returned to Toronto the New York visit was definitely off till the King and Queen had made their progress through Ontario.

The Bible Society prints the Bible in 64 languages for Canadian immigrants, and all the tongues, tribes, peoples and races were represented in the vast enthusiasm that greeted the Royal party in every corner of the Dominion. These immigrants came hundreds of miles to see them. In one place there was a party of foreign settlers who had come

700 miles. The loyalty of Canadian settlers is illustrated by an incident reported on June 1 in Kingston, Ontario. Two farmers from Poland applied for naturalization papers—and it may be said that the royal visit prompted many to complete their naturalization—on the last day of May. Both thought Canada a wonderful country where “all we have to do is work.” Ferdynand Maly, 45, came to Canada with ten cents eight years ago. Now he has a 500-acre farm, well stocked. Emil Matys, also 45, came here about the same time, and bought a farm for \$2000. There is only \$500 of the mortgage to be paid. Both farmers are at Ompah, northern Frontenac county, a rugged farming section about 100 miles north of Kingston, and much less promising than western districts, but it shows what can be done.

Such a Land of Promise naturally invites the desire to possess on the part of the over-crowded nations of Europe. There is nothing to keep the over-crowded ones out of Canada except the insistence of some nations to maintain dominant control over their nationals when they settle in other lands. Canada is the freest country in the world, in spite of such abnormal developments as the Quebec “padlock” Act which no doubt will have to be abolished. No other province attempts such an anomaly. The respect and regard for the

reigning monarch in Canada are simple and natural tributes to the new and lovely homeland of those who have adopted it.

The country should be a land of brotherhood and would be but for politics and religion. The politics are varied and partake of local, provincial and federal issues. In matters of religion the Roman Church has an unusually potent influence in politics, and for the sake of votes is catered to by the Protestants. It is often spoken of as French, but there is little racial feeling in the country. Religion and politics alone make division. However nothing of this sort appeared in the reception of the King and Queen. An United States magazine discredited itself by stating that bullet-proof glass was used in the Royal Motor car in Quebec. No protection of any kind but the police arrangements that would have been made for any distinguished foreign visitor were made, and the Royal couple behaved like truly civilized beings and mingled with their people everywhere on terms of courtesy and homely familiarity. They endeared themselves to all beholders by their kindness and humanity in dealing with the hospital patients, with children, with the Indian peoples, with the hunters, trappers, workmen of all kinds and the people of every caste in society they met, freely mixing and conversing with them. Even the newspaper men, both United States and Canadian, were treated as human beings, and not as in England as a doubtful element in society. The contrast with the attitude of European rulers, royal and dictatorial is too marked to escape attention.

The visit was a huge success in every respect, and we can anticipate, as we write, that the few days to be spent in the United States will do much to break the old prejudice against royalty created by George III. And can we sum up better than in the words of Frederick

Griffin in the Toronto Daily Star—written as the return journey was begun from British Columbia:

"In the east and on the prairies except from their train windows, they only saw people. Out here they have seen, sailed, walked and driven over a wonderland. To be quite frank, the prairies and the east have nothing comparable to this British Columbia combination of climate, mountains, valley, sky, sea and island. It's the crowning glory of this Dominion. Of course, their Majesties have yet to see the wild, forested, sea-indented loveliness of the Maritimes. They will sail home with its beauty in their eyes. When they think of the Maritimes and when they dream of British Columbia, they may want to come back to Canada again. They may want to come back, not to see the people or be seen by the people, but to see Canada. They may want to come back for a holiday."

The day of the visit to Winnipeg, capital of the province of Manitoba, was one of joyful rain, promising a finer harvest for the West than has been for some time, and King George was hailed by the Western population as a Royal Rainmaker. Both he and the Queen took the weather complacently, and the Empire broadcast which distinguished the day, Victoria Day, May 24, was a wonderful parade of the countries under the Flag. Eire was omitted and the Eirish must have regretted their pre-eminence in this respect. A Welsh miner, a Randalstown weaver, a sonsy Scots housewife, a South African settler, a New Zealand Maori, an Australian "cornstalk," shared in the greetings with others and it all closed with a word from India by the great poet Tagore who warned the Empire "to offer not the weak to the strong to save yourselves." Jamaica desired that we should all "work together for the common good and the peace and prosperity of the whole world." Of Premier Brack-

en's eloquent and comprehensive survey of the Canadian scene, two paragraphs may be quoted:

"The civilization that is now being built on these western plains, will necessarily be different from the civilization of the British Isles. Heredity and environment alike decree a new blending of elements, both human and material, in our corporate existence. The diversity of our ancestral strains will alter and at the same time enrich the fabric of our national life. From the blending of these strains will emerge in due course a new type, with its own virtues and its own individuality. And I am happy to add that it is the firm determination of every part, that there shall be preserved in this country the legacy of all that is best in British institutions.

"We are basing our political foundations on the expectation that under the sheltering influence of British traditions, the diverse elements of our national life will achieve the most fruitful development for their common good. We cherish free democracy in the high tradition of the ancient land of Britain, we uphold British justice as the safeguard of all our rights, and to the British crown, as the symbol and personification of this sacred heritage, we affirm once more, with a united voice, our devoted loyalty."

His Majesty replied to Premier Bracken with wise and weighty words, spoken not merely for Canada, but well directed around the listening globe.

"For a long period in history it was the mind of Europe which led the march and fixed the aims of progress in the world. But that tide of inspiration is no longer running as it did in times gone by. The Christian civilization of Europe is now profoundly troubled and challenged from within. We are striving to restore its standards, though the task is long and hard. Asia, too, is changing fast, and its mind is deeply disturbed. Is not this a moment when

the Old World in its turn might look for hope and guidance to the achievements of the New?

"There is one example in particular which North America can offer to other parts of the world. A century ago when Queen Victoria began her reign, a great constitutional struggle was in progress in the Canadian provinces. But soon after this time the provinces of Canada achieved responsible self-government. Freedom and responsibility led them gradually to compose their differences and to cement this noble federation from sea to sea.

"The sense of race may be a dangerous and disruptive force, but English and French have shown in Canada that they can keep the pride and distinctive culture which it inspires, while yet combining to establish a broader freedom and security than either could have secured alone.

"Nor is that the only chapter in North American history that deserves consideration. Canada and the United States have had to dispose of searching differences of aim and interest during the past hundred years, but never has one of those differences been resolved by force or by threat.

"No man, thank God, will ever again conceive of such arbitrament between the peoples of my Empire and the people of the United States. The faith in reason and fair play which we share with them, is one of the chief ideals that guide the British Empire in all its ways today. It is not in power or wealth alone, nor in dominion over other peoples, that the true greatness of an Empire consists. Those things are but the instrument; they are not the end or the ideal. The end is freedom, justice and peace in equal measure for all, secure against attack from without and from within.

"It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes that

an empire can claim to be of service to its own peoples and to the world.

"I would end with a special word of greeting to those of my listeners who are young. It is true—and I deplore it deeply—that the skies are overcast in more than one quarter at the present time. Do not on that account lose heart. Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things."

To these words the studious Theosophist may add his own reflections. We have seen the five little French children, born and nurtured almost miraculously, introduced to their King and Queen, and after a ceremonious greeting, with childish abandon fling their arms around the neck of their Queen, and she, oblivious of their peasant origin, heartily returning their embraces. Youth will be served. And the world is always young. Life is buoyant and bright and the nations will renew their energies in new fields and new incarnations with the experience of the past and the wisdom born of their follies woven into their character. Humanity, whatever may be said, and however they may quarrel, is a Brotherhood, and though Cain may slay his brother he will roam the world till he finds him once more and they make their peace together. Theosophy is the message that will bring all the quarrelling brethren together at last, and Theosophists in Canada should never forget their national opportunity and their national destiny to reconcile the nations and crown the earth with gladness.

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

919 SOUTH BERNAL AVENUE,

Los Angeles, California

REINCARNATION

BY THE LATE CHARLES LAZENBY, B.A.

"Where have I come from?" "How did I get here?" We have all as children put the question to our omniscient seniors, and have all doubtless been well snubbed for our inordinate curiosity, or silenced by an answer, which, given with a confidence quite proportioned to its incomprehensibility, has perhaps silenced for ever all further enquiries in the same direction. For whether we are put off with the nursery myth of a cabbage-stalk origin, or left to ponder over the mysterious "God made you," an equally fatal blow is struck to any infantile speculations in which we may have indulged about the matter; and so we grow up to the strange so-called Christian notion about the soul as an immortal being, created suddenly to animate a body, and sent to school for a brief period on earth to gain everlasting reward or punishment at the final examination, all for the good pleasure or "glory" of the much-dreaded, watchful, though invisible Schoolmaster.

Many remain, or profess to remain, content with such a view of life's origin, meaning and destiny; others begin to think the terms and conditions of the Great Examination too arbitrary and opposed to their sense of justice, and try at first to believe in a final state of beatitude for everybody, without any punishments at all. But this theory, though more comforting, is no less unreasonable than any other, and the great difficulty still remains as to the origin and source of this mysterious "I" which is to endure eternally. Then Science comes with its proclamation of a uniform law and harmony throughout Nature, opening up a vast conception of the complexity and extent of the forces which have gradually built up the Universe we see around us. The old crude teaching of our childhood fails to accommodate itself to the new revelation. Its

gaps and inconsistencies now appear hopeless, and on the other hand, science itself cannot inform us about the problem which has haunted and baffled us from the beginning—the *source, meaning, and object of existence*. Then, perhaps, we fall in with some statement of Theosophic teaching, and now for the first time we know that a real clue has been put into our hands.

A Logical View

The idea of pre-existence and re-birth is one so logical, so explanatory of many difficulties that beset alike the moralist and psychologist, that one wonders how a belief once well-nigh universal, should in Europe and America have fallen into disfavour and almost oblivion. But the ecclesiastical nightmare of the middle ages has taken long to shake off; and of the thousands who profess belief in the existence of a "soul" today, how many give a half hour's thought to the mystery of its nature, its origin? How many are simply possessed of a vague notion that this wonderful complex of thought, will, emotion, perception, memory which we call *mind*—had its beginning in a microscopic egg-cell derived from our parents' bodies, and that by some strange miracle it will pursue an independent existence for ever? No wonder that with doctrines like this—even if implied and not expressed—the churches are filled with atheists and agnostics in disguise.

Theosophy, believing mind and soul to be inherent in all nature, denies the need of miracles; teaches that parallel with physical evolution, there is also a quite distinct *psychic* evolution always in progress; that our "I" is a ray from the one Soul of things, perfecting itself and gaining self-knowledge by a long pilgrimage through all the kingdoms of nature; hence that it has lived before many times upon this earth, and will live again many times, and in many higher forms. "As a man," says the Indian scripture, "throweth away old

garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new."

Upbuild It Again

This "clothing" of the soul with bodies which die, and are succeeded by others, Theosophy holds to be part of the great cyclic laws of alternate activity and rest, waking and sleep, out-breathing and in-breathing, which ramifies all through nature. In another part of the poem already quoted, Krishna, typifying the spirit of God within man, is represented as saying: "I build up by my power, and again dissolve the universe." We must remember this wider aspect of Reincarnation before we can rightly understand its bearing as applied by Theosophy to man.

One great difficulty which meets us in the west in grasping the idea of re-birth, comes from our lack of introspection, and our consequent failure to apprehend the great subtlety, depth, and complexity of the consciousness within. When we say "I" we mean the everyday commonplace changeable "I" who drives a bargain, reads the newspapers, or gossips about the weather. Even when we talk of the "next world" no very different conception of our "immortal souls" presents itself. This is the "I" who is so incredulous and amused at the idea of pre-existence—and not without reason. For being born and developed with the body and its desires, the personal "I" cannot, as a rule, discern within and behind its own narrow circle of consciousness, the greater entity who is the real, undying Ego, the true Soul. This immortal "I" or Higher Self, the Watcher and Remembrancer of our deeds, the "divinity that shapes our ends, rough-hew them how we will"—has been known to mystics of all ages and creeds and described by various names, such as 'God or daimon' good genius, guardian angel, and the like;

and in the sevenfold Theosophic analysis of man it corresponds to the three higher principles of Atma, Buddhi, and Manas. Popularly, of course, no such duality of life, no such co-existence of a higher and lower self is recognized, hence one great difficulty in accepting Reincarnation.

Dreams Should Convince

Yet we have not far to look for facts of consciousness, which, though not in themselves conclusive, still go far to discourage hasty denial of the doctrine of the dual ego, however paradoxical it may seem. The familiar phenomenon of dreaming might alone convince us how little we know of the self and its nature, and how partial and misleading is our superficial sense of waking identity. Still more clearly do facts like somnambulism, clairvoyance, thought-transference, telepathy, and others which science is now investigating, point to the existence of powers and faculties included in the soul, although unperceived as a rule by the waking brain. So much has this been felt of late that already in the west, which unlike the east has neglected these questions for so long, we find the old materialism giving way, and a marked return towards the old conception of the soul as an "entity" distinct from the body, using the latter as instrument or agent on this "plane" but with other instruments and faculties of its own which could by no possibility originate in the physical germ-cell.

But, it will be asked, does this prove Reincarnation? Not directly, certainly. Yet if we are right in recognizing (as everyone is coming to recognize) evolution's universal law of being, it becomes surely not merely difficult, but impossible to imagine that any so subtle, complex and powerful an organism as the soul could originate suddenly in a physical process. And if it did not originate thus, what but a long evolu-

tion can have brought it to be what it is?

Nature's Consistent Purpose

It may still, however, be maintained that, even granted pre-existence, reincarnation in human bodies does not logically follow. In reply we may say: Consider the present connection with earth-life. Is it a caprice of nature, a unique and complete phase of experience, or not rather a chapter, a page, a fragment, of a long and consistent purpose? We have all some dim ideal of human life and its possibilities; some shadowy faith, perhaps, in a "far-off divine event," toward which humanity is tending. All know, too, how utterly inadequate is one short life for the gaining of such knowledge, moral excellence, completeness, as that ideal implies. Is it therefore vain and meaningless save for a select and distant few?

Reincarnation justifies and explains all. Lifetime after lifetime the soul gathers experience. By slow degrees the mind of man becomes receptive and retentive of its gathered wisdom and knowledge. Ultimately the higher and lower consciousness shall become one, and in some few great ones, called in Theosophy Masters or Mahatmas, this connection has already taken place. But they are only the advance-guard of an advancing host, and one day all mankind shall be illuminated and ensouled by the same inner light. Therefore must all "be born again."

We have endeavoured to show that the popular confusion and want of thought upon the question of the soul's nature is one great reason why the doctrine of Reincarnation seems improbable and unwelcome to so many. When the modern Theosophical movement was started in 1875, there existed but little interest in such enquiries—at all events of a widespread or general character. Two theories, not always very clearly distinguished, held the field; one that of materialism, which identifies the soul

with the body; the other that hazy conception of an "immortal something" conferred upon us at birth by God, which is still prevalent amongst the majority of Christians.

Our Sevenfold Life

Now, one of the first and most characteristic features of Theosophy has been its analysis of man's inner being into *several* distinct constituents, some present to the ordinary consciousness, others still latent therein. A protest has been made, and an alternative suggested, to the old division; so crude and meaningless, of "soul and body." True, no very exhaustive or detailed account of the nature of the "seven principles" has been given, but the main point insisted on has been, that the roots of man's being extend far beneath and beyond that narrow circle of personal consciousness, of limited thoughts, emotions, desires, which we call *self*, and that the Soul or Ego, far from being fully contained in and moulded by the physical brain and senses (as most people seem to imagine) is a distinct and complex entity, with subtle consciousness and faculties extending through many planes or realms of Nature besides this solid one of matter. It is therefore held that the real self acts *through* the body as one instrument only out of many; dwelling apart from it yet standing behind the "I" that it contains; and that as such it knows and participates in our actions as if from behind a screen—a screen transparent indeed to the inner vision, though opaque to the perceptions of what we term our "waking" selves.

An unexpected side-light upon this ancient doctrine of the Soul has come in recent years from the renewed interest awakened in the phenomena of somnambulism and kindred states. For often in these conditions the outer senses being stilled, strange faculties and powers of the mind, an exalted intelligence and clearness of memory have shone out, of

whose presence the "waking" brain had given no sign. The confidence of materialist views of consciousness has received a check. More and more, among students of these things, the conviction has grown that the brain is not the *cause* of thought, but the *instrument* of the real Thinker, who remains behind it and above its comprehension or perception; that in fact there exist in man two selves, an Inner and an Outer, one changeable, forgetful, perishable; the other calm, watchful, forgetting nothing, treasuring all experience for some mysterious purpose of its own. But whether or not hypnotism leads to or justifies such belief, the teaching is that of Theosophy, and this must be grasped ere the doctrine of Reincarnation can be properly understood, or its apparent difficulties explained.

Memory Lives in Character

Thus with regard to the question so often put, as to why we do not remember our past lives, the answer can soon be found in a true notion of what the Ego is who reincarnates. The truth (it will then be seen) is that the former lives are *not* forgotten. Their memory can be and has been recovered by some who have succeeded in reaching (whether by natural gift or by occult training) some unusual degree of union with the Inner Self. Where this is not attained, the outer memory naturally recalls but the doings of the personal self with which it has grown and developed, and only shows its heritage from the past in those special leanings, characteristics or aptitudes which most people exhibit more or less decidedly from early infancy.

For it is held in the east, and in Theosophy, that what we call *character* is not the mere result of hereditary transmission (though heredity does supply the basis or material through which character works) but far more the outcome of tendencies set up in past lives, tendencies which, when strong enough,

impress themselves upon the permanent ego, and remain to form the seed, as it were, of new personalities, strictly continuous with those that have gone before. And here we find the *rationale* of the doctrine of *Karma*, or the great evolutionary law of adjustment and harmony which guides the soul's progress and metes out to each man the opportunities or hindrances which his own hands have made him. Karma and Reincarnation are in fact corollary to one another. Together they afford us that solution of life's riddles, that clue to the enigma of existence, for which the West, with all her intellectual and material advance, feels herself so completely at a loss.

A Superficial Objection

The objection is sometimes raised, that it is not consistent with justice that we should suffer the results of actions which we have forgotten. Perhaps, according to our notions of human justice, there is some force in the objection, which is, nevertheless, superficial, and not wholly applicable to the facts. One may point out, to begin with, that we all (or most of us) enjoy also many pleasures and comforts without in the least doubting our perfect right thereto. Yet if the suffering is unjust, the pleasures must, at least, be equally so. But (it will be answered) happiness is the natural and proper condition of man and requires no justification, whereas pain is *unnatural*, injurious, and wholly evil. Here is the crux of the whole matter. Here lurks the assumption which joined to the other false notion that loss of memory means change of identity, and that the person who suffers, and the person who produced the suffering, are different and distinct beings—underlies all complaints against Nature's just and wise law. Both assumptions are, however, gratuitous, hasty and indefensible.

We hardly need to go even to the Theosophic doctrine of soul-evolution to

find a beneficent office constantly fulfilled by pain. But in the light of such a design and purpose behind life as that doctrine reveals, one begins still more clearly to see that pain, equally with pleasure, is necessary for that deepening and purification of the inner nature that is to culminate in Godhood. So then if we regard all suffering as a discipline as well as a penalty, as a probation no less than as a punishment, the question of injustice no longer appears in the same light, and though we may not at once arrive at that indifference to pain and pleasure which the Sages counsel, we shall be less ready to cry out about injustice, or to wish to lecture the wise nurse Nature on the faulty systems of education which she has adopted for the upbringing of her children.

Benefits of Oblivion

As to that other objection that we really suffer, or are rewarded, for the deeds of someone else, because even if the Inner Self recalls the former life and its actions, we, the sufferers, do not remember—all that can be said is, that while such memory, might or might not be gratifying, there is no injustice, but in all probability a benefit, in its non-possession at present. They nevertheless are constantly liable to the direct effects, whether good or bad, of those events. This never strikes us as unjust. On the other hand, how often do we find memory a hindrance rather than a help to the acquirement of fresh faculties, the exercise of energies that we feel within us but have not courage to use. We think we have a tradition to keep up, or the influence of some false creed or culture lies heavy upon us, and life's calls and opportunities pass us by unheeded. Therefore Nature is ever drawing a curtain behind us as we advance, planting us down in new surroundings, setting before us fresh chances and tests. It is all strictly in the way of desert, of course. We reap but what we ourselves have sown. But is it not

a possible advantage that we are not (as otherwise we might be) elated or depressed, or confused, or otherwise diverted from the present and its calls, by thoughts and memories of a past whose lessons, though pictured on the mind, might not yet be engrained within the heart?

Still, be it remembered, that these memories are not beyond recall. Their secret is known to the enduring Self—that "Pilot" whom all may hope at some time to meet with, face to face, and of whom some great souls, even now, have knowledge. The time is not ripe as yet for most men, but some day, as Paul said, "we shall know, as we are known."

THE PEDIGREE OF MAN

BY ANNIE BESANT

(Continued from Page 73)

The Monads are now, as we have seen, ready, and they pass into the first planetary Chain, the Archetypal. All that we know of them there is that the most progressed of them became Asuras, and passed into the fifth Creative Hierarchy. Others, less progressed, took up their evolution in the second planetary Chain, the Creative, and the most progressed of these became Agnishvâttas, and entered the sixth Creative Hierarchy. Once more, the less progressed took up their evolution in the third planetary Chain, the lunar, and here we see them, on their emergence from it, classed in three great groups.

I. First, come the true Pitris, sometimes called the Lunar, but better the Barhishad, Pitris, who are the most progressed entities from the lunar Chain, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the airy bodies," who are to be charged with the duty of guiding physical evolution in the fourth planetary

Chain, the terrene. With these, but less developed, are two classes of Monads, variously named Lower Dhyânis, Solar Pitris—the ranks in the lunar Chain immediately below the Barhishad Pitris—the first class of whom had developed the causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth Chain in its earlier Rounds, and only coming to it near the middle of the fourth Round, in the third and fourth Root Races. Thus this first great group contains three classes of Monads.

II. Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the terrene Chain. These are also often spoken of as "lunar Pitris," and the name is not wholly inapplicable, since they come from the lunar Chain; still they are not "ancestors" of men, but are evolving into men, and should not therefore be called Pitris. This name was, however, given to them by H. P. B., and has become incorporated into theosophical terminology. It does not much matter, if they are not confused with the true Lunar Pitris of Group I., the Lords of the Moon.

III. Three classes, who dropped out of the lunar evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the terrene Chain, and will form the humanity of the fifth planetary Chain, the one that will succeed our own. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms.

These seven classes, forming Groups II. and III., are the seven classes of "lunar Pitris" often mentioned by H. P. B. In order to avoid confusion, I shall speak of them merely as "Monads of the lunar Chain"—a term also used by her—or ex-lunar Monads, and shall restrict the use of the term "Lunar Pitris" to the "Lords of the Moon of the airy

bodies." These Monads of the lunar Chain are said to be classed according to "evolution, consciousness and merit," (1) and this fixed their entry in succession in *time*.

These seven classes, due to these evolutionary differences, must not be confused with the seven types of Monads, due to the colourings received from the seven Planetary Logoi, previously mentioned. In each of the seven classes will be found Monads of all the seven types, so that each class has representatives of each of the seven colours. These seven types, therefore, appear *simultaneously and side by side*, when a class enters the planetary Chain, and each successive class shews out within itself the seven types.

For our tracing of the monadic pedigree of man, we omit Group I. altogether for the present, the Lunar Pitris, because they are in the lunar Nirvâna, assimilating the spiritual and mental results of past experiences, and will not enter the earth Chain until the fourth Round. We have to do here only with Groups II. and III., the seven classes of which arrive successively on the earth.

The Monad, Âtmâ-Buddhi-Manah, broods over the evolving forms, not descending below the atomic level of the mânasic plane, and represented there only by the mânasic atom, acquired for this Chain, as previously said, by the aid of the fifth and sixth Creative Orders. A thread of life, clothed in buddhic matter, is sent forth, and becomes attached to the atoms available for appropriation at each successive stage as "permanent atoms," and these make part of the forms prepared for him by the activities of the Lords of the Moon, in the order we shall study under "Physical Evolution." It will suffice to say here that on each Globe the seven kingdoms—three elemental, one mineral, one vegetable, one animal, one

human—are represented, those belonging to the Round, or to previous Rounds, fully, those beyond the evolution of the Round, embryonically. And though it may seem strange to speak of our present humanity as embryonic, yet truly is it so in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the human, Chain. Each kingdom is divided into seven stages—departments or provinces—as we see plainly when we come to man, with his seven Root Races, though these stages are not so marked to our eyes in the lower kingdoms. And in fact we only recognize their existence by the fact that the Monads, who travel more slowly in proportion as they are less progressed, gradually trail off in ever-lengthening procession, falling more and more behind as the younger travel along the Globes of the terrene Chain.

When the ex-lunar Monads of the first class in Group II.—the most developed—arrive on Globe A of the terrene Chain, they pass very rapidly through the forms—prepared by the Barhishad Pitris—of the six lower kingdoms and reach the lowest stage of the human kingdom. They repeat the process on Globes B, C, D, E, F, and G, adding one human stage on each Globe, until on Globe G they complete the seven human stages, and have passed through the whole forty-nine stages—seven in each of the seven kingdoms—that occur in each Round. I may again remind you that "human" here does not mean anything like the "human" that we know; even on Globe D of the Round these Monads do not find any physical human forms.

The ex-lunar Monads of class 2 follow class 1, but travel less rapidly than their predecessors, so that at the end of the Round they have only completed the animal and touched the border of the human; only in the next Round will they complete the seven stages of the human

(1) *Secret Doctrine* I., 171 (195.)

kingdom.

The ex-lunar Monads of class 3 follow class 2, but fall a little further behind, and are only ready to escape from the vegetable into the animal kingdom at the close of the first Round; while those of class 4 are only ready to escape from the mineral.

The remaining three classes, forming Group III. of the ex-lunar Monads, are respectively on the borders of the mineral, the higher and the middle elemental kingdoms, at the close of the first Round.

Thus class 1 has accomplished forty-nine stages; class 2, forty-two; class 3, thirty-five; class 4, twenty-eight; class 5, twenty-one; class 6, fourteen; class 7, seven. Or, taking the last class as the unit, class 1 travels seven times as fast; class 2, six times; class 3, five times; class 4, four times; class 5, three times; class 6, twice.

It must be remembered that only the archetypes of the mineral kingdom are on globe A in the first Round, and that the densest type of matter available in this Round is only touched in the mineral kingdom on Globe D, the higher types, vegetable, animal and human, existing only as mental germs.

In the second Round the ex-lunar Monads of the first class entered only the human kingdom, strengthening the germs in which they dwelt; those of the second class reached the human and acquired one stage of progress on each Globe, completing the seven stages on Globe G; the third class touched the human in the second Round while the fourth completed the vegetable and were ready for the animal.

In the third Round the ex-lunar Monads of the first and second classes still worked at the developing germs of humanity, while the third conquered the seven stages of the human kingdom in this Round, and the fourth just reached its borders, thus passing into the human kingdom with the beginning of the

fourth Round.

Meanwhile the three laggard classes climbed slowly upwards, so that in the fourth Round all had escaped from the elemental kingdoms, and they are now the Monads of animals, vegetables, and minerals, not to reach the human kingdom in this Chain, since human forms of a type sufficiently low for their humanizing are no longer produced by nature.

The fourth Round is often called the human round, since the archetypes of each Root Race appeared on Globe A at the beginning of the Round; but it is really the Round in which the mineral reaches its perfection, i e., the point of greatest hardness and density.

When the foremost of the circling Monads reached Globe D on the fourth Round, they were ready for the development of man on a far higher model, and the Chhâya of the Barhishad Pitris now became the form to which the permanent physical atom attached itself, the Chhâya being of etheric matter. The *Aitareya Brahmana* sketches in a few phrases this long evolution, this passing of the Monads through the mineral, vegetable and animal kingdoms, and the reaching of the human: "In herbs and trees life is seen; intelligence in breathing creatures, and in these breathing creatures the Self is more manifest; in these life is also seen, but intelligence is not seen in the former. In man, the Self is most manifest; he is most supplied with knowledge. He speaks that which he knows; he sees that which he knows; he knows what occurred yesterday; he knows the visible and the invisible; by the mortal he desires the immortal. Thus supplied is he." (1) On this runs the comment of Sâyana: "In the unconscious, earth, stones, etc., only Sat is manifest, and the Âtmâ has not yet attained to the form of Jîva. The unmoving Jîvas, namely the herbs and

(1) *Aitareyaryaka*, II., iii. 2.

trees, and also the moving Jivas, which have Prāna as breath, both these are stages of manifestation in a higher degree."

The foremost Monads are now brooding over the embryonic forms of the first Root Race, and shaping the growth of the human fœtus in the womb of time. Their Rays warm into activity the envelopes of matter that enshroud them, and shape them into organs of communication with the outer world. The sense of hearing is the first to be developed, that which will respond to the rate of vibrations hereafter to be known as sound. Awake on its own plane, the monadic consciousness responds dimly, very dimly, through the enveloping matter, so that the forms are well-nigh senseless; they feel on the physical plane the presence of fire, the first impact to which consciousness there responds through the new forms.

As the Monad passes into the second Root Race, he adds to his physical plane consciousness the sense of touch, and begins to respond to the impact of air as well as of fire; as we listen, we hear faint chant-like sounds issuing from the varied nondescript forms that represent humanity, open vowel-like sounds, inarticulate, faintly indicating the stirrings of emotions moved from hidden springs. Such consciousness as there is belongs to above rather than to below; there is dreamy quiet enjoyment, arising from without. It is the monadic consciousness, awake on the higher planes but not on the lower, and the forms are but slightly responsive, almost senseless, though more responsive than those of the first Race.

With the entry of the Monad into the third Root Race, progress quickens; sight is slowly added to the senses of hearing and touch, and with this the recognition of the outer world becomes clearer and more definite. Language, consisting of mere cries through the first and second sub-races, cries of

pleasure and pain, of love and wrath, becomes monosyllabic in the third sub-race. Consciousness of the impacts of water is added to that of the impacts of fire and air, and the human form, crude and clumsy, but now distinctly human, brooded over by the Monad, is ready for the incoming of the intelligence which shall make it man. It is now fairly responsive to the thrills of life that reach it from above, but on the physical plane is stupid, ignorant, moved by rushes of pain and pleasure stimulated from without, and blindly yielding to their currents, drifted hither and thither. The Monad cannot check its physical vehicle, answering to the strong impacts of its own plane, and answering the more strongly as more life is poured into it from above; the life is transmuted into sense-responses, and flows along the channels of animal instincts. For the Monad to increase the life-flow will be to increase the danger; it is like increasing steam-pressure in an engine without a driver.

Then come in the Sons of Mind, to add the element needed for safety and for progress. The intellectual evolution must now begin, and for a time obscure the spiritual. The spiritual must give way before the rush of intelligence, and retire into the background for awhile, leaving intelligence to grasp the reins and guide the next stages of evolution. The Monad will silently and subtly begin to inform the intelligence, working through it indirectly, stimulating it by its energies, evolving it by a ceaseless flow of potent influence from within, while intelligence grapples with the lower vehicles, to be at first conquered and enslaved but slowly to master and to rule. And here we leave monadic evolution, now to go on silently beneath the surface, till the time shall come when the triumphant intellect shall merge in the Spirit.

Such, briefly stated is our pedigree on the side of Spirit; we see our birth

in God; we see the groups of Mighty Ones that nurtured our infancy; we see the stages of our growth, as we descend from Chain to Chain, from Round to Round, from Globe to Globe, until we reach our own familiar earth, and touch the ground we know. Then we sense dimly the coming of the "Sons of Night," the "Sons of the Dark Wisdom," those who bring ahamkâra for the building of man, and we know that here is another line of our pedigree, that they too are ourselves. We see the Spirit obscured, and know that the Spirit must mature in silence, while the warrior Intellect carries on the combat; until the time shall come when Intellect shall lay his spoils at the feet of Spirit, and man, become divine, shall reign on earth.

(To Be Continued)

MR. PRYSE TAKEN TO TASK

In your May number Mr. James Pryse, not content to explain the technical impossibility of the truth of a new story of Vols. III and IV *Secret Doctrine* contributed by Mr. Basil Crump to the April issue, gives the impression, as he has done in his printed words for years past, that all that could be known of the existence of H.P.B.'s MSS for these volumes was known to him. Elsewhere he has written of his *four years* at London Headquarters saying that it gave him every opportunity to know the facts about the missing volumes. Mr. Pryse never came upon the scene in London until the Autumn of 1890. How, then, could he know at first-hand facts relating to the handling of the original *Secret Doctrine* MSS a couple of years before he came to England?

Mrs. Cleather's conviction regarding the material for Vols. III and IV was based upon her first-hand knowledge of the work of the two Keightleys. She was in close touch with them from the time Dr. Archibald Keightley brought

H.P.B. over from Ostend to Norwood and Bertram Keightley took Mrs. Cleather there to see her, right through their arrangement and publication of the original *Secret Doctrine*. Mrs. Cleather, writing in "The Occult Review" for March 1927, refutes certain statements of Mr. Pryse regarding Vols. III and IV and other matters, which, she says, "are so seriously at variance with the facts that I feel bound to answer them," and in doing so she asserts: ".....the Keightleys' evidence is perfectly definite viz., that both of them existed in MS. when the first two were printed, and that Vol. III was 'ready for the printer'." All the spade work of the *Secret Doctrine*, and a year later the publication of *The Voice of The Silence*, was accomplished before Mr. Pryse came, in the function of a printer, to the London area.

As Mr. Pryse does not follow his own precept to "refrain from throwing missiles" at his fellow students of long ago—"and at the tombstones of the dead" one can but too easily demolish, by incontrovertible facts, the false perspective he gives of his own place in the picture of H.P.B.'s entourage in London. Of the four years duration of that period it was but for the last eight months of her life that Mr. Pryse knew and worked for her. "The Theosophist" for November 1890 gives as an item of news in connection with the printing work in London that Mr. James Pryse has come over from New York to join the Headquarter staff. A similar notice appears in "The Path" for December, 1890.

On the other hand Mrs. Cleather became H.P.B.'s personal pupil in 1887, was one of the earliest members of the Esoteric School founded in 1888, and was selected as one of the twelve of H. P. B.'s Inner Group (formed to 'feed' the E.S. when it failed to hold together), of which Mrs. Cleather writes: "The Inner Group was formed and held

its weekly meetings at 19, Avenue Road, in a room which had been specially built for it, leading out of H.P.B.'s bedroom; into it no one but herself and her twelve pupils ever entered. We had each our own place, and our own chair; and H. P. B. sat with her six men pupils on her right, and the six women on her left hand side, in semi-circular formation, during our instructions." (*H. P. Blavatsky: As I Knew Her*, p. 24).

As Mr. Pryse never belonged to this Inner Group up to the day of H.P.B.'s death his assertions as to when it 'failed' or *why*—are founded upon the self-appointed authority of an outsider. His assumption that the construction of a new room was necessary for magnetic purification rather than that H.P.B. could have dissipated any evil magnetism had her pupils warranted it by their inner harmony, is worth as much credence as the reader may give it; as is also his effort to show that the Master M. was so intent upon securing him as a Group member *after H.P.B.'s departure* that, in spite of his somewhat grotesque account of declining to join, messages from the Master came through both Mrs. Besant and Mr. Judge, which caused him to reconsider his refusal!

Mrs. Cleather gives evidence through her three books on H. P. Blavatsky that, as she puts it in her *Great Betrayal* (p. 20), ".....after H. P. Blavatsky's death in 1891, neither Mrs. Besant, nor Mr. Judge, nor Colonel Olcott, nor anyone else, could 'communicate,' because *H. P. B.'s withdrawal meant the withdrawal of her Masters as well*" and goes on to give the clearest proof of this from H. P. B.'s own statement in her letter to the Indians, 1890; "that after she had to leave India in 1885 the Masters' influence at Adyar became a dead letter." The passage continues: "Did not the Masters Themselves write as early as 1884 that they could only communicate through her or in places previously prepared magnetically by her presence?"

How, then, could They be expected to continue to communicate or direct the affairs of the T.S. (as They did in India in 1885), or the E.S. (as They did from 1888 to 1891), after They had withdrawn the Agent They had so carefully prepared and subjected to the severest trials and initiations in Tibet?" This, written in 1922, a year before the *Mahatma Letters* came out could be multiplied by almost countless quotations from those Letters. So that one makes Mr. Pryse, along with all credulous psychics, a present of "Messages" received from the Masters after May 8, 1891; but when he attempts to discredit Mrs. Cleather's books as "inaccurate and misleading" one can but point to the fact that his own name is never once mentioned in them (obviously because of the relative unimportance of his advent to the London Group and not from any intended neglect), to account for his view of them as inaccurate and misleading.

Mr. Pryse's patronizing concession that Mrs. Cleather "meant well" but lost balanced judgement "in the excitement of the stormy days of the T.S." (he having witnessed but the last months of such days under H.P.B. whereas Mrs. Cleather had lived through the vicissitudes of four years of it), and, placing her among "a number of Theosophists who have made rash assertions about matters with which they were imperfectly and superficially acquainted," he concludes an astonishing passage, so ugly in its intention to belittle and defame where he can not truly controvert, that nothing but intense egotism verging upon megalomania can account for the meanness of its wording—mean, because it counts upon the silence of the "tombstones" of the Inner Group to clear the way for his effrontery. If I predecease Mr. Pryse he may then have a clearer field to delude the present generation and to enhance his own importance in H. P. Blavatsky's time, by dis-

crediting the dead pupil who to the end was loyal to her pledges and bore witness to the truth as no other has done—but until that day he will not be able to put it over unopposed. In token thereof, until next July 31st, Mrs. A. L. Cleather's three books on H.P.B. will be for sale from the H.P.B. Library, Victoria, B.C., at half price, post paid:

H. P. Blavatsky: A Great Betrayal, 25c, instead of 50c;

H. P. Blavatsky: As I Knew Her, 50c, instead of \$1.00;

H. P. Blavatsky: Her Life and Work For Humanity, 50c, instead of \$1.00.

H. Henderson.

THE VISIT OF DR. PANDIA

Arrangements are practically completed in Toronto for the visit of Dr. Pandia, of the faculty of the University of Colombo, Ceylon. Dr. Pandia has made a deeply favourable impression in the West. He gave thirty addresses in Vancouver, and was equally well received in the other Western cities. In Calgary, Edmonton, Saskatoon and other places, in spite of the lateness of the season he drew audiences who were profoundly interested in his lectures and classes and where he addressed Kiwanis and other Clubs he created a most favourable impression. The Toronto campaign is to open on Saturday, June 24 with a garden Tea at the residence of Mrs. Somers, 36 Servington Crescent at which Dr. Pandia will be present. He will give his first lecture that evening at the Theosophical Hall, 52 Isabella Street, at 7.30. Other lectures will be given on June 25, 28, 29 and July 2nd and classes will be held on June 26, 27, 29 and 30. The subjects of these lectures will be "Yoga and Yogis in India;" "India's Living Spiritual Traditions;" "Ashramas and Yogis;" and "East and West in Religion." The subjects for the classes are: "Broad Outlines of Hindu Religion," "The Mes-

sage of Sri Bhagavad Gita," "The Hindu Dharma" and "India's Great Living Sage, the Maharishi Ramana."

In Hamilton Dr. Pandia will arrive after leaving Winnipeg on June 18, presumably on Tuesday. Arrangements have been made to have him speak at the Unitarian Church on Wednesday, Thursday and Friday evenings at eight o'clock on June 21, 22, and 23. A tentative selection of subjects may be "Mahatma Gandhi as I Know Him," "Reincarnation a Necessity" and "The New Trends in Eastern and Western Civilization. These are subject to change. A series of Drawing-room meetings in private residences by invitation are also being arranged in Hamilton. Information may be had from the General Secretary, Telephone 7-1728. We are indebted to the kindness of Rev. Dr. Hemmeon and the trustees of the Unitarian Church for the use of the Church on these evenings.

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.

THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

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 Maud E. Crafter, 330 Avenue Road (Apt. 16), Toronto.
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 George I. Kinman, 46 Rawlhuson Avenue, Toronto, Ont.
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

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

OFFICE NOTES

Lydia Fernandez Jimenez has been re-elected for another two-year term as General Secretary of the T.S. in Central America and Panama, with headquarters at Apartado 797, San Jose, Costa Rica, C.A.

* * *

The Hamilton T. S. has requested the General Secretary to give a summer course of Sunday evening lectures following the practice of the past two years. The lectures will be given in the Hall of the Royal Templars at the corner of Walnut Street and Main at eight o'clock in the evenings. The course will deal with various aspects of Reincarnation and will commence on July 2nd. Young people are especially invited to these talks.

* * *

Asiatica is the title of a new monthly devoted to reviewing Oriental literature. The publishers are the long established firm, Kegan Paul, Trench, Trub-

ner & Co., 38 Great Russell St., London, W.C. 1., England, who have been identified with this class of scholarship for more than sixty years. The first issue contains material from Palestine to Polynesia, both books and magazine articles; proposed publications are also mentioned and interests are served of arts and commerce as well as those classed under Theosophy. *Asiatica* will be a great help to librarians even more than to individual readers.

* * *

Dr. T. P. Hyatt, one of the oldest and most devoted of American Theosophists, has just returned from a circumambulating tour of the world to his home near Stamford, Conn. He met Mrs. Hastings in London, with whose work in Defence of H.P.B. he finds much appreciation. In India he found the meetings in Bombay well attended, and elsewhere, while unrest was manifested everywhere, he thought that Theosophy was also everywhere in the atmosphere though not always by that name. He returns to continue the work on which he has been engaged for some years of making a classified list of all the books and authorities cited by Madame Blavatsky in her writings. He expects soon to have part I ready for the printer, and this should help to close the mouths of ignorant critics who are unaware of the depth of scholarship involved in these marvellous critical and prophetically scientific writings. We wish him all success in this labour of love.

* * *

President Arundale is sending an open letter weekly to every Lodge in the world of the T. S. by way of stimulating the members to action, whether on outer or inner planes as they may decide. The folders prepared by Mrs. Lavender have also been sent to each Lodge, introducing the Autumn Campaign—Theosophy is the Next Step. The new journal edited by Dr. Arun-

(Continued on Page 114.)

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTION — SESSION 1939-1940

TOTAL VOTE—204

NUMBER TO BE ELECTED—7

QUOTA—26

CANDIDATES	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count	
	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result
BARR, D. W.	40		40	—14	26		26		26		26		26	
BELCHER, F. A.	49	—23	26	—	26		26		26		26		26	
CRAFTER, M. E.	17	6	23	4	27		27		27		27		27	
DUSTAN, E. S.	4	1	5	3	8		8	—8						
GRIFFITHS, W.	19	1	20	2	22	1	23		23	4	27		27	
HAYDON, N. W.	5	5	10	1	11		11		11	1	12	6	18	
HICK, W. R.	19		19		19		19	+2	21	1	22	4	26	
KINMAN, G. I. ...	9	6	15	4	19	2	21	+3	24	2	26		26	
STUART, MARY	6	2	8		8		8	+2	10	1	11	—11		
WATT, ALEX. ...	7	2	9		9		9		9	—9				
WILKS, W. E.	29	—	29	—	29	—3	26		26		26		26	
Non-Transferable...								1	1		1	1	2	
TOTALS	204		204		204		204		204		204		204	

(signed) A. S. Winchester, June 3, 1939.

THE GENERAL ELECTION

The table which will be found above, shows the result of the voting in the general election for the Executive for the ensuing year of the Society's work. The only change is the substitution of Mr. Hick for Mr. Haydon. Mr. Hick evidently received the full support of the Hamilton members from the first and seven second choice votes gave him his place on the Executive. Mr. Hick was on the Executive some years ago and is an earnest student and excellent worker. Three ballots were spoiled in the voting. One lady voted one candidate No. 1, three No. 2 and two No. 3. Her first vote alone counted. Another lady put a cross opposite two names and let it go at that, of course losing her vote. Evidently many members did not read the ballot instructions. The non-trans-

ferable ballot in the 5th count meant that only five names were numbered. The ballot had no validity therefore after these names were elected, though it might have influenced the remaining two choices. Another member sent in answers to the recent Questionnaire along with the ballot. Of course the envelope could not be opened till June 3, while the Questionnaire answers were closed on April 29. Another vote came in on June 5, having been mailed on June 1st though the printed ballot asked for all ballots to be mailed no later than May 20. One ballot sent from Vancouver by air mail, however was in time. The apathy of the members is difficult to understand. Whether this signifies indifference or content with the present executive is a point the members themselves only can explain.

dale, entitled *Conscience*, is intended to convey comment on world affairs and "is concerned with the very precarious European and Indian situations." The changes made in the April issue of *The Theosophist* have been abandoned in the May issue. A new edition of Mrs. Besant's autobiography with additions bringing it up to the time of her death is in preparation, and a third volume of *The Besant Spirit*, containing a selection from her *New India* articles is also announced. Dr. Arundale suggests that each National Society should start a Fund to provide for a great gathering of General Secretaries at Adyar in 1942 when the new President will be inaugurated.

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The statement made last month by Mrs. Hastings should have been accompanied by the information that the original statement of funds and its audit by a Chartered Accountant has been placed in our possession here in Hamilton along with the list of subscribers to date, as being safer from German or other raiders here than in London. Anyone who wishes to consult it or refer to the list of subscribers to assure themselves of the receipt of their donations may apply to us. It should not be necessary to take such precautions, but there is a streak of incredulity in many of our Theosophists, if not suspicion, as though good works are not to be expected from anyone who devotes himself to the Cause. Mrs. Hastings has not "escaped calumny" though really beyond the level where such meanness could be effective. She now awaits the support of all who have the love of H. P. B. in their hearts, or the sense of justice in their brains, to come forward and assist the publication of the new volume of the "Defence" dealing with the notorious Solovyoff misrepresentations.

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Two correspondents have taken us to task for our front page article in March,

"The Dawn of a New Era." The objection as they voiced it, was to our support of the Pope of Rome. We doubt if any Roman Catholic in Canada or out of it would be similarly impressed. We alluded to the elevation of Cardinal Pacelli to the Pontificate as a great historical event, as surely the succession to the headship of a body of 300,000,000 of human beings must be regarded. And we noted the fact that the whole Christian world, both Protestant and Catholic, entered into a unanimous enthusiasm over the event. None but the more biased reader could imagine for a moment that this enthusiasm was over the doctrines or religious disposition of the Vatican. The enthusiasm was purely political, and was felt over what was believed to be an accession to the forces in opposition to the Fascist and Nazi Dictators. But can our readers not perceive that anything, even politics, which enables people to act together in a brotherly manner, is to be commended. Our disquisition on Karma which closed the article should have protected us in the mind of any student of Theosophy from the suspicion that we were going over to Rome.

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We desire to call attention to the work of the East-West Buddhist Welfare Mission and the Western Women's Buddhist Bureau located at 115 McAllister Street San Francisco whose advertisement has been appearing in our columns. Those who know Buddhism are aware that nothing in such work is inspired by the thought of gain—not even the gain of merit which sometimes inspires an otherwise selfless western missionary. After four years of effort it is pleasant to have the report of the self-devoted and unassuming promoter of all the work that has been done in this cause. "They have been busy, happy years" she says, "fraught with a few headaches and heartaches. But

even when things seemed at a standstill, no thought was ever entertained of giving up." That is the spirit of success, and she could add: "Now, reviewing the years, we realize that much more has been accomplished than we thought." The actual accomplishments are not only in the distribution freely of leaflets and other Buddhist literature. Great efforts have been made in the cause of peace and the prevention of war. Another effort has enlisted the sympathy of many and brought much support to the Mission. This has been the work on behalf of the helpless and suffering animals. Said The Buddha: "The poor beasts of the fields, being dull of intellect, should be pitied and protected for that very reason." And the needy among human beings, as far as limited funds permitted, were relieved. All this work has depended upon the good will of those who realized the need and saw the value of such an agency, and through their free-will offerings and the sale of a few books, it has been carried on, or, when good-will ebbs, has been halted. We commend to all who feel disposed to support this work, the aims set forth, and those who can might send their contributions to Miriam Salanave, at the address we have given.

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For the second time in 24 years *Theosophy* (Los Angeles) has reprinted H. P. B.'s article from *Lucifer*, February, 1888, entitled "What is Truth?" It cannot be read too often and should be studied by all who wish to understand what real toleration and understanding mean. One passage is singularly applicable to a very general criticism of all who try to make corrections of popular error, or who offer opportunity to all who wish to give their views on matters under consideration. Listen to this: "The editors of *Lucifer* are Theosophists, and their motto is chosen: *Vera pro gratiis*. They are quite aware that

Lucifer's libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils. He is ignored when not abused as—*veritas odium paret*. Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine*, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages 'to the publication of the most grotesquely heterogeneous elements and conflicting doctrines.' This the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is Truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing is *not*, as to learn what it *is*. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con*, for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in *Lucifer* under its many aspects, for no philosophical or religious views are excluded from its pages." Most of the Theosophical magazines since H.P.B.'s death have carefully scuttled this policy

and their opprobrium has been poured on THE CANADIAN THEOSOPHIST because we have loyally observed it as far as we have been able. The whole article on "What is Truth?" should be read as reproduced in *Theosophy* for June.

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Mr. Geoffrey Hodson has issued a nine-penny pamphlet on "Krishnamurti and the Search for Light." The 64 pages are worth any man's money who wishes to enter into an argument over the most debateable theme in modern religious thought. When Dr. Irvine, a Presbyterian minister of wide experience told me that Krishnaji was "the greatest spiritual force in the world today" I resolved to take a back seat and watch developments. Not that I had any expectation of Krishnaji turning out an avatar, any more than I had any similar expectations about "T. K." or "Brother Twelve" or the Spaldings, or the egregious "I AMs" all of whom an Apollonius might say "these all, having obtained a good report through credulity, received not the promise." Krishnamurti no more than any other Messenger of our time realized the Promise that had been unseasonably looked for, and we are still thirty-five years ahead of the schedule. However this may be, Mr. Hodson does not seem to think there is room on the planet for Theosophy and Krishnamurti at the same time. Mr. Hodson has unburdened himself and Krishnaji, like Br'er Rabbit, he lies low and keeps on sayin' nuffin'. Not that Mr. Hodson is unappreciative of the one-time choice for Messiahship. He observes that "he is the personification of singlemindedness. He is sincerity incarnate, and is clearly inspired with a selfless desire to lead humanity to its own light." These would be nice words from or to anybody. But then he sees also that Krishnamurti "proclaims his to be the only way and the equally certain and most glorious path of selfless service an il-

lusion, a way of cowardice, of escape from reality." He declares: "In him, singleness of purpose has developed into intolerance. . . . He alone is right. Everyone else, from the Lord Buddha down to the latest teacher of the Law, is wrong, criminally wrong." And this unfortunately is even so. Mr. Hodson goes on in his pamphlet to examine the Krishnamurti teachings to pay homage to the truth which he has been able to perceive in them and to challenge those utterances which appear to be erroneous. He cannot understand why this young man, as we are in the habit of calling him (he is the same age as the Duke of Windsor) should declare that "all great spiritual leaders from the beginning of the world, all saints and holy men, all teachers of the Ancient Wisdom, all who have given and still give their lives for the helping of humanity, are exploiters of the people. He will not grant them one virtue. He calls their teachings poison, and their principles pernicious." Krishnamurti is the only one not out of step, in short. Still, the world has room for a young man like that. It will make people think if they have the mind to do so, and to make an assay of their heroes. If they come through the test it will be a double victory. Krishnamurti must not object if he is put to the same ordeal. We are rather inclined to think that Mr. Krishnamurti should not say too much about "exploiters." Few have been more exploited than himself, and few have been able to take such advantage of the notoriety or celebrity which his unauthorized distinction gained him as he has done himself. I have never been able to satisfy myself that a man cradled in comparative luxury and sticking to it, and to the class of people who indulge themselves in it, can appreciate the problems of humanity as civilization of our kind presents them. It must be difficult also for him, with his Hindu mentality, to enter into the

consciousness of the European races who are objective in almost all their thinking including their religious life, while he must naturally be subjective in his attitude towards life and therefore independent of the people beyond his immediate range, and negative to those who associate themselves with him. It is a curious jumble of conditions, and we should all sympathize with the unhermetized hermit who rivals Jesus in declaring that all who have come before him are thieves and robbers. He should not expect Mr. Hodson to sympathize with such a statement. Mr. Krishnamurti is not particularly concerned with what people think, apparently, so we need not worry over his future. If he ever sees a great light, he will doubtless let the world know, but the people at present still sit in darkness as far as he is concerned.

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ANDREW PETRIE CATTANACH

An indirect but none the less frequent contributor to our columns, Andrew Petrie Cattanach passed away in Edinburgh, Scotland, on May 15. He was born on June 16, 1856, in Perthshire, and was always proud of his Clan Chattan. I met him in 1887 when we were both employed by the Messrs. Cowan & Co., Papermakers, and since then have been close and intimate friends. I left Edinburgh to come to Canada, as it happened, though I started for Chicago. Destiny or Karma decided for Canada and here I have been since, and he was a constant correspondent.

He was of a skeptical turn, not to say cynical, when we first met, and our first encounter was over the British-Israel myth. He ridiculed it, of course, but I argued that there was a basis to it, and asked if he had ever read the Bible. He had not but said he would, and completed the perusal in six weeks. He found a tremendous lot of things there beyond what he had set out to look for, and British-Israel took a back seat in consequence. That was what I expected and assured him he would have to go still further afield if he were in earnest. He was in earnest, if ever there was a student in earnest.

I was then reading *Isis Unveiled* and *The Secret Doctrine* and other writings of Madame Blavatsky and recommended him to begin with *Esoteric Buddhism* and *The Light of Asia*, which he did. From that time he pursued his own course as every wise student should. Dr. Dickson was president, and Mr. J. W. Brodie-Innes secretary of the Scottish Lodge at that time, but it was a private Lodge and few were invited. After I left Edinburgh he entered the Lodge, and found a sacerdotal development going on which attracted him. He joined the Church and partook of the sacrament and had some psychic experiences as a consequence. Finding the

Scottish Lodge too exclusive he took steps to widen its influence and was active if not the main agent in establishing *The Transactions of the Scottish Lodge* which in its several volumes make up an interesting set of lectures and studies. Not satisfied with this he founded the Edinburgh Lodge which was open to all who wished to join the Society. This is the foundation of the public work of the Society in Edinburgh.

When I met him first he was secretary of the Canongate Kilwinning Lodge, A. F. and A. M. His regard for Masonry grew with his studies of Theosophy and he found in Masonry confirmation of all the Occultism he had learned from Theosophy. This released him from all fealty to the Churches, for he saw that they had not only forgotten but had perversely misinterpreted the Mysteries and thus misled their people.

He followed the fortunes of the T.S. in Canada with great interest, and in a letter in 1922 speaking of our magazine, he remarked: "I would like to join Medicine Hat Lodge, for the pure delight of the name. The next best name I can think of for a T. S. Lodge would be the Mad Hatter, but the one is an accomplished fact and the other has yet to be." Unfortunately Medicine Hat has not survived on our rolls. The members went after strange gods with grandiose promises.

He was interested in the coming of the Teacher in 1975 and wondered what means would be taken to convey the new message. Symbolism? Lodges? Churches? Universities?

It was in 1901 that he left Edinburgh and was transferred along with Mr. Charles Oliver to the London office of the Cowan Co. There he held a responsible position till the year 1931 when he was retired on a pension and a year later returned to Edinburgh for the remaining years of his life. In 1930 he joined Lord Beaverbrook's "Empire

Crusaders," saying that it had been his idea for many years. Without the Dominions he feared the British nation would be down and out. He had resided during all these London years in Wandsworth and formed a Lodge at Battersea, which was active when I was there in 1907 and 1912. But the dissensions that arose after Mrs. Besant changed her mind in 1908 were more than he could bear and he left the T. S. and devoted himself to Masonry on Occult lines. He was intimate at this time with D. N. Dunlop, and they cooperated in various ways and we were all mutual friends and co-workers. As a coincidence Miss Crafter was employed for some time in Cowan's during this period. In February, 1932, speaking of Mrs. Besant's health, he remarked: "She did good work while H.P.B. and Olcott were alive; after that—Napoo!"

He was much impressed with Baha Ullah and with Abdul Baha who was in London in 1912. "The world will know more of them before it comes to an end," he wrote, adding: "Abdul Baha asked me to work for it and I did so up to a point, but had to chuck it owing to foolishness. I fear I am one who cannot suffer fools gladly, probably being one myself."

His health was not robust but steady and his doctor told him that with his heart he might live to be a hundred. He added: "But there is always the chance of a stroke, if any luck. In a dream I walked into a room once and looked on the back of the door, knowing that a list was there giving the dates of the deaths of many friends. I ran my finger down it looking for my own date and when I came to it I said: 'Heavens! have I to live as long as that!' And I never felt so disappointed in my life. Death and Life and I are very old friends."

He continued to speak highly of Masonry and in 1932 he wrote: "Were I not one, knowing what I do, I'd join

tomorrow. It's one of the few open doors to the Light if one can see it. But like the rest of such teaching, it depends on the seeker. I've often wondered why you have never turned some of your students on to Lytton for teachings in our line. I've found much in them. But one must have experiences to be able to pick them out."

During all these later years he was quite certain the T. S. as an organization had shot its bolt. All the more was he devoted to H.P.B. and the teachings of *The Secret Doctrine*, but felt they were better exemplified for the *understanding* through Masonry than through the T.S. In 1934 he wrote in connection with a reading of *The Yellow Briar*, asking, "Why does he devote nine pages, 32-40 to blackguarding the Masons? You may say he does not but—were you a Mason, you'd know better. If any of your Masonic friends can lend you *Facing the Twentieth Century* by J. M. King, it may interest you. Or if you can lay your hands on Vol. V, *Harmonics of Evolution Series*, you'll get some interesting reading. I have the first four volumes and a friend lent me Vol. V lately. Why is it the R. C.s are so set against the Masons now? It was the Masons who built all their great churches and they were always friends till lately. And by whose orders are the R. C.s now set against us?" He strongly recommended Wilmshurst's books—*Contemplations* and *Meaning of Masonry*, pages 205-6 of the latter book being emphasized.

In our magazine some time ago we printed Mr. Cattanaach's views on "The Golden Dawn" and he observes in a letter of a year ago that "It was the Prodigal who *knew things*; and if you knew how many *Orders* I'd sampled you'd laugh. But the teaching of H. P. B. and Masonry remains." In 1935 he returned to this subject, having been reading about Yeats and Maud Gonne having joined "The Golden Dawn." "It

amused me to know they had both sampled the G. D. Also that Æ had been in it and passed on. I found it interesting up to a point and then put it in the dust-bin of might-have-beens. Kipling's 'What should they know of England who only England know?' might well be asked, 'What should they know of the T. S. who only the T. S. know?' What I have sampled would amuse you—if you knew. But no regrets. And my experiences have been fully confirmed, when I finished reading *Isis*, volume I with a pencil and Index to note what particularly struck me at this reading. I suppose it must be over 40 years since I read it carefully when first bought. . . . While reading it now, and looking back with my experiences, I couldn't help wondering how many members of the T. S. read it now-a-days. It being H. P. B.'s introduction of Esoteric teaching to the Western world and more particularly to the English-speaking branch of it, little or nothing in detail is new of personal adventures; but that she must have had, not only her share of them, but more than usually falls to a *man*, much less a woman. But it really emphasizes what Anna Kingsford and Maitland keep constantly before the reader of *The Perfect Way*, that the age of woman has arrived, and must be recognized. And in their joint work—H.P.B. and A.B.K.—We see it clearly shown. H.P.B. with her intuitions and a man's mind. And A.K. with her wisdom, and Edward Maitland to help her, seems to prove what H.P.B. said to Dr. Kingsford—"You are cleverer than me, my dear, but—I know more than you do." That was where H.P.B.'s vast experience came in, I fancy."

Then he continues. "One thing is sure; When H.P.B. went to America she didn't arrive with a flourish of trumpets and a supply of lipstick in her handbag. It appears to be the correct thing, now-a-days, when folk come to

the T. S., to take a running jump into *The Secret Doctrine*. But I wonder how many have read *Isis*, which is really the proper introduction to it. *Isis* is not a book; it is a Library, and without considerable study—or even reading of it, I fear the *Doctrine* must be for many a long day not very intelligible. Besides being a readable book, it is very easy reading and most deeply interesting. O how could *Isis* be otherwise than the introduction to *The Secret Doctrine*? It was published in New York in 1877, and *The Secret Doctrine* not till 1888 in London. So, likely, students of the Eastern teachings had eleven years' preparation for the new volumes. It wouldn't do much harm if new students put in a lot of their spare time in making friends with *Isis* and what is taught there. Nor should Anna Kingsford's books be ignored. Her books are wonderful and her *Dreams and Visions* are most helpful to other dreamers, to show them how teaching may come that way to the most unlikely. Not for nothing either her warning, or H.P.B.'s—that to the dreamer, the interpretation of the dream—not that of some one else. Dreams are not to be broadcast to the man in the street, except as such as Dr. Kingsford. Let us remember what happens to Joseph when he told his dreams—how the brethren were *annoyed*, and they chucked him into a pit—and then sold him!"

These notes from letters of the last few years will at least indicate what is possible for a very busy man, constantly plunged in the most engrossing and responsible employment, with commercial interests all over the world requiring the most sedulous attention, to do in his scant leisure to bring himself into touch with the Great Mysteries of Life. I know so many with nothing like the business preoccupations with which Mr. Cattannach had to labour, who constantly plead lack of time for study and acquaintance with Theosophy. There is

no sin in neglecting the means of salvation if one is really not interested in the process. The sin is in professing to be interested and then making false and foolish excuses for neglecting it. Where there is a will there is a way, as all the true students have shown. Mr. Cattannach has left a long and weary life behind him. He looked forward, as he suggests to the new birth after the rest that death supplies, and no man will take up the work of Theosophy more joyfully than this servant of the Great Work.

A. E. S. S.

POINT LOMA LAND DEAL

Through an agreement reached between attorneys, a suit instituted last June by the West American Insurance Co., Los Angeles, against the Pt. Loma Theosophical University, the Southern Title & Trust Co., San Diego, and Howard Throckmorton, Los Angeles, has been dismissed.

Throckmorton represented a majority of the bondholders on the university lands. According to Charles C. Crouch, the suit was dismissed with prejudice to the commencement of any new action which will eliminate further threat of litigation by the plaintiffs.

Charges Withdrawn.

One of the conditions of settlement, Crouch said, was a withdrawal of all charges in the suit that there had been any unethical conduct on the part of the defendants.

The Southern Title & Trust Co., at a trustee's sale last year, sold all of the university's land holdings to Throckmorton. The West American Insurance Co., which held \$25,000 worth of the total \$307,000 in face value of the outstanding bonds brought suit to have the trustee's sale set aside.

Funds Subscribed.

Friends of the university, it is said, had subscribed most of the funds with

which Throckmorton had acquired the bonds enabling him to purchase the property at the trustee's sale.

With this financial aid and in accordance with yesterday's agreement between the contending attorneys, Crouch said the way is open for the clearing of the title to all of the lands and buildings of the university and that plans are under way by which the Pt. Loma institution will continue its research and educational activities.—(*From the San Diego Union, Sunday Morning, April 16, 1939. Page 12—A.*)

AMONG THE LODGES

The first in a series of teas and garden parties to be organized by the various "zones" of the Toronto Theosophical Society was held in their hall on Isabella street on Saturday afternoon, May 27th, when the "Eastern Zone" tea took place with Mrs. H. J. Cable and Miss O. Olive as hostesses. Mr. Charles M. Hale was chairman of the programme when Miss Dorothy Moore, dramatic monologist, (pupil of Miss Gladys Sibley Mitchell), and George Branton, baritone, accompanied by Mrs. J. Bonck, entertained the many guests. Out-of-town guests included Major H. S. Turner of Brooklyn, N.Y., and Mr. Cardinal LeGros of Detroit. Flags and medallions in honour of the recent royal visit decorated the rooms in addition to bouquets of lilacs and tulips. The tea-table, presided over by Mrs. Jas. Govan and Mrs. A. Adams, was centred with a silver basket of tulips in varying shades and white spirea, with tall pink candles in silver holders. Assisting during the tea-hour were Mrs. E. Shrimpton, Mrs. J. Kelly, Miss Ruby Welbourne and Miss Lillian Moore. Little Ann Anderson drew the lucky numbers for the "door prizes" and these were won by Mrs. M. C. Hubel, Miss Ivy May Gough, Major H. S. Turner, Mr. Wm. King. The "Northern Zone" will hold a Garden Tea on June

24th, a Saturday afternoon, from 3.30 to 5.30 p.m. in the garden of Mrs. R. Somers, 36 Servington Crescent, Toronto. Dr. Pandia of the University of Colombo, Ceylon, India, who commences a series of lectures and classes for the Toronto Theosophical Society that evening in the Hall on Isabella St., will be the guest of honour. It is hoped in addition to as many members and friends in Toronto as possible attending this garden tea, that those in other centres within driving distance of Toronto will attend and take the opportunity of hearing Dr. Pandia's opening lecture at the Hall at 8 p.m. that evening, the subject being "India's Living Spiritual Traditions."

QUIZ

In what books are these to be found?

1. Every religious ceremony is but a way of training men into the true and higher life. A man meditates in the early morning and at the going down of the sun, but ultimately his life will be one long meditation. He meditates for an hour to prepare himself for meditating always.

2. Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.

3. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for while Religion cannot grasp the idea of

natural law as applied to the super-sensuous Universe, Science does not allow the existence of any super-sensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one.

4. Were it not, says Theosophy, for the fact that superhuman beings, whose cognitive powers have been vastly extended beyond ordinary human capacity, have imparted to those qualified to receive it information relative to the upper worlds and the inner realities of nature, we would know nothing of cosmology.

5. In order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

References to Quotations in April Quiz.

1. Man: Fragments of Forgotten History, p. 143.
2. Key to Theosophy, Chapter ii.
3. Echoes of the Orient, p. 10.
4. Magic: White and Black, p. 142.
5. The Perfect Way. Lecture iv.

CORRESPONDENCE

PASSING THE BOUQUET

Editor, Canadian Theosophist:— I notice in the *Canadian Theosophist* that you get a few brick bats occasionally, and as I receive quite a few bouquets I thought I would pass some of them along, from those to whom I have sent the magazine: "I like the Canadian Theosophist so much; it helps me to study. I still have some you sent me in 1925. I am trying to learn from the study of the 'Voice of the Silence' written by J. M. Pryse."

From a woman, old, poor and uneducated, and far away from any one interested in the Ancient Wisdom, just gathering crumbs.

Another says: "Thank you for the Canadian Theosophist. It is kind of you to send it, and it has some very good articles in it; when I read such articles a wave of enthusiasm sweeps over me and I feel I must again take everything up as I have done, but I deliberately put it away from me and say, no, not again. I feel I cannot stand another such shock as I experienced when the E.S. was suspended." This is a common experience with Star members. But it's good. They will come back stronger for the experience. From myself: I *sure* do like your diagnosis of Krishnamurti.

It sure got under the hide of the "Neos" when he began teaching what they had been opposing.

I notice in January *Canadian Theosophist* that the keystone has had a serious collapse.

Perhaps we may build a temple of Truth on the Phoenix.

Well, don't let this waste any of your time. I live alone and have to write once in a while. As ever, yours fraternally.

W. A. McMaster.

Evelyn, B.C.

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

SONG OF THE PERSECUTED

Translated from Sallet

Although my foes mine eyes have
hidden

The sun shall not eclipse his light;
And though to bondage I am bidden
Still liberty preserves her sight.

These hands of mine are fetter-weighted
For wielding well a swordlike pen,
But others yet are consecrated
While God inspires the hearts of men.

And though my voice may sink
defeated—

The Word of God in me be lost,
Man will not miss it—loud repeated
By myriad thunders of the host.

The flowers will not refrain from
springing,

Nor sap, nor song, nor sunshine fail,
Though heartless hands have stilled the
singing
And stricken down one nightingale.

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.

REVIEWS

"THE INNER REALITY"

Paul Brunton, whose first book, *A Search in Secret India*, was the sensation of a few years ago, has written another book, the eighth since that first success, and I am inclined to think a much better book than any of the others. This is the book that many people have been looking for. It is for plain people who have not fuddled themselves with mystical or occult volumes, but who have grown weary of the problems raised and never solved in life or by any of the religious authorities of the day. It will suit those also who are afraid of Theosophy, misled by what they have heard about it, or opposed to it because they think it is antagonistic to the teachings of the Churches. The book does not mention Theosophy nor Madame Blavatsky, but it teaches Theosophy as any student of the Wisdom will at once recognize. It changes the language using ordinary English words such as destiny for Karma, Truth for Theosophy, the Overself for Atma and the Overmind for Manas or Buddhi. Mr. Brunton has clearly the best intention in making his appeal in a new way and to a new group. It is not altogether a new appeal, for it is what William Q. Judge used to speak of as Western occultism as distinct from Eastern occultism. And it may interest those who have been engaged in the discussion with Captain Bowen over the difference between Occultism and Theosophy that Mr. Brunton gives Occultism second place. He is very definite about this and wisely so, we think, following the saying of Jesus, "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." Consequently the book is a Christian one in the true sense, not a priest or Church book, but a New Testament book without any Pauline metaphysics, or in other words,

a Gospel book without any theology. It ought to be a revelation to many clergymen and ministers. But as he says, the book "is for all of us, for whoever is willing to be what God intended him to be." His pages "really deal in things that are vital to human beings because they are *the foundation things of life.*" But he assumes no authority. "I am only a poor scribbler, only a free-lance among free-thinkers." That takes hold of us. Those who are not like Whitman, at perfect ease about God, will find much to help them in this book. The author recognizes the difference between the God of the planet and the God of the Kosmos. That is a real difficulty for a host of people who have been taught or led to believe that the word God covers all the complexity of function that exists in the Kosmic Universe with its millions of solar universes. Enumerating the four qualifications for worship he warns: "Do not look for anything psychic, or for marvellous manifestations of an occult nature. They may come, but do not value them above the divine. Those things will only prove a hindrance to your worship; they are sidetracks which will take you away from the path of true worship." Again: "Let go of your dearly held dogmas, enter into the sublime silence, and wait for the dawning of light....." Also: "The Voice of the Silence is better than the voice of the priest!" Chapter iv. on "The Mystery of the Kingdom of Heaven" deals with the Sermon on the Mount, but it is to be observed that he still translates *psuche* as "life" instead of "soul" in such passages as in vi. 25 where the rationalistic critics find fault with Jesus for what they regard as thriftlessness when he is not talking of physical matters at all—"Take no thought for your soul, what ye shall eat, what ye shall drink, nor for your (inner) body what ye shall put on," following the other statement that it is not what goeth into the man, but

what cometh out of the man that defileth the man. Mr. Brunton does not go into this but promises two other books in which he is to deal with occult and transcendental matters. In this chapter his advice is sensible, *e.g.*, "It is not necessary to withdraw from the world, but it is necessary to withdraw from *enslavement* to the world." Dealing with the Beatitudes, he points out definitely and unmistakably the doctrine of *maya* in connection with the phrase *poor in spirit*. "The ultimate discovery is that life, the universe, human life, are nothing but a dream, a phantom, an illusion." He spends several pages on this difficult idea without which no progress can be made. It is the initial insanity of human life. Reality lies behind the illusion. It is an act of faith to realize this, but "it is an intelligent faith which is really a sensitivity to something within which assures them that there is a higher power and a higher reality." We hail with pleasure the declaration of freedom which he makes on page 81. It is entirely in the spirit of H.P.B. "I am fascinated by the ancient religions, the ancient philosophies, the ancient literatures. But I deplore and deny them the moment some one tries to use them as chains to bind around my feet and mind. That is the paradox, loving the old; I must yet express the new." There will be disagreement with Mr. Brunton over his exposition of Karma or destiny, as he calls it. He teaches that if a man overcomes the karma of his present life and reaches union with the Overself, the whole mass of the rest of his Karma, the unprecipitated and suspended Karma of all the past and the present life will be dissolved in the union of the self with the Overself. This is really the implication of the Gospel writings and explains the lack of emphasis on reincarnation in the New Testament. There is another mystery made plain on page 91. "There is really only one Overself, and in find-

ing it you find the Overself of the other person, and when you find that you automatically enter into perfect harmony with the other person, *whether that person knows it or not*. Hence you will both give love and receive it." Of course there is no sex involved in this statement. Chapter vi. is about "Practical Help in Yoga." All men who have made any kind of success of life have practised Yoga to some extent, consciously or not. We may take a paragraph here. "We do not grasp the tremendous value of physical existence or the importance of a wise use of our time. Heaven can be entered after death only if we have already entered it while alive. This is the value of life in the flesh; there is no other worth-while value that I know." Is not "Fears" on page 110 a misprint for "Feats?" (8th line). The chapter on "Psycho-Spiritual Self-Analysis" is a thoroughly sensible one and will help to clear away much of the confusion and nonsense that have been associated with such teaching. Another sensible talk is to be found in the following chapter on "The Question of Asceticism" in which he expounds the Middle Way of Buddhism and of Krishna. "You cannot become a saint overnight" he begins. "You start as a sinner and may hope one day to end as a saint." All the modest, humble, earnest and sincere people who have been striving and getting nowhere as they may think, will find much consolation and wisdom in this chapter. If there was only this chapter it would be good value for most readers. Some slackers might think there are excuses in it for their slackness, but no aspirant will so misread it. No decent person wishes to be a hypocrite. On page 148, again the 8th line should not "like" be "life?" As we have already remarked, this chapter embodies the principles of Western occultism. Chapters ix. x. and xi. are devoted to an exposition of the *Bhagavad Gita* under the title "The

Scripture of the Yogis. It will be found most illuminating and practical for those who have not become familiar with its lofty ideals. "The 'holy men' who can find holiness *only* in hermitages may rack their brains for an answer—the fact remains. Life is all-comprehensive, and has plenty of room for both action and contemplation. Neither is holier than the other." And again: "The Path is peculiarly appropriate for the man working and living the twentieth-century life of action. It is my belief that ancient wisdom must unite with modern science. The mystic of today should be prepared to ride in a airplane; he should carry the 'cave of contemplation' within his heart, whilst the press, noise, the crowd of metropolitan streets throb around him." The last quotation we make from these *Gita* chapters is on page 218: "No one can dictate as to what your actions shall be. You do what the Christ-self dictates, not what the world dictates. Your life ought not to be an apology for itself, but an assertion; not a continual request for favours, but a bequest of them. But you can do this only when you have found yourself." Chapter xii., "Errors of the Spiritual Seeker" contains many warnings against the false teachers and teachings of the day. "The gravest error that could arise in the minds of the seeker after Truth, is believed by millions of American people," and is probably "that if you attain spirituality, if you realize your divine self, you will then automatically demonstrate prosperity, perfect health, and everlasting good fortune." Mr. Brunton explodes these delusions in good style. He denounces the numerous cults which flourish on such delusions, and on page 227 begins an essay on Karma which should be carefully read. "The omission of the factor of fate in so many of these cults is due to ignorance. That is where Asia has something to teach you. To put your heads in the sand like an ostrich

and refuse to see the existence of an element of predestination in most of the major events of your personal life does not cross out its existence. It is still there." The predestination is, of course, of one's own determination. We create the conditions to which we are fore-ordained by ourselves, and we must abide by the result. "Destiny is entirely self-created, self-earned, whether it is for good or for evil. If man does not know that whatever he gives out in life to the world is ultimately thrown back to him by destiny, that does not excuse him. Nature never excuses ignorance. . . . Destiny is quite impersonal and universal. It has no sense of retribution. There is no motive of punishment in this great force." Chapter xiii. is an exposition of the Gospel according to St. John, and follows the well-known ideas of the Secret Doctrine. It is brief but comprehensive and adopts the modern scientific conception of light and adapts it to the occult laws of life. It is on this point that science and religion may eventually get together. Students should think over this point in connection with the antahkarana. When Jesus said that when the whole body was full of light by reason of the action of the divine eye, then everything would be full of light, he gave a clue to this same mystery. See page 203 of Mr. Brunton's present volume. The last chapter deals with "The Mystery of Jesus." It is still another version of the story of the Galilean. It is largely new in detail and will hardly impress those who have accepted other traditions. For ourselves we do not know. It may be true, but whether traditional or historical or synthetic, if it helps anyone to a better understanding of life, we should be content. It adds little to the value of the book which in other respects commends itself to the heart and the mind. It is a book which every true Theosophist can recommend and enjoy. We trust it will

have a wide circulation. (*The Inner Reality*. Rider & Co., 34 Paternoster Row London, E.C. 4. 12/6.)

"THE FINDING OF THE THIRD EYE"

Vera Stanley Alder has written a study of an important feature in the devolution and the present evolution of humanity under the above title. She sub-titles the book, "A Guide to Attainment." This is perhaps ambiguous, but if it be understood that the attainments are of life and not of outer possessions, no harm will be done. This book, like many other specializing manuals, may serve as an introduction to the whole realm of Gupta-Vidya, and if students prefer this door to another why should there be objection? It is the personal attitude of the disciple that determines the danger or the helpfulness of any course of study or any line of development. The student can always protect himself by assuring himself that he is using his reason and common sense in the course he adopts and also that he is resolved not to seek results for selfish ends, nor to harm another by anything he does. The spirit of the Golden Rule is sufficient for anyone who desires to help the world and not merely to advance himself. Such warnings are not necessary for those who have studied Theosophy and who know that these are fundamental steps in occult study. But frequently people read a strong commendation of a book quite suitable for students, yet sufficiently dangerous for beginners to warrant a caution. The commendation of Mrs. Alice A. Bailey should be enough for those who know her, but everyone is not acquainted with Mrs. Bailey and her system of teaching which is intended we presume to protect students from just such risks. Mrs. Bailey thinks the intent of the author of this book "is to present to the man in the street (who is now awake and demanding such information) a picture

of the two lines of continuity which the history of the past reveals to the attentive student." There is finally only one line as we see it, and the student must find that in himself and not outside, though outside agencies will help him if he knows how to choose them. A perusal of this volume will place the reader in possession of a large amount of recondite facts and theories which he can learn to use through careful thinking and experience. It is too advanced for the beginner and he may be able to see his way to postpone practical application of the knowledge he gains till he has assimilated the principles without which his use of his knowledge may be mischievous and harmful both to himself and others. Those who feel too mature to need such warnings will of course take their own way, as they must eventually do in any case. The first chapter of the book undoubtedly suggests caution, but the enchantment that follows in the marvels of occult law and being are but too likely to sweep all warnings out of mind. (*The Finding of the Third Eye: London, Rider & Co., 7/6*).

"DESTINY ISLAND"

The temptation to follow Thomas Hardy in his pessimistic tampering with what he supposed to be Fate is very great, and Mr. Charles M. Hale has not entirely escaped it in his new novel *Destiny Island*. He has not succumbed to the temptation, however, for he knows what Karma means, which Thomas Hardy unfortunately did not. Of course it is conceivable that such characters as Thomas Hardy portrayed might in their past lives have rolled up such a disastrous record that nothing good could eventuate from anything they did. But life is not in reality like that, and the perversity in which Hardy revelled is not to be taken as a criterion of earthly existence. There are lives in which things turn out as uniformly

well as Thomas Hardy's unfortunate people found them to turn out with inevitable frustration. Mr. Hale pictures for us a somewhat different problem, that of a man who did not mean to do any harm, but with the perversity in which Hardy revelled, all he did brought evil to pass for nearly all with whom he associated. A kindred problem is worked out at the same time in the shape of a girl who became the unconscious agent of the Karma that attended the actions of her lover. Out of this material Mr. Hale has constructed a plot which keeps the reader tense and thrilled on every page, with frequent climaxes which startle and transport. Oscar Clausen "was a young man who had far too much money, far too little to do, and, as the event showed, far too powerful and influential a father." Constance Elvis was a young lady *a la mode*, who had all the feminine graces, and the capacity to become a tool in the grip of the gods of circumstance. Mr. Hale's power as a novelist is displayed in the first eight chapters where out of just ordinary events of the club and the street, the rules of the road and the police, he works up a tremendous situation. The handling of detail, as indeed everywhere through the book, is masterly and so convincing one never stops to consider but is swept along on the current of the narrative. It is the same when the reader is carried from Cincinnati to Canada, and the Toronto and Montreal atmosphere is conveyed with the same adroit but unobtrusive touches with which one observes unconsciously the incidents of a railway journey. We rush along and presently find ourselves in a West Indian island, formerly Dutch, but now under the Flag. Here the true theme of the story finds unfoldment, a contrast of the methods of Law in the United States and in the British Empire. The British Governor and Inspector face the United States Consul, and the admirable dialogue,

official when necessary, breaking into colloquial and amicable raillery with delightful frequency, enlivens this portion of the story most entertainingly. The two representatives of the rival systems of law engage in a battle of wits which is about as clever as anything to be found in recent fiction, and the covert admiration of each for the other is well suggested in passages which ought to make the two great civilizations the fonder of each other's aims. One of the admirable purposes of the book as it seems to this reader, is the place given the educated negro, disdained by the United States snob, eventually given his worthy place by all parties. If we have not encouraged all who read this to read *Destiny Island* we have failed in our intention.

A. E. S. S.

CLAY TABLETS

The pliant, plastic and creative clay—
(In ancient years of great Belshazzar's reign)

When Babylonian lovers, faithful,
fain

Would tell of ardours ne'er to pass
away—

Was theirs to indite, by Ishtar or the
Moon,

That these great lights would fade
from heaven as soon

As love of each for each, forever and
always:—

Their tablets testify dead vows today!

Wherefore, while this terrestrial orb
with fields

Of clay endures, should love find
frailest lease

Of life that paper or that parchment
yields?

Let the enamoured now, for their
heart's ease,

Grave their avowals on earth's sub-
stance old,

Fired for eternity, with heat seven-fold!

John Allen.

Hamilton.

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