

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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THE ARBITRAMENT OF WAR

By the General Secretary

For many months past I have been trying to convey something to readers of *The Canadian Theosophist* of what was portending in the European field, with its repercussions in other parts of the world. A few hysterical women and undiscerning friends have been vexed and irritated by hearing things that did not conform to their views, but for the most part correspondence indicates that our members are open-minded and anxious to learn. There is a group in Toronto which would remove me from office and I have been left off the Toronto lecture platform for two months. It is impossible that the world should be turned upside down and some people not lose their bearings. Now that war has been entered upon, in spite of astrological predictions and patriotic hopes we may settle down and recover our poise and recognize the weight of the forces that have been brought into play, and the necessity on our own part of summoning up all our resources, inward, spiritual, life-giving and impersonal, to do what we may to bring the world to a knowledge of truth and justice. The willingness to serve the cause of truth and justice and not our own preconceptions or prejudices is all

that is needed to establish the freedom of thought and the liberty of action which is the aim of a true democracy. This means the acceptance of Wisdom in a far greater measure than the world has yet seen fit to allow itself, and the whole-hearted surrender to Wisdom is not easy for those accustomed to apply themselves to worldly wisdom rather than the celestial Way. The horrors of war we should remember are the fruits of our own hates and fears, our own deceits and defections, and if the terrible things that come to pass in these diabolical conflicts should bring us to study ourselves and eradicate the weaknesses personally that in the mass bring about such world wickedness, the evils we stand aghast before would be fully justified. If there be no excuse for war, there is no excuse for us who have nurtured it. We can only alter its course by the old rule. Hatred is never overcome by hatred. Hatred is only to be overcome by Love. "Love your enemies. Bless them that hate you and despitefully use you." When we can do this, we may beat our swords into plough-shares and our spears into pruning hooks. If we can do no more, let us sit down and meditate on the noble

words of the King, which he spoke to all the world after the die had been cast.

The King's Message

London, Sept. 3.—The text of the address of His Majesty King George VI to his subjects in all parts of the world today follows:

In this grave hour, perhaps the most fateful in our history, I send to every household of my peoples, both at home and overseas, this message, spoken with the same depth of feeling for each one of you as if I were able to cross your threshold and speak to you myself.

For the second time in the lives of most of us, we are at war.

Over and over again, we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies; but it has been in vain.

We have been forced into a conflict, for we are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world.

It is a principle which permits a state in the selfish pursuit of power to disregard its treaties and its solemn pledges, which sanctions the use of force, or threat of force, against the sovereignty and independence of other states.

Such a principle, stripped of all disguise, is surely the mere primitive doctrine that might is right.

And if this principle were established through the world, the freedom of our country and of the whole British Commonwealth of Nations would be in danger.

But far more than this, the peoples of the world would be kept in the bondage of fear, and all hopes of settled peace and of security, of justice and liberty, among nations, would be ended.

This is the ultimate issue which confronts us. For the sake of all that we ourselves hold dear, and of the world order and peace, it is unthinkable that

we should refuse to meet the challenge.

It is to this high purpose that I now call my people at home and my peoples across the seas who will make our cause their own.

I ask them to stand calm and firm and united in this time of trial.

The task will be hard. There may be dark days ahead and war can no longer be confined to the battlefield, but we can only do the right as we see the right, and reverently commit our cause to God. If one and all we keep resolutely faithful to it, ready for whatever service or sacrifice it may demand, then, with God's help, we shall prevail.

May He bless and keep us all.

EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

FOREWORD

The two lectures here printed were written with the purpose of sketching, in a comparatively brief and compact form, an outline of the Eastern scheme of evolution as given in the *Secret Doctrine* by Mme. Blavatsky. The wealth of illustrative digression in those volumes, (as well as the abstract and symbolical nature of much of the teachings) makes it difficult for the unpractised reader to put together the salient points. In this attempt, which is purely a compilation, I have given the number of volume and page quoted, that those who choose to do so may know where to turn for fuller details. In the second lecture there are many quotations from other authorities, among them some of the most advanced of our modern scientists, and much more original matter than in the first. I have occasionally made some slight change in the wording of extracts from the *Secret Doctrine* for the sake of greater simplicity and clearness, but, of course,

these changes concern only the expression, not the thought.

KATHARINE HILLARD, F.T.S.

March 7, 1893.

I.

THE EVOLUTION OF THE EARTH AS THE FIELD OF MAN'S EVOLUTION.

The law of Evolution as defined by the scientist means, first of all, "a law of continuity or causal relation throughout nature," or, in other words, "a continuous progressive change according to certain laws and by means of resident forces." (v. Le Conte on *Evolution*.)

A Law which holds good therefore "throughout nature" must govern alike the Kosmos and the individual, and its workings on the plane of the infinitely little should be but a reflection, on a minute scale, of the infinitely great, as we may see the whole landscape mirrored in a dewdrop or the pupil of a baby's eye. Materialism, however, the predominant scientific type of our day, would eliminate from her scheme every kind of evolution that has not a physical basis, as she professedly deals only with such phenomena, such science finds herself sometimes very hard pushed to maintain her position, and her statements as to the origin of things are hardly what most of us would call *exact*. If, for instance, we ask Mr. Laing (the author of *Modern Science and Modern Thought*), "Of what is the material universe composed?", he tells us: "Of Ether, Matter, and Energy"; but if we furthermore ask, "What is Ether?" he answers: "Ether is not absolutely known to us by any test of which our senses can take cognizance, but it is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." (vol. I. p. 669.)

And if we ask Mr. Huxley, "What is Matter?", he says: "In perfect strictness it is true that chemical investiga-

tions can tell us.....*nothing directly* of the composition of living matter, and....it is also in strictness true that *we know nothing* about the composition of any (material) *body whatever as it is.*"

If we further inquire, "What then is Energy?", we are told that "it can only be known to us by its effects;" that the molecules of all bodies are "under the influence of two contrary forces, one which tends to bring them together, the other to separate them..... The first is molecular attraction, the second force is due to *vis viva* or moving force." (*Galnot's Physics*.)

But when we ask again, "What is this moving force?", Mr. Huxley replies: "It is an empty shadow of my imagination!" (*Physical Basis of Life*.) And Prof. Tyndall himself confesses that the intellect "retires in bewilderment from the contemplation of the problem involved in the first marshalling of the atoms."

Surely this is hardly worthy to be called *exact* science, and it is not very far removed from the well-known synopsis of the Berkeleyan philosophy: "What is matter? Never mind. What is mind? No matter. What is spirit? That is quite immaterial."

If, in despair, we leave "first principles," and go to astronomy and geology for our "*exact* science," we are not much better off. The question of the temperature of the Sun, for instance, has been settled with perfect confidence by many scientists, from Newton down, but we find in their *very* varied estimates a difference of nearly six million degrees! (I, 484.)

If we ask the probable age of the Earth—since its solidification, that is—Sir W. Thompson gives it us in one place as ten millions, and in another as one hundred millions of years; Buffon was satisfied with ten millions, and Huxley is disposed to demand a thousand! (II, 694.) In fact Darwin himself says that he "looks upon the geological

record as a history of the world imperfectly kept and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume only a short chapter here and there has been preserved, and of each page only here and there a few lines."

And yet this science calls herself "exact!" To parody the phrase of Prof. Tyndall: "Occultism retires in bewilderment before the marshalling of such discrepancies as the above," and ventures in her turn to propose a theory of the evolution of man and the universe from an entirely different basis, a trinity of Spirit, Matter, and Energy, considering the three as co-existent, eternal aspects, of the One Great Reality, that ABSOLUTE of which nothing can be predicated.

This theory is based upon the uniformity of law throughout every phase of being, of the truth of the axiom, dear to science also, that "the history of the individual is the history of the race and the history of the Kosmos"; and furthermore it is based upon that body of secret knowledge treasured up by Eastern sages from time immemorial, and now, in part at least, given to the world in the pages of the *Secret Doctrine*. This book is a commentary and explanation by Mme. Blavatsky of certain stanzas of an archaic manuscript called the *Book of Dzyan*, which, she tells us, was taken down in *Senzar*, the secret sacerdotal language, from the words of the Divine Teachers at the very beginning of the present or Fifth Race. From the teachings of this manuscript were derived the earliest Chinese Bibles, the oldest books of the Kabbala, and the sacred volumes of the Chaldean, Egyptian, and Indian religions. And there exist also many ancient Commentaries upon this manuscript supplementing and explaining its more abstruse or condensed statements, these being again amplified and explained in

the pages of the *Secret Doctrine*, but with a bewildering amount of digression and illustration. Also it is asserted that in the hidden rock-temples and crypts of India and Western Asia are concealed numberless manuscripts of priceless value and immense antiquity (some of them saved from the destruction of the Alexandrian and other ancient libraries), which give many details of the older religions and histories of the world. (v. *Man: Fragments of Forgotten History*, p. 78; *From the Caves and Jungles of Hindustan*, p. 69; Introduction to the *Secret Doctrine*, p. xxiii et seq.)

But I must remind you that in the short space of even two lectures, it is a physical impossibility to present more than the barest skeleton of this great philosophic system, and many of the facts and illustrations advanced in support of some of its most startling assumptions have perforce to be omitted here.

And furthermore we must remember that, as we are told in the book itself, a large portion of even the *esoteric* teaching is symbolical, and we must beware of accepting *literally* statements that are meant as the veil of spiritual truths. The deeper the meaning we find, the more likely it is to approach that Truth which now, as always, lies hidden at the bottom of a well; a well, by the bye, being the old Kabbalistic symbol of the secret doctrine. And those who know assure us that every *important* myth has at least seven Keys, or methods of interpretation.

I shall devote this first lecture to the explanation of the evolution of the Earth, and the second to the evolution of the Races of Man.

To begin with, then, the *Secret Doctrine* says that "the essential faculty possessed by all the cosmic and terrestrial elements of generating within themselves a regular and harmonious series of results, a concatenation of

causes and effects, is an irrefutable proof that they are animated by an *extra* or *intra* intelligence." That is, the fact that the simplest elements are the beginning of a long chain of complicated and harmonious results proves that they must be animated by intelligence coming either from within or from without. "Occultism does not deny the certainty of the mechanical origin of the Universe, it only claims the absolute necessity of *mechanicians* of some sort behind—or within—those elements..... Celestial space, containing matter so attenuated as ether, cannot be called on, with or without attraction, to explain the common notion of the sidereal hosts..... Even Newton was forced to abandon the idea of ever explaining, by the laws of *Known* Nature and its material forces, the original impulse given to the millions of orbs." (It was this "first marshalling of the atoms on which all subsequent action depends," that Tyndall confessed formed a problem that caused "the most highly trained intellect, the most refined and disciplined imagination, to retire in bewilderment".)..... "Newton also, recognized fully the limits that separate the action of natural forces from that of the *Intelligences* that set the immutable laws into order and action."..... "To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance, diffused throughout boundless Space, of an *intellectual and divine nature*." (Here of course, *substance* is used in the metaphysical sense of a something which underlies phenomena.) "That substance must be the Soul and Spirit, the synthesis and highest principle, of the manifested Kosmos, and to serve as a physical basis to this there must be its vehicle—*primordial physical matter*, so to speak, though its nature must forever escape our limited *normal* senses. (I, 594, *et seq.*)..... That matter is truly homogeneous, the

noumenon of all the matter we know of It is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind, which formed the nuclei of all the 'self-moving' orbs in Kosmos. It is the informing, ever-present, moving-power and life-principle, the vital soul of the sun, moon, planets, and even of our earth." (I, 602.) (So the first verse of *Genesis*, "In the beginning God created the heaven and the earth," we are told by Oriental scholars should be translated: "By Wisdom the Elohim formed the disposers, or the *motive powers*." And *Esdras* (ch. vi.) speaks of the beginning, "before ever the *motive powers* were established, before the innumerable multitude of angels were gathered together.")

"But the two parts of the general problem, that of the formation of the suns and stars from the primitive matter, and then the development of the planets around their sun, rest on quite different facts in nature. They are at the opposite poles of being." (I, 595.).... "For the Occultists maintain that all the 'Forces' of the scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system—that 'life' being a portion or rather one of the *aspects*, of the *One Universal Life*." (I, 591.)..... And while rejecting even the "gravity" of modern science, Occultism accepts instead *attraction and repulsion*, "seeing, moreover, in these two opposite forces only the two aspects of the Universal Unit called MANIFESTING MIND; in which aspects, Occultism, through its great Seers, perceives an innumerable host of operative Beings whose essence, in its *dual* nature, is the cause of all terrestrial phenomena. For that essence is of one substance with the one universal Electric Ocean which is LIFE; and being dual, as said,—that is, positive and negative—it is the emanations of that duality that act now on earth under the

name of 'modes of motion'..... It is the dual *effects* of that dual essence which are called centripetal and centrifugal forces, negative and positive poles, heat and cold, light and darkness, etc." (I, 604.)..... It is the link uniting Spirit and Matter, the mysterious divine Energy that science calls *Force*, by which the "ideas," so to speak, of Universal Mind are impressed on Universal Matter as the "laws of Nature," the life of the physical world. These laws or forces of Nature, which may be roughly summed up as Light, Heat, Sound, Cohesion or Attraction, Electricity, and Magnetism or Nerve-Force, synthesized as *Motion*, are not, then, the "blind forces" of Science, working in the dark towards a fortuitous end, but the manifestations of intelligent Powers, (I, 145) the Builders of the Universe, the first differentiation of the manifested Logos, that "Word, by whom are all things made that are made." For while science recognizes innumerable degrees in the scale of physical being, Occultism maintains that there are at least as many in the scale of spiritual existence.

And Huxley himself has said in his *Essays on Controverted Questions*: "Looking at the matter from the most rigidly scientific point of view, the assumptions that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than the snail's, seems to me not only baseless, but impertinent."

But while the degrees are infinite, none the less does Occult Science assert as its fundamental law, "*the radical unity* of the ultimate essence of each constituent part of compounds in Nature, from star to mineral atom, from the highest spiritual being to the smallest infusoria, throughout *all* the worlds, whether spiritual, intellectual

or physical." (I, 120.)

"The informing Intelligences, then, which animate the various centres of being,.....are called by the truly ignorant, gods; by the learned-profane *the One God*; and the wise, the Initiates, honour in them only the periodic manifestations of THAT which neither our Creators nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal nor immortal has even seen or comprehended it during the periods of existence. The mutable cannot know the immutable, nor can that which lives perceive Absolute Life."

Beginning with the dawn of manifestation therefore, we are told that the first flutter of awakening life is towards the centre, the contractive force of "the Great Breath," as it is called in Hindu symbolism—its equivalent on the material plane being Motion. "The one eternal Element, or element-containing vehicle, is *Space*; dimensionless in every sense; co-existent with which are endless *duration*, primordial *matter*, and *motion*, the 'breath of the One Element,' which can never cease, even during the *pralayas*" (or periods of non-being). (I, 55.)

After attraction, comes expansion, or the action of the repulsive force. Herbert Spencer had a glimpse of the same truth when he wrote: "Apparently the universally co-existent forces of attraction or repulsion, which necessitate rhythm in all minor changes throughout the Universe, and also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and dissolution." (I, 12.) These eras are known in the Hindu cosmogony as "the Days and Nights of Brahma", and describe the

active period, during which the Universe emerges into existence, develops like a flower by the eternal laws of being, and having fulfilled its destiny, is succeeded by the passive period, when "darkness broods over the face of the deep," and the manifested gives way to the unmanifested.

(To Be Continued)

A VISITOR'S IMPRESSIONS

The Fraternization Convention opened on Saturday morning, Sept 2nd, at Fort Shelby Hotel, Detroit. Major Turner of New York was appointed chairman of the Convention, and his humour, tolerance and distinctive executive handling of the Convention was a matter of general comment. Miss Ida Lewis was appointed secretary, and was painstaking and highly efficient. The committee on Resolutions was headed by Mrs. K. Marks with Messrs. Williams, Clapp and Col. Thomson as members. Dr. Beller was appointed vice-chairman of the Convention. Mr. Clapp moved that the Convention voice its appreciation of the work of Mrs. Beatrice Hastings in her *Defence of Madame Blavatsky* and this was unanimously adopted and a letter was sent to Mrs. Hastings endorsing her work. Mr. N. W. J. Haydon spoke of the absence of Mr. Smythe and suggested a letter be sent expressing regrets. Mrs. Marks noted Mr. Schoonmaker's absence and asked for a letter of regret for him also. Mr. Lewis spoke of the necessity of censoring the Book Department, and thought some regulation was needed. Dr. Beller thought all censorship was a mistake. Mr. Belcher pointed out that there were no stated objects for the Fraternization Movement. This led to a discussion. Mr. Williams spoke of the cycle of 7 years having been completed, and that a time of action had come. Col. Thomson presented his report as treasurer, the amount collected

being \$200 including the receipts from two garden parties. Expenditures were for stationery \$60; stamps \$30, printing of the *Fraternization News*, \$12 each issue. Greetings were received from Frank Norris, Columbus Lodge, Ohio; San Francisco, Western Buddhist Union through Mrs. Salanave; the Young Theosophists, Point Loma.

Major Turner then addressed the Convention. He said there should be more directed thinking for Theosophists. The main thing now under present conditions was to hold the fort, living Theosophy in such a way that after the war people could be offered something of Theosophy to strengthen and inspire them, which even the so-called orthodox would be happy to accept. We must show the remnant after all the struggle the remedy, which is the Brotherhood of Man in the light of Theosophy. We must endeavour to increase the measure of human happiness, and have an aim, directed thinking, a matter in which the Churches were ahead of us. Christianity was advancing towards real Brotherhood more rapidly than Theosophists appreciated. A discussion followed on the general Fraternization Movement, after which the adjournment came for luncheon.

At 1.30 there was an address by Mr. Samuel Wylie of Detroit Lodge on *The Conquest of Illusion*. He dealt with fantasy in life; with the Mysticism of Æ (George W. Russell), fairies, and folklore. An interested discussion ensued. After recess, Miss Madeline Hindsley, B.A., gave an address on Astrology. She read a poem from Æ's "*Homeward: Songs by the Way*," and spoke of the Godroot within men. She said that knowledge meant nothing till we related it to ourselves. There was a growing interest in astrology because it linked us with something greater than ourselves, and has come to us out of the past. She spoke of experimental

and of transcendental astrology, both having to be woven into our lives as necessary factors in knowledge. There is a spiritual sameness, she thought, in humanity, for we had all come from the sun, and were the Saviours who dispensed light and dispelled spiritual darkness. We were a sample each of us of the divine mind. A clue in the right direction to this, was our sense of beauty. The God-root in us, can never be destroyed. Even the beauty of terrible things, had its divine aspect. All manifestation had to pass through the human. Power was useless unless it came through the heart of love. This is the place and the field where events had to happen. The magnetism of pure love was the origination of every created thing. Every good theosophic person should be a good theosophic serpent and occasionally bite its own tail. It is here on earth that we must make the unification of all our principles. Organized butchery is illegal. We are humble about ourselves in many ways. The God-within idea, makes some people feel shy. They are more conscious of their vices than of their virtues. They are unwilling to accept their great heritage. Is it not an indictment of Theosophy that the world is in a state of war today? We have shut ourselves in an ivory tower and let the world go by. Our dissents multiply themselves in the outer world, and we have not the Truth, because we are not united. Nor, are we laying down the pathway into the world of tomorrow. Thus, are we losing the greatest opportunity we have, of helping the world. There is still the injunction: Go ye into the world, *but* go as an united people, not preaching several brands of Theosophy. Theosophy has put a torch into our hands to be carried into the world of tomorrow. We are all very young in matters of the soul and we pretend too much and look very wise when listening to pundits. We like to be thought wise but are young in our

ideas of the knowledge of the soul, but we shall be allowed to gaze on the war this time until our very souls turn sick within us. We do not know what the oneness of all Being is, or we could not pass by on the other side. We must bend every possible effort to understand the miseries of war. Miss Hindsley quoted some lines from a poem, and said that it is by our united endeavours we shall answer what we have to answer in the coming time. A line that remained in memory from her quotation was that "Death is only an old door set in a garden wall. Beyond were the flowers and the green pathways." After this lecture every one adjourned for afternoon tea and a social hour, with Mrs. Warner, Toronto, at the piano. Mrs. Ruth Somers was the gracious and efficient hostess of the Convention and with her reception committee did much to add to its harmony and enjoyment.

At eight o'clock there was a public symposium dealing with the world of today and tomorrow. Mr. J. W. Vaughan-Corrie, Detroit, spoke of the Buddha and other great religious and spiritual leaders of the past. Mr. Isidore Lewis, Brooklyn, spoke of the world of today in his able style, and Mr. Richard Bingham gave a dramatic presentment of his view of the world of tomorrow, the addresses giving an interesting and thrilling conception of the pending events, war being declared next morning. The audience were tense in their attention to the speakers. Refreshments were served after the discussion. So ended the first day of the Convention.

On Sunday morning the report of the Resolutions Committee was presented, and the nomination of the Committee for the Fraternization Convention for 1940 was announced, Mr. Cardinal Le Gros being Chairman; Miss Oba Garside, Toronto, and Miss Ida Lewis, Brooklyn, members, with power to add

to their number.

Mr. Leslie Floyd had the floor from 11.15 till 12.30. He spoke on the question: What is a Theosophical Lodge? Very humourously he pointed out what a Theosophical Lodge was not, and what it might be, without the confusion of tongues and obtrusion of personalities, all this set out with dramatic effect and with such witty remarks that the audience was convulsed with laughter. The pursuit of Masters, meaning some kind of handsome man wearing a fez, was satirized by Mr. Floyd among other vagaries of the weakling student.

After the luncheon adjournment an open forum was held. Mr. Le Gros, Mr. Clapp, Mr. Williams, Mr. Haydon, Mr. Belcher and other speakers taking part in the discussion which touched on Kriyasakti and other mysteries which brought out the suggestion from Major Turner that Theosophy should not be burdened with unnecessary details for the public, and that it was unity rather than propaganda that should occupy these Conventions. Mr. Clapp said that no organization should attempt to follow up propaganda at Conventions, for fraternization is to unite Theosophists. Mr. Lewis felt that the Lodge should be impressed with the idea that Brotherhood must be emphasized, owing to the conditions in the world.

In a discussion that followed, Mr. Floyd said the veil of the divine was thinner for Theosophists, but clash of personalities made difficulties in the Lodges. The trouble was, that when we had to make use of the outer instrument the personality was given precedence. There were always people with an inner emptiness who come to be filled, but they are not the Lodge. The Lodge consists of those who try to give to others what they themselves have gained. One must have a tolerance wide enough to cover all who come. Some want a Master who will fill all their emotional wants. Certain people have a useful-

ness much higher than their fellowmen. Are we good enough to be used, without making us feel important?

Mr. Lewis thought that H. P. B. in founding a Theosophical Lodge it gave people a first step into true chelaship and the development of the impersonal spiritual self. Difficulties in the Lodge are similar to those in the Universe. It is a battle of an important and high order, not small, petty bickerings by the members that should be the occupation of the Lodge.

The Youth session of the Convention was held at 2.45, Miss Margaret Kirshman, Brooklyn, taking the chair. She said the ideas of the Young Theosophists were based on common sense and Truth. The outstanding thought was that Youth must take on the responsibilities of age as they reached them. The Theosophical Movement must not become a meaningless sect. We must not make Theosophy too technical and too involved for the Young people, when the main idea we had to present to the world was that of Brotherhood. We needed action, not theories. Theosophy as presented to young people had no acknowledged programme at present to change economic conditions.

Miss Oba Garside spoke next in an inspiring address, and Richard Heine-mann followed with a paper on The Practical Problems of Youth in America. "Youth has to bear far more than its rightful share of the weight of any economic depression. It has to bear this weight, he said, without the help of experience, with judgment not fully matured; with emotions stronger, more sensitive, and less disciplined than at any other period of life. The impact of present economic conditions, on the minds and emotions of young people is the most serious problem the world faces today—a problem that appears still more important when we realize that in a few short years these young people must take complete charge of the

world's affairs."

Albert Emsley, Toronto, spoke next, treating another phase of the youth problems in a clear and concise manner. These four addresses by young Theosophists created a profound impression. In the opinion of many the period reached the high point of the Convention, the clarity and dignity of the addresses being commented upon.

At 4 o'clock Mr. J. Rupert Lesch gave his address on the Inner Life. He had been told he was to speak on the devotional side of Theosophy for students, he said. How could Brotherhood be demonstrated without the development of this inner spiritual experience? he asked. His analytical but simple and logical treatment of the subject led the large audience into a keen interest in a subject that too often becomes merely platitudinous and impractical.

An informal dinner gathered a large number of the visitors to the Convention after the evening adjournment. From eight till ten a public symposium on the Triangle of Light, Religion, Philosophy and Science, occupied the rest of the evening for a very large audience which manifested continued interest. This public meeting was closed with a repetition of the Gayatri led by Mr. N. W. J. Haydon of Toronto who was called upon by Major Turner.

Refreshments followed for the visitors and a delightful and informal closing was conducted by Major Turner, who called on various representatives to give their opinion of the Convention. Closing the whole proceedings The Star Spangled Banner and God Save the King were sung by the audience in a true spirit of international Brotherhood.

J. S.

BOOKS ON THEOSOPHICAL SUBJECTS

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Supplied on request. Forty years' experience
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N. W. J. HAYDON,
564 PAPE AVE., TORONTO

"PRACTICAL PROBLEMS OF YOUTH IN AMERICA"

BY RICHARD HEINEMANN

I believe it would be a serious mistake to try to discuss the youth question without reference to the problems rising out of present social and economic conditions. Youth has to bear far more than its rightful share of the weight of any economic depression. It has to bear this weight without the help of experience, with judgment not yet fully matured, but with emotions stronger, more sensitive and less disciplined than at any period of life. The impact of present economic conditions on the minds and emotions of young people is the most serious problem the world faces today—a problem that becomes still more important when we realize that in a few short years these young people must take complete charge of the world's affairs.

Not less than half of our thirteen million unemployed in the United States are young people who have never had a job. Not counting students in school or married women, more than forty per cent of our whole population between the ages of 16 and 24 are entirely unemployed. Half of these are on relief. Three-fourths of them have no training for any occupation. The health rate among young people is constantly going down; the crime rate is the highest of any age group in the country.

There are millions of these young people out of work. Industry refuses to hire them. Industry takes only experienced people. It takes experience to get a job, but it also takes a job FIRST to get experience. These people grow older and older without getting experience, and forget the things they learned at school, and become less and less capable of filling a job if anyone did hire them. They are crowded out of the competition, and look forward to

a future of utter hopelessness, of unwantedness, mental and emotional suffering, or even physical starvation.

The stark figures on unemployment give no idea of the real extent of this problem. Of these who have jobs, how many have been forced to take just any job, and find themselves tied down to something far below their abilities, with no future betterment to offer, and a salary too small even to support them. Many who went to college with me, four or five years ago, are filling just such jobs—holding on with a grim realism while they wait for something better. If college graduates are in this condition, what about the others? The people trapped in these makeshift jobs are not on any list of unemployed, but they are still not started at anything than can possibly develop into a position with living wages. They are unable to support families, or to look forward with any confidence to a time when they can. Few people realize the extent of this condition, but statistics show that only three per cent of those young people who are employed are really happy in their present jobs.

Statistics on the marriage rate show a deficit of almost one million marriages since 1929. Two million people who would ordinarily have been married just couldn't afford it. A survey made at the University of Cincinnati shows that these marriages were not merely postponed, but permanently prevented. Most of these were young people. The largest part of the deficit was in the middle income group—the very poorest people were more willing to get married anyway.

In the skilled professions things are bad now and rapidly getting worse. With the growing concentration of industry and with improved methods and machinery, we may safely predict that within ten years only half as many office workers will be needed as at present—but even now the business col-

leges are turning out more than can be employed. There are more qualified teachers now than there are jobs for them. In New York City alone there are 3000 lawyers on W. P. A.

Finally we must consider the social conditions under which great numbers of our young people are being raised. In Ohio the present relief appropriation averages only \$2.66 per month per person. Other states have averages just as hopeless. All through the cotton belt, covering some twelve states, the great majority of people are living under conditions which Secretary of Agriculture Wallace describes as "worse than those of the poorest peasants of Europe." They are living and raising families on less than a minimum standard of human endurance. Pellagra (a disease of malnutrition) is prevalent all through the South. Lack of sanitary precautions causes widespread malaria. In many places the people are literally being eaten alive by hookworms. Ernie Pyle, the newspaper columnist, who is a very impartial person, says "Half the rural South is physically sick" and speaks of "pale dead people walking slowly around." Three quarters of a million of these people have been driven off the land, and are wandering around the country eating just anything they can find to fill their stomachs. Many of the young people of this region are unable to reach even the minimum standards of health, and the future promises even less. Southern California's farming region is in almost as bad condition.

This is the situation of American youth today. The question now is: are the conditions permanent or only temporary?

We have 130 million people in America today. Every one of these is needed—as a customer to buy the products of our industries. On the other hand, all of them are not needed to run the machinery. Even in 1929 there were three

million available workers that we didn't need at the very peak of production. Since then several million more jobs have been eliminated by better machinery. When all the people aren't working there aren't as many customers, and we don't need to produce as much, so more workers are laid off and we have still less customers. Our population increases by about a million every year, and the number of jobs decreases. We may say that conditions don't promise to get better very fast.

We cannot here discuss any possibility of changing the conditions. Theosophy has no economic programme. We may agree that in the name of human decency such conditions cannot be permitted to endure forever, but whether a change takes five years or five hundred years in coming, Theosophy has in the meantime a very definite responsibility. If the young people of America are unable to live normal lives, or even to look forward to a time this will be possible—then we as Theosophists have the definite responsibility of teaching them how to live under the conditions that they do find.

We have the responsibility of teaching them Theosophy as a way of life—of teaching them to turn their trials into opportunities to build character and self-control. We must teach them not only to endure their pain and suffering, but to welcome it, to enjoy it, and thus to conquer it. We must teach them to love their fellow-man in spite of all injustice. We must give them our fearlessness, our freedom from the pairs of opposites, and our carelessness for the result of any right action.

The greater the trials and burdens and hardships they must face, the greater become our responsibilities as Theosophists. We must carry our message to them, not as an abstract philosophy, but in terms of their own problems and conditions of life. We must speak to them in the words of a lan-

guage they can understand. And to the extent we fail, or to the extent that we neglect this duty, we ourselves shall be responsible for all the suffering and demoralization and degradation of American youth.

ABOUT LOWER MANAS

In that invaluable book, *Letters That Have Helped Me*, from a knowledge of which most of our Adyar friends have been cut off by the prejudices of the President and his followers, the eleventh letter deals with aspects of consciousness in the Higher Self and the Lower. "There is the lower self, great in its way, and which must first be known."

Lower Manas is a reflection of Higher Manas, but it is also a principle in itself, and the mystery of personality cannot be understood without an understanding of the Shadow Self. What the lower self is capable of in the phenomena of crowds and what is called mob hysteria should awaken some interest in the student as to the extent to which he himself is subject to such influences.

The recent demonstrations during the visit of the King and Queen lent many opportunities for such study. The enthusiasm exhibited was Lower Manas, excited to its highest harmless pitch. Kama unites with Manas to produce this frenzy, and the two Greek words, *thumos* and *phren*, sufficiently indicate what we mean by Kama and Lower Manas. In all tremendous excitation of feeling there does not appear to have been at any time the possibility of reaching the consciousness of Higher Manas in these phases of consciousness.

This is probably why the student of real occultism is warned to avoid crowds. He is insensibly affected by the power or Lower Manas in its apotheosis in such moments of wild emotion. Lower Manas is lifted to its

utmost potentiality, but there is no antahkarana to raise it to a loftier plane. The sensible, physical objects of the feeling exhibited, like all idols or physical objects of worship, restrain or restrict contemplation to the lower levels of consciousness.

In ancient times as even in Japan and China in historical memory, the monarchs were kept in privacy, and the reverence given them was associated with the sacred ideals with which they were identified. When we can lift our enthusiasm to such abstract conceptions as Justice, Truth, Wisdom and other abstract virtues we may create the antahkarana which will bridge the gap between our lower and our higher selves.

"Every situation ought to be used as a means," says the *Letters*. If our loyalty and allegiance can transcend the physical in its warmth and tensility we will add not only to our own inner stature, but will strengthen the monarch in that innate majesty which is the true prerogative of kings. All this should help us to understand the vast difference there is between the world of ideas and the world of what we call facts, the world of seeming and the world of reality. Jesus spoke of the kingdom of the Overworld, which is translated "heaven" in the New Testament giving an erroneous idea of what is meant. He said of John that "he that was least in the Kingdom of the Overworld was greater than he," yet John was the man of whom Jesus also said that among those that were born of woman there was none greater. This should give us a measure by which we can estimate the gulf that still exists between Lower and Higher Manas, the brain consciousness and that consciousness that arises with the development of the noetic vehicle. The glories of this world are but empty shadows in comparison with the things that belong to the Overworld, the noetic sphere in

which are enshrined the mysteries of the Inner Life.

It is recorded that the people and the publicans of the day of Jesus accepted this teaching but that the Pharisees and the Lawyers rejected it. It is the quality of the Lower Manas, the brain consciousness, the lower reason, to be proud and assured of its own rectitude, and the humility of the little child finds no place in the mind of such people. Hence the exceeding difficulty of advancing with them the Kingdom of the Overworld and its brotherhood upon earth. The empty shadows dazzle them and their senses convince them that they have the Truth. "If the light that is in thee be darkness, how great is the darkness!"

One more thought in this connection. Some people ask why politics are barred in the Theosophical Society. Because politics are almost entirely concerned with the kingdoms of this world. The things of sense, the things that are seen, the things that concern the physical man, these require the organizing ability of the brain consciousness, the Lower Manas, and its exercise excludes the operation of the noetic faculty. Those who would consider the condition of their fellow-men must approach the problems that beset them from above, not from below. The competitive method of ordinary politics, party politics as it is termed, is fatal to what we call spiritual development, the outshining of the noetic powers. These come only when politics are co-operative and are concerned with the well-being of the people of the world in the Kingdom of the Overworld, and not merely with their physical being. It is the duty of the strong and powerful, the successful and the wealthy, to see that their fellows are employed in the vineyards, the factories, the markets and farms of the world.

A world such as that of Canada, where over a million of unemployed

still exist, is not following the Laws of the Over-world. Success in this physical world is all right in its way, but just men and true are not satisfied with merely that. St. Paul tells them these lower gifts, and still more worthy ones than merely commercial ability, are all very well, but to seek higher ones. Dr. Moffatt translates the passage tersely:

"Set your hearts on the higher talents. And yet I will go on to show you a still higher path. I may speak with the tongues of men, and of angels, but if I have no love, I am a noisy gong or a clanging cymbal. I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing. . . . Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues' they will cease: as for knowledge, it will be superseded. For we only know bit by bit, but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought as a child, I argued like a child; now that I am a man, I am done with childish things. At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus 'faith and hope and love last on, these three,' but the greatest of all is love. Make love your aim, and then set your heart on the spiritual gifts. . . ."

To the average man the importance of Lower Manas is the fact that from it or through it is organized what he calls

his personality. This is a kind of Shadow Self, made up of the impressions and experiences of life. It is called the *psyche* in the New Testament and the word is generally translated life or soul. If instead of life or soul the word personality were used it would greatly illuminate the teaching given. If one turns up the passages in the Gospels where Jesus says that if any man desires to follow him let him take up his cross, not Jesus' cross, but each his own cross, and follow. "And if any man seek to save his life (*psyche*, soul, personality) he will lose it, but if any man will lose his life (*psyche*, soul, personality) for my sake, he will have life (*zoe*) eternal." In the following verse it is asked what will a man give for his "soul" and this is the same word, *psyche*, translated "life" in the previous verse, and means the same thing. Yet a professor of Greek in a theological college once told me that *psyche* is never translated anything but "life." The teaching is that we must crucify the *psyche*, the personality, before it is possible to enter into the consciousness of the *nous*, the Higher Self, the Christ consciousness.

A. E. S. S.

AMONG THE LODGES

The summer course of lectures on Sunday evenings for the Hamilton Lodge by the General Secretary brought in a fair number of new enquirers. The series was on Reincarnation and covered the subject from unusual aspects.

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Vancouver Lodge looks forward to a renewal soon of the varied class work that has been carried on unremittingly in the past. The appeal to young people here as elsewhere is meeting with results, several having joined the Lodge. The activities include a Secret Doctrine class on Tuesday evenings, another on the same subject on Wednesday after-

noons for those who cannot attend in the evening; Mrs. Buchanan takes the Lodge class also and another for beginners held on Friday evenings. These with a Sunday evening meeting once a month form an active campaign for a small Lodge with Mrs. Buchanan as president carrying the bulk of the work.

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Toronto Lodge Welfare Sewing Group are preparing to start the new season on the first Wednesday in October, and will be glad to hear of new workers, whether they live at a distance or can come to the weekly meetings. Clothing of all kinds is needed, but particularly children's garments. Last year the following articles were made by the Group and given to the Neighbourhood Workers' Association for distribution where needed:—21 knitted pullovers; 22 girls' skirts; 19 panties; 2 dresses; 4 pairs boys' pants; 4 boys' shirt waists; 23 pairs mitts; 4 pairs gloves; 5 caps; 1 tam; 1 scarf; 1 helmet; 2 quilts; 1 woven blanket. The need this year is as great as ever. If you can help, come to 52 Isabella St., Toronto, on Wednesday afternoons (2-4 p.m.) beginning in October, or if you cannot come, but can work at home, kindly communicate with Mrs. William Daly at the same address for further information.

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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.

CANADIAN LODGES

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 99th St., Edmonton, Alta.

HAMILTON LODGE:

President, Miss Amy E. V. Putnam; Secretary, Miss A. Mills, 31 Fairleigh Avenue North, Hamilton, Ont.

KITCHENER LODGE:

President, Alex. Watt; Secretary W. J. Schroder, 14 Ontario St. South, Kitchener.

LONDON LODGE:

Secretary, Mrs. Helen M. Shaw, R. R. 2, London, Ont.

MONTREAL LODGE:

President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 25, 376 Redfern Avenue, Westmount, P.Q. Lodge Rooms, Room 15, 1501 St. Catherine Street West.

OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mr. Felix A. Belcher; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

ORPHEUS LODGE, VANCOUVER:

President, D. McKinnon; Secretary, R. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE:

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

WINNIPEG LODGE:

Secretary, P. H. Stokes, Suite 7, 149 Langside Street, Winnipeg, Man.

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Albert E. S. Smythe, 5 Rockwood Place,
Hamilton, Ontario, Canada.

OFFICE NOTES

That world of Brahman, which is free from mould and rust, unshatterable, will be the share of those in whom there is no crookedness, no lie, no delusion.—Prasna Upanishad.

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“Resign yourself to this: that your purest intentions and attempts, your most honourable strugglings towards virtue and honour, will be annotated against you as indisputable evidences of your baseness and perversity.”

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We deeply regret to hear of the passing of Miss Beckett of North Vancouver after a lengthened illness. She was a devoted Theosophist and maintained her interest to the last. Her brother, Mr. A. W. Beckett is renewing his membership as a tribute to her memory.

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Members please note that this is the last number of the Magazine that can be sent to members who have not paid

their dues. If unable at present to send the whole amount of \$2.50 a remittance of \$1. on account will secure the magazine being received regularly.

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Lucifer, the Boston organ of the Point Loma American Section, for a 12-page monthly, is a real marvel, packed full of valuable and interesting matter suitable not only for students but for the general outside reader, a really attractive and instructive little magazine.

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Miss Flora M. Steele calls attention to the new translation by Ina Harper of M. Ludovic Renault's book *Krishnamurti*, which in the original French is sub-titled *Instructeur de Monde*. We called attention to it when first published and readers of independent inclinations will find it a most interesting volume. It is published by the Christopher Publishing House, Boston, Mass., at \$2.

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Much relief was felt in Hamilton when the news of the safety of Alderman Mrs. Agnes Sharpe was received. She and her husband were passengers on the *Athenia*, and were landed at Glasgow after some days on the rescuing ship. Mrs. Sharpe is a member of the Hamilton T. S. She is a consistent and earnest disciple of the doctrine of Ahimsa, and is well-known for her advocacy of all humane action.

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Mr. Sydney Carr, secretary of the Victoria Lodge, was in Hamilton on August 12 and called with his relative, Miss Carr of the Hamilton Lodge, on the General Secretary. He had seen Mr. Belcher in Victoria, he said, and reported work going on as usual there. Little Lorna, he said, was taking up piano practice in earnest, after a year at the violin, having finally decided upon the piano as her instrument. Greetings were exchanged and good wishes despatched to all friends in Victoria.

The Indian Theosophist has a new cover rich in emblems and attractive artistically. The General Secretary sets an excellent example for all Watch Tower observers in his chatty, well-informed and instructive comments. The Besant Theosophical School at Benares receives much attention and appears to be worthy of success and on the way to attain it. Mr. Gokhale explained that he meant to introduce in the School all the ideas of practical training in the form of various handicrafts, all wedded to social service. The School would have its own garden, weaving department, machine shop, but he wanted to do all these things before talking about them. Excellent policy.

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Eighteen pages of the September issue of *The Beacon* are devoted to an exposition of the operation of sixth and seventh Ray influences and impulses in the development of the present world situation. Whether one agrees with the conclusions set forth or not, there is no doubt that a careful study of these pages will stir up the mind of the student to an activity which cannot be otherwise than healthy if he studies, not to swallow, but to assimilate or reject as his intuition directs. Unfortunately the present generation is prone to swallow without even mastication. There is in *The Beacon* as in the Adyar circles a tendency to depend upon prayer as a last resort in our present difficulties. If prayer is really effective we should all have been praying away since the beginning of the century. As it is we are inclined to share the suspicions of Jerry Cruncher over those who occupy themselves with "flopping down." It is almost impossible for the average person to keep personal desire out of his prayer.

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The Theosophical Worker (Adyar) appears to be settling down to a regular pace, though we confess the *Theosophi-*

cal World was more attractive than the present pages so far have proved. We must not be ungrateful, however, and we cordially recognize the note from Canada on page 293 as a friendly gesture. There is an excellent article on "How do you Receive Enquirers?" which might well be studied by Lodge Greeters and Hostesses. Anita Henkel, formerly of the Wheaton staff, describes the Besant School at Adyar and touches also on the work at Benares of the Hindu Central College. It would not be surprising if this educational work outlasts all the other activities of the T. S. in India. It is unfortunate that there is no parallel for it in our western English-speaking countries. Canada needs a Theosophical school as much as anything, though Pickering College at Newmarket, Ontario, is working on somewhat similar lines, though lacking the direct infusion of the Ancient Wisdom.

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We regret that the official report of the Detroit Fraternalization Convention had not reached us by the 9th inst., beyond which it was impossible to hold our printer, but we hope to give the official details next month. We have the report of a visitor with the names of those who attended, and one of the interesting papers read before the Convention and we hope this will sufficiently suggest the success of the occasion. No decision was arrived at regarding next year's place of meeting, though Niagara was mentioned as possible, the war conditions being likely to raise difficulties of attendance in crossing the border.

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Dr. Pandia has been detained in Canada and was in Ottawa at the beginning of the month, engaged with the Government in the effort to have the deportation order cancelled of 40 or 50 Hindus who have lived in the Dominion for more than twenty years. He is assured

of success in this effort and we hope to hear of official action before long. Meanwhile Dr. Pandia has been giving public addresses and is being received with the same cordiality that greeted him throughout the west of Canada and also in Hamilton and Toronto. His assurances of the loyalty of India and its co-operation with the rest of the Empire in the present juncture are met with enthusiasm.

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Mr. Jinarajadasa has sent us a passage copied from Mr. Bertram Keightley's little book *Reminiscences of H. P. Blavatsky* dealing with the supposed or alleged MSS. of a third volume of *The Secret Doctrine*. We are much obliged to Mr. Jinarajadasa for this, but as it has already appeared in our pages we think a reference to it at the present time is sufficient. This little book or article, for it is no more, should be read by all students who wish to be familiar with the atmosphere in which the marvellous *Secret Doctrine* was produced, and it will enable them also to understand how and why all this discussion has arisen over matters which apparently should be easily and readily disposed of.

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We desire once more to call attention to the Fund proposed last month for the assistance of the work being done by the Theosophical Order of Service on behalf of the German Refugees. The outbreak of war does not end the calamities of these unfortunate people, and it is doubtful whether those who have escaped from Germany are worse off than those who still remain within the German borders. Mr. Jeffrey Williams is International Secretary of the Order in England, but any money sent to Miss Crafter, 52 Isabella Street, Toronto, Ontario, will be faithfully transmitted, and donors may be saved the trouble and expense of sending in separate sums to England. The need is very

great as hundreds of cases are without help, and it requires little imagination to understand how grievously these people are suffering. Let us in Canada do what we can in this matter.

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Mary Louisa Ogilvy, president of the Hobart Lodge of the T. S. in Tasmania, formerly Van Dieman's Land, has written to say that she burned one of Mrs. Cleather's books, and the Secretary of the Lodge, Mrs. Worth, burned another. She accuses this magazine of attributing the information to this effect appearing in our columns last February to Miss Codd. She is wrong in this, but Miss Codd has already repudiated having any connection with the story or the incident of the burning. Mrs. Ogilvy says they have not boycotted our magazine. "We do not know the paper nor what its teachings are and it would never occur to us to boycott a publication of which we know nothing." Van Dieman's Land is a long way from Canada. We used to think its stamps very valuable seventy years ago. Now they do not know about *The Canadian Theosophist*. Have we lived in vain?

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Dr. Arundale writes requesting that we should not reprint Mrs. Besant's *Pedigree of Man* as being an infringement of copyright. We have written him pointing out that it was under the impression that the book was out of print and not going to be reprinted that we had undertaken to print it. We suggested we might carry on until we heard from him further, but on reflection and to avoid giving even an impression that we objected to his decision we have decided to abide by his letter. This will be in harmony with the wishes of several correspondents who wonder why we do not refer students to *The Secret Doctrine* itself. But this is not the point. Many people like to have a summary of the teaching on Evolution as given by Madame Blavatsky. So we are reprint-

ing a pamphlet by the late Katherine Hillard which is perhaps clearer, more concise than Mrs. Besant's book, and unquestionably in the terms of *The Secret Doctrine* and of its first edition. Miss Hillard was a great Dante scholar and a profound student of Theosophy.

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The Theosophical Forum (Point Loma) for September will be preserved by students for its important article by Hans Malmstede, entitled "What is the Coffin in the Great Pyramid, and what was it long ago?" The author accepts H. P. B.'s dictum that it was a Baptismal Font used in the Mysteries emerging from which the neophyte was born again, an adept. But the study of dimensions and other matters leads to the conclusion that this rough stone coffin was originally covered with gold whose dimensions carried some of the geometrical and chronological secrets of the Sages. The calculations of the author suggest a solution of the problem propounded by K.H. of the 777 incarnations. The article fills 18 pages and is fully illustrated by diagrams and tables of dimensions and capacities. Mrs. Wright recalls in the same issue some charming memories of the Boston headquarters prior to 1895 when the evening dinner table was the centre of brilliant conversation. Louis Wade who was the organizer of the document which demanded an independent status for America on a similar basis to that of the European Section in the Boston Convention, is given credit for the issue of the six little pocket volumes containing as many important articles by H. P. B. Others mentioned are his wife, Minnie Hazleton Wade, J. Emory Clapp, now president of the Point Loma American Section, Mr. and Mrs. Will W. Harmon, Miss Marie Pyffer, Madame Olivia Petersen and her husband, Gertrude Lyford, Robert Crosbie, Cyrus Field Willard, George Ayres, Marguerite Guild, Arthur Conger, Thomas

Seele, and it is astonishing how many of these still survive. This issue of the *Forum* maintains the excellent average which its editor Dr. de Purucker leads us to expect.

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It must be at least thirty years since last we received a copy of the *Maha-Bodhi* journal, always a welcome visitor. The issue for August came to hand recently in a new form and with equally interesting contents. The subscription is \$3. yearly and this may be sent to the Manager, 4a College Square, Calcutta, India. The opening article is one that treats of a matter that has caused more uneasiness probably to Theosophical students than any other practical problem—"Buddhist Conception of Right Livelihood." The article is by Dr. R. I. Soni, but we can only quote a sentence or two. "It is the practice of one's vocation that brings into physical display the qualities and cravings that lie deeply hidden in the recesses of the subconscious mind of man. So 'means of livelihood' owing to the potential selfishness inherent in all personal matters, in virtue of the inevitable manifestation of the individual cravings, is liable to run any time into wrong channels and so is essentially a threat to one's virtue." A brief article of especial interest describes "Kumbum, the Mystic City." It is a monastic city inhabited by 3000 monks of the Yellow Cap or Gelugpa Order. The permanent head of the monastery is Akya Lama, the incarnation of Chongkhapa. Under him is the Chief Priest, who is chosen annually. "The famous Lama Chongkhapa, who lived about 600 years ago, was born in the place now known as Kumbum. He was the incarnation of the Bodhisatva Manjusri." Following this article is one on Buddhist Fiction by our friend Miriam Salanave. This begins with a study of Kipling's *Kim*, which will appeal to all readers. Other books dealt with are Fielding Hall's *The*

Soul of a People, and Mrs. L. Adams Beck's *House of Fulfilment* and *The Garden of Vision*.

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Dr. Arundale has sent out advance proofs of his *Watch Tower* comments and an article on "Convention Consciousness." The latter deals with the Conventions of the National Societies, which Dr. Arundale continues to name Sections, as well as with the approaching Convention at Adyar. He raises the question once more of changing the Three Objects of the Society. Dr. Arundale is restless mentally and is ever seeking around for some new thing to potter with. So he wants to change the objects of the Society, I hope not in the spirit of the man who burned down the Temple of Diana to make a name for himself. The Temple of Diana was a noble structure and did not need to be burned. The Three Objects may very well stand as nobly as any Temple of material form. He itches to get into politics and would have the second object changed to include "arts, politics and social life." What a bedlam our Lodges would be discussing politics. Ann Irvine used to say "It's nice to be nice." Dr. Arundale wants us all to be nice. "I would say to every Theosophist: You must really be nice at all costs everywhere, except with those lapses which naturally we expect you to have." Dr. Arundale proposes also a series of studies or *Exercizes in Theosophy*. Dr. Arundale would be in touch with the spirit of the age to a much greater extent if he spent some time with Walt Whitman who was the greatest Theosophist in our time in a natural order. He enjoined us to "leave all free, as I have left all free." Dr. Arundale represents the rapidly crystallizing tendency of life in its ebb. Classification, pigeon-holing, red-tape, organization, nurture of the body rather than of the soul. The drill serjeant, the formal Italian garden, the New Jerusalem with

golden paved streets and immense apartment houses all as neat as a beehive and as regular as honey-comb, all have their place and occupy certain minds at certain stages of development. But humanity belongs to the categories of Time and Space and nothing less than the symmetries of Eternity.

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From the reports that have come to hand regarding the proceedings of the Fraternalization Convention at Detroit, the Youth Movement must have carried the new spirit which we have sensed for some time throughout the Theosophical Movement into the foremost ground of action. It is high time that such a manifestation of strength and courage appeared. The Lodges which have not been affected by it are losing their grip; the members do not know what is the cause of the apathy that is affecting them; the public take no further interest in our proceedings. Theosophy has become an ingrowing convention with so many of the older members that it has lost its vitality in their presentations, and students find more satisfaction in reading the literature than in listening to the platitudes of speakers who have forgotten to live the life and operate the principles which they are supposed to represent. More scope should be given the younger workers to take part not only in the work but in the direction of the Lodges and their work. Young men and women cannot make worse errors nor more awkward public displays than their predecessors did fifty years ago. They may easily get closer to the public of the present day, and that is what matters. More freedom is needed, less dragooning and regimentation. Innovations that are frowned upon by the seniors may be the way of salvation for the needs of the moment but too often the seniors are unwilling to let any experiment be made. Now that preparations for the winter sessions are afoot, we hope the

young people and the young-hearted people will come out and let their wishes be known by electing such officers as will represent their views and give the public something of the old impression of early days of cordiality, friendliness and real brotherhood that appears to have been lacking in recent years in the work of the Society. We need the enthusiasm of youth, its courage, its optimism, its cheerful outlook on life, its confidence in the sunlight and its unconcern in the presence of darkness or danger. In normal youth if anywhere, we find natural impersonality, and this is the spirit we should seek to leaven the world with. Lacking these youthful attributes we may say goodbye to our hopes of converting the new generation to the adoption of those ideals whose realization is the hope of humanity.

QUIZ

In what books are these to be found?

1. In addition to reiterating the old ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general re-birth for every individual with interlude of Kama Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few.

2. We speak of ourselves, of our identity. We say, "I was a child; when I was a young man or woman; when I was middle-aged; as I am today; as I will be in future." Now, what is That, itself unchanged, which is going through all those changes? the same "I," the same *identity*. That does not change. The boy changes, the ideas—the mind—

change, the surroundings change. But the Man himself, the identity, remains unchanged through all these changes of body, scene and circumstance.

3. There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A, who died 200 years before B, a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

4. Sin does not mean the infringement of any arbitrary code of morals worked out by human reason or set forth in "holy" books. Sin is the assertion of the separate self, the making of difference where, in truth, none exists. Sin is the central ignorance which sees the separate, personal self as real and seeks its own gain though the whole world perish. To this assertion of the personal self all sins are due, and only he can win the Truth who has renounced such sin and whose pure selfless deeds are all directed to the service of the One in all.

5. Look at this question from any angle we may we cannot but come to the conclusion that what is required is right knowledge and understanding, and a proper perspective. Man has gone out from the centre, has conquered the outside world, has gained control over Nature's forces and does not know

how to use them; the centrifugal force has been most active in him and this is the cause of the present menace to society. He should now change his focus, reverse his motion, make the centripetal force more and more active, retreat within himself and conquer the *inner* invisible world of his mental, emotional and spiritual nature. When he has achieved a balance between these two forces within himself then progress will be smooth and uniform.

References to Quotations in August Quiz.

1. The Idea of Re-Birth, Francesca Arundale, p. 83.
2. The Mystery Teaching in the West, Jean Delaire, p. 155.
3. Prometheus Bound, James M. Pryse, p. 167.
4. The Ocean of Theosophy, W. Q. Judge, p. 133-4.
5. Thrice-Greatest Hermes, G. R. S. Mead, p. 362-3.

THE MISSING

S. D. MSS. MYSTERY

Mr. Basil Crump, who is one of my oldest and best friends in the Theosophical Movement, wrote me a long article which was mailed via England in the hope that it might cross the Atlantic by air mail. That was not then possible and I did not get it till too late for the August issue of the magazine, which was made up rather earlier than usual on account of my moving to a new residence. Since then I have another article from Mr. Crump which almost makes the first unnecessary. But in order not to suppress any argument I give herewith the main portions of the first article, omitting repetitions on matters which have been fully dealt with previously. In the face of a mystery there is certain to be difference of opinion, and one cannot blame anyone for this, nor for changes of opinion that

may occur on the reception of new information or new experiences or new angles of reflection. I have dealt with this point to some extent elsewhere, and can only regret that such differences cease at times to be impersonal. I hope that if there be any further discussion of this subject, it will be confined to the new points raised, and that we shall be spared the constant repetition which becomes rather wearisome to those not interested, and really clouds the main issues. Let it be granted that there have been changes of opinion, and that those who have changed have had reasons that seemed to them good for doing so. And let us not lose sight of the fact that our common interest is to get at the truth of the matter, whether Mr. Crump's solution appear valid or not. I once suggested this solution to Mr. Claude Falls Wright after he had been describing the pile of MSS. he said he had seen in H. P. B.'s room, and he admitted that it might have been so. But he, like other students, sought for a normal rather than a phenomenal explanation of the disappearance of the pile of MSS. Phenomenal means are only resorted to in the most critical circumstances. This was certainly such a crisis.

Here follow those portions of Mr. Crump's first article which are pertinent to his second.

From Mr. Crump's First Article

"So many points are raised and so much has appeared in past years from Mrs. Cleather, Mr. Pryse and others, that a certain amount of restatement and correction must be undertaken to make matters clear to readers of today, if indeed there are any, except keen students like Mrs. Henderson, who take any real interest. I say this because I have failed to discern any response hitherto, even when the editor reproduced photographic evidence of Besant-Mead mutilations in what I still call the

'Spurious' Vol. III, S.D., and the extensive deletions from H.P.B.'s Preliminary Explanation to Inst. III, E.S. Even Mr. Pryse had nothing to say about these, although they help to disprove some of his latest assertions.....

"Mrs. Cleather never changed her opinions and remembrance of essential facts on which she and Mr. Pryse were fully agreed in the early days. I was closely associated with her from 1892 until her death in 1938, and can testify that she possessed an unusually keen and logical mind, yet with a mystic's understanding of Occultism rare even among H. P. B.'s *entourage* and certainly absent in both Mrs. Besant and Mr. Mead. As to her memory, it never altered or failed up to the very last. She always kept me fully informed of everything at Headquarters and told me all that H.P.B. said and taught, so that I know that what Mr. Pryse now says, for the first time, of her books is absolutely untrue. I collaborated with her in them all, carefully checking facts and references. We were then (1922) in India, and got new light on several problems relating to Chakravarti, Leadbeater and Mrs. Besant from Rai B. K. Lahiri and other old members who knew things unsuspected elsewhere. Some could not be published, but others were included in our marshalling of the evidence for *A Great Betrayal*, and, as Mrs. Cleather wrote in her letter about Mr. Pryse in 1927, 'no attempt has been made by Mrs. Besant or anyone else to formulate a reply to any of the allegations made therein, some of which are of a very serious nature.' It was then that we reached the conclusion which so few Theosophists agree with, that the last effort to save 'the perishing T.S.' failed in 1891, when H. P. B. was withdrawn. This view was amply confirmed in the *Mahatma Letters* which appeared two years later, as Mrs. Henderson pointed out in her excellent letter with which I entirely agree.....

"Finally, at the end of Vol. II, she (H. P. B.) becomes still more explicit, for she says that Vols. I and II 'form for the student a fitting prelude to Vols. III and IV,' and concludes with the most important statement of all for the present purposes to which I invite the closest attention (*Italics are mine*):—

"'Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, *it is impossible that the more practical teaching contained in the Third Volume should be understood.* Consequently, *it entirely depends upon the reception which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are almost completed.*' (The word '*almost*' is italicized by H.P.B.) Now what does this mean? For H.P.B. did not make such statements idly, or 'vaguely' as Mr. Pryse suggests. Evidently she foresaw the probability that Vols. III and IV could not be published because of the failure to put the teachings into practice, as she so clearly indicated in the long Preliminary Explanation to Inst. III, E.S., (C.T. March, 1938, p. 5) literally Mrs. Cleather's dying tribute to her Teacher, for she restores the portions omitted by Mrs. Besant. The editor's Introduction admirably sums up the whole situation and has an important bearing on my present argument, for he insists that all the rifts arose through the *failure to practice and realize Brotherhood.* I may add that that is the basis of India's stand today for true Democracy; as they put it, 'the realization of the *Atman* in us all.' I have plenty of copies and will gladly send to any who ask for them.....

"Several persons seem to have decided somewhat hastily, I think, that Mr. Pryse has finally disposed of a foolish legend. Evidently they have either not read or else failed to appreciate Mrs.

Cleather's closely reasoned account of the whole matter in *A Great Betrayal* and what she had more recently published in these columns. I have tried to make matters a little clearer within a limited space, and especially to point out the more obvious defects in Mr. Pryse's statement. His relations with Mrs. Cleather were always very friendly, as shown in his letters from 1894 onwards. A long one dated from Los Angeles in 1923, reporting receipt of her *Great Betrayal*, shows his general agreement with her views. He writes: 'Since the collapse of the true T.S. there has been nothing to take the place of it. There seems to be plenty of good material for a genuine Society, but apparently the Masters have dropped the enterprise until the next cycle.' And again a year later: 'What you write confirms me in my trust that the Masters expect to keep at least a nucleus alive until the time comes to send another messenger, probably H. P. B. herself. But the name Theosophy must go into the discard. While I approve of the organization formed in London, I think the name Blavatsky Association is a mistake: it is too personal. As you know, H. P. B. always insisted on making the Society rest on an impersonal basis.....later on I may be in a position to aid your new Society. I am not now a member of any organization.' In 1926 his brother John, who had joined him, wrote to tell Mrs. Cleather of their new organization. He says: 'By taking the name, Gnostic Society, we are able to present Theosophical philosophy and yet be free from all the controversies that have arisen in the T.S. I also enclose copy of a plan which I hope will meet with your approval and that the Blavatsky Association will co-operate with such a League when formed. It would be better if there were women also on the General Council, but I do not know of any available at present. I had thought of yourself, but concluded that

your extended travels in the East would make it impossible for you to serve.' It was shortly after this that the proposed swing-over occurred, the correspondence lapsed and we heard no more of these promising activities....."

Basil Crump.

MORE LIGHT ON

S. D. VOLS. III AND IV

Since sending you my reply to Mr. Pryse's article, which Mr. Sturdy and others are so ready to think completely disposes of the whole question although it only settles that of the actual printing difficulties and not what became of the MSS., I have some further light to offer on the problem which, to me and my associates, is the best solution yet found. Now that we have it we are wondering why no one ever thought of it before as the most likely explanation. No doubt there will be objections to the method employed to obtain it, but in our opinion it stands or falls in any case on its own inherent probability. This method is one familiar to us in our private occult studies during Mrs. Cleather's life since H.P.B.'s death, and especially since about 1908 when definite study and practice was started in accordance with H.P.B.'s instructions to an early group in London, and is still available. I therefore decided to try and get from the *Nirmanakaya* H. P. B., an explanation of the mystery. I asked, (1) Whether Vols. III and IV were destroyed by her, as suggested by the Green story, on account of the failure of the Inner Group; (2) Whether her statement at the end of Vol. II meant that, owing to this failure, those volumes could not be published; (3) Was their destruction, if effected, by simple burning unknown to others, or phenomenally? The following statement was received in reply:

"The MSS. are not destroyed, but are in the hands of those who are secreting them for future use, containing, as they

do, the essence of the secret teaching which will be assigned to the knowledge of a future Master, when the already mangled fragments of the Society I once had such hopes for are disintegrated beyond the possibility of repair. The documents are incomplete, for at the time of my call I was working on them, and when I found that my strength was failing I destroyed what I was then writing as I realized that my receptive faculties were deficient and I was afraid of error. The owner of the MSS. is now waiting in the hopes that they will be completed, and it is possible that they will be, but it will not be for many years. This I can be sure of, but done it will be. Remember the Asiatic proverb of the Serpent of Wisdom.

"These manuscripts are in India and were acquired by the owner to be used, as I have said, for recommencing the movement at a future time. The destruction of the additional matter was done by dematerialization. The whole was not in my keeping at the time. It was unnecessary to destroy the entire MSS. simply because the Society was a failure, as there were others who would have guarded these precious papers with their lives, and so what was with me at the time was destroyed as described. But the Truth never dies, and if I made mistakes they are really of no consequence and cannot in any way affect it. Before the calm comes the storm, and the world in its present stormy state will turn to the calm of Truth, perhaps not for years yet, but surely. The vital threat that links us all will grow in brightness and soar skywards, gathering in its passage through Time and Space the knowledge and truth for which we long, knowing that more and ever more is waiting for our feeble minds to grasp."

These words appeared in large letters before the open eyes of one of our students in full consciousness, in much the same way as my step-aunt Mabel

Collins wrote the celebrated occult treatise *Light on the Path*. Briefly, M. C. says that her "guide" (the Master Hilarion) took her to the Hall of Learning and showed her the sentences written on its walls, instructing her to remember and write down as much as she could on returning to her body. This she did "by degrees" until the whole was written. Her earlier *Idyll of The White Lotus* was obtained by automatic writing in an unconscious state when she thought she was writing one of her novels. In the present instance we had previously put the student through severe tests for accuracy and reliability, and the fact that the reply was shown to the student *in full consciousness in the body*, and written down at once, showed an even better method than that by which Mabel Collins got *Light on The Path*. As I am now at work on Mrs. Cleather's Memoirs, which she was told were not to be published until after her death, I may add that in her case the method was again different and better, for not only was she always fully conscious but the words or ideas were dropped into her head as if a sort of inner voice were speaking and she wrote them down on a pad kept at hand. This usually occurred during our evening meditation, and is of course the state of "lucidity" spoken of in *The Mahatma Letters* as necessary for every *chela* who has to maintain telepathic communication with his Master. I may add that this does not affect Mrs. Cleather's belief that when H. P. B. was withdrawn the Masters withdrew also, as that referred to help given to the T. S., the E. S., and the I. G. As H. P. B. said, it is always possible to reach the Masters by rising to Their plane of consciousness, and that is what every *chela* has to do.

When I say that my questions were addressed to the *Nirmanakaya* H. P. B., I refer to the well known distinction between the Initiate and the personality

he used. This was stressed in the words she wrote in her author's copy of *The Voice of the Silence*: "H. P. B. to H. P. Blavatsky with no kind regards." And she expressly declared that she could never be evoked by a medium as even her shell had "gone long ago." (See "Who was H.P.B." at the end of *Personal Memoirs of H. P. Blavatsky* by Mary K. Neff.) A *Nirmanakaya*, whether in or out of a body, she taught, can always transmit his thought to anyone fit and able to receive it, because, like the Buddha, he has renounced Nirvana and remained with humanity in order to help it.

Basil Crump.

THE COMMON GOOD

Perennial pleads for conscious observance of Universal Laws in order that Treasures may be stored and Heaven built within our own Souls!

The Church (and many people), in the past, and even in the present, has largely said in its heart, not that "there is no God," but rather that the laws of God do not fully operate—that a man can sow one thing, and by a special "act of grace" reap some other thing. And men, subconsciously believing this false doctrine, have pursued paths of evil with the vain notion that everything can be made O.K. by-and-by; they lull themselves to a spiritual sleep, deceiving themselves that God's laws can be mocked and flouted without the necessity of reaping what has been sown. Not so it is with the truly happy and prosperous man.

He heeds not the counsel of such ungodly thinking; nor does he walk in the way of such sinful teaching; nor sit in the congregations of such scornors of Universal law and order: but his delight is in the laws of the Universe—spiritual, mental and physical—and in these laws doth he meditate day and night. He seeks and finds for himself.

He plants his discoveries deep in his subconscious mind, that he may not bruise himself trying to defy Universal and inexorable law. He learns to use the laws of the Universe for his own good and humanity's benefit. He inwardly discovers the perfection of divine laws and ordinances, and his soul is converted,—his attitude towards law and life is changed. He becomes transformed by this altered state of mind.

Such a man recognizes his divinity as well as his humanity, and thinks highly of his Self, as becomes the offspring of the Most High. He knows his Self to be a Prince of the Royal Household of Faith, even as all shall find themselves so related—when they have come to an understanding of their Selves. He no longer thinks meanly of his real Self, but rejoices even because of a single talent. He rises from the folly of the dead past and goes in pursuit of his Ideal. He uses faithfully the talent he has in the service of mankind, and soon discovers an infinite capacity to confer benefits.

He learns that life does not stand still: we are constantly building for and in eternity. Consciously, or unconsciously, we are ever laying up treasures within the storehouse of our mind, building a heaven within our Selves; or we are surely storing up trouble and creating a hell from which we fain would flee when the time of our judgment and reaping overtakes us.

This man (or woman) knows there is always a harvest (judgment), either here or hereafter, in this incarnation or some future one. And realizing that "as we sow, so shall we reap," the wise man (or woman) sows wisely, lays up treasures and harmony in his or her heart, and faces the future with confidence and good cheer. But the fool first builds a bigger bond business, and says in his heart: "There is no God," "I am greater than all spiritual laws," "we live but one lifetime." He dies rich in

Government bonds and securities, but poor in deeds and service to humanity.

After a period, he is reincarnated again and finds himself in another body, another family. For some reason, as he grows older,—people shun him. He wonders why. He discovers his nature is too selfish—he takes much interest in himself and only what he can get out of others. Then he perceives his folly, changes his ways, consciously follows the law of service, prays and works for his friends and enemies,—and the latter end of that man is more pleasant and prosperous than ever before.

He learns that his greatest and most enduring good is to be found in working for the common good of humanity. He joins Kipling in praying:

“Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.”

And so again he passes to his reward, bearing witness in his soul the choicest of Heaven-sent satisfactions—the recompense of work well done: of life well spent, dedicated to God and Humanity. He has delighted himself in the Laws of the Universe, and the Universe has given him the beneficent desires of his own heart.

Such a man (or woman) is like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his (or her) leaf also shall not wither; and whatsoever he (or she) doeth shall prosper.....Yours, for the observance of the laws of peace, pleasantness and prosperity,—

The Perennial Fan. (W. S.)

REVIEW

GOSPEL OF HEALTHY-MINDEDNESS

The late Charles Wase, M.A., Ph.D., left behind him a series of lessons or lectures with the above title which will be welcomed by many readers who pre-

fer a western approach to things occult and mystical rather than through the thinking and the scriptures of the East. Not that the path is a different one, though its pavement may differ, or that the thought is different though the language is more familiar. We must take it for granted that the goal is the same. What is called New Thought cannot be new if it be true, and though those who profess to find in New Thought a solution of their problems do not take the trouble always to compare their methods with those of the East, they can assure themselves of their identity by comparing the results. “Things that are equal to the same thing are equal to one another.” At any rate this volume, (published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London at 5/-) professes to place one on the “direct path to spiritual development and success.” The course involves two periods a day of fifteen minutes each for constructive mental training, which is not too much for students possessing even a slight degree of sincerity, and is the least possible test of good faith. At the same time, those who have entered the Way of Renunciation will be rather doubtful of the value of the results promised by this course, as summed up on the last page: “You are, by thinking in this way, becoming a conscious power in business, in your home, or in your social life; powerful, clever, prudent, courageous and successful.” Students will remember that warning by Hilarion: “Desire no results that are forms of power.”

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

THE QUARTERLY BOOK DEPARTMENT

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

BLOOD GROUPS AND KARMA

For those who are sufficiently detached in mind and spirit to look upon the world of today from a discriminating level of consciousness, the first quality that must signify itself, is the quality of drama,—Cosmic Drama. The Logos is an artist as well as a scientist, so that act after act unfolds in which the bright and the dark, the tragic and the romantic, the familiar and the strange, are set off against each other until the whole play is seen as a dynamic Whole.

Because we are occidentals we do like to have our intuitions confirmed by laboratory methods. We do like to know that the great Dramatist has founded his play upon historical and psychological data that is factual. We want Him to be logical, rather than to act as a magician and produce for us scenes and situations which are unaccountable by rational means. So that we are rather glad to welcome the hypotheses of the economists when they point to 1941 and 1942 as crucial years in economic history, because we have an inkling from the remarkable configuration of the stars for May 11, 1941, that something cosmically potent is afoot. We believe, intuitively, that there will be some solution presently, whereby the enlightened men and women of the world will have a chance to exert their influence upon society, but we would be grateful for some scientific basis for that belief. Perhaps we can find help of this kind in a little four page leaflet reprinted five years ago from the American "Medical Record." Its title is "Human Biology and Economic Crisis" by Dr. Frank N. Walker of Toronto. J. B. S. Haldane has recently written considerably on the subject of blood groups and their relationship to

politics and social evolution, but this small pamphlet gives the story concisely and has been lost for several years in that avalanche of scientific literature which is so characteristic of our decade. Dr. Walker writes both as a medical practitioner and as an anthropologist.

To simplify in order to tell the story in limited space, Dr. Walker divides the great majority of men,—at least ninety per cent of the race,—into three main racial types, the hunter, the shepherd and the farmer. These types can be scientifically recognized in our world today by their blood grouping. The hunter is blood group one; the shepherd is blood group two; the farmer is blood group three.

Blood group one constitutes about forty per cent of the population. They are highly imitative, competitive and inherent gamblers. They correspond roughly with the egoic type which in occultism would be said to function below the diaphragm. They are not imaginative but have excellent memories and can do anything they see done by others, but they can rarely initiate new action. They are persistent. Briefly their basic characteristics are will power, imitativeness and memory.

Since the hunter has no share in the raising or the protecting of the thing he hunts, he is the sort of person who simply kills to live, with no thought or feeling for anything else but the securing of prey to keep himself in food and clothing.

The shepherd type, blood group two, comes from the races who tended their flocks, bred them, sheltered them and watched over them in times of accident or disease. This anthropological group contributed to human history architecture, empiric medicine and the art of marketing. This group also represents

about forty per cent of the population.

They are skilled artisans, are not competitive by nature, but have a social instinct, a sense of brotherhood of man, but are haunted by a sense of fear of insecurity brought about by the ruthlessness and acquisitiveness of the hunter type.

The farmer type, blood group three, constitutes only about ten percent of the population. The agricultural conditions which bred this race, bred in them patience, the power to observe, and a reverence for natural laws. The cycle of the seasons, the measurement of time from the movement of the stars, signified to them a knowledge of how to live comfortably with the natural world. They become interpreters. In modern life they became scientists and intuitive investigators, creative individuals, in all walks of life.

This is the sketchiest outline but must serve as a clue to the thesis put forward in "Human Biology and Economic Crisis."

"Four dates in Western European History," says Dr. Walker, "1030, 1330, 1630 and 1930,—will reveal a widespread use of fine dress and gambling. These facts are evidence that the hunting class are in control. Economic crises followed in every case. *Failure to collect taxes sooner or later was the result.* Failure to collect taxes resulted in failure to pay civil servants. The most important of these civil servants in our present discussion are those in charge of sanitation and water supply. No great civilization has yet developed without state or city control of sanitation. After 1390 English laws were passed and made more severe each year, providing for the care of sanitation by the householder. How well the laws were obeyed can be seen in the record of seven plagues between 1400 and 1487.

"Historians claim that after 1450 there was a revival of learning and an

increase of moral stamina. The truth is that the immoral and noncreative part of the population had largely died from repeated plagues, and the industrious and creative portion of the people *had been emancipated.* Those imitators who had taken their jobs from them and gambled the proceeds into the pockets of the already wealthy, were now dead, because their only armamentarium in time of plague was will power, memory and imitation, the latter useful in case of the known, but useless in the face of unprovided for circumstances.

"O yes, depressions, and all history, have a biological basis in Western Europe. The hunting class, blossoming forth under supervision, soon reaches the place where they have the supervisor in their employ. Like the lilies of the field, they are dapper and well-groomed a generation or two, and then the sanitary inspector's wages fall behind and a new chapter must be written.

"As to the pastoral and agricultural stocks, we can trace them from pedigrees, generation by generation through periods of epidemics with rarely abnormal losses among their numbers. How do they avoid death by plague?

"By an inherent therapeutic sense. The medical practitioner who is not an anthropologist can divide his patients into those with a natural sense with regard to treatment of human ills, and those without. The latter class he can blame for depressions. They hunt and collect the sustenance of the masses, only to gamble it into the hands of the predatory few, who, in turn, refuse to assume responsibility for their depleted economic conditions."

"The advances in science in the last few decades have tended, of course, to protect and maintain the hunting class who have no inherent sense of health. Our public health services help them to

live longer and breed more freely. Consequently they have come into the saddle and forced upon the rest of the race the competitive, acquisitive and non-creative forms of society which are now cracking up under their own weight. Everything has once again been gambled into the hands of the few, and once again taxes are unpaid and the pitiful cry of the contemporary hunters, the blood group-one citizens, is to "lower the taxes."

Maclean's Magazine made their leading editorial for last February a pathetic story called "The Last Brick." It seems that the last brick means the laying off of workmen and the first brick means the employment of these skillful blood group-two artisans. But why are there so few first bricks being laid?—because of taxes! "Excessive taxes have reduced the number of home owners and potential home owners," says the editorial. "Unpaid taxes have increased the number of property liabilities that have to be taken over by civic governments throughout the Dominion.Because of unemployment national, provincial and municipal taxes become a still greater burden..... When do we stop going round and round the mulberry bush?..... Reduction of civic taxes *necessitates a reduction of civic expenditures.....That may mean curtailment of some services.....*"

Meantime, May 11, 1941, comes on inevitably. Every planet but one will be involved in that tremendous configuration on that day. It is the day of the Wesak full moon. In Taurus, and all in the later half of it, will be Sun, Uranus, Saturn, Jupiter, Venus and Mercury. Opposite in Scorpio will stand the full moon. Square to them will be Mars in Aquarius, the sign of the new age. In trine from Virgo to the Taurus group will be Neptune. Only one planet stands alone, unique, mysterious, potent,—Pluto in Leo.

All that is outworn in our conscious-

ness will be brought to trial by the forces represented in that potent planetary pattern. Pluto stands for the new, for he is, according to Dane Rudhyar, "The Sower of Celestial Seed." Those who respond to Pluto from this time forward will be the Seed Men of the new age, for Pluto is "a symbol of new perceptions and of a new organization of universal life." Blood group-one, the old hunters, selfish, competitive, purely instinctive, will not be able to respond to Plutonian influences, but they will fight with every ounce of their persistence, their personal will, and use every imitative faculty, to retard as long as possible the coming in of those new and untried conditions before which they, because of their inherent nature, will be helpless and consequently, dependent upon the more evolved and socially-minded human beings of the other blood groups.

Paracelsus also, in his philosophy, long before blood groups were recognized, accounted for these conservative, and resistant individuals and laid on them the blame for many human diseases, including cholera! His explanation was this: all thoughts have etheric forms which are related to the etheric body of the thinker. Wolfram, in "The Occult Causes of Disease," says:

"The person of confirmed habits is perpetually thinking the same thing—his etheric wares take on the same diurnal patterns and daily do those replicas go into the life-forces." These recurrent patterns are like daily handfuls of mud thrown into a stream, diminishing its clarity and pace. "That mud, that slime, is arsenic and the person in question is 'putting on fat.' He has wasted his thoughts on shapes wherein the Spirit of Arsenic is able to hold sway.....thus thickening and hardening the man's etheric body. And now—what is the Spirit of Arsenic? It stands for old and out-of-date habits,—it is unyielding custom.....All these persons

succumb to arsenic.

"Every reformer, every man living in advance of his time,—everyone who has tried or is trying, to open new sources of cognition to the people of this earth,—all who have sought or are seeking to give a newer aspect to life,—each and all of these have had and will have the same bitter struggle against this arsenic..... If you could truly honour the Spirit of the Past, then honour the *Creating Spirit* and not that which was *once* created, but which now is soulless, used up and no more than a mere empty form."

Paracelsus sensed the principle behind the blood grouping, and the relationship of blood groups to karma. He knew that the Ego in the course of evolution won for itself increasingly finer forms of physical vehicles and as he built in new and better qualities they became "the talismanic properties of the blood." And that the Ego, as it was made welcome in the life of the personality, gradually overcomes the limitations set for the body by its racial inheritances, and in the later series of incarnations won for itself finer and more responsive glandular and nervous systems capable of responding to the new and turning its back without a regret upon the old, the familiar and the outworn.

In the crisis ahead of us, those who are able to respond to the new, to meet untried circumstances with faith and courage and insight, will be the fathers and mothers of the new race. Shocks there will be, crises in which intuitive thinking, selfless group action, steady nerves and a great and abiding faith in the eternal goodness of things, will be required to guide the race safely through the transitional storms.

"Nature," says Dane Rudhyar, "refuses to bank on the individual. It cannot take the chance of the failure of individuals. For each post there must be many individuals ready to assume the

function." In other words the Plan will go forward, and it remains for individual men to resist and die, or to consent and survive.

Uranus was discovered in the eighteenth century and ushered in the series of revolutions that began with the American War of Independence, and it also was the star of the Russian revolution. Neptune, discovered in the nineteenth century, brought humanitarianism, spiritualism, the advances into human psychology and a great change in human behaviour. Pluto was discovered just as the markets broke and the early symptoms of the depression made themselves felt (1930). This year Pluto moved into Leo where he will remain for nearly a quarter of a century. And what will be accomplished in this sign?

Leo is the first sign of the soul zodiac. It rules sovereignty, gold and love. But it is also the sign of the Messiahs and Avatars. Pluto, according to Rudhyar, is the planet of the First Ray, that of Will. Gautama the Buddha symbolized the complete fruition of the Third Ray of Intelligence; Christ symbolized the Second Ray of Love Wisdom; it may be,—who knows?—that Pluto in Leo may prepare us for a new avatar of Divine Will. But the coming of the cosmic power of Divine Will will brook no resistance from those who prefer the old and the familiar. When bodies thickened by "arsenic" are charged with the electrical power of Divine Will they will be shattered.

Perhaps scientific research has at last given us a clue to the physical manifestation of karmic laws; it may be that degrees of evolution of the ego may coincide with the broad classifications of blood groups. It may later be discovered that there will be within each blood group definite classifications of psychological types and that there is a place where the ego, having made full use of all the resources within the blood group

into which the personality was born, is ready for the change into another blood group. There are these transitional places between kingdoms of nature, where science is at a loss to say whether an organism belongs to the mineral or to the vegetable kingdom; to the vegetable or to the animal kingdom, and so on. Just as today there is that great transitional group moving across the ridge from the fourth or human kingdom, into the fifth or spiritual kingdom.

But when there has been a synthesis effected before fundamental scientific findings and fundamental occult principles, we shall have it in our power to assist the evolution not only of individuals, but of masses as well. When science is able to assure the bewildered masses that such theories as re-incarnation and karma have a basis in laboratory data, then we shall have an effective change in social values and society will be able more readily to accept and co-ordinate the new attitudes to life that are assuredly coming very soon to the surface of human consciousness.

B. D.

THE EVOLUTION OF MAN

The following note on the evolution of man was written by the science editor of *Amazing Stories* in answer to a query by a reader. As it not only sums up quite well the now-current orthodox view of science but also has certain affinities with the Theosophical position we reprint it as given. We are indebted to Mrs. Austin D. Walker of South Porcupine, Ont., for bringing it to our attention.

"The widespread notion that man is descended from present-day species of monkeys and apes seems to be the central, if not the only, concept of evolution in the mind of the layman.

"It is generally believed that Darwin in his *Descent of Man* claimed that the monkeys and apes, as we know them,

evolved earlier than man and that man is a modified offshoot from these apes and monkeys. As a matter of fact, Darwin never held such a view. He realized that the apes and monkeys of today are specialized end products each of its own branch of the ancestral tree, and that not only is man not a descendant of any primate species, but no present monkey or ape is the descendant of any other.

"The view held at the present time, as a result of all the evidence available, is that all the present primates have been derived, some earlier and some later, from a generalized ancestral primate stock, which has had one or a few main trends or branches and many minor or less successful trends or branches. The most successful, really the central, evolutionary branch of the primates has from immense antiquity been the man branch.

"If there is a genetic relationship between man and the present apes, it would be more nearly in accord with the evidence to say that these various ape stocks have been derived, by processes of specialization of simian and therefore non-human characters, from the central man branch of primate evolution. This at least is more nearly true than is the popular impression; but by this the student of human evolution does not mean to say that apes or monkeys are degenerate men, though this would be better than saying that men are improved apes.

"The common ancestors of apes and man are conceived of as possessing the characters that apes and man have in common and as lacking the human and simian specializations that now characterize the present end products of these divergent lines of evolution."

The Theosophical position is that the anthropoids other than man are largely the offspring of illicit unions back in early Atlantean days.

W. F. S.