

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## ARE THEOSOPHISTS PREPARING FOR 1975?

By JAMES MORGAN PRYSE

In none of her writings is H. P. B. more communicative and interesting than in Volume III of the Secret Doctrine. In that volume (p. 412) she gives the origin of what we now term the Theosophical Movement, saying, "Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians,' every century at a certain specific period of the cycle." The attempt is made, H. P. B. repeatedly said, at the last quarter of each century. As Tsong-Kha-pa died in 1419, presumably the first effort to impart the higher knowledge to the "white barbarians" and the rest of the world was put forth in 1475 and the fifth in 1875, when H. P. B. founded the Theosophical Society in New York. At that time the Masters sent two Messengers, H. P. B. and Hilarion Smerdis; but the mission of the latter was veiled in obscurity. Theosophists have been assured that in 1975 another agent of the Masters will come and undertake the difficult task of rejuvenating and reorganizing the Theosophical Movement.

When H. P. B. began her work she had to do arduous pioneering. Although

the Dark Ages are said to have ended in the sixteenth century, and during the next three centuries the physical scientists had made fair headway, dispelling somewhat the intellectual darkness which for more than a millennium had enveloped the Christian world, the vast majority of the "white barbarians" were then, as they still are, church-ridden religionists, with padlocked minds, while the more open-minded men who had defied the tyrannical religious rulers, and by the investigation of physical phenomena had inaugurated the era of modern science, had become mostly agnostics and materialists. Among the religionists and scientists H. P. B., proclaiming Theosophy, could gain no followers. But the cult of spiritualism, which had started about fifty years before, was in its zenith, and its discoveries corroborated to a certain extent the Occult doctrines; so H. P. B.'s work at first was mainly with the spiritualists, gaining from them a few converts, including Col. Olcott and Mr. Judge, with whose help she founded the Theosophical Society. When, however, she was directed by the Masters to point out the errors of spiritualism and warn against its dangerous practices, she did so with such vehemence that the spirit-

ualists took umbrage, and nearly all of them who had joined the Society deserted it. Consequently when she and Col. Olcott left for India little remained of the Society but its name; but Mr. Judge, by years of strenuous efforts, rebuilt from its wreckage a splendid American organization.

The next Messenger, when he comes, will reap the benefits of H. P. B.'s pioneering. There will be many Theosophists, members of various factions and students unattached to any organization. There will be a large volume of Theosophical literature, and the tenets of Theosophy, such as reincarnation and karma, will be familiar to most well-read persons. But he will find the T. S. a house divided against itself, rival factions making conflicting claims. It may be said with certainty that he will ignore all claims that this, that or the other faction is the one and only T. S., or the only one that preserves the original and orthodox teaching. The true criterion of these Theosophical claimants is the practice by them of the brotherhood which they preach. Each tree in the Theosophical orchard will be judged by its fruits. It must be admitted that the T. S., far from becoming "the nucleus of a Universal Brotherhood," has set the world a most wretched example of brotherhood. No Theosophist, of any faction, can gainsay this. Then, if we are to prepare the way for the next Messenger, the first requisite is for Theosophists to become brotherly among themselves and to extend brotherliness to all their fellow-mortals "without distinction of race, creed, sex, caste or colour." Does the first object of the T. S. mean exactly what it says, or is it insincere, a mere contemptible playing to the gallery? Should not the members of every faction concede that the members of all the other factions are indeed their brothers? In imagination we can hear the typical factionary Theosophist say:

"I cannot recognize as Theosophists the members of organizations other than my own. They do not follow my leader, do not belong to my Society, which is the only one representing the original T. S., and they teach false doctrines, corrupting the teaching of H. P. B. and the Masters." Shameful is such a narrow, bigoted, sectarian attitude. Whoever among Theosophists takes that position is placing obstacles in the way of the next Messenger, instead of paving the way for him.

In acknowledging as Theosophists the members of rival factions, and the many men and women who have accepted Theosophy but belong to no Theosophical organization, it is not necessary to endorse all their beliefs or to concede their claims to leadership or successorship. Such subjects may be discussed freely, good-naturedly and politely, without any sectarian or personal animus. No lady or gentleman, Theosophist or no, stoops to ill-tempered personalities, either in speech or writing. The editorial policy of the *Canadian Theosophist* exemplifies true Theosophical conduct. It treats all factions fairly and allows free discussion of controversial subjects. The result speaks well for the many contributors to the magazine; for only once in many years has a correspondent taken advantage of this broad policy to sully the pages of the magazine with abusive personalities. Save for that one unfortunate instance the tone of the magazine has always been tolerant and genuinely Theosophical, and it has been a real power in keeping the Movement alive, its beneficent influence extending to every faction and to many unattached Theosophists.

Only thirty-five years remain before the coming of the next Messenger. Many younger Theosophists will be here when he comes. But how about the older ones who will not be on earth at that time? If we accept literally the

off-repeated statement that the average period between incarnations is 1,500 years or more, in connection with the other statement that what we now call the Theosophical Movement was started by the Masters only five centuries ago, we are forced to the conclusion that at its renewal in the last quarter of each century its members are always new recruits who have not been on earth since ancient times. But are we compelled to accept literally that cycle of 1,500 years? H. P. B. says in the Secret Doctrine that ciphers are sometimes affixed to cyclic numbers as a "blind." Would we be justified, therefore, if we were to strike off a cipher from the number 1,500, thus reducing it to 150? Charles Fourier, the French philosopher, makes incarnation and the mid-incarnation period analogous with waking and sleeping: man sleeps one-third of the time and is awake for two-thirds, and so, earth-life being considered the slumber of the soul, if he lives 75 years he will be 150 years in the disincarnated state, the soul's waking period. We reject as an absurdity the religious dogma that man has but one brief life on earth followed by an eternity in heaven or hell. But does not the period of 1,500 years seem disproportionate with the few years of physical existence—for every year on earth twenty or more years of Devachan? Such speculations may be baseless, and the 1,500 number may be entitled to both its ciphers. It should be remembered, however, that the teaching given to the "white barbarians" in the nineteenth century is fragmentary and by no means free from "blinds." No doubt the next Messenger will clarify them and give out additional information. Some chelas, we are told by H. P. B. forego Devachan, which they consider to be a waste of time, and reincarnate immediately. Since chelas can thus shorten the period between incarnations, it is reasonable to presume that

zealous Theosophists can do the same. But if those who have not achieved chelaship cannot return to earth in time to take part in the Movement of 1975, and must abide in the subjective spheres for 1,500 years or more, when they do come back their birth-certificates will then be dated about 3500. It likewise follows that until the present Movement they had not been on earth since the early centuries of the Christian era. But whether the Theosophists now engaged in the Movement are veterans or "rookies" they should exert themselves to prepare the way for the coming Messenger.

As said by the Maha Chohan, the world in general has in the past two millenniums proved a failure. At the present time it is torn by a struggle between freedom and despotism, and great changes may be expected in the next thirty-five years. In a small way the T. S. has been passing likewise through a struggle between democracy, its original form of government, and the dictatorship of self-appointed "leaders" and "successors." If in the world-struggle the Democracies are victorious, and civilization survives the strain, humanity can go on to a brighter future; but if the Dictators triumph the world will fall back to a condition even worse than the mental murk of the Middle Ages. For self-ruling peoples are free to progress and maintain the principle of brotherhood; whereas under despotic rule they are bound to deteriorate, becoming slavish and animalish. Equally true it is that a Theosophist may go forward on the path when mentally and spiritually free, but never while slavishly submitting to the dictatorial rule of a factional "leader." The T. S. has no Branches in the European countries that are under despotic rule, countries in which narrow nationalism and racial hatred are inculcated—the reverse of the Universal Brotherhood taught by the Masters.

Whatever the fate which the future holds for mankind it is the duty of all Theosophists to keep on trying to accomplish a work in which they have so far made a miserable showing—"to form the nucleus of a Universal Brotherhood," thus making ready for the reception of the Messenger who is soon to come.

### JUDGE, THE WISE HELPER

If William Quan Judge had lived till the 13th of the present month he would have been 89 years of age. Judge was a comparatively young man, only 45 when he died, but his abounding energy and his fine executive abilities, which were utilized by his opponents as evidence to them that he was "a mere organizer," enabled him to do an immense amount of work, and to leave on record a valuable store of literature for students of Theosophy. Most of this is contained in the volumes of *The Path* which he edited from 1886 till his death.

No one apparently of his admirers has thought of making a collected edition of his writings, but that will come if his admirers are as genuine as their protestations would indicate. But it is to be hoped that their enthusiasm will not lead them into such extravagance as recently appeared in this style: "He wrote not in words, but in *ideas*. Yet, when he willed, he had a mastery of language few ever equalled. His *Gita* is luminous, with the rare harmony of word and thought that only genius can achieve."

Can the author of this rhapsody ever have read the preface to the Judge edition of the *Gita* wherein Judge honestly states that his version is that of the original translation of Charles Wilkins, published in 1785 at the behest of Warren Hastings. Judge modernized the spelling and says that a few phrases were retranslated to obtain

clarity. The eloquence, the rare harmony of word and thought, are Wilkins', and he does not get sufficient credit for this first presentation of the *Gita* to the West. An edition was printed by the R. P. Journal, in Chicago, and is probably the one used by Judge, as it is a verbatim copy of Wilkins' translation.

Judge's notes to the first seven chapters of the *Gita* makes one regret that he did not complete this study, for it was in the simplicity and clarity of his expositions that he excelled. His mind, trained in law, was lucidity itself in explanations, and his style was not therefore eloquent in the ordinary sense of florid verbalism, but keen and sharp, and astonishing in the conviction it carries by its accuracy of statement. This is particularly true of *Letters That Have Helped Me*, in which he found a fitting collaborator in "Jasper Niemand"—Mrs. Julia Campbell Verplank, afterwards Mrs. Archibald Keightley.

Also in brief passages such as that quoted in New York newspapers on his death—"There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self and seek their refuge in It." These words embody all religion, all ethics, and all philosophy, and it remains for science to establish itself on the same foundation.

Many legends have grown up around Judge. I was told, for example, by one enthusiast, that a Master used to come to Judge every morning to help him to translate the *Gita*. Evidently some traces of this still exist. He was known as the Rajah by many of his friends, and it was explained that this was the name by which his inner Self was known. It is more than probable that he was the vehicle of a Nirmanakaya in

those early years of the florescence of the Theosophical Movement in the United States from 1886 till H. P. B. withdrew, when obviously all other direct occult influence was withdrawn from the reluctant Western world, destined to learn through Karma what was not welcome as Jnana.

Those who still seek Knowledge can turn to Judge's few books and begin the pilgrimage of The Path. There are many by-ways but in these books there are plain and trustworthy directions for the student to follow. There was no more loyal disciple of H. P. B.

Dr. T. P. Hyatt, an old friend of Mr. Judge in Brooklyn, now residing at Stamford, Conn., has been kind enough to let me have some letters he had received from Mr. Judge. I append two of these which illustrate the practical nature of his mind and action. It was Dr. Hyatt who arranged to have the life-size portrait of Mr. Judge made which is so well-known among his friends. Copies of this postcard size are available.

June 15, 1895.

My Dear Hyatt,

I will refer that about the photos of H. P. B. platinum to Page, and will let you know about the other later. It is very kind of you.

As to the article about Olcott, don't let sickly sentiment blind you. It is *necessary* that Olcott has to be shown up and H. P. B. defended. The physician does not shrink when he knows he has to cut. I cannot help what people think. If I stopped for that I would never do anything. The active outer administration of T. S. movement cannot be run without friction and some trouble. If what I say of Olcott is true, it seems to me, is all you or anyone else has to consider. Sincerely yours, (signed) William Q. Judge.

From another letter addressed by Mr. Judge to Dr. Hyatt in 1894 some characteristic observations may be taken.

A League had been formed with the object of concentrating the activities of earnest members on the diffusion of Secret Doctrine principles. The dangers in such subsidiary movements are fairly obvious, and Mr. Judge discusses them.

"Mrs. Judge," he writes, "told me of some proposal about the League; looked forward to getting other distant Leagues to contribute to this, or to other Branches doing so. A moment's thought will show that League No. 1 belongs to its own district, and that if it does anything with other Branches it should simply stimulate them to form Leagues and do work in their own districts and not try to get them to divert any effort to this district from theirs. To do what I have heard of would subvert the very idea of the League. I hope no such scheme will be brought up. Again, no plan involving the naming of a T. S. Committee or Section. A good plan would be to try and do, in conjunction with the General Secretary, what the Pacific Coast Committee do there. That is, forward all plans for T. S. Work. Members could be pledged to attend meetings of Branches, ask questions, induce discussion; bring out ideas; others to help in other ways. This is already being done individually by some. It could be done by the League very well without red tape. The St. John T. S., for instance, actually needs assistance by way of attendance, inducing outsiders to come by giving them something to come for, etc. More work of that sort, and less red tape of meetings would do good. The idea under the League is that it furnishes a banding together as well as the specific work that it does. Do not add to its red tape by getting up a scheme involving other of the Branches which will not go well. The Brooklyn end of the League could easily hold meetings like the Committees of Congress to spur on the work there."

# THE GENERAL ELECTION

Preparations are proceeding apace for the approaching election. Nominations closed on April 1st. Ballots will be sent to each member separately, except where husband and wife are at the same address and may use the same envelope to return their ballots. Ballots should be mailed back to the General Secretary at once and without any delay, as many members when they put it off at first, forget all about it, and the result is a decline in voting power. Do not put anything into the envelope with the ballot. If it is desired to write at the same time, address another envelope and put the sealed ballot envelope in the new envelope with the letter. But be sure to put nothing in the ballot envelope but the ballot as it will not be opened till the scrutineers sit in June. Only members in good standing, who have paid their dues up till June 30 can vote. Be sure that you are in good standing if you want to get a ballot. The balloting is quite secret. The name must be placed on the outside of the envelope with the Lodge so that the names can be checked off as in good standing, and time saved for the scrutineers and the presiding officer when the ballots are counted. If the directions are followed no one can tell how any member votes except himself. If each member numbers off the candidates in the order in which they prefer them down to No. 13, no vote will be lost. Every vote counts when the instructions are followed. In the 1934 election there were nine counts and not until the last did those who voted properly get the value of their vote. Some who voted for only six or eight names lost their vote. The following list gives the names of those nominated in the order in which the nominations were received:

*Nominations for the General Secretary and General Executive, 1940-41*

For the office of General Secretary Mr. Dudley W. Barr was nominated in Toronto Lodge and in West End Lodge, Toronto. Mr. Albert E. S. Smythe was nominated also in these Lodges and by Kitchener, Montreal, Orpheus (Vancouver), Hamilton, London, and Calgary Lodges.

For the Executive Council the following were nominated, in the order given: Kitchener—

Alexander Watt.

Toronto—

G. I. Kinman.

F. A. Belcher.

E. L. Thomson.

Maud E. Crafter.

N. W. J. Haydon.

Walter R. Hick.

Edward Norman.

Mary Stuart.

Harold Anderson.

William King.

Alexander Watt.

Subsequently, Mr. Kinman wrote to say that Mr. King, who had been in the hospital and seriously ill, "that Mr. King is now out of danger but his medical advisers are not allowing any visitors," and through his nephew Mr. King had advised him, "that, due to his present condition of health, he felt unable to accept the nomination."

Montreal—

Wm. A. Griffiths.

Orpheus, Vancouver—

Dr. W. E. Wilks.

Alexander Watt.

Maud E. Crafter.

Hamilton—

Walter R. Hick.

West End, Toronto—

Harold Anderson.

Felix A. Belcher.

Walter R. Hick.

George I. Kinman.

Ruth Somers.

## MR. BARR'S STATEMENT

A number of our members in Toronto and elsewhere are convinced that something is radically wrong with the Society in Canada. The serious decline in membership, as shown by the following figures is evidence of this:

Year	Membership	Year	Membership
1920	827	1930	413
1921	863	1931	397
1922	962	1932	357
1923	795	1933	332
1924	627	1934	340
1925	635	1935	345
1926	562	1936	345
1927	503	1937	319
1928	486	1938	317
1929	430	1939	315

The paid-up membership at Feb. 1st 1940 was 273. This decline occurred despite the fact that over 1200 new members joined during those years.

Mr. Smythe in the March issue deals with this problem and ascribes the result to many causes, but does not consider that the magazine is in any way to blame. I am not familiar with the situation in other Lodges, but insofar as Toronto Lodge is concerned I cannot agree with his reasons, namely that it was because the weekly members' meetings were abolished and the Lodge changed into a commercial corporation, a legal entity. The number of closed meetings for members has been curtailed from time to time, but on the other hand there are open meetings for members and friends every night of the week except Saturdays and an average of over fifteen persons attend each meeting. In 1926 a provincial charter was secured; this was done when Mr. Smythe was president and was done with his full support, based upon his knowledge of the reasons for this action. The legal status of the Lodge has not been changed since that date.

On the other hand, I know that the magazine has definitely contributed to the loss of membership in Toronto, but

in spite of that handicap the net decline has not been as serious as elsewhere; we started in 1920 with 184 members and ended 1939 with 176.

Some outside members have complained that since last year, too much space has been given in the magazine to the difficulties which arose between Mr. Smythe and the Toronto Executive. The members should bear in mind, however, that nothing has been said in reply by the Toronto Executive, although members of other Lodges and non-members who knew nothing of the truth of the matter, were permitted to criticize the Lodge for its action in changing Presidents. The Toronto Executive is to be congratulated on its restraint and in setting an example to the Editor and others. The minutes of that Annual Meeting were fully recorded and are available for examination by members who desire to know the facts.

In my letter which appeared in the February issue, I pointed out that the bitterness, sarcasm and egotism displayed in some magazine articles, lead to bickering and quarrelsome letters in reply. It is the quarrelsome, petulant, complaining note of the magazine which has had such an adverse effect upon our membership, directly and indirectly. The psychological effect of this is obvious. When inevitable differences of opinion occur within a Lodge, or when a Lodge is faced with some crises, that negative quarrelsome note which runs continuously through the magazine, is prominent in the minds of the members and not the ideals of tolerance, understanding and wisdom. True, we have words enough about these things in the magazine, also many words about brotherhood, democracy and co-operation, but where is there any practical example of this in the magazine? The lack of this renders the magazine objectionable for propaganda purposes and increases the difficulty of our Lodges in holding their members. The con-

trast between the ideals of Theosophy and its practice as revealed in our official journal, is too great; it is 'bewildering' as one questionnaire pointed out.

One more point concerning the magazine; its view is directed backwards. The faults and failings of former members, the quarrels that shook the Society in its youthful days, are given too much space. After all this is 1940; there is a war on in Europe; there is a new world of science, psychology, art and sociology—and more important a new generation of people who must find their own approach to Theosophy.

During the past year, difficulties also arose between the General Secretary and the majority of the members of the General Executive. The Secretary believes in democracy, as an ideal—but the Executive meetings are not democratic. The Executive Committee is not advised of nor consulted upon matters arising out of the General Council of the Society; it has little knowledge of correspondence between the Canadian Society and other Societies, or with headquarters at Adyar; it does not receive periodical financial statements; does not know the sources of the magazine donations, nor the number of paid-up subscribers. The Annual Report of the Canadian Society which should reflect the opinion of the Society generally, is prepared by Mr. Smythe and sent to Adyar without any consultation with the Executive. Actually, the Executive has little more knowledge of the affairs of the Society than our most isolated member. The editor is not responsive to any suggestions relating to the magazine. Dr. Wilks' letter which appeared in the February issue and which contained important magazine suggestions for the consideration of the Executive, was not brought before an Executive meeting. Last July the majority of the Executive passed a resolution requiring a periodical statement of receipts and disbursements. Mr.

Smythe and Miss Crafter decided that these should not be given. Miss Crafter accused the majority of being Fascists because they had exercised a democratic right and accused them of conspiring in secret. Mr. Smythe endorsed her letter.

This whole situation is absurd, of course, but if the members wish to continue, it would be better to be honest with ourselves and do away with the Executive Committee entirely. Mr. Smythe places the blame upon what he terms our 'dictatorial' constitution which he says was insisted upon by our Western members. I think the real fault lies in its dictatorial interpretation. The majority of the members of former Executives (of which I was one) cannot escape the responsibility for too easy an acceptance of that interpretation. In all organizations if someone shows a desire to do all the work, the tendency is to let him do it; but inevitably, privileges granted become rights to be demanded.

These are some of the problems which confront the members and which have been brought out into the open by this election. I think that 90% of our active, working members will agree that these problems exist. As to the remedies, we (those candidates for the Executive who are supporting my election, and myself) suggest the following.

*First* the magazine should be published by an editorial committee which should be directly responsible to the Executive and the Executive should determine its conduct and policy.

*Second* The relationships between the General Secretary and the Executive Committee should be the reverse of the present, i.e., in all matters relating to the conduct of the Society and to its policy, the General Secretary should not act as a free agent, but as a person designated by the Executive to carry out its wishes. The decision of the majority of the elected representatives



of the members should at all times prevail. This is democracy and anything short of that stifles the natural processes of group work and creates the very situation we are now facing. The relationship between the General Secretary and the Executive should be one of co-operation to further the end we all desire, that practical realization of Theosophy, which H.P.B. says, 'alone can save the Western world.' These relationships and the functions of the General Secretary and the Executive should be established and maintained by precedent and by constitutional amendments, if necessary.

The question raised by this election is not 'who should be General Secretary' but 'what kind of Magazine and what system of government is best for the Society.' We have had twenty years of one kind and the result is shown in our membership statement. A number of our members think that a change is long overdue, and that the reforms suggested will, eventually, be inevitable. These must come if the Society in Canada is to continue.

This is not a personal battle between Mr. Smythe and me. It is not the result of any personal ambition on my part to take on the duties and responsibilities of the General Secretaryship. I became interested in Theosophy through reading Mr. Smythe's 'Crust and Crumbs' in 1910 and I have known him since 1917. I am fully appreciative of all the labour he has given and the sacrifices he has made for the Theosophical cause and of his readiness at all times to fulfill any Theosophical service within his power, writing, lecturing, classes and in many other ways. Although our opinions are widely different, our personal relationships are not disturbed by this issue. When it is all over, we will very likely find that deeper ties have been formed between us. If Mr. Smythe is re-elected, I will give him whatever assistance he may ask. If I

am elected, Mr. Smythe, if he would consent to act and I feel sure he would, would be the first person nominated as one of the five members of the Editorial Board where his theosophical knowledge and experience would be most valuable. I hope the members will bear these things in mind when they are considering this problem. Do not let the issue descend to the Kamic realm—keep it upstairs and try to decide the issue to the best interests of the Society as a whole, using both heart and mind as guides.

Whitman says, "Have you learned lessons only of those who admired you, and were tender with you and stood aside for you? Have you not learned great lessons from those who braced themselves against you and disputed passage with you?" There are lessons for all of us in this matter. My only hope is, that regardless of which person is elected, out of this tension will come a more coherent, efficient, Canadian Society, abler and stronger to carry on in the old, old cause of Theosophy.

D. W. Barr.

#### Mr. Smythe's Reply

Mr. Barr's statement is a repetition of what has been said over and over and over again in the criticisms which he condemns and have been answered as he seems to think *ad nauseam*. He puts aside the analysis of the causes of the decline in membership printed last month as though it were of no importance and had no application locally, although these causes are effective everywhere. He points out that the membership of Toronto Lodge is about what it was in 1920 but refrains from mentioning the numbers who have passed through the lodge and deserted it. The other article in which Miss Poutz's views on this decline are quoted is also ignored. He thinks the magazine is to blame more than all these. He might surely recognize that but for the

magazine there would be fewer members than ever. This is especially true of all the members residing at great distances from the city who have been added to the Toronto Lodge roll instead of giving them membership at large. As Mr. Barr is so anxious for definite information perhaps he would tell us definitely how many members the magazine has caused the Toronto Lodge to lose. The decline of members in the Toronto Lodge should be figured from its maximum, not from the 184 of 1920.

Complaint of having too much space having been given to the "difficulties which arose between Mr. Smythe and the Toronto Executive" might be interpreted in other ways. Still, more publicity might have been more complained of, and those who know nothing of the truth of the matter as Mr. Barr suggests, might have been yet more disgusted had they known still more of the truth than the magazine revealed. If the Toronto Lodge is to be congratulated for constraint, the magazine is entitled to a gold medal for a still greater degree of this virtue. The Toronto Lodge minutes were incorrectly recorded and the errors were pointed out and ignored. Moreover the slanderous resolutions passed by the Directors still stands with Mr. Hale's legal opinion that it is impossible to change a resolution of the Lodge or expunge it. Without notification that resolution was brought up and, unheard, the president of the Lodge was labelled for ever at the instigation of two hysterics. The details of that matter are not fully recorded. This is regarded by Mr. Barr as "bitterness, sarcasm and egotism." Hence we have the "quarrelsome, petulant, complaining note of the magazine" which Mr. Barr finds in it.

All these things should be suppressed and the idea is that an editorial committee would place the lid on all petulance, complaints, bickering and bitterness and the Theosophical community would

be made to appear as a company of angelic beings. Scribes! Hypocrites, Pharisees! Mr. Barr does not find any practical example of brotherhood, democracy or co-operation in the magazine. We only find what we look for. He objects to the historical point of view in the magazine. It is not one that encourages humbug and folly, for what is shown to be unworthy in the past is the best object lesson of what is sure to be worthless for the present. Hindsight begets foresight.

Mr. Barr in his tirade against bitterness, bickering and quarrelling, appears to have forgotten the attacks made last June on one of the finest Theosophists that ever came to Toronto. Did we have a practical example of Brotherhood, democracy and Co-operation in this case? It was certainly "bewildering" to many members and visitors also.

The assertions which Mr. Barr makes about the failure of the General Secretary to inform the members about the correspondence of the General Secretary with other Societies, with headquarters at Adyar, with the General Council and other bodies is scarcely veracious. The documents are produced but rarely considered. What seems essential is reported or printed in the magazine. If the members wish to bring up the magazine contents for discussion there could be no objection. Other documents of importance have been brought up and dealt with on occasion. The financial statement asked for has been dealt with very fully. The books are always available and are so simple that no special report is needed.

The constitution has never been stigmatized by me as dictatorial. The clash with the Executive has been over the clause which requires freedom of thought for the members and freedom to express that thought. True freedom will never be reached by suppression such as Mr. Barr desires. The mem-

bers will gradually learn that fine speech comes out of fine feeling, and if we can get the Toronto Executive to cultivate and manifest it we shall not be afraid of freedom of speech anywhere.

Mr. Barr's recommendations can best be left to the judgment of the members. To make the General Secretary "a person designated by the Executive to carry out its wishes" is a measure of Mr. Barr's mentality. The decision of a majority of the elected members of the Executive has always prevailed and it is disingenuous in Mr. Barr to suggest that such has not been the case. Mr. Barr is quite right in saying I have no personal feeling about the election. If I am re-elected he says he will give whatever assistance I may ask. There has been very little assistance given in the past. The members of the Executive have not contributed any money and very little literary matter to the magazine. Manual assistance has been scarce and one cannot commandeer such labour.

His idea of an Editorial Board might be elaborated. The Constitution calls for an Editor, not a Board. Whom does he nominate for the Board? Not the members of the Executive, surely? Then who? Are they to be confined to Toronto? The General Secretary represents other parts of the Dominion as well as Toronto. Are Montreal, Winnipeg, Vancouver, Victoria, Calgary, and Kitchener, to have no voice in the editorial inspiration? At present the editor has the whole field at his disposal and fortunately is not confined to Toronto for his material or he would fall short and fall hard. I have recommended the Executive to read Mr. Wickham Steed's book, *The Press*, but I fear they have not taken the hint.

#### MR. SMYTHE'S STATEMENT

Before the Toronto Lodge quarterly meeting, March 20, Mr. Barr was kind

enough to inform me that at the desire of thirty or forty members of the Toronto Lodge he had consented to stand as a candidate for the office of General Secretary. I said to him that it was quite satisfactory to me and would clear the air. I have no wish to put forward any claims beyond my record, which stretches back over fifty years. If the members think Mr. Barr would make a better official than myself they would be foolish not to vote for him; and *vice versa*. It has been suggested that a personal issue may be made out of the election in this way, but I do not wish to have to instruct the members how they should vote, and on referring this point to Mr. Barr he wrote me that the candidates he had talked with preferred to make their own statements. Accordingly all who have sent in a summary of their views can be judged by what they have written. The cause of Universal Brotherhood, *The Secret Doctrine*, and the fellowship of the Masters is one that belongs to none of us personally, but to the world at large, and it is our hope that the world will yet see the breadth and height and depth of these ideals, so that all our members in Canada, and all who have subscribed to our magazine throughout the world, will more sincerely and truly band themselves together in this Crusade of Love and Wisdom. I might wish to have been left in peace to follow out for the little time still allotted to me the aims and ideals I brought to Canada in 1889, but if it be the wish of the members to have it otherwise I hope I am wise enough to accept the decrees of circumstance, in the spirit of positive and active obedience. The willingness to serve is our only excuse for living.

Albert E. S. Smythe.

#### Mr. Anderson's Statement

F. T. S. 18 years. Treasurer and Toronto Lodge Executive 7 years. While affirming my respect for Mr. Smythe

personally, and my admiration for all that he has done for, and has been to, the T. S. in Canada, I believe that with the passage of years the office of General Secretary has grown into an autocracy that was never intended by the Constitution. I believe that recent events indicate that a change is due, and because I know that Mr. D. W. Barr is in every respect eminently qualified to carry on the Blavatsky tradition with dignity and tolerance, and would, I believe, recreate the democratic mood that has been lost, I unhesitatingly approve his candidature.

Harold Anderson.

Mr. Belcher's Statement

Mr. Belcher submits the following as his electoral appeal:

Life or Form?

Birth pangs are inevitable when a babe, a custom, a new social, religious, or political system is born.

Is it well to shrink?

Pangs of dissolution come when these garments of life become old, become tattered or, if the material is very good, become fetters.

Is it well to shrink?

Is it well to identify ourselves with the garments—in which Life clothes Itself—so closely, so dearly, that we cease to live?

Esau eternally sells his birthright for a mess of pottage. Is he wise?

The old order changeth, giving place to new, and God fulfils Himself in many ways lest one *good* custom should corrupt the world.

Shall we shrink?

Felix Belcher.

Mr. Belcher is one of Toronto's oldest members. He is President of the West End Lodge, and a member of the present Executive.

Miss Crafter's Statement

As a candidate for office on the General Executive, I am unequivocally in

support of the present General Secretary and Editor, Mr. Smythe; whose work in the past twenty years has succeeded too well to be left unmolested by the covetous.

Maud E. Crafter.

Miss Crafter has done the book-keeping for the Society and other clerical routine and correspondence at Headquarters for 17 years of voluntary work. She is Acting Treasurer for the Society, and a member of the present Executive.

Mr. William Griffiths

Mr. William Griffiths has sent no statement. He is the present representative on the Executive of the Montreal Lodge of which he is Treasurer. He is one of the most earnest of the Montreal members and workers.

Mr. Haydon's Statement

Joined the T. S. in 1896, and was elected President of Alpha Lodge, Boston, in 1900. Came to Toronto in 1901 and affiliated at once with the Society here. Elected Vice-President in 1913, 1914 and 1915. Has written numerous articles which have appeared in various theosophical magazines, and taken part in platform work when required. As regards any change in our most responsible official, I think that, since it is being forced on us by Nature, it had better be made while Mr. Smythe's knowledge and experience are still available rather than wait until they are no longer with us.

N. W. J. Haydon.

Mr. Hick's Statement

Mr. Dudley W. Barr has my whole-hearted support in his candidacy for the office of General Secretary. While Mr. Smythe occupied this position the membership in the Canadian Society dropped from 962 in 1922 to 317 in 1938 and is apparently still going down. It is my opinion that no individual should be permitted to hold the position of General Secretary for more than

seven years, and that the incumbent should not always be a resident of Ontario. I believe that the implications published recently that a change of editorship would inevitably lead towards Neo-theosophy are as slanderous as they are baseless, and that Mr. Barr can produce a magazine that we shall not be ashamed to give to our friends.

Walter R. Hick.

**Mr. Kinman's Statement**

F. T. S. 20 years; member of the Canadian Executive 7 years; President of Toronto Lodge; Member of Toronto Lodge Executive 19 years; has served on every Committee and held nearly every office in the Lodge; lecturing in Toronto, Hamilton, etc. for the past 20 years. The election for the office of General Secretary has been brought on by the desire to settle which one of two forms of government shall be used to administer the affairs of the Theosophical Society in Canada—Democracy as represented by the votes of the Executive, or Dictatorship as represented by the actions of the present General Secretary. In supporting the candidature of Mr. Dudley Barr for the office of General Secretary I feel we have in him a man whose conduct of the Society's affairs would be governed by democratic principles as expressed by the votes and wishes of the majority of the Executive.

G. I. Kinman.

**Mr. Norman's Statement**

I shall be happy, if elected to the General Executive of the T. S. in Canada, to give a concentration of impartial attention to the affairs of the Society and seeking to sustain all good theosophical labour. I would support the nomination of Mr. D. W. Barr as General Secretary and the forming of an Editorial Board, on which you should act as a very valuable member, for the increasing of the good influence of The

Canadian Theosophist and the efficacy of its public impact. On the table of a Quaker friend in a village high amongst the Derbyshire Tors, I read a few sentences in a theosophical magazine, 30 years ago: by the gate of Quakerism I entered the Path and I find myself at home in the universe.

Edward Norman.

**Mrs. Somers' Statement**

I do accept the nomination by the West End Lodge as a candidate for the General Executive. My consent was given prior to the Sunday meeting. I am not one of those "button-holers", (you mention) patrolling the ranks in search of votes. Nor do I seek publicity, either friendly or unfriendly. Therefore, I deem it advisable to simply let my name stand as it is.

Ruth Somers.

**Miss Stuart's Statement**

I have been a member of Toronto Lodge for sixteen years and have served on the Lodge Executive, as Librarian and as a Class Leader. I am supporting Mr. Dudley Barr for General Secretary believing that Theosophy must seek younger Leaders and knowing that he will uphold the tradition of the Canadian National Society.

Mary Stuart.

**Col. Thomson's Statement**

Having been nominated as a candidate for the General Executive I would like to state that I am a staunch supporter of Mr. Albert E. S. Smythe as General Secretary and Editor of the Canadian Theosophist. Regarding the policy of that magazine I would like to see, and would suggest, that personalities and old controversies be avoided. I have been active in the work of the Toronto Lodge for many years and have held various posts on the Executive including that of Vice-President.

E. L. Thomson.

Mr. Alexander Watt

Mr. Alexander Watt writes as follows: "Briefly, realizing that your space is valuable, may we say that those to whom we are known will support us realizing that we can safely be relied upon to make decisions in the best interests of Theosophy generally in a spirit of Unity and Tolerance. We must decline the support of any who would have us act otherwise." He was a former member of the London Lodge and is President of the Kitchener Lodge which he organized. A very active organizer and class worker.

### THE VOICE OF THE WEST

Dr. Wilks' Statement

In spite of Mr. Barr's denial, rumour did not lie when it declared that a movement was afoot to oust Mr. Smythe from the position of General Secretary and Editor of the Canadian Theosophist. Mr. Dudley Barr has accepted nomination for this position at the hands of a number of his admirers in the Toronto Lodge, and the members will soon be balloting to decide whom they think the more fitted to fill the position, Mr. Smythe or Mr. Barr.

Familiar as we all are with Mr. Smythe and his work in the Magazine it is probable that we in Canada are too near to see in true perspective the work that has been done in our midst, but in the years to come it will certainly be seen to have been a remarkable, even an historical piece of work.

Search the world over and you will find a few, a very few centres where real Theosophy (under whatever name) such as H.P.B. taught, is being upheld, and the Canadian Theosophical Society through its Magazine is one of them. And yet a small section of the Toronto Lodge is willing to jettison this work, by putting forward in opposition a man who has yet to show that he possesses one spark of the fire which has carried

through this work for the last twenty years.

What has happened to the Toronto Lodge: It is hard to believe that more than a few malcontents could be guilty of an act in such execrable taste as to be willing callously to throw aside at the close of his years the man who has borne the burden in the heat of the day.

Mr. Barr is a member of the Executive and edits a leaflet dealing with Toronto Lodge news. His letter in the February Canadian Theosophist stating his views on the Magazine and its Management offers ample evidence to show that Mr. Barr has read Theosophical books but lacks anything more than a superficial theoretical understanding of their teaching. As a private individual this would be the concern of no one but Mr. Barr, but the office to which he seeks election demands above all a real understanding of the attitude to life implicit in Theosophy. Such an understanding would for instance have prevented Mr. Barr,—even in his sleep—from writing ". . . but surely we can have faith in the Divine Power within Man to respond to the highest and best in the Theosophical Message"! C. T., Feb., page 376.

Mr. Barr says he wants to retain the present policy of adhering to Secret Doctrine Theosophy, but to change the tone, and raise the standard of the Magazine and so "produce great individuals." Extraordinary youth! He proposes to accomplish this miracle of the ages by eliminating all unkind and unladylike remarks from the Magazine. It is just as simple as that! Not for a moment does it occur to his innocent complacence that things are not really like that in real life. He does not know as yet that only ceaseless watchfulness and constant resistance can hold back the forces always ready to drag the teaching down and make it more comfortable to the personal man. Nothing less than this can maintain any centre

within a measurable distance of the lines laid down by Blavatsky. Mr. Smythe for twenty years has almost alone actually been putting up this resistance which Mr. Barr does not even know is necessary.

Because we students are students and not initiates, egoism will inevitably and unconsciously tinge our writing, and occasionally when our self-importance is hurt it will slop over in sarcastic and even bitter replies. Cut this out by all means if you can, but not by muzzling free speech, sincere criticism, or all controversy, as Adyar does,—nor by giving the Editor the power to blue pencil anything save sins against literary usage and good taste. We are all students together here, and what one has sweated blood to write another should not assume the right to alter or delete.

No! With Mr. Barr and his friends in charge of the Canadian Theosophical Society and its Magazine, with the best intentions in the world in a year you would not be able to tell the Canadian Theosophist from any other Sectional Magazine in the Adyar T. S., and this would mean the break up of the Canadian Theosophical Society.

W. E. Wilks.

Dr. W. E. Wilks has for many years been a representative of the West on the Executive. Formerly head of the Nanaimo Lodge; on coming to Vancouver he joined the Orpheus Lodge.

## J. M. PRYSE'S BOOKS

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

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

## PRAYERS

I have listened in my time to many prayers of many men; I have heard the Almighty flattered, complimented, instructed in the metaphysics of his own nature, and insulted by the grovelling and insincere self-depreciation of his own creatures; I have heard him talked at, and talked about, by cowardly men-pleasers who had no more religion than a rhinoceros; and I have wondered much at the patience of heaven with all this detestable eloquence. I have heard also the short and stumbling prayers of the honest, of the Salvationist kneeling in the thoroughfare of a town full of sin, of the mother with her arms round the neck of a dying child; but none even of these have dealt so shrewd a thrust at my self-satisfaction as did the prayer of Farmer Jeremy. What strange secrets, I thought, are hidden in the human heart! verily, the ways of man, like the ways of God, are past finding out.—*L. P. Jacks in "All Men are Ghosts."*

## THE THREE TRUTHS

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

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

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

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

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

## THE CANADIAN THEOSOPHIST

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IN CANADA

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## GENERAL SECRETARY

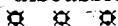
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## OFFICE NOTES

A Californian M. D. writes: "Fifty-four years in Theosophy—recognizing that *Canadian Theosophist* is the best!" He renews his subscription accordingly.



*Theosophy* for March presents a good bill of fare including the first part of H. P. B.'s great article on "Psychic and Noetic Action." A third article in the series on "The Astral Body" is one of those useful studies to which *Theosophy* has accustomed us, bringing together all the evidence available from literary, historical and scientific sources on the question under discussion.



One hails with respect and admiration the efforts of the members of the Finland National Society to keep their banner flying. Through all the tragedy of their invasion and technical defeat they have carried on their Theosophical work and on March 28 there came to hand No. 1-2 of *Teosofi*, the organ of

the Society with 28 pages and cover. There are several articles by the Adyar group and one based on Cyril Scott's work, "Beethoven Myotatunnon Tulkina."



The February *O. E. Critic* takes note of Dr. Arundale's volunteer submission of his name as next president to succeed himself at Adyar. His announcement at the annual convention, it is stated, was received with cheers. Dr. Stokes does not seem to have joined in the cheering and mentions that his vote would go to Mr. Gokhale, the General Secretary for India, if that gentleman would stand. The trouble is that after what Dr. Stokes properly calls the "dirty work" in conducting the last election honourable men are not likely to subject themselves to similar influences.



A New Year Greeting from Armas Rankka, General Secretary for the T. S. in Finland may encourage us to hope that the tragic trials through which this devoted country has been passing will but temper the spirit of the gallant nation in its onward progress. "May the light conquer the darkness, may the right conquer the force, may the love conquer the hatred. Spring follows Winter, the practiser of force ruins himself, hatred Don't cease by hatred but by love. So our watchwords for the year 1940 may be: Light, Right, Love! May the goodwill and peace dwell in every heart! With brotherly greetings."



Mr. H. J. Nt. van de Pol, manager of The Theosophical Publishing House, Adyar, writes that on account of the serious dislocation of mail services, he fears that subscribers to the Adyar periodicals may not have received notice of the expiry of their subscriptions, and he requests that their attention be called to the matter. This may



apply to other Theosophical journals as well as *The Theosophist* and *The Theosophical Worker*. The *Aryan Path*, the *U. L. T. Theosophy*, the *Point Loma Theosophical Forum*, *Buddhism in England*, *The Maha-Bodhi*, *The Kalpaka*, and *The O. E. Critic* are among these.

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Mr. D. Jeffrey Williams, secretary of the Theosophical Order of Service in London writes in a far from re-assuring manner of the fate of the refugees from the Dictator States of Europe. Travelling costs have increased about one-third owing to the war, and this complicates still further such efforts as are being made to help escaping sufferers. "The war," he observes; "has also dried up some of our sources of obtaining funds. But please do not read this as a sort of appeal! Things will arrange themselves somehow! A great deal of faith is required in the actual doing of this refuge work." Mr. Williams' address is 1 Crediton Hill, London, N.W., 6, England.

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A Western subscriber writes: "In this month's magazine a subscriber writes from Hamilton and describes the C. T. as 'a good companion.' That is just it. For a long time it has been to me, educator, wise friend and counselor. The able editorship along with outstanding power of discrimination has proved able to aid all those in earnest and willing to help themselves. . . . Except to trained journalists, of what use is reading in a stream? For myself, I prefer a few books that are to be constant companions along special lines of thought, and an open field to browse in on any and every widely separated subjects. One of my favourite stand-bys, though, is Amiel's Journal. Do you read him? Many times in special moods, I look him up in the index, and can be always sure of an understanding heart. Mine is a lonely life. I depend mostly on such reading for sympathy and un-

derstanding. This, of course, is not unusual but in my own environment something accentuates it. Heads like my own become tired at the age of seventy-seven."

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Miss E. Hunt writes from the headquarters of the T. S. in New Zealand, 371 Queen Street, Auckland, that on the retirement of Mr. W. Crawford, she has been appointed General Secretary of the Society. She offers hearty co-operation with the Canadian movement and reports that the magazine, *Theosophy in New Zealand*, is to appear as a bi-monthly, and in asking for an exchange says, "we are always interested to receive *The Canadian Theosophist*. We find news from New Zealand most encouraging and inspiring, and the splendid Adyar *Theosophist* centennial number with its exhaustive account of the southern Dominion awakens all the old desire of sixty years ago to make the island paradise our home. More than ever is it attractive with its progressive and humane economic and social policies and its enlightened outlook on national life. And to think that this has been done in less than a century while Canada, a thousandfold richer in natural resources, struggles with poverty, unemployment and reactionary theories of education, finance and government.

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Mrs. Althea Parmele Hawkins of Cleveland has sent us a copy of a strong letter written in protest concerning the visit of a party of Theosophists who visited Cleveland and spoke before her class of students which she has carried on for years, but which they now allege they have established and claim as an activity of their organization. It is regrettable that anything of this kind should have occurred, especially as some previous protests have been made about attempts alleged to have been made to proselytize the members of one

organization and to persuade them to join another. The original programme of the Society was to establish local autonomous branches, and this principle should be observed even if there be a central headquarters for certain purposes for convenience of general business. Col. Olcott wished to centralize all the work and the effect in some respects has been disastrous. No attempt should be made by any Theosophical Society to shanghai the members of another.

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It is with deep regret that I have received the announcement of the death of Mrs. E. J. Eaton, of San Francisco. She was a member of the first Lodge formed in San Francisco, the Golden Gate Lodge. Dr. Jerome Anderson was a member of that Lodge when I visited San Francisco in 1899 and now with only two members left, Mrs. Hall writes that it will be closed. Mrs. Hall writes "of our beloved member. For the best part of her years here she fought always for the true and unalloyed interpretation of the original teachings of Theosophy." Mrs. Eaton was an enthusiastic supporter of *The Canadian Theosophist* and helped to extend its circulation. Her friends will do the same. Mrs. Eaton died on March 22, and a few sentences from her last letter to this office written towards the end of the year may be of interest. She appreciated the difficulties attending the clash of opinion in Canada, having been through so much of a similar kind in the United States. She wrote: Mrs. Heuer and I appreciate *The Canadian Theosophist* very much, especially your own editorials. I think the articles by Kathleen Hillard which you are publishing now in the C. T. are splendid, much superior to *The Pedigree of Man*. Miss Hillard had a marvellous insight into the philosophy as given by the Brothers through H.P.B. Her *Abridgment of the Secret Doctrine* is a great

boon to students with the illuminating explanations and elucidations given all through the work. I often wish Hamilton was not so far away." She closed with wishes for the success of *The Canadian Theosophist* "a magazine of which one can be really proud."

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Questions as to the origin of the picture we printed last month can only be answered after the closest scrutiny of its details. I had hoped that some reader might have identified it as the reproduction of some more or less well-known picture of the ideal Jesus. The pose is the conventional one of various representations, the particular position of the fingers on the hand raised in blessing being peculiar to clergy of the episcopal churches. The connection with the story which the picture accompanied was the fact that the picture reminded the author of a man whom he had met many years before in Egypt, and reminded him so closely that he was led to speak of him as Jesus. Students of course may accept any highly developed Master as Jesus if they please, but we must not forget that the perfection we attribute to Jesus is the perfection to which all men are expected to aspire to and to attain. This is regarded as blasphemy by many devout Christians but is nevertheless the truth. Whether a person who has attained to the stature of Jesus in every respect should be followed as Jesus was followed in the story of the Gospels is for each to decide for himself. There can be no disappointment in doing so for the sincere soul, but this does not change the truth of the teaching that the Christ principle is that which changes a man into a Jesus and that all men must become Christs in the course of the spiritual evolution of humanity. The Word is made flesh and dwells in Man, not merely in a man, but in Mankind. It is the Christ in Man that makes him human, and sometimes the

light of the Christos is so dim in the immature man that it is difficult to classify him above the animals with which his body has so much in common. But Man is not a body of flesh and blood, but a living soul, and the Christ spirit changes that into a god. It is not wonderful that any man who has lifted himself up to godhood should be regarded as a Saviour of men. But who is willing to undertake this sacrifice? Who is the King of Glory?

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A letter from Mrs. Agnes Sharpe, Alderman of the city of Hamilton for some years, gives an account of her experiences during the sinking of the Athenia on which she was a passenger with her husband. "Yes," she writes, "we had a miraculous escape. I do hope you won't think I am boasting, but it was the most calm and self-possessed hour I have ever known. It didn't feel that Death is awful, to be feared; just that first cold contact with the rolling sea, I can't describe it! But I do know now that until a crisis actually comes, no one knows how they will act or react. I hear people here talk about what they will or will not do, if and when we are bombed. I know now that they do not know. I am thinking now of one particular woman on board. She really was a middle-aged flapper. She was playing deck games on the Sunday afternoon (quite a travelled woman—British) and flirting up and down with the officers with whom she was playing—you know the type I mean—flippant, almost silly, apparently well to do. But when the crisis came she was superhuman. I can see her now helping others, never seemed to think of herself. She was picked up on the same boat as we, and she was just the same, carrying women and children, quieting them in their hysteria, helping to find relatives—she was splendid. I didn't mean to bother you with this story, but are we not dual in most things? There was a

young minister, in clerical garb, came to my husband and me, as we were quietly standing by, watching the boats lowered, and he said, in such mental stress—"Do you think I ought to try and save my mother?" She was travelling with him. Mr. Smythe, Reincarnation, or its theory, was so real to me—weak, fearful, timid souls, and great souls, meeting Death as if they had met it ten thousand times! I hope you will get the thought I am wanting you to get." Her account of war in England will keep for another occasion. She says they have not yet decided whether to remain in England or to return to Canada.

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Objection has been taken to the statement in last month's magazine that the net cost of the magazine to members was less than 72 cents a year, 71 and 1/5 cents to be precise. A leading member of the Toronto lodge charged me with misrepresenting the facts by this statement. As the figures were all published last July for everybody to calculate for themselves and declared correct by the auditor, it is hardly worth while to say there is misrepresentation. The gross cost to the members after deducting donations, sales and other revenues is \$1.88 a year to the 315 members calculated on the basis of last year's figures. But this allows nothing for the services provided by the magazine which would have to be provided in some way or another for official notices, reports, and other matters, including publicity, propaganda, exchanges with other organs and official and courtesy correspondence with other national societies, lodge activities, etc., of which 41 pages by actual measurement were occupied in the last volume. This varies, of course from time to time, and the subscriptions and membership varies also, and we trust in the direction of expansion. A very little effort would increase the circulation to an extent sufficient to

cover the whole cost. Those members who can find no good at all in the magazine are not helping to popularize it, but it sells itself to those who wish to get a magazine that presents Theosophical matter in an independent fashion apart from the sectarian, the institutional, or the organizational spirit which besets so many otherwise meritorious journals. The voluntary testimony to this effect is constant and most encouraging, but the objections held by a minority are based on other reasons than cost, though this is naturally seized upon as an argument. It may be noted that no other Theosophical magazine publishes all the items of its cost of production and other usually confidential details.

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*The Pansophic Intellectualizer* in its March quarterly issue continues the article from the last one on "Modern Rosicrucians." It gives an account of a successful Sanatorium founded on an island in the Adriatic Sea, which has led to an effort to establish similar institutions in various parts of the world. Colonel Gorchekov was a volunteer in this service, and some of his remarks are explanatory. "The branches need as much as possible such directing, administration, and other personnel as has already become familiar with the operations in the Sanatorium here. For this reason I offered my services to the founders. Both Brandt and Lord E., extremely gratified, accepted my offer.

..... Wherever ground can be secured cheaply, we are prepared to purchase a large tract of land to meet a second pressing need, that of keeping persons restored to health in well-being.

... It was evident that a great part of the successfully treated patients, as soon as they returned to the old conditions which were originally fatal for them, would again become sick. True healing consists in the thorough removal of the cause; and in that we all agree. . . . The colonization touches

upon one of the most important social problems. After careful examination of each case, we intend to snatch the volunteer from the old, rotten, unhealthy social conditions and plant him into a new society composed of persons with the same higher ideal. At present the marrow of mankind is not only consumed by sickness, overexertion, and dissipation; but also by the general unhealthy, insecure, and difficult working conditions. The so-called civilized nations are only an array of groups which exploit each other with the greatest cunning. Especially are the big cities centres of social poisoning." Further along we find the statement: "Henry George based the equal right to land of all people upon the equal right to life. Who asserts that the right to land as a place of habitation and cultivation is possessed only by a few, denies the landless persons the right to live." Henry George's idea is the Chinese idea, the land in China being owned by the Government, and leased only to those who will cultivate it, the right to its use being secure as long as cultivation is maintained, and the rent being taken by the Government from the crop in equitable fashion. Those who are interested in China should read Norah Wahl's book in the Penguin series, *The House of Exile*. The *Intellectualizer* is published at Champaign, Illinois.

### AMONG THE LODGES

An Easter Bridge, Euchre and Chinese Checkers Party was held on Saturday evening (March 23rd) under the auspices of the "Central Zone" of the Toronto Theosophical Society in their Hall on Isabella street. The guests were received by Mrs. Dudley W. Barr and at the conclusion of the play Mrs. A. Cornwell presided at the tea-table centred with a bowl of daffodils and mauve and yellow candles in crystal holders. Mrs. E. J. Norman, Mrs. F. W. Day, Mrs. C. E. Tew, Misses Sheila

Gough, Wendy and Yvonne Camm assisted in looking after the guests. Mrs. Harold Anderson, Mrs. G. I. Kinman, Miss M. Wilson, Arthur Cornwell, W. T. James, and T. S. Hubbard were winners of the lucky prizes. A "Spring-time Tea" is planned by the "Western Zone" of Toronto Lodge to be held on Saturday afternoon, April 20th, when Mrs. A. M. Wright and Mrs. A. Cornwell will be the hostesses. Fortunes in variety and lucky draws will be features of the afternoon.—M. K.

### THE FRATERNIZATION CONVENTION

Mr. G. Cardinal Le Gros, chairman of the Convention Committee writes that the dates of the 1940 Convention will be June 29th and 30th; the place Niagara Falls, Ontario—probably at the General Brock Hotel. He hopes that this will be convenient for everybody, a hope which we shall all do well to assist each other to realize. This ought to be the biggest and best of all these gatherings. The Youth Session should form an interesting feature of the proceedings, and we trust that the prejudices of some of the elders will have greatly diminished.

Lt.-Col. E. L. Thomson, D.S.O., 63 Bleecker St., Toronto, Ontario, Canada, has accepted the position of Vice-Treasurer of the 1940 Theosophical Fraternization Convention. Contributors residing in Canada should send their donations to him. Contributors residing in the U. S. A. should send their donations to Miss Ida Lewis, Treasurer, 3652 Reading Road, Cincinnati, Ohio.

The 1940 Theosophical Fraternization Convention will be held on Saturday and Sunday, June the 29th and 30th, at The General Brock Hotel, Niagara Falls, Ontario, Canada. The following special rates will obtain for the Convention:

Single Rooms with private bath—\$3.00 per day.

Double Rooms with private bath (Double or twin beds)—\$5.00 per day (2 persons)

#### Fraternization Convention Committee

Chairman: G. Cardinal Le Gros, 1702 Delaware Avenue, Detroit, Mich.

Treasurer: Miss E. Lewis, Cincinnati, Ohio.

#### Publicity:

Miss Oba Garside, 32 Lonsdale Rd., Toronto, Ont.

N. W. J. Haydon, 564 Pape Avenue, Toronto, Ont.

E. L. T. Schaub, Toledo, Ohio.

S. Wylie, Detroit, Mich.

Miss A. G. Mills, 31 Fairleigh Ave. North, Hamilton, Ont.

### DR. KUHN'S VISIT TO TORONTO

No more learned and eloquent speaker is now appearing on the Theosophical platform than Dr. Alvin B. Kuhn, Ph.D., Columbia University, whose book on Theosophy was the thesis for his degree. He has for several years been conducting courses of lectures extending from one to three months in the United States and Toronto is fortunate in having him for April. The lectures and talks are given at 52 Isabella Street, Toronto and began on the 14th, Sunday with "Why we need the Ancient Religion." Those following our date of publication are 15, "Why Ancient Religion was Sun Worship"; 16, "The Lost Meaning of Death;" 17, "Nature as Symbol of Truth," Part I; 18, "Ditto," Part II; 19, "The Lost Secret of the Mummy;" 21, "How to Live One's Religion;" 22, "The Missing Link in Modern Knowledge;" 23, "Can We End the Dark Age?" 24, "Astrological Basis of the Bible;" 25, "We are Eating Forbidden Fruit;" 26, "The Horizon, Egypt's Mighty Symbol;" 28, "Amazing Zodical Keys to the Bible." The meetings on the 16th, 19th, 23rd and 26th are at 3 in the afternoon, the others in the evening.

## A CRITIQUE AND AN APPEAL

Dear Editor, The liberal attitude of the C. T. is giving the old guard of Theosophists, the world over, a chance to rid themselves of "Old bones" as you call it, which have remained there for a quarter or half a century. Will you be so kind, and, for a change give space in your magazine to the views of a younger Theosophist, who had no personal connections with any of the old guard founders, leaders, and other theosophical luminaries and contemporaries of H.P.B., who are so severely scrutinized and scrutinizing one another.

The writer fully agrees with your article in the October number of the C. T. that the incidents of the past should not be allowed to create a repetition. It is a rather sorry and disgusting spectacle for the younger Theosophists to see how the same old feuds and personal differences still play such an important role for the old guard Theosophists. Is it any wonder that the theosophical organizations the world over have reached such a low level if the most prominent members attach so much importance to personal faults and shortcomings so that no time is left for Theosophy itself.

A newcomer in Theosophy who for curiosity's sake delves into the writings and controversies of the early theosophists, with the intention of finding out the true facts among the different assertions and accusations, will end in bewildering confusion of mutual contradictions.

For instance with reference to the "3rd and 4th Volumes" affair, after a thorough study of all the conflicting and confusing statements which have been read by the writer, he has not been able yet to get a clear idea of the matter. Concerning H.P.B.; the opinions vary from proclaiming her an Adept, or reincarnated Master of Wisdom down to a half or three-quarter

fraud. While Col. Olcott is presented and ridiculed by one set of Theosophists from the platform as one of the most selfish, conceited and blundering charlatans in the world.

About Mr. Judge the different assertions, accusations and counterstatements are still more conflicting: Did he manufacture bogus Mahatma Letters? Did he imitate the Masters handwriting? Did he allow himself to fall under the control of that New York medium, Madame Tingley? Did he willingly appoint her as his successor or was her whole successorship a fraud? The more one follows the accusations of the old generation of Theosophists the more hopeless it becomes for a younger student to disentangle truth from falsehood.

The latest set of such statements (or misstatements, accordingly) is presented in the December number of the C.T. about Mr. Crosbie, the founder of the United Lodge of Theosophists. Up to the present it could be taken as the most evident thing that Mr. Crosbie was one of the greatest admirers and supporters of Mr. Judge, as it is just the lodge founded by him which is raising Mr. Judge from a common mortal into a theosophical saint, a Mahatma and soon probably into a Dhyān Chohan; and which regards his writings as a second revelation. But now comes a judgment of another one of those dear old brother theosophists about that "poor man Crosbie" as he is called, which insinuates that Mr. Crosbie not only failed to support Mr. Judge, but even showed himself "wobbly" concerning the accusations against Mr. Judge.

Another "important controversy" seems to develop about whether Mr. Crosbie had to escape from Point Loma or if they fired him.

Confronting all these accusations, counter-accusations, slanders, calumnies and mutual fault-findings of our older Theosophists, what attitude shall

the younger generation of theosophical students take? How shall they reconcile the blatant manifestation of unbrotherliness that fill pages of theosophical literature with the sublime appeal of the first object of the parent Society: "To form a nucleus of universal Brotherhood?"

For every true and sincere student of Theosophy the important thing shall not be what H.P.B., Col. Olcott, W. Q. Judge or Robert Crosbie did or said on some one or other occasion, *but of how much good did they do for the cause of Theosophy*, and how much sacrifice they made for the spreading of the teaching. If the theosophical idea is to be raised to a higher level by the growing generation they must not waste time in judging personalities by their faults and shortcomings but by the effects of their actions.

"A tree is known by its fruit."

First of all they must be able to keep their feet on the ground, neither paying attention to the exaggeration of virtues nor faults. The best guidance in this case are the Letters of the Masters written to Mr. Sinnett.

In these letters the Masters do not indulge in childish exaggerations, neither to elevate some nor to belittle the others. They state the facts regardless if they are pleasing or unpleasant to the person in case. They never insinuate that H.P.B. was an Adept or reincarnated Master of Wisdom as is propagated by one group. Master K.H. clearly states: "She is utterly unfit for an Adept; her nature is too passionately affectionate and we have no right to indulge in personal attachments and feelings." (page 314, *Mahatma Letters*)

Concerning Col. Olcott the Masters do not mince words about his shortcomings; but never do they represent him as a brainless, selfish, and conceited fool, as is done continually by the same Group from their platform. Relating about the beginning of the movement

Master M. wrote (page 263 *Mahatma Letters*): "In casting about we found in America the man to stand as leader. . . . a man of great moral courage, unselfish and having other good qualities. He was far from being the best, but the best one available." N.B. They must have overlooked Mr. Judge. Continuing the Master writes: "With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work." Do Col. Olcott and H.P.B. need greater endowments than those given by the Masters themselves, the purest source of information obtainable? Any theosophical enquirer who is interested to know the truth can read these statements for himself and then all the slanders and exaggerations will fall to the ground.

Also in the case of Mr. Judge the true Theosophist should be not so much concerned with the personality of Mr. Judge—whether he originated "Bogus Mahatma Letters" or imitated their handwriting as he should be on the outstanding and undeniable fact that he was the foremost instrument in this country to uphold and spread the theosophical Doctrine.

His greatest mistake probably was that he let Madame Tingley get a foothold in the T. S. because the effects of that action could not have been more disastrous. From a flourishing organization of thousands of members it dwindled under her leadership to a mere handful of followers. The large sums of money that should have been dedicated to the spreading of Theosophy the world over, were squandered in the building of wooden temples and Greek theatres, in one of the most remote corners of the country.

Let us admit that Mr. Judge made the mistake of introducing and sponsoring Madame Tingley; let us also admit

that Mr. Crosbie was not up to the mark when he regarded Madame Tingley as a great leader, as is proven by his own writing, and followed her to Point Loma. But neither of them however, claimed to be an allforeseeing infallible Mahatma.

It is of small concern to the theosophical student if Mr. Crosbie escaped from Point Loma or if he was fired. The important point is that he got out of that doubtful environment so that he might have a chance to build a new centre for the spreading of Theosophy.

Mr. Crosbie surely had his shortcomings, as everyone of us has, but as the undeniable founder of that organization called the United Lodge of Theosophists he has accomplished more than any of the so-called theosophical leaders and Popes ever achieved. Others wrecked what was handed over to them while he builded from nothing an organization; a school of Theosophy that surpasses today all other theosophical organizations.

The writer has travelled and visited many theosophical lodges in this country and abroad but nowhere has he found a centre of theosophical activity that equals the U.L.T. Lodge in Los Angeles. Can anyone who has seen the Sunday morning classes in that Lodge, where up to 300 human beings of all ages, from the youngster of five and six up to the old man of seventy are attending their respective classes, deny that here is a school for the dissemination of Theosophy unequalled by any other theosophical organization? The way the work and teaching are given may be open to criticism, certainly too much attention is paid to personality-worship that resembles the cult of saints in the catholic church; but nevertheless, in the writer's opinion there is no greater, purer focus of theosophical work in the world today than the U.L.T. *And this is the work of Robert Crosbie.* How small and pigmy

appear his critics if we compare their accomplishments with the accomplishments of Robert Crosbie.

For the true Theosophist the accomplishments alone can come into consideration, he must overlook personal shortcomings and measure the being by the effects of his good actions.

The most important appeal to the younger generation of Theosophists of today is to free themselves from the influence of theosophical leaders and popes, to investigate and judge for themselves and not to be blind followers of any human being; let reason be their guide.

Theosophical dictators are as detrimental to the free development of the individual as economic dictators. They impede the free development of the mind; they force their own ideas on others and thus lead to dogmatism.

It is absolutely necessary to free Theosophy from personalities, to treat it for what it is: A universal philosophy of Life; the property of the whole humanity which no person or organization has a right to monopolize and which can be studied by everyone, everywhere, with or without organization.

And lastly, in order to get the teaching straight we must dismiss all second-hand delivery of the truth. We must study it at the source and that source is solely and exclusively the writings of H. P. B., *The Secret Doctrine* and *The Key to Theosophy* with the help of *The Mahatma Letters*.

The "Nosegay of culled flowers" she bound *for you yourself* and not that it shall be delivered to you by some crude and pilfering hand.

Joseph Ramsperger.

317 East 33rd Street,  
Los Angeles, California.

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"The one ray multiplies the smaller rays. Life precedes form, and Life survives the last atom of form."



## CORRESPONDENCE

## P. R. ADJUSTS THIS

Editor, Canadian Theosophist:—At the Quarterly meeting of the Toronto Lodge, held on March 20th, nominations were made for the office of General Secretary and members of the General Executive of the Theosophical Society in Canada. Mr. D. W. Barr and Mr. A. E. S. Smythe were nominated for the office of General Secretary and the following for the General Executive: Mr. G. I. Kinman, Mr. F. A. Belcher, Lt.-Col. E. L. Thomson, Miss M. Crafter, Mr. N. W. J. Haydon, Mr. W. R. Hick, Mr. E. Norman, Miss M. Stuart, Mr. H. Anderson, Mr. W. King and Mr. A. Watt. With regard to the nominations, a point was raised in connection with the constitution, as to whether nominations were made by the Lodge or by individual members. There being some doubt on this matter the General Secretary was asked to give his opinion, and he stated that any member was free to nominate his or her choice, providing it was made through the lodge, this ruling was accepted and governed the procedure. This will account for a larger number of nominations being made this year than formerly, as in the past, Toronto lodge has been in the habit of limiting the number of nominations, so as not to appear as being desirous of obtaining more seats, than a fair representation. The additional number nominated this time, must not be interpreted by other lodges, that Toronto is seeking a larger representation than in past years, but is due to the fact that no limit was placed on nominations, since any member had the right to make a nomination, if desired.

A. C. Fellows.

## THE WOE OF POLAND

Bucharest, 17.3.1940

Dear General Secretary,

Although your Country bears some burdens of War, you are happy enough

not to know its horrors on your own territory.

And we hope your hearts are big enough to be able to feel the distress of far-off Brethren for whom we appeal to your kindness and compassion. The sufferings of theosophists, with all the intellectual class of Poland, are terrible; greater than any word can express, and imagination conceive.

We have many letters. All our Brethren have hands and feet in wounds, from the awful colds without the possibility of heating the rooms, nor of the proper treatment of frozen parts, as there is no medicines nor money. Starvation is general. Exhaustion and epidemics from malnutrition are more and more common. The situation is so desperate that many cannot survive without an *immediate*, substantial help.

The Society of Friends has been allowed to go as far as Cracow and no further; the greatest misery is in Warsaw, where there is half a million of refugees, thrown out ruthlessly from their homes in Western Poland, without any means of subsistence.

If you can send some help as soon as possible, why not by telegram through a Bank? to Paris at Prof. J. E. Marcault's address, 4 Square Rapp, it may come just in time to save some precious life of a devoted and efficient T. S. worker who will give his service to hundreds and thousands.

We trust in your compassion and understanding of the pathetic situation when famine begins and we are sure you will give your generous assistance.

With fraternal greetings,

Yours sincerely,

Wanda Dynowska,  
(Former Gen. Sec. T. S. in Poland)

W. Bochenski,  
(Member of the Gen. Council of the  
T. S. in Poland.)

## THE GENERAL EXECUTIVE

The Ontario members of the General Executive met on Sunday afternoon, April 7, at 52 Isabella Street, Toronto, and transacted routine business. It was reported that the inactive members number 36 in Toronto and 12 others throughout the Dominion. They are being notified about their arrears. Progress was reported on the election proceedings. The ballots will go out with the magazine. The General Secretary reported that Mr. Barr had come to see him in Hamilton and that they had agreed on statements to appear in the magazine. Mr. Kinman explained the process of counting the votes under the proportional representation method and stated that the possibility of error or unfairness had been reduced to the lowest human possibility. The services of Mr. Winchester, the P. R. expert are to be requested as in previous elections. In connection with the approaching Fraternization Convention on June 29-30, the hope was expressed that no propaganda will be carried on for the benefit of any Society or Organization at the meetings. A report had been made regarding correspondence that had occurred over an incident which had aroused protest. Dr. Arundale having announced his intention to stand for another seven-year term as President of the T. S. it was decided on resolution by a unanimous vote to approach one or two persons with a view to learn their willingness to contest the office. The Executive adjourned till July, when the newly elected Executive will meet.

## VIGNETTES OF ADYAR

*We have been fortunate as a National Society in having Miss Anita M. Henkel appointed as our liaison officer at Adyar. This is her third letter describing the Adyar milieu, the atmosphere and the denizens. We regret that our space requires us to mangle her Ms. to some*

*extent but even this will not deprive the reader of the charm of her writing. This is in part Vignette III:*

We have just concluded the 64th International Convention at Adyar. Preparations were begun in the early autumn, for, to provide living accommodations for over a thousand people was not so simple as engaging rooms in a hotel, but meant actually constructing the houses in which they were to live.

The 316 Montessori students were the first contingent of guests for whom it was necessary in early November to provide the palm-leaf huts erected over stone floors. No sooner were these completed than work began on the Scout village, located by the sea at the Besant Scout Camping Centre, land immediately adjacent to the Adyar estate which Dr. Besant set aside for Scout activities. Here sprang up huts and tents with bath and toilet facilities for the camp of 400 members of the Madras Presidency Hindustan Scout Association, of which Dr. Arundale is the Chief Commissioner.

Numerous other huts and sheds appeared as the early registration figures steadily mounted, finally reaching a total of 850 delegates, and soon the wide paved thoroughfare which passes through the centre of the compound became like the main street of a small city. But in spite of the "enlarged family" which, with the 200 Adyar residents and those who came from Madras for the public lectures totalled approximately 2,000 people, there was no atmosphere of crowds or hurry. It was a most relaxed convention; every Adyar department knew what it was expected to do and did it efficiently with no creaking or breakdown in the well-oiled Machinery.

The Convention Daily, the exhibits and booths for books, journals and art goods, under the direction of The Theosophical Publishing House, the Baby Creche for the care of children, the en-

tertainments, dance recitals, art exhibit and lecture on South Indian Art which were arranged by Kalakshetra, all added to the interest and enjoyment of Convention.

Christmas Eve, as every other day of Convention, began with Bharata Samaj Puja in the Hindu Temple, but other activities of the day fittingly centred around the Chapel of St. Michael and All Angels, beside which stood the gaily decorated Christmas Tree, glinting in the sunlight. Here the children of the workers in the compound gathered to witness a Nativity Tableau and to receive toys; here also, in the evening, in the vestibule of the little white chapel, was mimed the story of the Christ Child, the lacy casuarina trees for a background, brilliant stars and massed white clouds overhead, and glorious silver moonlight suffusing actors and audience with the magic and wonder of the evening. Vespers, followed by Midnight Mass, ushered in the Christmas morning.

The Convention was opened the day after Christmas in the Headquarters Hall, gay with green arches, garlands and the flags of all nations. The President and Vice-President, Mr. Hirendra Nath Datta, were seated on the small marble platform at the rear of which stands the statues of the two Founders of the Society. Below were Rukmini Devi, Mrs. Hirendra Nath Datta, Madame Montessori, Signor Montessori, the Recording Secretary and the Treasurer.

Opening with garlands, the proceedings moved with steady rhythm to be closed with awarding the Subba Rao Gold medal to Mrs. Josephine Ransom of London and Prof. D. D. Kanga of Adyar for their outstanding contributions to Theosophical literature in 1938 and 1939.

The four Convention Lectures, delivered by the Vice-President, Sir C. P. Ramaswami Iyer, the Dewan of Trav-

ancore, Rukmini Devi and Madame Montessori, were the foundation of the Convention structure to which were added two symposia on The Rebirth of India and many discussion groups and lectures, all of which gained momentum as the week proceeded, closing on the fifth day with another stirring address by the President.

This was a friendly convention, perhaps less international and more Indian in tone, due to the inability of overseas delegates to attend. But for the Indian Section it was an opportunity, quickly seized, to launch the plans for a year of strenuous work for the vivification of Lodges, to culminate in the 1940 Indian Section Golden Jubilee Convention at Benares.

## QUIZ

*In what books are these to be found?*

1. If our objectors only knew our Art, they would readily admit that it is governed by as rigid a system of unchangeable laws as the most exact science in the world.

2. As for the ignorant, nothing is as they think it and they move through a world of distorted forms most alien to the Truth, just as in the lower consciousness of insect, reptile, and beast the forms perceived by them are still more alien from the Truth, for consciousness evolves from lowly beginnings. And this must be so since the thing seen is shaped by him who sees it through his own fettered consciousness, the limits of which he can in no way escape until he reaches that perception to which the perception of the ignorant is as the snail's or worm's to the man's.

3. The shock of the New Learning awoke men and unsealed men's eyes—unsealed the eyes of Englishmen in particular—to discover a literature, and the finest in the world, which *habitually philosophized life*: a literature which, whether in a chorus of Sophocles or a

talk reported by Plato, or in a ribald page of Aristophanes or in a knotty chapter of Thucydides, was in one guise or another for ever asking *Why?* "What is man doing here, and *why* is he doing it?" "What is his purpose? his destiny?" "How stands he towards these unseen powers—call them the gods, or whatever you will—that guide and thwart, provoke, madden, control him so mysteriously?" "What are these things we call good and evil, life, love, death?"

4. The Theosophical Society is a non-political organization. In the ordinary sense of the term non-political means having no politics. In the Theosophical sense it is the other way round. In the Theosophical Society no political policy enjoys an ascendancy, and all policies that make for good government find a place. This does not mean that the Fellows of the Theosophical Society are social invertebrates; on the contrary from the President downwards, they are to be found among the doughtiest fighters in the many causes that are today appealing to the many sides of human interest.

5. Buddhism proclaims the Law of Essential One-ness of Man and Nature that behind the veil of flesh and matter the souls of men are indissolubly united in a basic consciousness. Hence it must follow that in this fact lies the scientific basis for the practice of Brotherhood.

*References to quotations in February Quiz:*

1. A message from Arunachala, page 51.
2. Mysticism, by Evelyn Underhill, pages 126-7.
3. The World Mystery by G. R. S. Mead, page 6.
4. The Vow of Poverty, by Jasper Niemand, page 5.

## THE DISCIPLE

(From Rudyard Kipling's *Limits and Renewals*, 1932.)

He that hath a Gospel,  
To loose upon Mankind,  
Though he serve it utterly—  
Body, soul, and mind—  
Though he go to Calvary  
Daily for its gain—  
It is His Disciple  
Shall make his labour vain.

He that hath a Gospel,  
For all earth to own—  
Though he etch it on the steel,  
Or carve it on the stone—  
Not to be misdoubted  
Through the after days—  
It is His Disciple  
Shall read it many ways.

It is His Disciple  
(Ere these bones are dust)  
Who shall change the charter  
Who shall split the Trust—  
Amplify distinctions,  
Rationalize the Claim,  
Preaching that the Master  
Would have done the same.

It is His Disciple  
Who shall tell us how  
Much the Master would have scrapped  
Had he lived till now—  
What he would have modified  
Of what he said before—  
It is His Disciple  
Shall do this and more. . . .

He that hath a Gospel  
Whereby Heaven is won  
(Carpenter, or Cameleer,  
Or Maya's dreaming son),  
Many swords shall pierce Him,  
Mingling blood with gall;  
But His own Disciple  
Shall wound Him worst of all!

*This might have been written of H.P.B.*  
—R. A. V. M.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## THE BUILDING BLOCKS OF LIFE

P. L. Alger, in the General Electric Review for February, 1940, asks where the line is between living and inanimate beings? and goes on to say that while the question was once of philosophical interest only, it is assuming more practical importance as our knowledge of protein structure unfolds. Even as summarized by Alger, this knowledge is assuming respectable proportions.

Proteins form a class of chemical compounds that make up an essential part of all living organisms. Serums, enzymes, toxins, and antitoxins—all these strange chemicals which regulate our living and our dying are proteins. So also are the viruses, which were long thought to be living things. Stanley has shown that the tobacco mosaic virus (its molecular weight is about 50,000,000) can reproduce itself and is capable of undergrowing mutations which breed true. Whether or not a protein can be endowed with life is still problematic, but certainly no other class of substance is more intimately associated with the phenomena of life.

The first step in turning any phenomena to a practical use is to understand it. Chemists, physicists, and biologists over the world have collected an enormous number of data from which twelve facts emerge as significant indicators of protein structure. Chemical studies of degradation products resulting from the breaking down of more complex protein structures have shown them always to contain certain simpler amino-acid groups with a left-handed atomic structure. X-ray photographs reveal a fine-grained internal structure with high symmetry and architecture unique for such huge molecules. Then again many proteins are easily soluble,

but form surface layers, only one molecule thick, which are extremely insoluble. Many proteins also are globular in form and have definite molecular weights practically all of which are multiples of about 1800. These globular proteins have the power to crystallize but they can very easily be denatured by slight heating after which crystallization cannot be reproduced.

Thus, a new science of megamolecules is arising, a science that gives promise of immense biological importance. Existing proteins, of which there are a huge variety in plants and animals have apparently come into being through a process of evolution. New kinds of proteins seem to be made at will when injections are made into an animal of proteins foreign to that animal. The animal then develops a new protein in the form of an antibody which reacts with the foreign protein. This fact, and the enormous number of characteristics which must be locked up in the protein structure of every germ cell, indicate the wonderful characteristics and inconceivably great variety of protein chemistry.

It is now thought that protein molecules possess a certain definite structure to which it has been suggested the term "cyclol cage" structure should be applied. The term somewhat vaguely translates itself. It appears that proteins are composed of four-armed building units, comprised in turn of nitrogen, carbon, hydrogen and oxygen, and are derived from simpler units still possessing two arms or unsatisfied valencies apiece. The four armed units permit the building up of a vast number of possible structures similar to those of the carbon atom, so important nowadays in organic chemistry. Just as the two armed units (of the simpler

amino-acid type) can form endless chains, so can the four-armed unit form a plane fabric that may extend indefinitely. Only one possible structure for such a fabric has as yet been discovered, its pattern is strikingly like that of the old-fashioned lace curtain, or like that of the end-surface of a comb of honey. This hexagonal lattice apparently can be extended indefinitely in all directions, and many different combinations of the constituent atoms can be achieved. The protein fabric can be folded along certain well-defined axes and when so folded, it is possible to form out of it a hollow tetrahedron, which it will be remembered is one of the Platonic solids. In this way science now explains the structure of the protein molecule.

All globular protein molecules are thought to be truncated tetrahedra whose sizes are such that they are all integer multiples of one basic molecular weight.

### CONSCIOUS ELECTRICITY

BY CYRUS FIELD WILLARD, F.T.S.

It is a constant source of wonderment to me as to how many Theosophists realize the full implications of the now generally accepted theory of the Electronic composition of matter. Yet H. P. Blavatsky knew it 50 years ago when she published her great work, *The Secret Doctrine* in 1888. Theosophists should be happy to have the chance to read it. She used this phrase "Conscious Electricity" at the top of page 85 in vol. I which caught my eye. Having been an electrician I read underneath where she said this, .....all work of the brain is accompanied by electric action; and to the commonly known properties of electricity must be added that of intelligence.

It is of interest to note that modern science has come to the conclusion that all cerebration and brain activity is accompanied by electrical phenomena.

This electrical action is known to modern electricians: as when an electric wire is wound around the head, and connected with a galvanometer, it shows the passage of an electric current when the thinker within is engaged in thought.

It is always better to speak from personal experience than to use other's words or thoughts. When the writer was a young man he was assistant manager of the old Atlantic and Pacific Telegraph Co. in Washington, D. C., and we were often bothered by severe electric storms so strong as to interfere with the operation of our main line to New York. I finally induced our chief operator to disconnect our main line battery and work the wire with the earth currents coming up from our "ground." It puzzled me for some time how that electricity came to exist in the earth and I finally told the chief operator that I had come to the conclusion that this electricity came by induction from the sun, now generally accepted. As a Theosophist I have come to the conclusion that the sun gets its heat, light and electricity by induction from the great invisible spiritual Sun, whom the Zoroastrians were not so foolish in worshipping.

The commendations of the chief operator to my superior officers had something to do with my being selected by an American telephone syndicate to go to Paris whence after a year or two I was promoted to London where I came to know Prof. Wm. Crookes, who was not then knighted. The American telephone company I was connected with used different instruments than the old Bell telephone receiver which was an electro magnetic receiver. We used the Hunnings transmitter composed of granulated carbon and the Dolbear receiver composed simply of two metal diaphragms separated by an air space of about a quarter of an inch, the two plates being insulated on the edges

from each other so that the plates acted as a Leyden jar where the current carrying the voice vibrations was carried by induction to the receiving plate.

Prof. Crookes showed me around his laboratory which was lit up with the electric lamp, at which I exclaimed, "When I left America Edison had men down in Brazil looking for bamboo from which to make his filaments for his lamp." He seemed pleased to see I knew so much about the state of the art, but said modestly, "Oh, I got the idea of the lamp from Swan."

The writer can say that Swan, an Englishman, did anticipate Edison in the electric lamp. It was the ability of Crookes to get more perfect vacuum, in which he was aided by H. P. B. later. I used to do some experiments with the telephone as I used to wonder how it was possible to distinguish a person's voice and its peculiar timbre over the telephone. I heard many explanations but none satisfied me, but by some experiments I shall not recount, I became satisfied that the conscious exercise of the human will when speaking has much to do with the matter, by the human will dominating the conscious electricity, as I felt sure it was.

At the time I said nothing about the discovery as I did not wish to be classified as "superstitious," as Crookes then was by his fellow scientists for his pamphlets on "Katie King," the materialized spirit he invited his fellow scientists to come and investigate with him, which they all refused. This was in 1883. H.P.B. did not come to London till 1884, and I left London in 1883.

This concept of the electronic composition of matter and the electricity permeating everything and everywhere composing man's brain, body and mind, being thus, as H.P.B. said 50 years ago, possessed of intelligence, we have a substantial foundation for the principles of Universal Brotherhood of which H. P. B. came to establish a nucleus.

We can see that through the electrons being electric charges we have a Brotherhood of humanity, no matter if some men do act unbrotherly. They will pay the penalty by Karma, as will all who have precipitated the present war. It is our duty as Theosophists to spread the light of Theosophy as the only hope for the world.

#### SUN SPOTS ON MARCH 30

The profane world of the newspapers has had to take notice of the solar phenomena which put the whole cable, telegraph, telephone and radio systems of America out of business in North America on Saturday, March 30. Rt. Hon. Winston Churchill was broadcasting an address on that day and it was found impossible to send it by radio to New York. It was sent to Buenos Aires, however, recorded there electrically, and then sent up north, over a total circuit of 11,000 miles instead of the usual 3000 miles across the north Atlantic.

The scientific world accounted for the disturbance by sun-spots. But the scientific world is unwilling as yet to accept the theories of the Wise Men of the East on these matters. In *The Secret Doctrine*, published in 1888, Madame Blavatsky discourses on "The Solar Theory," page 540, volume I. Here is quoted from the ancient Commentary the statement: "The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses."

Occult philosophy, she continues, "denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*." On page 527

there is a note which states that the Sun is the *Kama Rupa* of *Akasa*. Continuing the first quotation: "The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," the *visible* Sun is "only a window cut into the real Solar palace and presence, which reflects, however, faithfully the interior work." The Adyar edition gives this last phrase: "Which, however, shews without distortion the interior work."

"There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart,—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system."

Furthermore, she asserts that "the Nasmyth willow leaves, mistaken by Sir J. Herschel for 'Solar inhabitants,' are the reservoirs of solar vital energy, 'the vital electricity that feeds the whole system'."

Students must turn to this Section themselves for further details regarding the relation of the Sun to the planets, and the supply of the Solar Life, "the blood of the Lamb," to the planets and their denizens.

No one among the scientists can offer any explanation why the *Kama Rupa* of the *Akasa* of the system should present such fury that, as the *New York Times* remarked, "we human beings feel nothing, yet we are wrapped in a terrific magnetic storm that manifests itself in a strange tension to which the inanimate earth, itself a magnet, responds." And to corroborate this, Rear

Admiral Richard E. Byrd, reported on his way back to the United States after six months at the Antarctic continent that the South Magnetic Pole had changed its position and he was "unable to establish where the pole went to."

These are all strange doings and they place the world of science on trial. The new generation of probers and Platonizers may hit on the fact that the Earth, the Sun, the Universe itself, are all alive, and that their consciousness in general is affected as human consciousness is affected by the things—that is, ideas, the thoughts, the emotions, the moods with which any part of it is stirred. For all things are in it and of it and through it.

To say that the terrific demonstrations in the sun sphere on the 30th of March and later were associated with the turbulence of the war spirit on earth would be undertaking to talk without knowledge. But if the Sun really be the *kama rupa* of the *Akasa* we may be sure that the relations between kamic emotion on the earth and the Sun must be duly intimate. Besides, we civilized people are at present debasing the use of the sacred powers of magnetism and electricity to most ignoble ends.

A. E. S. S.

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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.