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## MEMORIES OF MADAME BLAVATSKAYA

By ALFRED HAEMMERLE

If I had known that one day I should be asked to tell a meeting of members of a Theosophical Society, my impressions of such an important personality as Madame Helena Petrova Blavatskaya, whom I met for the first time in my life in 1884, when I was only a small boy of 9, I should have behaved at that time a little bit better than I did as much as I can remember.

But evidently I preferred to run out into the garden of a gentleman known under the name of Freiherr Gotlieb von Gebhard, in Elberfeld, Germany. It was still summer time, and the garden was full of blooming roses.

Here I ran into a place close to a large verandah on which there were seated several ladies with men standing around, all posing for a photograph to be taken, as I learned later on, of the first meeting of the Theosophical Society. Whether it was the first meeting at Elberfeld, or the first meeting in Germany I never learned.

After the photograph was taken I heard names given in her loud voice by Madame Blavatsky herself, I heard the names, which I still can remember of:

1. Freiherr Gotlieb von Gebhard, in whose house the meeting was held. I do not remember whether he was married.

2. The Baron du Prel and
3. The Baroness du Prel.
4. The Count Spreti and
5. The Countess Spreti; she was the sister of Dr. Hartmann.
6. Dr. Hübbe-Schleiden.
7. Mr. Coues, an American.
8. The Col. Olcott.
9. Madame H. P. Blavatskaya.
10. Madame Haemmerle, my mother.

There was another blond young woman with rosy cheeks, who looked after my brother Emmanuel, who was sick and carried in a wheeled chair. He was thirteen years old at that time, and then there were my twin-sisters, eleven years old—but these were not in the group.

When I approached my mother, she was talking to Madame Blavatsky in French. Here I gave a good look into the eyes of Madame Blavatsky. Those were the eyes I never forgot. Blue but piercing. I don't know yet why, but I stood still. Then I looked at my mother, noticing that mother was attentively watching Madame Blavatsky, as if mother expected her to say something on my behalf. She really said in French: "I hope he is not afraid of me." I was not.

Now, after so many years, I may say that of my recollection, I was confused.

Was it really that I felt myself to be in the presence of genius? No doubt I was facing a powerful individuality. I must have felt the same as all who surrounded her, that she possessed a colossal spiritual force. She herself seemed grand, colossal. Unaware of the fact that her presence was the main event, I could feel that she was the centre of people's attention. This is what frightened me and made me run away. I once more turned around to look at my mother in order to get her approval, but noticing that she still was looking into the eyes of Madame Blavatsky, I continued my flight.

An hour or so later we were called for dinner. We children were present at the same table, a large table completely filled with glass and china. I concentrated on my plate for quite a while, when suddenly I was attracted by a heated debate after Madame Blavatsky spoke these words in English: "I see the man on the cross." Here my mother nearly rose from her seat and heatedly spoke to Madame Blavatsky. Loud talking continued until we children were excused. Just as I turned around my mother's chair Baron du Prel caught my arm and said to me: "Your mother had the courage to oppose Madame Blavatsky."

Years after this event, I once heard mother tell this story, explaining to the Lady Caithness, Duchess de Pomar, the meaning of Madame Blavatsky's words, that mother had resented Madame Blavatsky's calling Christ a "man", thus, an ordinary human being. Naturally, hearing this, I thought, being a Christian, I had to oppose Madame Blavatsky myself. And so I lost interest in Theosophy for quite a while.

My second meeting with Madame Blavatskaya was about six months later in Nice, France.

My mother held a seance. If I am not mistaken, spiritualism had just started to become a science. A certain

Dr. Robert, a physician, brought with him a young man of about 21, who, under the "magnetism" of Dr. Robert performed all sorts of mind-reading, finding objects with bandaged eyes, etc. As we were behaving quietly, we children were allowed to be present. About twenty persons were there, among them Madame Blavatsky and Colonel Olcott. They discussed all the phenomena and here Madame Blavatsky was the only one to give explanations. Naturally I could not understand a word. Mostly English was spoken. I could only remember fire in the eyes of Madame Blavatsky in the course of one of her explanations. She leaned forward in her chair and was gesticulating and speaking of her Hindu experiences. This is all I can remember of her.

May 6th, 1939.

Montreal.

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We are indebted to Miss Flora M. Steele for the above article by Mr. Alfred R. Haemmerle, which is the substance of an address he gave to the Montreal Lodge last year. The photograph of Madame Blavatsky which appears on the next page, was given to Mr. Haemmerle's mother by H. P. B. In her letters to Mr. Sinnett, page 78, she writes that she "would not have come to Nice but for Madame A. Hammerle, our dear Theosophist from Odessa."

## WHITE LOTUS DAY

When God looks out from a human frame,

And a great Soul bares its light,  
The atmosphere's illuminate  
By effulgence deep and bright.

The Heart of Nature throbs with joy,  
And all life seems to shine:  
To blend in perfect harmony  
That concords the Divine.

I. B. H.

THE DIVINE ANCESTRY AND  
HERITAGE OF MANKIND

(Mainly from *The Secret Doctrine*.)

BY THE LATE JOSEPH GARDNER

The main portion of this paper has been culled from *The Secret Doctrine* of Madame H. P. Blavatsky, and while I have tried to put it in a comprehensible manner, I am afraid you will find it rather scrappy, disconnected and tautological; but that, perhaps, is better so, as some may thereby be led to read and ponder the real thing as found in her books; I am also indebted to Schure's *Hermes*, as well as the Bible and other books; I must ask you to excuse the poor presentation and other shortcomings and to remember it is only the Truth, as I see it, in the *S. D.*

The Secret Doctrine:—and here I do not refer to the book but to the doctrine itself, is "the accumulated Wisdom of the ages, and its cosmogony alone is the most stupendous and elaborate system, even in the exotericism of the *Puranas*. But such is the mysterious power of occult symbolism, that the facts which have actually (I. p. 272) occupied countless generations of initiated seers and prophets to marshal, to set down and to explain, are all recorded on a few pages of geometrical signs and glyphs, which are tested and verified by the teachings of those high and exalted beings who watched over the childhood of humanity. The flashing gaze of those seers has penetrated into the very kernel of matter; where an ordinary profane, however learned, would have perceived only the external form. For long ages the "wise men" of the fifth race, of the stock saved and rescued from the last cataclysm, spent their lives in learning, checking, testing and verifying, in all departments of nature, the traditions of old, and the independent visions of adepts, whose physical,



*A ma chère amie et sœur  
en Théosophie, Mme. Agathe  
Haemmerli, en Suisse.*

*De la Devotion  
votre amie*

*H. P. Blavatsky*



*Nice  
Mars  
1884.*

LANDSCAPE & PORTRAIT  
PHOTOGRAPHERS

*L. S. D.*

mental, psychic and spiritual organizations were, and are developed to the utmost possible degree.

The fundamental Law of that system, the central point, from which all emerge, around which all gravitates, and upon which is hung the philosophy of the rest, is the "One Homogeneous Divine Substance-Principle," the One Radical Cause.

It becomes Substance on the plane of the manifested Universe, an illusion, while it remains a principle in the beginningless and endless, abstract, visible and invisible Space."

It is the Omnipresent Reality, impersonal, because it contains all and everything; and Its impersonality is the fundamental conception of the system. It is latent in every atom of the Universe, and is the Universe itself; while the (3) Universe is the periodical manifestation of this unknown Absolute Essence.

It is neither Spirit nor Matter, but both; Parabrahman and Mulaprakriti are One, in reality, yet two in the universal conception of the manifested; and even in the conception of the One *Logos*, its first manifestation; it appears as Mulaprakriti; as the veil and not the One Reality hidden behind.

(4). The Universe, with everything in it, is called *Maya*, because all therein is temporary. Yet the universe is real enough to the conscious beings in it; which are as unreal as itself. (I. 274.)

(5) Everything in the Universe, throughout all its kingdoms, is conscious: that is, is endowed with a consciousness of its own kind, and on its own plane of perception.

#### No Blind Law

There is no such thing as either dead or blind matter, as there is no "Blind" or "unconscious" LAW. The Noumenal essences, sometimes called Universals, are the Realities; and their objective counterparts and particulars only exist in name and human fancy.

(6) The Universe is worked and guided from within outwards. As above, so it is below; as in heaven, so on earth; and man, the Microcosm, is the living witness to this universal Law, and to the mode of its action.

Every external motion, act and gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, Will or volition, and thought or mind. The whole Kosmos is guided, controlled, and animated, by an almost endless series of HIERARCHIES OF SENTIENT BEINGS; each having a mission to perform, as agents of Karmic and Cosmic LAWS (I. 275.)

They vary infinitely in their respective degrees of consciousness and intelligence. Each of these beings, either *was* or *prepares to become*, a man, if not in the past or present, then, in a coming Cycle. They are *perfected*, when not *incipient* men; and as a fact insisted upon by the great seers, none of these beings, high or low, have either individuality or personality as separate entities, that is:—they have not the sense of "I am myself and no one else." INDIVIDUALITY IS THE CHARACTERISTIC OF THEIR RESPECTIVE HIERARCHIES, *not of their units*; and the nearer to the region of homogeneity and the One Divine, the purer and less accentuated the individuality in the Hierarchy. See E. Carpenter's *Nature of the Self*.

So far this is very abstruse and metaphysical, but no more so than the Bible, where it says:—(John I. 1-12.) "In the beginning was the Word (Verbum or Logos) and the Word was with GOD and the Word was GOD, The same was in the beginning with God. All things were made (or emanated) by Him and without Him was not anything made that was made. In Him was Life, and the Life was the Light of men, and the LIGHT shineth in the Darkness, and the darkness comprehendeth it not" H. P. B. says:—That which is Light

above, is manifested below as Life, Fohat, Electricity, etc (see *Glossary*, Fohat and Daiviprakriti). And as I quoted just now: (I. 274) Everything in the Universe has a consciousness of its own kind and on its own plane of perception. And also (I. 15) Spirit manifests itself as Light, consciousness, Life, etc.) ; and St. John continues:—“There was a man sent from God, whose name was John, the same came for a witness, to bear witness of the Light, that all men through him might believe; he was not the Light, but was sent to bear witness of that Light; *That* was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by Him, and the world knew him not. He came unto his own, and His own received Him not; but as many as received Him, unto them gave He Power to become the Sons of God “even unto them that believed on His Name.” and the Bhagavat Gita says it in almost the same words.

Of the principles of the Microcosm, man, H. P. B. says.—(I. 222). Alone, the divine Ray (the Atman) proceeds directly from the One.” “When asked how that can be? How is it possible to conceive that those Gods or Angels, can be at the same time, their own emanations and their personal selves?—It is in the same sense as in the material world, where the son is (in one way) his father, being blood of his blood, and bone of his bone, and the flesh of his flesh; and to this the teacher answers, “Verily, it is so.”

The Real Self is God

“It is the Higher Self, the Real Ego, who alone is Divine and God. (I. 445). Esoteric philosophy shows only physical man as created in the image of the Deity; and the latter is, or are, but the minor Gods. (I. 183.). Now, every form on earth, and every atom in space, strives, in its efforts towards self-formation, to follow the model placed for it in the heavenly man. Its involution

and evolution, its external and internal growth and development has all one and the same object:—Man; Man as the highest physical and ultimate *form* on this earth, the monad, in its absolute totality and awakened condition; as the culmination of the Divine incarnations on earth.”

This is the Universal Law of Evolution.

The esoteric philosophy explains the original qualifications of the *Agnishwatta* and *Barishad Pitris* as being due to the difference between the *natures* of the two classes. (II. p. 78.).

The *Agnishwatta* are devoid of the lower Fire, that is of creative passion, because too divine and pure; whereas the *Barishad*, being the Lunar *Pitris*, more closely connected with earth, became the creative ELOHIM of form, or the ADAM of dust, but were devoid of the higher Mahatmic element. So we find St. Paul saying:—As in Adam all die, so in Christ shall all be made alive.” (1. Cor. xv, 22.).

The *Agnishwatta* are unable to create *physical* man, having no double or astral body to project, as they are without *any* form, and the allegory shows them as dreading the sanctity of those self-striving incarnated beings who had become Ascetics and Yogis, and thus threatened to upset the power of the former, by their self-acquired powers, so they denounced them.

This has a deep philosophic meaning, and refers to the evolution and acquirement of Divine powers through self-exertion; some Rishi-Yogis are shown in the *Puranas* to be far more powerful than the Gods.

The secondary Gods, or powers in nature (the forces) are doomed to disappear; It is only the Spiritual potentiality in man which can lead him to become One with the Infinite and the Absolute. (p,78/9. note). The Dhyanis (*Barishad Pitris*) are those who evolved their Bhuta (double) for themselves,

which form has become the vehicle of monads (principles 6 & 7) that had completed their Cycle of transmigrations in the three preceding Kalpas (Rounds). Then they (the astral doubles) became the men of the first human race of the round. But they were not complete and were senseless.

This man belongs to the fourth Round. (I. 184). As shown, the Monad has passed through every transitional form and kingdom of nature during the three preceding Rounds. But the Monad which becomes human is not the man. In this fourth Round, (with one exception) no units of either of the kingdoms, are animated any longer by monads destined to become human in their next stage. The last human monad incarnated before the beginning of the fifth Root Race, and as we are in the fourth round of that Race, the Cycle of metempsychosis for the human monads is closed.

#### The Inner Man

The inner, now concealed man, was in the beginning the external man. (I. 184.). The progeny of the Dhyanis (Barishad Pitris), he was the "son like unto his father," like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without.

After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations, all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds) during the tentative efforts at plastic formation around the monad by senseless, because imperfect, matter, in her blind wanderings, before it finally becomes man; evolving within himself his own etherial counterpart, in his turn. In the beginning it was that counterpart (Astral man) which, being senseless, got entangled in the

meshes of matter. Man's primal evolution is from the human Dhyan Chohans. (I. 478.)

Now in most of the ancient Scriptures there are constant references to black birds, etc. such as black ravens, black doves, black waters, and even black fire, such as Black Agni (Kali), what says *The Secret Doctrine* of them?—"These are all connected with the primeval Wisdom, which flows out of the precosmic source of all, symbolized by the Head, the Circle, the Egg, and they all have an identical meaning, and relate to the primeval Archetypal man (Adam Kadmon). Man being and meaning *the thinker*, the creative origin of all things, which is composed of the HOST OF COSMIC POWERS. THE CREATIVE DHYAN CHO HANS, beyond which all is darkness." (I. 443.)

There are three chief groups of Planetary Spirits Dhyan Chohans), (I. 127.) and as many of the Builders and the Lipika, (Karmic Gods. see *Glossary*) each group being again divided into seven subgroups. The Builders are the representatives of the first mindborn entities therefore of the Rishi-Prajapati and the seven great GODS of Egypt; of which Osiris is the Chief; the seven Spirits of the Face, and the seven Sephiroth, separated from the first triad; They build, or rather rebuild, every system after the Night. The second group of the Builders is the Architect, of our planetary chain only, and the third, the Progenitor of our Humanity, the Macrocosmic prototype of the Microcosm.

It has been asserted that many of us are now working off the effect of evil Karmic causes produced by us in other lives, perchance in Atlantean bodies, and we know that the Laws of Karma are inextricably interwoven with those of Reincarnation. (I. p, 303.). It is only the knowledge of the constant rebirths of one and the same individuality, throughout the life Cycle, and the assur-

ance that the same monads,—among whom are many Dhyān Chohans, or the Gods themselves,—have to pass through the circle of necessity, rewarded or punished by rebirths, for the sufferings endured or the crimes committed in former lives; that those very monads, which entered the empty, senseless shells, or astral figures of the first Race emanated by the Pitris, are the same who are now amongst us, nay, ourselves perchance; it is only this doctrine, we say, which can explain to us the mysterious problems of good and evil, and reconcile man to the terrible and apparent injustices of life. (I.135.). In the exoteric interpretation of the Egyptian rites, the soul of every defunct person, from the hierophant down to the sacred bull Apis, became an OSIRIS, or was Osirified, though the Secret Doctrine has always taught that the real Osirification was the lot of every monad, only after 3000 Cycles of existences; so in the present case,—The Monad, Born of the nature and the very essence of the “Seven,” (Its highest principle becoming immediately enshrined in the seventh Cosmic Element) has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest, and then again from man to God. At the threshold of paranirvana it resumes its primeval essence and becomes the Absolute once more.

#### Abyss of Mentality

“Between man and the animal, there is the impassible abyss of Mentality and self-consciousness. What is human mind, in its higher aspect, if it is not a portion of the “very essence” of a higher Being, one from a higher and Divine plane? (II. 81). Can man, a god in the animal form, be the product of nature by evolution alone, even as the animal, which differs from man in external shape, but by no means in the material of its *physical* fabric, and is informed by the same, though undevel-

oped monad, seeing that the intellectual potentialities of the two differ as the Sun from a glow-worm? What is it that creates the difference? Unless man is an animal, *plus*, a living GOD.” This is an Alchemical Process.

St. Paul says: “What? Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own.” (I. Cor. vi. 19.) and again:—(II. Cor. vi. 16.) “What agreement hath the Temple of God with idols? for *ye* are the Temple of the Living God; as God hath said, I will dwell in them, and they shall be my people. Also in St. John (x. 34.) “Jesus answered them:—Is it not written in your Law?” I said ye are Gods,” which is found in the Psalms (Ixxxii. 6.) “I have said, ye are Gods, and all of you are children of the Most High.”

No creature, even in human form, can ever be endowed with more than animal instinct, except by the methods of our “Progenitors,” and *they* had, in the course of eternal evolution, to become GODS before they could become *men*.

The heavenly rupa (Dhyān Chohan) creates man in his own form (II. 242.); it is a spiritual ideation consequent on the first differentiation and awakening of the universal substance; That form is the ideal shadow of itself, and this is the man of the first Race. The Kabirim (the Mighty ones), (I. 393.) are identical with the primeval Dhyān Chohans; with the corporeal and incorporeal Pitris, and with all the rulers and instructors of the primeval races which are referred to as the Gods and the Kings of the Divine Races or Dynasties, just as we find that Fohat stands between the “Sons of Fire” and the “Sons of the Waters” which does not mean the water we know as liquid, but Aether, the “Waters of Space.” Fohat is the Son of Aether in its highest aspect, AKASA, the Mother-Father of the primitive

seven, and of sound or the LOGOS. Fohat is the Light of the Logos.

Let us now enquire; Whence came the (Christian) idea that God cursed the Devil? (II. 478). The God of the Jews forbids cursing Satan; Philo Judæus and Josephus both state that the Law (i. e. the Pentateuch and the Talmud) undeviatingly forbid one to curse the Adversary, as also the God of the Gentiles:—(Exodus. xxii. 28.) “Thou shalt not revile the Gods,” quoth the God of Moses. “For the Lord thy God hath divided them unto all nations; Deut. iv. 19.); and those who speak evil of Dignities (gods), are called “filthy dreamers” by Jude (v. 8.) for even Michael, the Archangel durst not bring against him (the devil) a railing accusation, but said:—The Lord rebuke thee” (v. 9.) and this is repeated in the Talmud.

#### Satan is Abstract Evil

This, as well as the Zohar and other Kabalistic works regarding Satan, show plainly that this personage is simply the *personification of the abstract evil*, which is the weapon of Karmic Law and Karma. It is our human nature and man himself; as it is said:—“Satan is always near, and inextricably interwoven with man.” It is only a question of that power “being latent or active in us.” And it is the Logos Demiurgos, the second Logos, or the first emanation of the Divine Mind, who plays two parts in the drama of creation and being; i. e. that of the purely human personality; and the Divine incarnations. And He is thus one side of our Divine instructors, for “Demon est Deus inversus,” and so it is our part to fight, as advised in the Bhagavat Gita, by the Lord Krishna Ishwara, who again is the Logos, and “who dwells in the heart of every creature,” and will be our Guide, Chariteer, and Advisor, just as He was to Arjuna.

“The Dhyan Chohans, the Amshaspendis, the Serpents of Wisdom, the Angels of the Stars, etc. are all identical

(I. 358.), and have a dual and even triple character and action, like all Divine powers.” For example:—*Brahma* is Brahma, when creating, Vishnu as the Preserver, and Shiva when He destroys to regenerate. Also in the Microcosm, thought, or the mind, is triple when dynamic or operative, and one cannot think without something to think of (because even space must be substance, as nature abhors a vacuum), and you cannot think of anything without thinking something about it, if only a quality. This is also shown in science by matter, force, and intelligence; As one school of thought puts it:—Two opposing forces, and one that unites them.”

Thus we find in the Secret Doctrine; The Divine Mind (Mahat) (I. 359.) thinks or ideates the Universe and worlds into existence, and then appears therein, as the LOGOS or Word, (Verbum) individualized as Gods or Angels; and then, mixed with matter, they reappear in turn, as great Sages and instructors, who “taught the fifth Race” after having instructed the two preceding Races; had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind and for their salvation at certain critical periods.” And for example of these we might quote the Manus, Rishis, Dhyan Chohans, Kabiri, Elohim, Pitris, Builders, Watchers, etc. and individualized we find Krishna, Narayana, Buddha, Osiris, Thoth, Hermes, Seth, Enoch, etc. (II, 361). And we must not forget to apply the Law of analogy to ourselves individually.

(To Be Concluded.)

FIONA MACLEOD

Many instances of dual personality adorn the pages of history, but none stranger than that of William Sharp, who wrote under his own name and also



under the pseudonym of Fiona Macleod. Sharp, born in 1856, was a Scotsman, and his life was one long struggle against poverty and ill health; in his search for the latter he travelled extensively, even from the Hebrides to the isles of Greece.

During the earlier period of his literary career Sharp wrote a series of poetical and critical works of fine but not distinguished merit. Then, about the year 1893 he began to write in a different mode, adopting the feminine name of Fiona Macleod, and maintaining a profound secrecy concerning the identity of that writer.

During his wanderings Sharp must come into really intimate contact with the people of the Hebrides, for ever afterwards he seemed to be dominated by a desire to write in the spirit of the Gaelic renaissance. His detachment from modern ideas was complete, and from 1893 until his death in 1905 everything Sharp wrote was coloured by the Fiona Macleod mood, and conceived in the Gaelic manner.

Concerning the pronounced duality of personality of William Sharp, W. B. Yeats believed in it wholly, but Mrs. Sharp, in writing her memoirs of her husband, denies this duality, though she admits that he "seemed a different person when the Fiona mood was on him. 'W. S. could set himself deliberately to work normally and was, so far, master of his mind. But for the expression of the F. M. self he had to wait upon mood, or seek conditions to produce it.'"

Sharp himself was fully conscious of the dominance of the Fiona Macleod self, and regarded it with that reverence one pays to the spiritual nature in man. When the Honourable Alexander Nelson Hood wrote to Sharp to say that it would be necessary to reveal his identity with 'Fiona Macleod' in order to secure a government pension for him on his reputation as a writer, Sharp could not agree to the pension on such terms,

badly as he needed it in his poverty and illness. He said: "I am conscious of something to be done—to be done by one side of me, by one-half of me, by the true inward self, I believe (apart from the overwhelmingly felt mystery of a dual self, and a reminiscent life, and a woman's life and nature within, concurring with and often dominating the other) and, rightly or wrongly, I believe that this, and the style so strangely born of this inward life, depend on my aloofness and spiritual isolation as 'F. M.' To betray publicly the private life and constrained ideal of that inward self, for a reward's sake, would be a poor collapse. . . ."

Sharp thus felt within himself the stirring of a reminiscent life, of a feminine personality, qualities quickly sensed in his Gaelic and Keltic tales. Karma had brought him to a crucial moment, and from then on he gave himself in full surrender to the work he loved, to fulfil the purpose that ruled and shaped all his subsequent life.

Among the works written by Sharp under the Fiona Macleod identity were *Pharais*, a romance of the Isles (1894); *The Mountain Lovers* (1895); *The Sineater* (1895); *The Washer of the Ford* (1896); *The Dominion of Dreams*, the Divine Adventure: Iona and other studies in spiritual history (1900); *Winged Destiny* (1904). His short stories were later collected and published in three volumes: *Spiritual Tales*, *Barbaric Tales*, and *Tragic Romances*.

A reading of his *Spiritual Tales* will emphasize the truth that Sharp was an occultist, like the Bulwer Lytton of Zanoni and *The Coming Race* who was, as H. P. Blavatsky called him, "an unconscious occultist." He embodies in his interpretations of the old Gaelic lore such teachings as reincarnation, karma, the importance of motive, the universality of truth, and other teachings which belong to the Ancient Wisdom, and are tenets of Theosophy. Whether

Sharp had ever come under the influence of the esoteric philosophers such as Boehme, is not known. Assuredly, he was the instrument of Karma, and was giving to the world, under the aspect of Fiona Macleod, what he had brought back, writing from a plane that was above and beyond that upon which he functioned as the ordinary personality—William Sharp.

The Spiritual Tales written by Fiona Macleod are singularly beautiful, full of mysticism and other-worldliness, written in prose that is not merely poetic, but lyric in quality, of the essence of pure song. Again and again the imagery caught one's breath by its loveliness, and by a fleeting glimpse of something beyond our ken, something which we know only in flashes. . . . a gleam from a world toward which we aspire, but which is known only when the individual soul is en rapport with its God.

The background for these tales is Iona (or Ioua as it was really called), "the Isle of the Druids," an island belonging to the inner Hebrides group, off the west coast of Scotland, to which St. Colum came out of Eire in the sixth century.

In the tale of The Three Marvels of Iona, Ardan, a greybeard from a remote isle in the north, was sent by the king of the Picts to learn of the new god teaching in Iona, where Druids had formerly been. Colum showed him a crow, a horse, and a hound, calling them brethren, and Ardan answered: "Even so. The ancient wisdom hath it that these are the souls of men and women that have been, or are to be," and Colum said in reply: "The new wisdom that is old as eternity, declareth that God created all things in love. Therefore are we all one, O Ardan, though we sail from the West and from the East. Let there be peace between us."

In the tale, The Melancholy of Ulad, we see the poet-king of the ancient

people, the old race that "had known the divine folk, the Tuatha-de-Danann, when they were seen of men and no mortality was upon their sweet clay." Fand, the woman of Ulad's heart, whom he had created from a garth of white flowers, warmed all night against his breast, and at dawn breathed upon with the breath of life, he loved as the Dream of his soul, but she loved him with an earthly love only. She came not when he called in suffering of spirit, but only when he enticed her with the lure of his flesh. Thus Ulad realized he was still Ulad the Lonely, and to Fand he said: "O woman, that heeded no bitter prayer which I made, but at the last came only as a she-wolf to the wolf, farewell." With that a wind-eddy scattered the white flowers upon the deerskin, and Ulad, too, was no longer there. Ulad had been called the Wonder-Smith, and it was said he "wrought no ill against any clan, and wherever he was the swords slept."

In the story, The Soothing of the Hand is re-told the legend that at death a Hand passes over the face of the newly deceased smoothing away all lines of sin and care, of weariness and pain. "The dream, the light, waned; and there was a great stillness and white peace where the trouble had been. 'it is the Smoothing of the hand,' said Alasdair McIan in a hushed voice." Those who have watched beside the dying, and seen for themselves the white peace that settles on the dead face even as the last breath flutters over the still lips, will know for themselves the truth embodied in this bit of folk-lore handed down from a time long forgotten.

A lovely tale indeed is The Fisher of Men. Its wistful tenderness clutches at one's heartstrings, for the love between an aged mother and her only son is touchingly portrayed. Here an old woman whose hour of hours is close at hand, saw beside the burn the Fisher of Men, who said his name was Mac-an-

t'Saoir, the Son of the Carpenter, and this vision she tells to her son that he may be comforted in his loneliness when she no longer sits by their hearth-fire.

In the tale, *The Last Supper*, a frightened little child, crying for his mother ("Would mother never come, never come with saving arms, with eyes like soft candles of home?"), was comforted by the Prince of Peace who was called Iosa, and the little lad saw a vision of the Last Supper, whereat sat twelve weavers, of Joy, Love, Death, Sleep, Passion, Youth, Laughter, Tears, Prayer, Peace and Hope, along with Judas, the weaver of Fear, who forever betrayeth his Lord. And the weavers wove forever with the shuttles of Beauty, Wonder and Mystery, save Judas, whose shuttles were Mystery, Despair, and the Grave.

The story of the Sin-Eater re-tells the ancient legend of the man who, standing at the head of the dead, by swearing a solemn oath, may take upon himself the sins of the dead; that the soul of the dead may go forth free unto its rest, and in peace. But, the heart of the Sin-Eater must be pure in motive, else the sins of the dead man will return in violence, to wreak vengeance on the sin-eater himself. There is a likeness here to the sponsors or godparents of a child being baptized, for they take upon themselves, too, the sins of the child until that child shall have reached the years of responsibility.

These Spiritual Tales are indicative of the writings of William Sharp when in the Fiona Macleod mood. They are lovely in language, in imagery, in idealism, and in spiritual direction and intent. They reveal very definitely that the Gaelic and Keltic religions held the same deep spiritual impulse as animated the ancient faiths of India, and the esoteric teachings of Jesus, the Christ.

William Sharp as Fiona Macleod was, undoubtedly, part of the Irish renaiss-

sance, which began in the nineties with the flowering of the genius of such men as Æ (George W. Russell) and W. B. Yeats, and which continues even to our immediate time. In spirit he is close kin to James Stephens, the Irish poet-author, for in the work of each inheres a tenderness of feeling, a response to beauty, and that instinctive loving-kindness and compassion which set them apart. All such are surely high priests of the divine spirit in man, ministers of the All-Compassionate One.

Ella J. Reynolds.

## THE FRATERNIZATION CONVENTION

Just two months away, the eighth Theosophical Fraternization Convention is to be held at the General Brock Hotel in Niagara Falls, Ontario. The dates are, Saturday June 29 and Sunday June 30. This enables Canadians not only to attend the Convention but to spend the first of July holiday at the Falls.

A most interesting programme is being prepared by the Convention Committee at the preset time and we shall tell you more about it as soon as possible. We are assured, however, of having Major H. S. Turner from New York and Mrs. Hawkins from Cleveland as two of the speakers. Mr. Emsley, of Toronto Lodge, is chairman of the Youth committee and no doubt this convention will even surpass the last one in which Youth started to take part. We are assured also of some very accomplished musicians whom Mrs. Brabst of Cleveland is bringing with her.

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)

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## ON ACCOMPLISHING MAGNIFICENTLY

*A 2-minute address by Willard A. Stewart at Toronto Theosophical Youth Group meeting, Sunday, Nov. 19, 1939, at 3 p.m.*

Madam Chairman and Friends:—It seems almost preposterous to ask anyone to say anything worth while in two minutes. It savours too much of the quick lunch vogue. Yet, we are asked to venture upon such an undertaking!

Emerson has well stated: "To accomplish anything excellent, the will must always work for catholic and universal ends." In short, we must have universal or world-minds. But have we?

The first object of the Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity, with-

out distinction of race, creed, sex, caste or colour. This is a most excellent ideal, but have we any idea how to accomplish this? Do we give it any serious thought? And, if so, how hard do we work towards that ideal?

The topic of this talk is "On Accomplishing Magnificently."

The quotation from Emerson clearly points out the path that should be pursued to accomplish magnificently. We must work for catholic and universal ends. . . . and to serve ALL humanity.

It is said: "No man can achieve anything of note until he is vitalized by the inspiration of a great ideal and the intimate knowledge of a faith in himself."

Apparently, in the quest to form a nucleus of the Universal Brotherhood of Humanity, we Theosophists are not without a great ideal with which to become vitalized. As student of the laws of nature and the powers latent in man, we must know that if we truly seek, we shall find—even a way to bring about a true Universal Brotherhood of Humanity. Let us seek diligently.

In our seeking, we might do well to recall the story of Naaman the leper. He sought the cure for his disease in some great and mighty manner. He was compelled finally to find it in some simple process. So, too, shall we find that which we seek. We shall learn to accomplish magnificently simply by working for catholic and universal ends.

Bishop Wm. A. Quayle, in his book "Laymen in Action," summed up this address quite pertinently in these words:

"Under the old regime the layman was apt to be local in his outlook and to talk with a certain smugness about 'charity beginning at home,' by which he meant staying at home—all of which was certificate that he was not built on the world plan. But our layman in action is a WORLD man and the WORLD mood is mightily on him, and he ushers himself into WORLD designs."

## MAN

We have been frequently told the genus "Man" was originally hermaphrodite, but no definite description was given as to form, makeup, etc. We are now told that every living person is both male and female, the one form containing both sexes, the one sex dominating in appearance and character in one or more lives, the opposite sex doing the same in a later incarnation.

This, of course, presupposes Reincarnation, which fact is undoubtedly true; Proofs of many kinds are given, such as the left foot, hand, etc, being smaller and more delicately formed than the right, the left eye frequently more brilliant, the whole form generally smaller in the female manifesting. When the male is in the ascendant the form is larger, stronger, the voice deeper and so on. Which ever sex is dominating outwardly the other is there inwardly. The male is always on the right side though inwardly, the female on the left, the two being united and controlled by the brain, and nerves, emanating from the spine and general nervous system, the form, etc., being regulated and organized before birth, to carry out the necessary sex and development from the past incarnation.

It is easy to see that the present is a definite period of general transition in many cases, as both male and definitely female are developing the characteristics of the opposite sex, the female especially becoming more masculine in character which perhaps is required at the present period. During the manifestation of one sex the qualities belonging to the other are in abeyance, although it is not unusual to speak of some women as being somewhat masculine or a man as effeminate.

The heart being placed towards the centre of the body is pretty well balanced in both, although the same characteristics apply.

The brain also in its two halves contains both sexes. Women's range of mentality extends farther and higher than that of man because she is usually more emotional.

In man, intellect frequently dominates but in parenthood tenderness and unselfishness often appear more in the man than in the woman, although different in manifestation.

The statement of the Scientists that the son inherits from the mother and the daughter from the father, is undoubtedly true, it can be seen so frequently; but the qualities although apparently coming from the parents may really be inherited from the grandparents and can be readily tested.

While manifesting the feminine side of nature the man in woman becomes strengthened and gives endurance, as she most certainly has the longest and most difficult path to follow in motherhood from conception to full growth of the offspring; only her great love and sense of duty allowing its fulfillment.

It can easily be seen that the characteristics in both man and woman cannot be fully and properly developed unless after marriage there are offspring as consummation, without this life is not properly fulfilled and understood.

Lilian A. Wisdom.

## MISS NEFF TO DATE THE MAHATMA LETTERS

Those interested in *The Mahatma Letters* or *Letters of H. P. Blavatsky to A. P. Sinnett*, which were published soon after the death of their recipient (Mr. Sinnett) by A. Trevor Barker, London, will be interested to learn that Miss Mary K. Neff has prepared a chronological list for each of these volumes, so highly important to Theosophists and so valuable to all students of the occult.

Miss Neff is peculiarly qualified to do this research work, and she prepared

the lists at Adyar during her years of work there on the archives of The Theosophical Society.

The letters were originally arranged by Mr. Barker, as well as their dating made possible; but so many were not dated or merely noted as "Thursday," or "The 3rd.," that years of effort and a wide range of reading which traced internal clues (such as references to current publications or incidents) were required to bring them into their proper relationship. This, Miss Neff's years of research work at Adyar enabled her to do; and the reader can now follow the subjects of discussion and the train of thought in these books of letters much more satisfactorily by using these chronological lists—one for each volume, so prepared that each can be slipped into the corresponding volume for ready reference.

Students should send orders to The Theosophical Press at once, since the printing will be governed by the number of orders received. The price will be nominal—ten cents, or less.—*The American Theosophist*.

## QUIZ

*In what books are these to be found?*

1. It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things.

2. If the spirit or force were to fail, the electron would cease to swirl about the proton, the atom would collapse, the worlds would vanish. The world is an illusion in the same way that the solid appearance of the revolving spokes of a wheel is an illusion. Stop the swirl, and the universe not only collapses—it goes out of manifestation.

3. Who knows, said I, but such may one day be the abandonment of our countries? Who knows, if on the banks

of the Seine, the Thames, the Zuyder-See, where now, in the tumult of so many enjoyments, the heart and the eye suffice not for the multitude of sensations—who knows, if some traveller, like myself, shall not one day sit on their silent ruins, and weep in solitude over the ashes of their inhabitants and the memory of their greatness?

4. A Bodhisattva reveals all the activities of this world, is never tired of teaching beings, and manifests himself according to the wish of beings. He is never attached to deeds, and delivers all, manifesting himself sometimes as an ignorant being, sometimes as a holy man, sometimes in the midst of Sam-sara, and sometimes in the state of Nirvana.

5. Ouranos, Kronos, and Zeus personify three planes of the One Life, Ouranos reigning in the Spiritual, Kronos in the Intellectual, and Zeus in the Psychic World. Each of these worlds being more material than the one preceding it, and the outgoing formative energy of the One Life passing from the one to the other, the Ruler of each world is said to dethrone his Father.

*References to quotations in April Quiz:*

1. The New Pearl of Great Price. Bonus of Ferrarra: edition A. E. Waite, page 169.
2. The Splendour of Asia. L. Adams Beck, page 267.
3. The Art of Writing. Sir Arthur Quiller-Couch, page 101.
4. The Bases of Theosophy. James H. Cousins, page 47.
5. Buddhism the Science of Life. A. L. Cleather and Basil Crump, page 44.

## "DARK SANCTUARY"

A clever and powerfully written novel like this must have some object and it can scarcely be immediately clear to the reader. It is obviously based on

the Twentieth chapter of the Book of Revelation, but from an extreme exoteric point of view. It is also intended to give the Anglo-Catholic Church a good character as a defence against all evil occultism, and all opposition to the theological positions adopted in the dark ages, and still popular in some circles. But we cannot agree that the universe, as created by the powers that are represented by the conventional belief in a Personal God, or emanated by the Logos, exist as an oasis in the midst of a chaos of Evil which ever threatens to break in and overwhelm everything in the Divine Plan. As well believe that the Divine Itself is apt sometime to lapse into Evil and carry all Life with it into the Abyss.

These are the problems suggested by the narrative, which is calculated to stir the roots of the least timid of hairs and send super-thrills as the dustcover suggests, through the lonely moments of a fascinated night-watch. We come across some astonishing reflections in these pages.

"We in Europe are so accustomed to living in an atmosphere saturated with grace that we do not realize the continual assaults of the powers of darkness, which are a commonplace in remote pagan lands." Well, now! This is how some of our British Island friends regard Canada! At pages 65-7 we are treated to a little Egyptian spiritualism. The teacher alleges that he is bound by an oath not to reveal the secret of his training, and this is fortunate for the boobies who might be inspired to appeal to him. What is the "ancient wisdom" that is taught, is asked. "He calls it 'Theurgic mysticism' or the occult philosophy. It is the hidden knowledge which has been handed down for countless ages by a chosen few." Unfortunately none of it transpires through these pages, but enough pseudo-magic is available to set up the machinery of the plot and make a respectable story, though hardly on

the level of Brodie-Innes or Rider Haggard.

The statement is made: "we know there is an order in the Universe; but we don't exactly worship a personal God. We strive rather, by analogy and symbolism, as well as by direct mystical approach, to achieve union with the Ultimate Reality which lies behind the material world." This is a paraphrase of I Timothy vi. 14-16. But no amount of talk or writing can bring into agreement on such matters those who have not experienced them. Those who know are a Unity.

Chapter x. betrays the glamour of sacerdotalism with all its ritual, its confessional, its vicarious relief. The idea is never caught that the Dark Power and the Powers of Light are all in each of us, but the book, like other theological and sacerdotal messages, places them outside us as if they were contending for us as the prizes of their warfare, while all the time the battleground is in man's own heart and soul. Swinburne's poem, "Before a Crucifix" is condemned as "very specious but quite untrue."

The rector of the little church at Pentock is a fine old gentleman, but his apology for the failure of Christianity in Tony's case is: "You have never been instructed in the mysteries of our great faith." After nineteen centuries if the world is still ignorant of these saving mysteries what are the churchmen doing? There is an intimation on page 242 however, that "awakened transcendental faculties" are necessary to achieve this "mystical approach." Which to our mind seems decidedly like begging the whole question. Timid believers however, may read this book with advantage, since it may awaken in them some of their latent power of thinking. We have only discovered one typographical error in the book, page 267, which is well printed and is undoubtedly a "super-thriller". (Rider & Co. 8/3).

## THE CANADIAN THEOSOPHIST

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## OFFICE NOTES

It must be evident to all the members that the present General Election is one of the most important if not altogether so in the twenty years of the T. S. in Canada. It is therefore the duty of every conscientious member to cast the ballot which it is the privilege of every member to receive and validate, in favour of those candidates that represent the considered aims of the Theosophical Movement and the presentation of these to the people generally. All members in good standing are entitled to vote, and if any has not received a ballot, application should be made at once to the General Secretary. Ballots must be mailed to reach the General Secretary not later than Friday, May 31, as the counting of votes will be on Saturday. It takes four or five days for mail to arrive from British Columbia, so that if mailing is left too late the vote may be lost. Some

years ago a Secretary gathered a number of ballots from members, leaving the mailing till the last day, with the result that they arrived three days after the votes had been counted. But there are more important considerations even than getting the ballot mailed in time. The future of Theosophy in the Dominion may depend upon the care and thought expended in marking the ballot. The issues have been widely discussed and set forth for the members to study. Principles and not personalities, are involved, and the graver decisions must be settled by the heart as well as by the head.

\* \* \*

The Peace Lodge of the Theosophical Society, 18 Bridge Street, Audenshaw, announced that The London Peace Lodge Study Group will meet at "Abbey-Dene" 260, Watford Road, Wembley, at 7 p.m. on Saturday, April 6th, 1940. To continue the study of "Isis Unveiled." Audenshaw meetings remain temporarily suspended owing to the war.

\* \* \*

Mr. Sidney A. Cook, president of the American Theosophical Society is supporting Dr. Arundale for another term as president of the Adyar Society. "At this critical time," he says, "it is my view, and I have given indication of it in *The American Theosophist*, that Dr. Arundale should be re-elected. . . . Because I believe that Dr. Arundale should succeed himself in the office of president, I am adding my nomination to those already made—I believe by Mrs. Gardner, and Mr. Gokhale, the General Secretaries for England and India respectively."

\* \* \*

We have received the January and April issues of *The Malayan Theosophist*, published by the Singapore Lodge of the T. S. The January pages contain a Phantasy entitled "Sybil," the story of a Princess and a beggar, illustrating



phases of Karma, and the dominance of Duty over other considerations. It is written by W. Grzymala-Siedlecka. The most important item in the April issue is an article answering the question "Is Reincarnation an Early Christian Doctrine?" This is an excellent summary and should form the basis of many talks for the benefit of the church people.

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Mr. George H. Ballard writing from Evelyn, B.C., says: "I trust there will be no change made in *The Canadian Theosophist* (it is the best paper for the money possible and only experience and discernment can make such a paper possible). Dr. Wilks' statement should clear the atmosphere. Our old friend, W. A. McMaster, passed on during January. I miss him very much; though we differed widely we were near at heart and had travelled much the same road, 'the silent road where Nature is heard more than in the market place.'" We regret the passing of William McMaster deeply. He was of great age, but never slackened in his efforts to spread Theosophy, and gained a number of subscribers for the magazine, which he commended to students on the prairies who have fewer opportunities to consult libraries than the city dwellers. He was a faithful servant and disciple of the Masters.

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*The Beacon* for May discusses Glamour and Illusion, defining them as "generalizations" of which we may quote: "Illusion is regarded in rather the same way, only (as we define it) we lay the emphasis upon the finiteness of man's mind. The world of phenomena is not denied, but we regard the mind as misinterpreting it and as refusing to see it as it is in reality. We consider this misinterpretation as constituting the Great Illusion." This follows the paragraph on Christian Science which asks us "to regard the entire world phenom-

ena as maya and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion or self-hypnotism." The Dweller on the Threshold is generalized as "glamour-maya, as realized by the physical brain and recognized as that which must be overcome. It is the bewildering thought-form with which the disciple is confronted, when he seeks to pierce through the accumulated glamour of the ages and find his true home in the place of light." Contrasted with the Dweller is "the Angel of the Presence."

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*Lucifer*, the Boston organ of the Point Loma Theosophical Society, apologizes for the misunderstanding by which Mrs. Hawkins' Theosophical study class was mentioned as an activity of the Point Loma society, but is glad of the opportunity of calling attention to the good work she has been doing for many years past as an independent worker. Another item in *Lucifer* will be of interest to Toronto members. It reports the accession of Donald D. Rouse of Ocean Beach to the ranks of the Point Loma society last November and continues: "Brother Rouse was next heard from in Canada living near our new member Mrs. Marks who has informed us that he has joined Company E, Royal Regiment of Canada, Exhibition Grounds at Toronto. Mrs. Marks writes: 'He has joined up because he realizes how inadequately some of the soldiers are equipped for facing the great adventure we call Death; therefore he feels he can best serve Theosophy by trying to help some of them prior to the change which we realize so many of them are soon to face.'" Mrs. Marks' letter on another page should be read also.

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*The Aryan Path* for March opens with an article on "Overcoming Disunity," but the following one attracts our attention—"the Prospects of Pro-

gress." This is by Professor Bnoy Kumar Sarkar and he starts off with the message of Lapouge that "the annihilation of the Aryan is inevitable; all the forms and processes of contemporary civilization are but cumulatively heading towards regression and decay; and finally progress cannot be considered the rational conclusion from the data of world-history."—In this message contemporary philosophy, sociology and politics find a challenge as well as a problem. Romain Rolland has popularized the notion that Western civilization is doomed, remarks the Professor and adds, "the value of pessimism as a constructive force cannot be ignored." He discusses at considerable length the effect of racial metabolism on Social transformation. Technocracy, he points out has had its effect especially in Germany, the United States and Great Britain, though it is the elements of technocracy in their various adaptation in these countries that are responsible for the change. The eventual fall of the Aryan, he thinks, need not mean disaster to mankind and world-civilization. Progress must consequently be envisaged in terms of the upward trends of new regions, new races, new classes and new forces. There can be no better argument for reincarnation, but he does not suggest this thought. In the review of books department "the lure of the unknown" is dealt with in connection with Harry Price's *Fifty Years of Psychic Research*. It is really funny to read that "even Mr. Price has been forced by the evidence to admit that genuine psychic phenomena of certain types do sometimes occur." The S. P. R. is still living in 1882. Sir Arthur Conan Doyle's protest is quoted "against the essentially unscientific and biased work of a society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have

really worked at the most important problem ever presented to mankind."



*The Beacon* for December gives one some perplexing ideas on "The Great Invocation." The object of the Invocation is three-fold, it is stated. One of the three, the second, is as much as one can meditate upon at one time, and it is this: "The stimulation of the souls of men everywhere by the increased flow of the Christ principle of love, which will express (or well expresses) itself in world understanding, goodwill, cooperation and peace." Owing to a printer's error in the text, it is impossible to say whether "will express" or "well expresses" is intended. However, this is not material. The idea that we can force the Christ principle on any one or that the Christ principle will enforce itself upon any one whether willing or not, does not seem to harmonize with any occult teaching in any religion one is acquainted with. It seems like an echo of the prevailing Dictatorial spirit which is so alien from all things Christlike. It is true that we have the "Fiat Lux" of the primitive revelation, but even this implies the willingness of those possessing eyes to open them to the vision. It is certainly our business to let the light so shine that men may see it, or to proclaim the message so that men may hear it. But beyond this there can be no compulsion. Note the passage in the Gospel of Luke, xx. 20-21. The Kingdom of God comes not by observation, that is, investigation or close watch, for the Kingdom is "inside" you, the word being *entos*, and leaving no doubt of its exact meaning. We have these powers within us. They are potentialities and any attempt to awaken them prematurely would result as any premature effort on the part of an immature body to exert strength beyond its powers may result in overstrain and permanent injury to the organism. We are apt to forget that we

are dealing with an evolutionary movement, at once an unfolding and an awakening. It is like the life-wave of the springtime. We cannot force it beyond the cycle of the sun. We are approaching such a season, unless all omens fail, but we should remember the lesson of the French dramatist in *Chanticleere*. The springtime does not come because we pray for it. But we can use the opportunities of the springtime if we have prepared ourselves to do what is possible under the changing conditions. "The readiness is all," as Hamlet says in other circumstances. Let us now proceed to the third process, according to *The Beacon* pontiff. "The setting up of a vibration within humanity itself of such potency that it will magnetically attract a response from the waiting, watching Hierarchy and bring about a much closer and likewise *conscious* rapport between the two planetary centres, the Hierarchy and Humanity. This is called the invocation of the Great White Lodge." Here we are on the threshold of Sacerdotalism. How much simpler, more convincing and in harmony with experience is the familiar maxim—"When the disciple is ready, the Master will appear." Of course we can have no quarrel with those who think they can benefit the world by getting other people to pray or to invoke, if that be possible, beneficent powers to bring on the cycle faster than the Cosmic almanacs announce, but the fact remains that most prayer is mere self-delusion, few understanding what they are praying for or praying to, and results arriving not at all from prayers but from the ordinary activities in which people engage in the course of their daily lives. If they take these activities more seriously, see that they do no violence to their sense of right and justice, and put their whole heart and mind and soul and strength into their efforts, that will be the Invocation that will stir the god within them to let

his light so shine that men may see his good works and glorify his Father who is in the Over-World. We will make one further quotation from page 271 on this Invocation suggestion. "If this Great Invocation which we are studying can be rightly said, the three great planetary centres can be related in a similar manner. The Lord of Civilization, the Master R—, representing humanity, the Christ representing Hierarchy, and the Lord of the World, linked through the Manu and representing Shamballa can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voice appeal His attention will be forced to turn itself towards our planet." If this appeals to anyone or anybody well and good. To my mind it would be the worst kind of bad manners to try to force any of these transcendent powers to leave their proper business to which in their transcendent way I feel sure they must be attending with the highest sense of duty and responsibility. Why should the Lord of Civilization, who appears to have made rather a bad fist of things so far, be taken from his proper duties to listen to our "barbaric yawp?" And why is the Christ, which previously we were told was a principle, now introduced as a personality? I very much fear that the author of these Mysteries has "contacted" an inflated idea of his own importance which has led him into a process which resembles the vain aspirations of the tail to wag the dog.

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## AMONG THE LODGES

Hamilton Lodge issues a Quarterly sheet with the programme for the Sunday evening lectures, with some brief articles and notes of interest to the members. Among these we note the loss to Hamilton and the gain to Ottawa of Mrs. Hall and her daughter Miss Millie, the latter having taken a position as teacher in Ottawa. Miss Hall has had a notable career in Hamilton as a student and performer in dramatic art, having been one of the leading members of the Hamilton Players' Guild, and taking part in the performances of the McMaster University Dramatic Club and the Dickens Fellowship plays. The Halls are living at 170 Cooper Street, Ottawa.



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. Mrs. Dudley W. Barr was hostess and received the guests, and at the conclusion of the play Mrs. Alfred 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, Mr. Arthur Cornwell, Mr. W. T. James, and Mr. T. S. Hubbard were winners of the lucky prizes.—M. K.



Reverend Harold O. Boon, one of the travelling lecturers of the American Theosophical Society, was in Toronto recently for a three-day visit from March 31st, to April 2nd. He spoke on Sunday evening, March 31st, on the subject "Ancient Wisdom in the Modern World," followed on Monday by "Reincarnation in Christian Teach-

ings," and concluding on Tuesday with "Theosophy and Christianity." His treatment of these subjects found a wide appeal both to members of the Society and many of their friends whom they brought to the lectures. Mr. Boon's angle of approach from Christianity to Theosophy was one of great interest to all who heard him, particularly so in view of the fact that he is an ordained minister of the Episcopal Church in the United States. He is a clear and sympathetic speaker and his modernism found a ready hearing which caused several members to remark that they wished Theosophy had more exponents of such quality and understanding to contact the many who have yet to hear its message. Mr. Boon made many friends in Toronto Lodge during his short stay and they are looking forward with pleasure to a return visit. An informal reception was given for Mr. Boon after his Monday evening lecture when the audience had an opportunity to meet him personally. Tea and cake was served by Mrs. E. B. Dustan, Mrs. I. Bassanesi, Mrs. R. Illingworth, Miss M. Stark and Miss M. Stuart.—M. K.



Dr. Alvin B. Kuhn brought his two-weeks' visit to Toronto to a close on Sunday evening, April 28th, when he spoke on the subject "Amazing Zodiacal Keys to the Bible" before a near capacity audience in the Toronto Theosophical Hall. During the two weeks there were both afternoon and evening sessions dealing with many aspects of the ancient wisdom, and all the sessions were well and faithfully attended. A feature of these informal week-day sessions was the interesting discussion period at their conclusion.

Dr. Kuhn has accumulated a great amount of material which will form the basis of his new book so that students may use this at their leisure for study and profit. He has been lecturing for Toronto Lodge yearly for the past seven

years and during that time has built up an ever-increasing following of students who are always eager for his return.—  
M. K.

o o o

A "Spring-time" Tea was held on Saturday afternoon, April 20th, under the auspices of the Western Zone of the Toronto Theosophical Society at their hall on Isabella street. Dr. Alvin B. Kuhn, who was giving a course of lectures at Toronto Lodge during this time, was guest of honour and everyone present enjoyed the opportunity to meet him informally. Mrs. A. M. Wright and Mrs. Alfred Cornwell, hostesses on this occasion, received the guests and later presided at the long tea-table centred with a spring bouquet of yellow daffodils and pink carnations in a silver basket and tall yellow candles in matching silver holders.

Miss M. Tristram led a community "sing-song" and several quiz games and draws for lucky prizes completed the programme, the winners being Mrs. A. Cornwell, Mrs. H. Hobson, Mrs. Rowe Sléeman, Mrs. R. Hutton, Mrs. J. Halliwell, Dr. Alvin B. Kuhn, Mr. E. Norman, and Mr. Harold Anderson. The lucky numbers were drawn for by little Ann Anderson. During the tea-hour Mrs. M. C. Hubel, Mrs. A. Charles Allan, Mrs. Wm Daly and Mrs. G. I. Kinman assisted in looking after the guests.—M. K.

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## CORRESPONDENCE

### FRATERNIZATION IN GOOD FAITH

Editor, *Canadian Theosophist*:— In the April issue of the C.T. you call attention on two occasions to the possibility of the Fraternization Conventions being used "to proselytize members of one organization and persuade them to join another." You also call attention to a letter received from Mrs. Hawkins, of Cleveland, Ohio,—a copy of which can be found in the March issue of "Lucifer"—regarding the visit of Mr. Schaub and Mr. LeGros to Mrs. Hawkins' group. This group was erroneously designated as a newly formed Point Loma Lodge in the February issue of "Lucifer," an error that Mrs. Hawkins rightly protests against, but I think you will admit that the Editors did their best to adjust the mistake by printing Mrs. Hawkins' letter.

I agree with you that the Fraternization Convention must not be used for propaganda purposes by any particular Society—nor to force on others any particular 'brand' of Theosophy, be it the S.D. or any other—but it seems to me inevitable that as the different Societies come together in greater understanding, there will be, from time to time, a certain number of members who wish to affiliate with a different Section—and my own case is an instance in point.

As a direct result of the Conventions, there grew in me a desire to affiliate with Point Loma. On hearing I had done so, one of the members of the present Canadian Executive expressed to me his regrets that I 'had allowed Point Loma to put it over me.' This sort of attitude does no good to any Society. Several months before I applied for membership to Point Loma, it was pointed out to me by one of their officials that I could do more for Theosophy by becoming active again in Toronto Lodge than by affiliating with

P. L. Does that sound like 'letting P. L. put it over me?' Further on becoming a member of P. L., both Dr. Fussell and Mr. Clapp warned me most carefully that I must not do anything that could be misinterpreted by the General Secretary or any other member of the Canadian (Adyar) Society.

The reason for this letter is to draw attention to the fact that when a member of one Society decides to throw in their lot with another one, it must not be regarded automatically that they have been 'shanghaied' in, nor that the Conventions have been used to lure them in. With kind regards,

Kathleen Marks.

#### FORCE OF FRIENDSHIP

Editor, *Canadian Theosophist*:—Now that "the Boston Bones" are decently interred, let me as a subscriber to your *Canadian Theosophist*; beginning, I think, in 1928, and before that a subscriber to *The Lamp*, to enter my most vigorous protest against any move to take the editorship away from you; that would mean my dropping my subscription, and those who have subscribed through me. I am not a member of your Section, but as a subscriber I have a right to kick at the prospect of some one being lifted into your editorial chair who is not an experienced newspaperman as I know you to be. Do those Canadians, who talk so glibly of subjective forces and the "finer forces of Nature" begin to realize what a powerful force for Friendship you have been with the United States whose sympathy you need so much in this time of war and stress?

We Yanks can get along with the Canadians, thanks to such broad-minded men as Albert Smythe, whose conduct of *The Canadian Theosophist* has brought it subscribers from South of the Border. He has no one who has practical newspaper experience to succeed him; which experience gives that

broadness of vision that makes a prosperous magazine. He may make mistakes; as all men born of woman do, but It is he, who has held aloft the torch of Truth, lo, these 50 years. The writer has differed with him in the past but has always conceded his honesty of purpose and feels that those whom he has benefitted should exercise the same tolerance with him, and not through ambition, destroy the magazine he has built up. Fraternally,

Cyrus Field Willard.

#### OCCULTIST v. HOUSEHOLDER

Editor, *Canadian Theosophist*:—When one wishes to criticize a book or an article, it may be usual to begin at the beginning. In the case of your second article "Where are the Masters?" interest culminates in the last paragraph. For here finally is less camouflaged "Christianity" again raising its bruised head in true anthropomorphic style.

Why do we want to read or study the teachings of any present-day Indian or other "sages" when we have not begun to study seriously the "Secret Doctrine" and the advanced teachings found in "Masters' Letters?" WHY? Because we are always looking for some easier way, some less thorny path to realization, some short cut to "contact" with "Masters" or "Adepts", of whose life or conditions we received the only true teachings suitable for our present mentality from H. P. B. We tarry in the "Hall of Learning" where "under every flower a serpent (is) coiled" intoxicated by the sweet odours, the feeling that we are getting food to satisfy our cravings, forgetting that it is just that *satisfaction* that is well prepared for us in that Hall that we may be detained there and be prevented from further search for the Hall of Wisdom. Look at the note to this in the Glossary to *The Voice of the Silence*. "The astral region. . . the world of Mediums. . . No blossom

plucked in those regions has ever yet been brought down on earth without its serpent coiled round the stem. It is the world of the *Great Illusion*."

As to portraits of Jesus, it is natural that such should be found on the astral plane for the Jesus of the Gospels never existed anywhere else. The photograph reproduced is like one of those composite photographs made from many faces to get at a type, and could easily be the result of the thousands of portraits of the so-called Christ of the Gospels impressed on the astral by artists, reinforced by the thought-power of pious Christians. I say "never existed;" for this is the conclusion one is bound to come to if one has studied the religious history of the first century of our era. That there was an Essene called Jehoshuah ben Pandira of that time, and that the Alexandrian writers may have chosen him around whom to weave their narratives is quite possible. But the ideal images which Christians have for over two thousand years, worshipped under the name of Jesus, has no authentic, distinctly visible, counterpart in history.

But the tremendous hold the Jesus idea has over the mentality of us, the inheritors by "bad" karma of the Christianity of our forefathers, is seen in the preference by some supposedly emancipated Theosophists for quoting Jesus as an exemplar of all the virtues rather than the Buddha of whom H.P.B. and her Masters declared themselves followers. E. g. "Jesus himself could not get along in some Lodges" (p. 12. C.T.) Perhaps not, for he overthrew the tables of the money changers, and with a whip drove them out of the temple. How different from the attitude of the Buddha to his opponents! If we *must* study the Bible do let us do so with eyes open, with common sense and discrimination, and not accept the conventional stereotyped interpretations of the churches. The crusts of "Christianity"

have to be broken up with a sledge hammer before the truth underlying the teaching of the New Testament can be discerned, its origin correctly credited, and its legitimate place in the religious literature of the world estimated.

Into an interpretation of the statements made by your Armenian correspondent one cannot go, for you would not have room to print it. They belong entirely to himself and carry no conviction of use for others. Indeed some of the claims as to information gathered from the "contacts" spoken of are distinctly dangerous and contrary to H. P. B.'s teachings, especially those about chastity. He does not seem to sense the possibilities of hierarchical entities in different states of existence from ours, and yet again very different from that of the Masters of whom H. P. B. was the mouthpiece. Yours fraternally,

A. A. Morton.

Ockley, Surrey,  
April 10, 1940.

The above letter appears to forget that all members of the Theosophical Society or the Movement known as Theosophical, are not pursuing the path of occultism, nor was it intended that they should. I believe I have as clear an idea as most of the value of occult teaching, but the Theosophical Society is not a school of Occultism. I fear we too often forget the vastly important letter from the Maha-Chohan ("to whose insight the future lies like an open book"). The Masters are not to be "expected to allow the T. S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology." Differences of opinion about details and theories of "religious" teachings are of less importance than the practice of Brotherhood and Tolerance. Those who are engaged in the endeavour to restrain the *natural* instincts of man "from inflicting hitherto unheard of cruelty and enormities, tyranny, injus-

tice, etc." are not following the path of the Masters. "For, as everyone knows, total emancipation from authority of the one all-pervading power of law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law." Our correspondent is not alone in mistaking the special studies of a handful of students as more important than the general recognition by humanity under whatever system of "the authority of the one all-pervading power of law called God by the priests." Let us not be confused by words or names, but convinced of the meaning and value of the ideas which language can only reflect. —Ed.

### DEVASTATION

Editor, *Canadian Theosophist*:—I was much charmed by Mr. Barr's inescapable logic, proving that you and *The Canadian Theosophist* are responsible for the loss in membership in the Canadian Section, T. S., Adyar. Desiring to investigate your devastating influence further, I have compiled the following short table from the official records published at Adyar (*Adyar Theosophist*, February, 1930, p. 457; 1940 Supplement to *Adyar Year Book*, p. 54).

Year	Membership	Percent Loss in 9 Years
<i>Canadian Section</i>		
1929	430	
1938	317	26.22%
<i>Whole T. S.</i>		
1929	43,625	
1938	28,862	33.8%
<i>U. S. Section</i>		
1929	6,917	
1938	3,936	43.1%
<i>British Section</i>		
1929	5,050	
1938	3,337	33.9%

<i>Indian Section</i>		
1929	6,764	
1938	4,083	39.6%
<i>Netherlands Section</i>		
1929	2,703	
1938	1,993	26.6%
<i>French Section</i>		
1929	3,398	
1938	2,639	22.3%
<i>Australian Section</i>		
1929	1,559	
1938	1,098	29.1%

As one must seek a common cause for this widespread defection, and accepting Mr. Barr's logic, charging you and your editorial policy with the shrinkage in your own Society, I must lay this universal dropping-out at your doorstep. It is true that the Canadian Section has not suffered as much as the others, with the single exception of the French. But then they mostly don't read English, and so have escaped your evil influence, which is clearly far wider than even Mr. Barr has dreamed of. That the Canadian Section shows better than the others is a puzzle; perhaps it is because of the restraining influence of Mr. Barr.

You have incurred a terrible karma as the result of your machinations and may the Masters have mercy on your soul!

H. N. Stokes.

Editor, *The O. E. Library Critic*.

### OLD MEMORIES OF JUDGE

Editor, *Canadian Theosophist*:—I have just noticed in your issue of January 15, 1940, an article by Jacob E. Bonggren, whom I gladly salute as a fellow "old timer."

I began to work for Theosophy in 1885, but found no lodge to join until 1888. When I joined the "Point Loma" Branch, T.S. in 1889, there was a three-quarters of an hour long initiation ceremony with rules, which our Branch president, Dr. Thomas Docking, had re-



ceived from Mr. Stanley B. Sexton, president of the Chicago Branch, Brother Bonggren's Branch, I think.

I was distinctly told these rules and ceremony were not official, nor authoritative, nor requisite, and that their revision or abolition was being discussed by Mr. Judge. I was given my choice, and could have dispensed with the ceremony had I wished. I have read the Rules Brother Bonggren printed with renewed interest. A combination of Latin and Greek pass-words were used for admission into the Lodge. The translation of these words is interesting. They meant: "From the Orient Comes Light."

In those early days there were many primitive and tentative efforts made all pointing in the same direction. We were groping our way through the debris of the Dark Ages. Fragments of mysticism, kabalism and Masonry were tried and laid aside. As soon as the E.S. was well established all initiation ceremonies, printed rules, and pass-words, were no longer used in the T.S. There were three divisions, a broad exoteric Theosophical Society for the formation of a nucleus of Universal Brotherhood, an Esoteric School for those who were striving or hoping for chelaship in this or a future life, and of course the Masters themselves, who were behind the Movement from the beginning.

I began holding Theosophical study-classes in 1888, with an occasional lecture. In June, 1891, I began to travel, lecturing at least once a week, but often daily. October 12, 1891, I met Mr. W. Q. Judge in Los Angeles. He asked me to his hotel room to help him lay out the itinerary for his lecture tour in southern California, and act as his private secretary. In that position he said I could be of considerable assistance by relieving him of many details and caring for his private papers while he was busy with people.

Now, as to the rule about eating meat, Mr. Judge said that to abstain from meat eating was preferable on ethical and psychic grounds. He had given it a long and thorough trial himself and much preferred vegetarianism; but under the strain of lecturing and meeting the public he found he had to eat meat to keep up his strength. Once a day he ordered a porterhouse steak for me and took one himself. Under other circumstances, like living in retirement, meat could be dispensed with, but in meeting the competitive world one needed strength on its own plane, he said.

I introduced many people to Mr. Judge who sought solution of personal problems. For those who were delicate and especially for those sensitive and inclined to be psychic he recommended a meat diet, outdoor exercise, and the gaining of robust physical health—as near as that could be achieved. Time proved the results of following his advice to be very beneficial.

With best wishes for my old Comrade, Albert E. S. Smythe,

Sincerely and fraternally yours,

Abbott B. Clark.

Point Loma, Calif.,

April 24, 1940.

#### THE CRITIC CORRECTS HERSELF

Editor, *Canadian Theosophist*:—  
Your readers who are also students of *The Mahatma Letters* will be amused to see that I, while correcting Mrs. Conger's errors, have myself confused two letters on the same subject. I only noticed it while reading *M. L.* last night, and offer apologies for wasting your very valuable space, and also for adding an unnecessary figure to Mrs. Conger's erroneous total. Letter xxvii does come in autumn, 1881, but there is no reason to place it as "August late." It might more likely be late September, counting the time for exchange of letters between India and London. This

letter is not directly important for the defence of Madame Blavatsky, but I much regret my negligence to verify all the same. Where so much is chaos and confusion, to add a bit more is a sin. Yours sincerely,

Beatrice Hastings.

Worthing, Feb. 22, 1940.

### EYES HAVE THEY AND SEE NOT

I wonder what it is that prevents us from seeing the simple message of all occult Scriptures. Perhaps we become blinded by the mystery that lies behind the words, and in the wonder of the promises we forget the labours that must be accomplished before those promises can be fulfilled. They all tell us the same thing: "Do thus, and thus, and you will come to Me." Then they tell us in the plainest of words what is required.

Do we ever make any attempt to follow those requirements, to put aside the mystery and take the words at their face value and try and do what they tell us to do?

I feel we are like people in a strange town who ask an inhabitant the way to the museum, and when he says: "The second turn on the left, over the bridge and it's facing you." We stand and say, "What can he mean, the second turn, now why the second turn?, how wonderful that sounds!, and a bridge, what sort of a bridge? Do you think he means an ordinary bridge?, there are so many bridges!, and so on, and so on, never following the directions, wrapt in endless imaginings and never, never reaching the museum.

Light on the Path says "Kill out ambition." What about taking that and making an attempt to live it out? Never mind its inner meaning, we won't know the real meaning of these things until we do them. "Live the life and you'll learn the doctrine." I warrant it would take us all our time to live even that one rule.

Then take everything at its face value and *believe* what the Scriptures say. "With this myself I establish the whole universe, and yet remain separate," says Krishna. "It will meet thee and everywhere be seen of thee plain and easy, when thou dost not expect or look for it. It will meet thee waking, sleeping, sailing, travelling, by night, by day, when thou speakest or keepest silence. For there is nothing that is not the image of God." "I establish the *whole* universe," "there is *nothing* that is not the image of God." Then, why stand we gazing up into Heaven? Is not the Ineffable to be found equally in the cleaning of boots as in studying the Scriptures? We study the Scriptures to find out what it is we are to do, but it is in the doing of it that we come nearest to Him.

Mrs. E. M. Dawson.

25 Windsor Road.,  
Rathmines, Dublin, Eire.

### HOLY WESAK WEEK

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

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

Wesak ceremonies, especially in famous, large Buddhist temples, are

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

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

Miriam Salanave.

## WORLD CONGRESS OF FAITHS

The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, University of London, from July 5th to 10th, 1940. Following its meeting at the Sorbonne, Paris, last July it had been intended to hold the Congress this year at the Hague, but in present circumstances it has been thought advisable to hold it again in London. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting at 5 p.m. on July 5th.

The main theme for deliberation will be The Common Spiritual Basis For International Order.

Many governmental and voluntary bodies are working at the political and economic structure of the new order which will have to be constructed when the War is over. But it is felt that such construction will be useless unless it has a sound spiritual basis. The promoting of such a basis is the work not only of Jews and Christians but of Hindus and Muslims, Buddhists and Confucians. These would willingly join and the Congress is intended to afford them means for expressing their views.

Further information may be had from the secretary, Arthur Jackman,

Room 336, Abbey House, 2 to 8, Victoria Street, London, S.W.1, England.

## CANADIAN LODGES

### CALGARY LODGE:

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

### EDMONTON LODGE:

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

### HAMILTON LODGE:

President, Mr. Walter R. Hick; Secretary, Miss A. Mills, 31 Fairleigh Avenue North, Hamilton, Ont.

### KITCHENER LODGE:

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

### LONDON LODGE:

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

### MONTREAL LODGE:

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

### OTTAWA LODGE:

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

### ST. THOMAS LODGE:

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

### TORONTO LODGE:

President, George I. Kinman; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

### TORONTO WEST END LODGE:

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

### VANCOUVER LODGE:

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

### VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

### ORPHEUS LODGE, VANCOUVER:

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

### VICTORIA LODGE:

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

### WINNIPEG LODGE:

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

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## MR. THRUPP AND EARTHQUAKES

Mr. N. W. J. Haydon has been in correspondence with Mr. E. C. Thrupp of Vancouver and has received from him material concerning his forecasts of earthquakes and magnetic storms for transmission to a correspondent in Uruguay. Mr. Haydon has kindly consented to allow the editor to review this material and to make abstracts. These follow:

"Out of a list of 24 predictions made by Mr. Thrupp on June 12, 1939 three are selected for especial mention. Turkey had 40 destructive shocks between Dec. 27 and Jan. 6 and the primary shocks occurred as predicted, between 2 and 8 a.m. local time. A magnetic storm came as predicted between Jan. 1 and 4, with its climax on Jan. 3rd, showing a range of movement of the compass in Vancouver of about 50 minutes of arc. Stormy weather and hurricanes also occurred as predicted.

It was also predicted that about Jan. 3rd and 4th there would be exceptionally strong sunspots, and reaching a climax two or three days after the climax of the magnetic storm on Jan. 3rd. Two huge sunspots arrived on time and seem to have reached their climax about Jan. 6, 7 and 8. They reappeared for a second trip across the face of the sun, crossing the meridian on Feb. 2nd.

The actual cause of earthquakes has been traced by Mr. Thrupp to combinations of inter-planetary forces, which are not balanced by centrifugal forces arising out of the Earth's motion.

Mr. Thrupp emphasizes his predictions of severe earthquakes in California between July 20 and Aug. 5 and again between Oct. 20 and Nov. 10.

In a note on the "Detection of Earth

Movements Preceding Quakes," Mr. Thrupp offers certain criticisms of existing theories in respect of the origin of the tides and offers, also, suggestions as to how seismic stresses can be detected in places where the Earth's crust is weak. "There is a possibility that tidal movements of the crust may be mistaken for seismic movements. Such movements will be in phase with the ocean tides, being highest when the moon is New or Full and roughly 12½ hours apart. Such movements have been observed on the Wirral Peninsula of Cheshire between the estuaries of the Mersey and the Dee." They are true tidal movements in the crust and are in no wise attributed to the tides in the estuaries themselves.

Mr. Thrupp proposes to measure the amount of crustal movement indirectly by observing the very small deviations from the horizontal plane which take place at intervals of six hours or less and in opposite directions. He says that probably the best way to measure them would be by laying a pipe (or garden hose) to connect two water-boxes say 500 feet apart East and West, and by observing the water levels to one one-hundredth of an inch simultaneously at the two boxes by hook gauges (a device well-known to civil engineers) or intervals of ten minutes during the specified time, for two or three weeks before the period of risk.

The gauge hook points are dipped under water and brought up slowly until a pin-point of light appears at the surface. The slopes measured in this way may be expected to become steeper in places where a failure is imminent, as the time approaches. The crustal seismic wave will travel at a speed of about a quarter of a mile per second in latitude 35 degrees, but as the wave-length

is great, it may take half-an-hour or more to pass each of the maximum slope sites.

W. F. S.

#### FOHAT ON THE RECORD

It has been known for some years that neural action is accompanied by electrical phenomena. The transmission of an impulse along a nerve fibre is similar in many respects to the transmission of a similar impulse over a transmission line or ocean cable, only the neural impulse travels much more slowly, only a few feet per second, instead of 300,000 miles in the same instant of time. Electrical circuits can be made to do the same thing, to slow down the speed at which the impulse travels, by loading with inductance coils, but speeds of only a few feet per second would be extremely difficult to achieve. There are differences, therefore, between neural conduction and the passage of current over wires, differences the reasons for which are but imperfectly known at the moment.

However, things can be done with nerve currents. They can be measured and their characteristics determined. Some years ago it was demonstrated that the auditory nerve transmitted currents which could be amplified and used to actuate a loud-speaker, thus reproducing the sounds impinging on the ear-drum. Now Dr. Yngve Zotterman, a Swedish physiologist, in a lecture at the University of Toronto on April 15, has disclosed a method by which sensations can be recorded on a gramophone disc, can be broadcast over the air, or even projected on a screen (presumably in the form of a trace of the wave produced). Dr. Zotterman illustrated his talk with recordings in which the impulses had been transformed into sound.

"These," he said, "are the ordinary impulses of a nerve in the hand." He played a record which sounded much like radio static except that some of the

beats were more regular. When cotton was drawn across the hand, a sound came through like a sudden shower of hail on a tin roof. It ceased as quickly as it started. When the hand was scratched with a stick of wood the same sound came except that there was a steady slow kettledrum roll for a while afterwards. "That is pain," the speaker explained, "pain and certain emotions are carried by the thinner fibres, and the impulses continue after the first sharp pain is over."

Cold water on the tongue produced, in addition to the regular rattling sound, a series of sharp pistol shots. The throbbing sensation felt from a burn, sounded on the record as if all the percussion instrument players in a large orchestra had suddenly gone berserk.

W. F. S.

#### POPULATION AND THE PERIOD OF REINCARNATION

In the leading article in the April *Canadian Theosophist*, "Are Theosophists Preparing for 1975" James Morgan Pryse raises once more the old problem of the period between reincarnations and asks as to whether or not we are compelled literally to accept the cycle of 1500 years. Mr. Pryse notes that H.P.B. says in *The Secret Doctrine* that ciphers are sometimes affixed to cyclic numbers as a "blind," and so it might be in this case. The matter is of some importance for as Pryse remarks, many elderly Theosophists now living, were the period much shorter, might return in time to participate in the great forward movement to be initiated in 1975.

Whether this be so or not there are other grounds for believing that the period between reincarnations is now much shorter, grounds for believing that Theosophists as well as others are returning at much shorter intervals than formerly was the case. These

grounds hinge on the consequences which follow from the Theosophical thesis that the number of reincarnating egos during this Manvantara is fixed, together with the phenomenal growth in world population which has taken place during the last two millenia.

H. P. Blavatsky says that the number of human monads is limited: "No fresh monads have reincarnated since the middle-point of the Atlanteans. Let us remember that, save in the case of young children and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and such gaps alone must show that the number of Monads is finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress." (*S. D.* II, 317).

Elsewhere in the Theosophical literature, the exact reference escapes me for the moment, the period of 1500 years is mentioned as the average for most egos. Exceptions are those who willingly forego their Devachanic rest for the sake of hastening their own evolution, and those unfortunates whom H. P. B. has mentioned in the above quotation. There are also others who have severed their connection with their higher selves (*S.D.* III, 523).

The earth's population would appear to have been steadily increasing during the time since the beginnings of recorded history. The then densely populated portions of the earth, Africa, the Mediterranean littoral, India and China could have supported no more than now; Europe was still in the hunting stage, the Americas supported no great population and while Central Asia may have been somewhat more fertile then than now, there are no evidences to show that it was ever much more densely populated. It is only within the last few hundred years that the pressure of great numbers has

forced the Chinese race to spread upward, to deforest the hills and to mine the land rather than to work it properly.

It is highly probable then that the population of the Earth has increased tremendously during the last twenty centuries, moderately, perhaps, until the period of the renaissance and certainly much more rapidly since that time. The population now is likely to be more than twice as great as two thousand years ago and likely to be less than ten times. Wide margins are necessary here, though further investigation might lead to more accurate estimates.

Since the number of monads is fixed, the period from incarnation to incarnation must necessarily be shorter, from one-half to one-tenth say of that of two thousand years ago. And if the period of 1500 years were correct for that time then one of from 750 years to 150 years would be correct for the present day.

Thus it may well be that those elders, who have been of such assistance in bringing Theosophy to the West and in helping to disseminate it, will return again to take up their tasks once more around 1975.

#### Wars and Births

Although having no connection particularly with the foregoing speculations concerning population and reincarnation, it is rather interesting to note that wars have a pronounced effect on birth-rate. The Metropolitan Life Insurance Company have recently made a study of this matter and predicts a decline among belligerent countries. The rapidity with which the birth-rate fell between 1914-1918 varied markedly. In France the drop was from 18.1 per 1000 in 1914 to 11.8 in 1915. It reached its minimum of 9.6 in 1916 and then rose slowly until 1918. In Germany the initial fall was less sharp—from 26.8 in 1914 to 20.4 in 1915. England's

birth-rate fell more gradually. The post-war rise in birth-rates seems to have been only temporary, and this is considered to be almost inevitable, for the huge loss of life during the war occurred among men between the ages of 20 and 35, the period in which most of the children are born to them.

The Statistical Bulletin of the Metropolitan Life predicts that in Poland the effects of the present war will be earliest and greatest because of the disorganization of civil life. Germany on the other hand ought to make a fairly good showing because of her knowledge of trends. There also, illegitimacy is of no concern. Some effect will, however, be noticed.

Apart from the above discussion one notes that the depression seems to have had a pronounced effect on the United States. The curve of population growth there showed a steady upward trend towards an upper saturation value of about 210,000,000 population, a value to all intents and purposes to be reached around the year 2000. Actual population growth, however, has been sharply less than predicted values since the depression, and if the present trend maintains its present characteristics, saturation will have been reached much earlier, and at a much lower value. Significantly enough, the production of commodities will also have reached its final value, about four-thirds of the 1929 value, about the same time, around 1975 or thereabouts.

W. F. S.

#### THE "FAIR HAired ATHENIANS" AND OTHER NORDICS

Theosophists have been familiar for a long-time with the hypothesis that the Indo-European or "Fifth Root-Race" had its genesis around the shores of that inland sea now known as the Gobi Desert; they have been familiar also with the idea that the successive migrations of the various sub-races of this

root-race peopled India, the Mediterranean littoral, and Europe in general, giving to all these lands certain elements of language in common, and certain distinguishing racial characteristics to their inhabitants.

This Theosophical viewpoint when first promulgated was much in advance of the science of the time, but over the past sixty-five years or so, it has been more and more substantiated until now it is generally accepted. The word Aryan, however, has fallen greatly into disuse, partly because of its early association with certain naive ideas, held by philologists and others, and subsequently by reason of its vicious perversion by pan-Germans.

Migrations nevertheless are factual and the broad outlines of those of the Fifth race are now traceable, at least in broad outline. The latest findings will give little comfort to Nazi Germany for evidence presented before the American Philosophical Society in Philadelphia on April 20, shows that the first horde of Aryan conquerors swept into the Balkans during the mid-Bronze Age sometime before 2000 B.C., not from Germany and Western Europe but from Southern Russia.

These findings were reported by James H. Gaul, a graduate student at Harvard University, and were the result of an expedition of the American School of Prehistoric Research.

The invaders first entered Greece with their "Aryan" culture to give impetus to the mid-Bronze age of Grecian civilization and then moved up the Danube Valley in the direction of Germany.

Mr. Gaul's findings during an expedition to the Danubian basin in 1938 and 1939, given out now for the first time, showed an interrelation of that area with the Aegean region and the Near East. Pottery jugs and bowls of the early neolithic age, as found in the Danube region, corresponded with

those representing early neolithic culture of Greece.

At that time, civilization was just dawning in Europe and it was having its "first economic revolt," with villages becoming established, the domesticating of animals beginning and the growing of wheat and millet getting under way.

The probable route of migration during that era, about 2,000 years before the time of the Biblical Abraham, was from the Near East to Greece and then up the Danube Valley; according to the speaker.

"Settlements were established along the rivers of Western Bulgaria, and the inhabitants made black-painted and white-crusted red pottery, low ring-based bowls, ornamented bowls and jars and bone spatulae which relate this West Bulgarian painted culture to the similar complex found in Yugoslavia and at the sites on the Koros River in Hungary.

"This whole early neolithic manifestation, from eastern Hungary to western Bulgaria, is shown by the stratigraphy at Vinca to be the first in the East Balkans. The presence of fake 'scraped ware' and fine black polished ware sherds at the sites of this complex discovered in the Sturma Valley, as well as the low ring-base bowl and hemispheroid bowl forms, relate this culture to early neolithic Greece."

In the second millennium later, the Bronze age was heralded by "an invasion of Anatolian peoples who probably more fully appreciated the rich ore deposits of the East Balkan peninsula."

The bronze axes found in the region, compared with similar findings elsewhere, indicated to the expedition members that "the first Indo-European speakers," that is, those using an Aryan language, came from Southern Russia and were not Germanic peoples, as one theory had held.

Mr. Gaul declared that there was no evidence that the great Hittite civiliza-

tion of Anatolia, in 2,000 to 1,200 B. C., came from Eastern Europe, "which has been a standard theory."

H. P. B. claims that the ancient Trojans were Aryan (*S.D.* II, 106).

W. F. S.

## THE NOBLE EIGHTFOLD PATH

1. Right Views; free from superstition or delusion.
2. Right aspiration; high and worthy of the intelligent man.
3. Right speech; kindly, open, truthful.
4. Right conduct; peaceful, honest, pure.
5. Right livelihood; bringing hurt or danger to no living thing.
6. Right effort; in self-training and self-control.
7. Right mindfulness; the active, watchful mind.
8. Right rapture; earnest thought on the deep mysteries of life.

—*The Beacon.*

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