

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXI. No. 5

HAMILTON, JULY 15th, 1940

Price 10 Cents.

THE MAGNA CHARTA OF THE T. S.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H. S. O., who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead

on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to [bring about] utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those “intellectual classes,” reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become The-

osophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised “nigger” brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Param-Atma

(Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the “struggle for life,” which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes

alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T. S. to represent the *embodiment of selfishness*, the refuge of the few with no

thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma Pani, or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind" (R.D.)—in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T. S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a

bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the *civilized* races less than any other—have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

This is the only letter from the Maha-Chohan, the great Adept "to whose insight the future lies like an open page." It was written in 1881.

THE BATTLE OF THE TITANS

What in Christian Theology is known as the Mystery of the Incarnation has been rendered still more mysterious by the refusal of the Theologians to apply the doctrine to Mankind instead of to the typical Man of Galilee who was intended to stand as the proto-type of all the men who were to follow him to perfection. The neglect of science by the theologues and their inability to understand that the Universe is a living organism made it impossible for them to see that the laws of nature must be universal, and that if they applied to one unit of life in its development they must apply to every unit of manifested creation.

The indications are clear enough in the New Testament, perhaps even clearer than in the Old. The first man, says St. Paul, is of the earth, earthy; the second man is the Lord from Heaven, or if one likes plainer language,

the Master from the Over-World. Heaven has become so definitely associated in the popular mind with angels and golden streets that it is better to translate the Greek word *ouranos*, by an English one without these connotations. It is from the Over-World that the spiritual man descends, and Jesus distinctly says that no one ascends to the Over-World (heaven) but he that descends from it. St. Paul agrees with this when he gives due warning to the resurrectionists (I Corinthians, xv. 50) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Confining this teaching to any one man or set of men would be like confining the law of gravitation to Canada or some other part of the world.

The race of man is evolving on this planet and has reached a stage, one out of many, some of which were passed in the moon when that planet was a living entity as the earth is now. The forms in which humanity attained a certain stage of efficiency were carried over from the moon to the earth and are known in the occult literature as the lunar *pitris*. On earth they have passed through further stages of evolution until they become equal to the task of offering a field for the further experience of a more advanced race from vastly earlier periods of evolution in periods of manifestation long anterior to the creation that now is. These spiritual beings had entered into the Nirvana, the æons of rest belonging to that stage, and after eternities of bliss, it became their privilege to enter upon a new phase of evolution in which they would assist a new race of humanity to reach the spiritual understanding of life these Ancients had formerly attained, while in doing so they would themselves climb much higher on the eternal upward pathway of Life.

This plan of cooperation between the Ancients, known as Solar *pitris*, and the

junior lunar *pitris* was brought into effect in the Third Race when the mindless men, the forms developed by physical evolution, became sensitive enough and pure enough to enable the Ancient Solar *pitris* to enter into them and inspire them to higher living. The marvellous gift of Free Will which makes all intelligent action voluntary, left both the lunar and the Solar *pitris* free to choose, the one to refuse to accept the guidance of the Ancients, and the other to disdain the task of uplifting and redeeming the materially inclined men of flesh.

There were good and bad, or shall we say good and less good, of both classes. The two classes are typified by John the Baptist, the highest type of the earthly man, of whom Jesus said: (Matthew xi. 11) "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven (the Over-World) is greater than he." And Jesus, of whom it cannot be forgotten that John declared: "I must decrease and he must increase."

One of the beatitudes declares, "Blessed are the meek, for they shall inherit the earth," but the world should be modest, not meek, and it is the great virtue of the evolving material man to be modest, and to be willing to be guided by those who are greater in their wisdom than the men of flesh. So we are told that John the Baptist was a reincarnation of Elijah. "If ye are willing to receive it," said Jesus, well knowing the reluctance of the men of flesh to listen to anything that might diminish their importance.

The unassisted forces of the lower aspects of evolution failed to produce the perfect man of intelligence and wisdom which the perfected form called for as its final justification. Nature unaided fails, says the ancient record. It was at this point that the divine conception of

the Incarnation furnished the magical process by which Wisdom became justified of her children. In symbol after symbol, legend after legend, myth after myth, the story has been hinted, suggested, thrust forward to the intuitive mind. The Son of Man came down from Heaven, the Over-world, and entered into the bodies so long in preparation, of those men of the third race who were willing to receive them.

It might be thought that then all was well, and that the involution would keep pace with the evolution of Humanity. But ever and again the free will of the individual came into play, and some revolted who might have incarnated, saying "No fit *Rupas*," or conversely, there arose complaint from those who thought they should have been highly favoured and they were told: "thy people shall be under the rule of thy fathers. Men shall be mortals. The men of the Lord of Wisdom, not the Lunar Sons, are immortal. Cease thy complaints. Thy seven skins are not on thee. . . . Thou art not yet ready. Thy men are not ready."

It is not easy to sift out of these scant records what has happened to those who were dissatisfied with the opportunities allotted to them. We can imagine the distrust, the suspicion, the sinister plotting, the ambitions, the jealousies, the final determination to wrest from the hands of the Solar men the power and authority their virtue and their wisdom had won for them. Nor was this phase of evolution confined to any one space or period of time. All down the line of the development of humanity we are told of examples in every race, strung out behind the pioneers, as their unequal and half-hearted efforts to achieve the Great Work of perfection lags, delayed by their indolence and their lust for the "flesh-pots" of Egypt, ever the symbolic Land of Darkness for belated and "buried" souls.

Those who are prepared to follow the emancipator through the desert into the Promised Land, must endure all the symbolic trials of the forty years long in that wilderness, typical in the story of the nation of the crucifixion of the Man who seeks the perfection of the Father in the Over-world. There follows in due course the great and bitter war between the forces of Darkness and the armies of Light.

Those who have studied the story of the War of the Titans who rushed against the Hosts of Heaven and thought to overthrow the armies of the Over-World, know well that these warriors are to be found in battle in all the great crises of the evolutionary struggle.

Here we have the secret of the saying that nothing takes one to hell quicker than mere intellect. For it is intellect that is the efflorescence of the lower, baser mortal man who rises as high as he can with his mortal brain, but forever lacks the wisdom, the love and the joy of fellowship that comes of the consciousness of unity, of purpose, and of the destiny that brings all the Sons of Light into one company.

The utmost skill and efficiency is achieved by the intellectual man, and on the material plane he is triumphant in his plots and plans, but eventually he loses his own soul, even though he appears to gain the world in exchange. His egotism and conceit, his disregard of the rights of others, his enormous self-confidence, the natural result of his narrow vision, all these combine to bring about his downfall. By and by he learns that not in hosts and not by the valiance of monstrous war, but singly and alone must he fight a far different battle. That warfare of the heart and the mind is the invulnerable test of true discipleship.

The Solar Lord is ready to enter the purified Temple of the Heart when all the evil things, the money changers, the

hypocrites and false priests, the soothsayers and the covetous, have been banished. Then comes the Gethsemane of resolution.

"If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his soul will lose it: and whosoever will lose his soul for my sake shall find it."

We must conquer the egotism, the selfishness, the conceit of the soul, the personality, and find true life in the Self, the divine one, the Lord from the Over-World, who waits to enter the Temple of the Heart, pure, holy and unspotted by the world.

THE MYTH OF JESUS

BY JAMES MORGAN PRYSE

Is the life of Jesus historical or mythical?

A D.D.'S ANSWER. — Nearly sixty years ago, when I was a young lawyer newly admitted to the bar, I once said to a clergyman who was rightly held to be one of the most scholarly and authoritative theologians in the Presbyterian Church: "Doctor, I have been searching for the evidences of Christianity, but I can find none. You have, no doubt, made an exhaustive study of the subject, so I ask you for information." He bowed his head as if in deep thought and after a long silence said abruptly, "Well, would you turn the tiger loose?" Thus he tacitly admitted that there were no evidences of Christianity, and gave his opinion that the people would be loosed from all moral restraint if their religion were taken from them.

H. P. B.'S ANSWER.—In a conversation with H. P. B. I asked her if Jesus had ever lived. She answered that when she had asked the Masters that question they told her that Jesus was not an historical character. I then remarked that apparently Christianity, unlike some of the ancient religions, has

no esoteric system. Said she, "O, yes, my dear; it has its esotericism, like the others."

JESUS A MYTH.—H. P. B.'s two statements, that the Christian religion has an esoteric basis, and that Jesus never lived, can be harmonized only by taking the life of Jesus to be a myth, like the great Dionysiac Myth, a fictitious narrative with a hidden spiritual meaning.

HOODWINKING THE LAITY.—Every learned theologian knows that there is no record of Jesus outside the New Testament, and that it is not known when or by whom the books it comprises were written, also that the "history" of Christianity for the first century is a complete blank, and nearly so for the second century. This is frankly stated in an authoritative theological magazine published for the benefit of the learned clergy. But the unlearned laity are encouraged to believe that Christianity rests on a sound historical basis. It should not be inferred from this that the learned Biblical scholars are hypocritical; for many if not most of them cling tenaciously to their faith, which is of the sort correctly defined by a small boy who, according to Mark Twain, said, "Faith is believing something that you know isn't so."

THE OLDEST GOSPEL.—New Testament critics are agreed upon the obvious fact that Mark is the original Gospel, and the Matthew and Luke are copies of it with changes and additions. The fourth Gospel is of later date and stands apart from the others. Mark is the shortest Gospel, though lengthened by about three chapters of absurd padding: from the middle of verse 19, chapter iii, to verse 7, chapter vi, it repeats, with vitiating variations, passages taken from other portions of the text.

THE SOURCE OF THE GOSPELS.—The works of Biblical scholars throw no light on the origin of the Gospels, or on their interior meaning. Astronomers, however, have shown that an astronomi-

cal meaning runs through the story of Jesus. But that alone does not disclose the real esoteric meaning. The Orphic Hymns, which were used in the Eleusinian Dionysiac Mysteries, indicate that in the Eleusinian ritual were two dramas, The Birth of the Sun-God, and The Death and Resurrection of the Sun-God. By an analytic study of the Gospels I was irresistibly driven to the conclusion that the story of Jesus was plagiarized from an Eleusinian drama which was a version of a portion of the great Dionysiac Myth. Jesus is identical with Dionysos: he is the Fan-bearer, the Winnower, who "casts fire into the earth," and passes judgment on the soul of mortal man. The name Dionysos is from the Babylonian Dianisi, "Judge of Man," and Jesus likewise presides at the last judgment. Mark, Markos in the Greek, is the Latin name Marcus; and the Gospel, written in Greek, contains a number of Latin words and idioms, indicating that its author was a Roman. He shifted the scene of the drama from Greece to Palestine, and taking a clue from the sixth book of Virgil's *Æneid* he made the characters reincarnations of ancient worthies, John the Baptist of Elijah, Jesus and the beloved disciple John of David and Jonathan, and Simon (Simon Bar-Jonah, Mt. xvi. 17) of Jonah. Much later, when the Church had banned reincarnation, the Gospels were revised to eliminate it; Jesus then became only the "son" of David. According to Luke he was also the "son" of Adam and of God! But the revision was not made thoroughly: distinct vestiges of the doctrine of reincarnation were left in the text.

THE SYNOPTISTS' IGNORANCE.—The writers of the Gospels knew no Hebrew, which in their day was a dead language; the northern Jews spoke Aramaic, and the southern Jews Arabic. All through the Gospels the writers betray their ignorance of the geography of Palestine and of Jewish laws and customs. They

were not literates: they wrote in the spoken variety of the Hellenistic dialect.

JESUS THE SUN-GOD.—Jesus tells his disciples that their “names are written in the sky” (Lk. x. 20), and that when he himself “shall sit on the throne of his glory” they also “shall sit upon twelve thrones” (Mat. xix. 28). Thus Jesus, the Sun-God, is seated in the glory of the Sun, surrounded by the Regents of the twelve zodiacal signs. He sends out his seventy-two apostles in thirty-six couples, the thirty-six zodiacal constellations. The sun and its circling planets, the twelve zodiacal and thirty-six extra-zodiacal constellations—these are the forty-nine letters, the alphabet, of the stellar language in which the occult life of Jesus is written. Even a short sketch of that life, as thus told in the starry terminology, would be too long to be given in this article; but in *The Restored New Testament* I have dealt with the subject in detail.

THE INNER MEANING.—The mythical Sun-God symbolizes the Higher Self of man, and the Regents of the Planets and Constellations represent man's principles and powers, the “forty-nine fires.” The story of Jesus (Dionysos) is an allegory of Initiation. Says H. P. B. in *The Secret Doctrine*, Vol. III, p. 143: “The Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon. . . . There is an extraordinary agreement between the ‘legends’ of every Founder of a Religion (and also between the rites and dogmas of all)

and the names and course of constellations headed by the Sun. . . . They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.” (Let me digress to remark that while some Theosophists, blinded by sectarianism, keep decrying Vol. III, the discerning student will find in its pages precious information that he will not find elsewhere.) Of “the life of Jesus,” she says (p. 153), “The narrative is all based on the signs of the Zodiac.” Bathed in the sacred river by the Hydranos—that is, initiated in the Lesser Mysteries—Jesus becomes Chrestos, “deserving,” a chela; only after his crucifixion and resurrection does he become Christos, “anointed,” an Adept. By changing an e to an i the forgers made him Christos from the beginning. By perverting the sublime Mystery-Drama and interpolating the horrible doctrines of eternal damnation, vicarious atonement and salvation by unreasoning faith they formulated the pernicious religion which has made the western world a failure and is now giving it a war-baptism of blood and tears.

EPILOGUE.—The religion miscalled Christianity teaches that because of a trivial act of disobedience by the primeval pair of newlyweds the one and only God, an anthropomorphic being, condemned the souls of all their descendants, all humankind, to eternal torment in a hell of fire and brimstone; and that the physical body of a certain man, that God's only-begotten Son, was crucified, millenniums after the sin of the newlyweds, in order that thereafter all who might hear of the crucified Jesus and believe in him might be saved from hell and admitted to heaven. To accept the Gospels, in their present form, as veracious history you must swallow these nauseous doctrines. For my part, when only a small boy attending Sunday school under compulsion, I rejected

them with disgust and horror. But as a student of Theosophy, I was prompted by H. P. B. to search out the esotericism of the Gospels, and I found that by freeing the text from the spurious passages interpolated in the text by priestly forgers, and then using the astronomical key, the narrative of Jesus-Dionysos was disclosed as an allegory of Initiation. Even as an archæologist excavating an unsightly earthen mound uncovers an ancient temple of great architectural beauty, so by clearing away the repulsive theological features which falsify and obscure the narrative of Jesus it is disclosed as a sublime Mystery-Drama, profoundly esoteric, and unsurpassed in sacred literature.

BACK TO MANU

An Address at the Niagara Convention

I want to talk today about the problems around which all world activity now centres, and which faces mankind with more force than it has ever done before. It is the problem which arises from the fact that today one man lives comfortably in his home, while another man rummages in garbage pails for food; the problem created by the fact that half the children born in the richest country in the world are born in families which had to go on relief to live; the meaning of the existence of tyranny over vast areas of the globe; and the moral disintegration of our so-called civilization.

It is a problem of how to live happily in the world-community, and not one of the justification of our own attachments.

H. G. Wells has stated that the chaos of our world is due to the education of men and women as competitive individuals rather than as social collaborators.

I feel that that chaos is due to the conflict of the spirituality of the fast-approaching age with the materialism

of our dying one, and to the battle within the materialistic elements themselves.

There is necessity—a beautiful necessity—that the outer world should manifest the inner order of things. This is one of the laws of life, and now the inner life demands of us a fuller expression than selfishness can give.

I believe that is the meaning of the new-found freedom and liberty of the common man which has superseded the hundreds of thousands of years of autocratic government in preceding ages. The democratic system at its best, tends to develop initiative and a social consciousness among the members of society; democracy is the ground in which the seeds of such faculties can best develop.

In the present conditions of nations, we can see the corruption and debasement of humanity brought on by the continued use of selfish power.

The war that is going on in Europe now spells the doom of the old system which fostered political, national, and economic greed. All of these must go that men may be free to realize in fact their brotherhood.

The old principle of separatism crumbles as the principle of unity stands revealed as the new world-order. Theosophy is a voice of that revelation.

Unity, however, would be no gain at all if it did not involve the oneness of responsible, intelligent men—and this is a token of the new age—

Responsibility has come to the individual.

The turmoil we are experiencing means ultimately the freeing of the individual—and in all our difficulties each man has got to do his own thinking.

Religion is not to be salvation through the washing away of sins, but the achievement of salvation through the intuition of One Life in all; and government is not to be a game of fol-

low the leader, but the achievement of desired ends through the conscious co-operation of self-governed humans.

The Individual is to lead himself from the valley to the height.

Now the whole problem of a world in travail is dissolved away in what shall be the supreme goal of our humanity—the man who lives under a system of democratic freedom and who struggles with his responsibility as a world-citizen, developing from that struggle an intelligence which integrates mind and the emotions, releasing intuition, and giving him the inner freedom of the spiritual man.

The responsibility of Theosophy offering the answer to the question as to how this can be obtained of course presents itself.

Frankly, I don't know.

Our high estimate of the Ancient Wisdom urges us to say that Theosophy is the answer, but certain of my experiences tend toward a denial of this. What I mean is, that I have seen a liberal Theosophy fall—I've seen it go down before the resistance of back-biting reactionaries—sabotaged by all the petty tricks of egoism and personality. I have seen the continued frustration of Theosophical youth.

The only answer to these challenges, as far as I can see, is, in addition to all the current activities, the creation of a federation of Theosophical groups—for this federation to put forth a united effort to formulate a definite plan for the social organization of the peoples of the world: that plan which best meets the approval of our reason and our intuition. Perhaps the value of such an act may be indicated by a statement of *Æ*'s:

"Human energy always operates through the image which is most present in consciousness. . . . Whatever image is most present to the man, for that he works. It is so with nations. Let the statesmen and reformers pre-

sent clear images of objects to be attained, let these be images of desirable and attainable life, and the country will direct its energies to realize these objects."

The constant publication and broadcasting of Theosophical ideals as expressed in a concrete proposal for ways of life which are based on an understanding and knowledge of the psychophysical nature of man, could attract and guide men by virtue of its Reason and Beauty. Such a scheme exists in essence in the Laws of Manu; we must put them into practice. Manu, the Being who could best afford us guidance—the Creator of our race-type, is He who knows and understands our beginning and our end.

It is my proposal that an effort be made in this direction, to the end that men, living in the social-embodiment of Theosophy, may come to know its Spirit.

Jack Taft.

Detroit.

THE NIAGARA CONVENTION

The eighth Fraternization Convention was hailed and dismissed by the vice-chairman in his closing remarks as the greatest of the series, and there were some good reasons for this view. I was unable to be present at the Detroit meeting last year and only had the privilege of attending the second day this year, and for this have to thank Mrs. Brown and her daughter Mrs. Hambly, and son George, who drove us down on Sunday morning. There were 150 who registered and the Convention Hall in the General Brock hotel with its excellent "loud speaker" arrangements, pointed the way for all future meeting place necessities. As we were not in time for the business meeting I must omit here all the detail of arrangements for the future except that, if circumstances permit, Cleve-

land, Ohio, has been chosen for next year's assembly.

The Convention Committee for 1941 consists of Mr. Russell Hoffman, 14193 St. Marys, Detroit, Michigan; Mrs. Althea Hawkins, 5410 Ridge Road, Parma, Ohio; Mrs. Ruth Somers, 36 Servington Crescent, Toronto, Ontario; and Mrs. Ruth Emsley, 102 Mayfield Ave., Toronto, Ontario.

The decided feature of the Convention was the Youth Session at the forenoon meeting on Sunday. Albert Emsley was aggressive and practical as chairman and gave a good account of the work being done, which Miss Garside as secretary amplified in detail. Addresses were given by Jack Taft, Miss Welsh, a girl still in her 'teens from Toledo, and R. Heinemann, who was the sensation of last year's meeting in Detroit. We are glad to present Mr. Taft's address and hope for others next month.

There was little time for discussion at any of the sessions but a few questions were answered. An afternoon or a session at least, open to general discussion as on the first day, might be made a feature of future Conventions.

The first part of the afternoon was occupied by an address from Mrs. Althea Parmele Hawkins of Parma, Ohio. She gave some interesting self-revelatory notes of her passage from Christian Science to Theosophy, marking the change from outer authority to the monitions and guidance of the Inner Light. Sadhu Singh Dhami, Ph.D., was the speaker in the later afternoon period, and his account of the Bhagavat Gita, the Song Celestial, was vivid and eclectic. He regarded discussions of the date and author of the book as valueless to the ordinary student, and related how the little boys and girls of India were as familiar with the stories of the Ramayana and the Mahabharata as our children were with the nursery tales of our tradition. The Gita was not to be

taken literally any more than any other scripture, but, interpreted as a spiritual allegory, its lessons were priceless.

In the evening Major H. S. Turner of Brooklyn, gave an address on Theosophy and the Immediate Future, in which problems of peace and war, pacifism and Karma, and the responsibilities of Theosophists were dealt with. Mr. George I. Kinman gave an admirable though brief address in response to an invitation from the vice-chairman, in which he placed the solution of the problem of whether a man should fight or refuse to fight in the dictum of Jesus—"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

The addresses on Saturday were by Mrs. Verna Brackett, Detroit, on Reincarnation; by J. Emory Clapp, Boston, on The Defence of Madame Blavatsky; and in a symposium on What Theosophy Means to Me, by Mrs. Lois Ashcroft, Detroit; Lt.-Col. E. L. Thomson, D.S.O., Toronto; and James A. Long, York, Pa.

Mr. S. Wylie of Detroit as chairman of the Convention won all hearts by his suavity, good humour, apt suggestions and constantly happy interventions as occasion required. Unfortunately he and many other visitors from the United States had to leave before the evening session in order to get over the national border line without having to produce credentials to prove their citizenship. It left the way open for the vice-chairman, Mr. Robert Marks, however, to show that Canada was not wanting in the qualities of a good presiding officer either. Miss Garside and Mr. Haydon were the reception committee, and Mrs. Brabst of Cleveland provided several programmes of excellent and highly acceptable music. The contributions of some members from the Lotus circles were much appreciated.

While official Theosophy stands aloof

from this Fraternization effort, it is obvious from the support it has received from so many of the serious and broad-minded Theosophists of all the Societies that an ideal has been found which appeals to the best in the ranks of the Movement. There are no bars so hard to break as those of sacerdotalism, sectarianism, and the bigotry of the unknowing. Nothing else limits the growth of Fraternization.

A. E. S. S.

At the Convention

The following are the names of those registered as attending the sessions of the Fraternization Convention held in the General Brock Hotel, Niagara Falls, Ontario, on Saturday and Sunday, June 29-30.

UNITED STATES

NEW YORK:

NEW YORK: William C. Beller, Miss Wilhelmina G. Beller, Isidor H. Lewis—3.

BROOKLYN: Major H. S. Turner, Miss Leah Lewis—2.

ROCHESTER: Miss Mayme-Lee Ogden, Hubert Ellinwood, Mrs. B. H. Ellinwood, Mrs. H. M. Ellinwood, Mrs. S. E. Bailey, Arthur Bailey, James A. Bailey, Mrs. Florence G. Cowles, Miss Louise Richards—9.

WOODSIDE, L. I.: Mrs. Frieda Adler—1.

BURT: Mrs. Jessie Seitz—1.

NEWFANE: Mrs. J. A. McCollum—1.

NORTH TONAWANDA: Mr. and Mrs. L. E. Waters—2.

WILLIAMSVILLE: Mrs. Petrovna H. Barnard—1.

GARBUTT: F. L. Garbutt—1.

NIAGARA FALLS: Mr. and Mrs. R. N. Ferris, Mr. and Mrs. C. Welham—4.

OHIO:

TOLEDO: Mrs. J. S. Jacobson, Mrs. Alice C. Epstein, Edward Epstein, Mrs. Francis B. Ellis, E. L. T. Schaub, Mrs. Elise Blankenhagen, Miss Mary Helen

Welch, Richard Heinemann, Miss Carolyn Granthen—9.

CLEVELAND: Mrs. Gladys R. Sanger, Mrs. Elizabeth March, C. H. Rice, Mrs. F. Hazel Rice, Beatrice Friedberg—5.

LAKEWOOD: Mrs. Emma Young, Mrs. Iva Dietz, Miss Carol Dietz—3.

PARMA: Mrs. Althea Parmele Hawkins, Miss Ray Carolyn Hawkins, Miss Lulu M. Pelton—3.

CINCINNATI: Miss Ida Lewis—1.

SOUTH EUCLID: Mrs. Gladys P. Harbst—1.

MICHIGAN:

DETROIT: Mr. and Mrs. G. Cardinal Le Gros, Mrs. Lois Ashcroft, Russell P. Hoffman, Miss Phyllis Hoffman, Mrs. Tracy Brackett, Miss Joyce Greco, A. E. Greco, Jack Taft, Mr. and Mrs. H. Reichart, Mrs. A. E. Hayes, Miss Marion Burley—13.

ANN ARBOR: Samuel H. Wylie, C. M. Bailey—2.

MOUNT CLEMENS: Mr. and Mrs. Thomas Eveleigh—2.

PENNSYLVANIA:

LANCASTER: Mrs. Henrietta K. Long, Miss Mary Louisa Long—2.

WARREN: Dr. V. H. McAlpin—1.

MASSACHUSETTS:

CAMBRIDGE: Thomas H. de Valcourt, Harold F. Rome—2.

BOSTON: J. Emory Clapp—1.

DISTRICT OF COLUMBIA:

TAKOMA PARK: James A. Long—1.

CONNECTICUT:

STAMFORD: Dr. Thaddeus P. Hyatt—1.

Total registered from the United States—71.

CANADA

ONTARIO:

TORONTO: Felix A. Belcher, Miss Oba Garside, Mr. and Mrs. Robert Marks, R. C. Sinclair, N. W. J. Haydon, Lt.-Col. E. L. Thomson, D.S.O., Miss Olive Olive, Mr. and Mrs. H. G. Munther, Mrs. Lida

B. Horgan, Mrs. S. W. Peart, Mrs. Ruth Somers, Miss Evelyn Webley, Mrs. W. A. Coutanche, Paul W. Smith, Miss K. M. Lazier, Mr. and Mrs. G. I. Kinman, Miss Mary Henderson, Miss M. Conn, Mr. and Mrs. Albert Emsley, Mrs. W. M. Yorke, Mrs. Helena Illingworth, Maurice Dudley, Mrs. Amelia McPhee, Mrs. Margaret Shone, Dr. Sadhu Singh Dhami, F. Burbeck, Mrs. E. H. Major, E. A. Oakes, Miss H. Williams, Miss Donna Bax, Miss Greta Golden, M. Winestock—36.

HAMILTON: Miss Mabel Carr, Mrs. L. Stead, Harry Dryden Potter, Mrs. Horstense Gordon, Miss Alice O. Cooper, Mr. and Mrs. Cecil Williams, Mrs. G. Brown, Mrs. H. E. Townsend, Mrs. Agnes Hambly, Mr. and Mrs. Albert Smythe, Arthur Mathers, Mr. and Mrs. M. Waterfield, Mrs. Elizabeth Adams, Frances B. Dunford, Robert Hughes, Mr. and Mrs. E. Avonde, H. E. Avonde, Grace Brennagh—22.

NIAGARA FALLS: Miss S. A. Van Alstyne, Mrs. Ned Connor, Geoffrey Newell, Mrs. Lorna A. Lindsay, A. Merrill Kinsey, Miss G. Griffiths—6.

ST. THOMAS: Mr. and Mrs. B. T. Gar-side—2.

WELLAND: Ronald V. Garratt—1.

THOROLD: Mrs. Gertrude M. Knapp, George E. Griffiths—2.

ST. CATHARINES: Mrs. J. J. Richardson, Mrs. Wesley F. Milligan, Mr. and Mrs. Lawrence Cunningham—4.

LONDON: Mr. and Mrs. H. Emsley—2.

FONTHILL: Alfred A. Griffiths, John T. Griffiths—2.

QUEBEC:

MONTREAL: Miss Colombe Benoit, R. W. Major—2.

Total registered from Canada—79.

Total registration—150.

EUROPEAN FEDERATION CONGRESS

Theosophical News and Notes for June gives a brief account of the

European Congress held in London on May 10. We extract a few paragraphs from this early report and from the report of the Annual English Convention held on Saturday, the 11th.

“The fact that the General Secretary of the European Federation, Mr. J. E. van Dissel, and the General Secretary of the Netherlands, Mr. J. Kriusheer, throughout the Congress were unable to obtain news of the welfare of their families in Holland, and nevertheless continued to apply themselves to the work of the Society without undue pre-occupation with their personal affairs, set a standard of dedication which made itself felt at once, and which communicated itself to all the meetings without exception. In spite of passport difficulties, and the actual dangers of travelling, nine countries were represented officially, four by their General Secretaries. The largest representation was, naturally, England, while Ireland, Scotland and Wales each sent a group of members. Four hundred and fifty delegates in all were enrolled, including Absentee Delegates, to whom the Congress badge and programme were posted in time for them to follow the proceedings. . . . Mr. van Dissel told the (English) Section some home truths about the English nature. ‘Nice words are not always true, and true words are not always nice,’ he said, but he managed to convey his comments in a spirit of complete friendliness and good humour. The need of the moment, for England especially, is to detach herself from her sense of nationality, from her approval of herself, and to lay bare her heart and mind for the taking in of new impressions that affect her relationships with those other nations with whom she must now be so closely associated in all the affairs not only of war but of the peace that must surely follow. ‘The more languages one speaks the more souls one has’ was another of his comments. A parliament of nations

is needed, and a change in every field of thought and of action. As Mr. Jinarajadasa has said, everything that stands in the way of unity must go, and those things which most oppose unity at the moment are the traditional attitudes to religion, to race and to nationality. England looks too much to tradition. The past lives in every corner of England. Where is the future living? Monsieur Buffeteau from France, speaking in his own language, made an impassioned appeal for universality. No one nation has to lead now, or else we walk in one another's shadow, as Michael Angelo has said. The need is to be like a diamond with many facets, no one more important than the other. Mr. Polak spoke of the process of 'unconquering' at present going on in South Africa and to some extent also in India. England needs more imagination in dealing with such problems, but her purpose is sound and her idealism is sincere."

A new publication, *Theosophy in Action*, will contain a "fairly full precis of the talks given at the Congress meetings." This Bulletin is now the official organ of the European Federation, and it is expected "to help in the establishment of the new European-mindedness which it is so essential to build."

THE WAR

John B. Goff, the great temperance orator, used the Rapids of the upper Niagara river to illustrate one of his points. We may well use the same metaphor to suggest something of the downward rush of Europe towards its vast catastrophe. The upper rapids may remind us of the slow progress towards Austria and the oversweeping deluge of Czechoslovakia, hastening gradually past the wild waters which engulfed Poland, Denmark, Norway, Holland and Belgium, till the thundering plunge came dreadfully on and

swept the French nation to cataclysmic ruin. Then followed the boiling eddies of the scattered wars in the Mediterranean and the North Sea, flowing into the hurling billows of the lower rapids till the final whirlpool is reached, and the mad sweep of war settles down into the silent majestic and peaceful flood of quiet waters, calmed after their fury, before they enter the great lake of a new life.

In our last issue while the forms were on the press we filled three vacant lines with the news that Italy had declared war against the Allies. It had long been expected but advantage was taken when the treachery of the King of the Belgians left an open flank for the Germans to carry an attack against the French and English which cut off the northern armies from the main bodies in France. There followed the veritable miracle of Dunkirk when, after a colossal military disaster, the Fleets were enabled to rescue 330,000 men and convey them to England. In the meantime the German troops overwhelmed the French defence and swept into France towards Paris which was declared an open city and left unmolested, but occupied by the Germans. The French Government finally surrendered to the Germans, and left Britain the sole defender in Europe of Human Freedom. The long story of weakness and treachery on the part of those who had undertaken to support Britain will be matters for future generations to study or ignore. Our duty is to rely on ourselves and the strength that belongs to Truth and Justice. We failed Spain, we failed Czechoslovakia, we failed Ethiopia and China, all no doubt for reasons that seemed good and sufficient at the time to those in authority. Now we have no pleas to put forward but our faith in Truth and Justice, and if we fail them we lose all. But Humanity is in the testing time of history, and if she can win through all these tragical failures

and save her soul alive in consecration to the Cause of Freedom and the Rights of Man, our children and their children's children will be able to bless us in a Golden Age of the future. We can do this, and we ought to rejoice that the British race has been chosen to face and defeat the myrmidons of that great military genius of the dark forces of destruction whom we name Hitler. But we must be selfless, single-minded, thoughtless of gain, reckless of our own profit or welfare, anxious only that we have kept back nothing but laid all our treasure of mind and heart, soul and body on the altar of sacrifice. Fire will descend from Heaven and accept that offering, the blood of saints and heroes.

THE THREE TRUTHS

These three volumes by Alice Leighton Cleather, an intimate friend and pupil of Madame Blavatsky, should be in the hands of every student of Theosophy.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

This version of the Gita has been widely approved and is intended for readers who have not hitherto been able to understand the academic and philosophic versions of recent years, or the older ones that failed to understand the esoteric teaching.



The wise in heart mourn not for those that live, nor those that die. Nor I, nor thou, nor any of these, ever was not, nor ever will cease to be. All that doth live, lives always. To man's frame, as there came infancy and youth and

age, so came their raisings up and layings down, of other and of other life-abodes which the wise know and fear not. That which *is*, can never cease to be; that which *is not* will not exist.—
Bhagavad Gita.

FOR THE LOVE OF ENGLAND

A song of hate is a song of Hell;
Some there be that sing it well.
Let them sing it loud and long,
We lift our hearts in a loftier song:
We lift our hearts to Heaven above,
England!

Glory of thought and glory of deed,
Glory of Hampden and Runnymede;
Glory of ships that sought far goals,
Glory of swords and glory of souls!
Glory of songs mounting as birds,
Glory immortal of magical words;
Glory of Milton, glory of Nelson,
Tragical glory of Gordon and Scott;
Glory of Shelley, glory of Sidney,
Glory transcendent that perishes not—
Hers is the story, hers be the glory—
England!

Shatter her beauteous breast ye may;
The Spirit of England none can slay!
Dash the bomb on the dome of Paul's—
Deem ye the fame of the Admiral falls?
Pry the stone from the chancel-floor—
Dream ye that Shakespeare shall live
no more?

Where is the giant shot that kills
Wordsworth walking the old green
hills?

Trample the red rose on the ground,
Keats is Beauty while earth spins
round!

Bind her, grind her, burn her with fire,
Cast her ashes into the sea—
She shall escape, she shall aspire,
She shall arise to make men free;
She shall arise in a sacred scorn,
Lighting the lives that are yet unborn;
Spirit supernal, Splendour eternal,
England!

Helen Gray Cone.

THE CANADIAN THEOSOPHIST
THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription One Dollar A Year.

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OFFICE NOTES

The Bombay Theosophical Bulletin for April has copied our article in the January issue by Mr. Sutherland on the earthquake predictions of Edgar C. Thrupp, of Vancouver, a member of the Engineering Institute of Canada. *The Path*, of Sydney, Australia, has reprinted Mr. Robert A. Hughes' article from our January issue on Leonard Blake's book about Hitler.

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That excellent organization, the Peace Lodge of the T. S. in Audenshaw sent us their Lodge Message for May with Helen Gray Cone's Chant for the Love of England on the back of it. We are glad to reprint it, with the consciousness that it is only in English-speaking countries the message of the Masters has free currency. Long may it be so, and till the rest of the world begins to understand that the "glory

immortal of magical words" may bless all the songs and tongues of men.

✧ ✧ ✧

Here is an encouraging letter from a Western subscriber, one that our members might well consider when wondering what is wrong with the magazine: "I always look forward to the *C. T.* I like your outspoken and broad criticism of those whom you consider chasing after false gods. May I suggest that reprints from early Theosophical magazines are good subject matter. They are always clear, easily understood, and instruct, without confusing the reader with much tangled verbiage which too many writers on Theosophy appear unable to avoid. I am enclosing \$2. for one year's subscription." How many will go and do likewise? With respect to articles from the magazines of fifty and sixty years ago, we offered some years ago to print some if we got assistance in copying them out. One friend sent several, and then the supply gave out. It is not so easy as it looks.

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Miriam Salanave, the well-known Buddhist worker in San Francisco, sent a message of greeting to the Niagara Convention from which we may quote a paragraph. She wrote: "In Letter VI. of *The Mahatma Letters*, K. H. wrote, 'The Chiefs want a "Brotherhood of Humanity," a real Universal Fraternity started.' When he wrote the words "Universal Fraternity," there can be no doubt he meant exactly that, and had not the remotest notion in mind of starting a society which sometime would split up into opposing factions, separated by a seemingly impassable gulf of conflicting views and unbrotherly opinions as to the importance—and unimportance—of Who's Who in their respective societies." We may perhaps be able to reproduce the whole of Mrs. Salanave's greeting later if space permits.

STANDING OF THE LODGES
FOR THE YEAR ENDING JUNE 30, 1940

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1939	Total 1940
Calgary .....	....	....	....	....	....	....	....	6	6
Edmonton .....	....	....	....	....	....	....	....	2	2
Hamilton	1	....	1	....	....	2	3	24	21
Kitchener	1	....	1	....	....	....	....	4	6
London .....	....	....	....	....	1	....	....	7	6
Montreal	3	....	....	....	....	....	2	32	33
St. Thomas .....	....	....	....	....	....	....	....	2	2
Summerland .....	....	....	....	....	....	....	....	1	1
Toronto	12	....	9	....	4	2	22	172	165
Toronto, West End .....	....	....	....	....	....	....	....	15	15
Vancouver	1	....	....	....	....	....	1	20	20
Vancouver, Orpheus	4	....	3	....	....	....	1	20	26
Victoria .....	....	....	....	....	....	....	....	2	2
Vulcan .....	....	....	....	....	....	....	....	5	5
Winnipeg .....	....	....	....	1	....	....	....	1	—
Members at Large .....	....	....	....	....	....	....	....	2	2
Total	22	—	14	1	5	4	29	315	312

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1940

RECEIPTS

DISBURSEMENTS

Balance from last year	\$ 126.55	Per Capita—Adyar	\$ 79.90
Lodge Fees and Dues	766.65	Magazine Cost:	
Magazine subscriptions	336.45	Printing	\$1,213.11
Donations to Magazine	319.32	Envelopes	54.83
Sale of pamphlets	6.60	Postage	65.20
Premium on U. S. Funds	3.80		1,333.14
Bank Interest	2.05	Stationery	9.04
		Ballots and envelopes	9.99
		Postage	2.40
			12.39
		Petty Cash and Postage	46.40
		Cash in Hand	80.55

\$1,561.42

\$1,561.42

Can anyone supply the reference to the passage in which Madame Blavatsky states that the adept whose life was taken as the basis of the life of Jesus as described in the Gospels was an honoured member of the White Lodge and that his statue is to be seen among those of other adepts in the Hall of the Adepts in a secret gallery in India? My recollection of the passage is of reading it on the top of a right hand page in a book whose name I cannot recall.

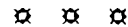


It will be observed from our Statement of Funds that the balance carried over from the old year to the new is about \$80, or \$40 less than last year. There are liabilities for the present month demanding at least \$100 more than this amount. We asked last month for help in view of the ardent support given the magazine and the policy it represented, and while votes are a happy augury and very welcome in the circumstances, they need to be backed up by material support if the work of the T. S. in Canada is to be continued on the scale that has been followed for years past. We need nearly double the revenue available from the members' dues to maintain our work. Some of this is provided by subscriptions to the magazine. All that we require could easily be provided in this way if our friends would busy themselves and get another subscriber each every year—not a great effort.



A new booklet has been issued under the auspices of the Blavatsky Institute, 52 Isabella Street, Toronto, entitled *Evolution, Divine Wisdom, Brotherhood*. There are three divisions in the contents, corresponding with the three heads, the first being Miss Katharine Hillard's synopsis of *The Secret Doctrine* in two lectures dealing with the Evolution of the Earth and the Evolution of the Races of Mankind. The second division consists of the celebrat-

ed expositions of Occult Teaching by Shankaracharya known as the *Atma Bodha* and the *Tattva Bodha*. These two treatises cover all the essentials of Truth. The final pages deal with Brotherhood in Action being a letter by Dr. D. P. Pandia written after his tour of Western Canada. The booklets are sold for 15c each or two for 25c.



Very deep and real sympathy goes out to Dr. H. N. Stokes, who has had to yield to the demands of nature and lie down for a real rest after many years of unremitting labour and intense activity mentally as well as physically. In addition to his work in *The O. E. Critic* he had always carried on much work among young men in hiking parties and in other ways likely to attract their attention while developing their inner faculties. Dr. Stokes has been confined to a hospital for some weeks but insists on getting out *The Critic* from his resting place, and we can only hope that he will not further over-tax his strength. Next to that we hope for an early and satisfactory recovery of all his wonted strength and energy, for he is one of the Theosophical strong men we cannot afford to lose.



The main article in *The Beacon* for June is the third on Glamour—The Nature of Glamour. It deals with the very dangerous teaching of the exchange of the individual law for the group law. "He marches on as best he can alone, glorying in the freedom from authority which he has succeeded in achieving. He promises himself that he will brook no authority or guidance. Those of us who are considering him and looking on at him from the clearer heights of attainment see him gradually becoming obscured by wisps of fog and by a glamour which is gradually growing up around him as he becomes a 'prisoner of the fog of freedom' and revels in what he deems the fact of his independence." He must abandon this

idea of independence, is the teaching of this authority, and accept the law of the group. This is the dangerous principle of Hitlerism and all its kindred propaganda. The plausibility of all this is usually too much for the average reader or student.

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Theosophy for June is an excellent number with "The Astral Body" the sixth of these Historical Studies taking the lead in scientific as well as occult interest. The present essay is a study in embryology, and shows by Judge's exposition that Secret Doctrine teachings bring about a co-ordination among modern theories which in themselves are apparently in conflict. It is observed that "it seems inevitable, as Prof. Wilson is inclined to believe, that biologists must fall back upon 'the assumption of a "metastructure" in protoplasm that lies beyond the present limits of microscopical vision'." "An Eastern Current" is a brief but sword-edged article on the present tendency to place Buddhism before Theosophy in the Western world. People hanker after forms of faith rather than the bare Truth itself. Buddhism at its highest, like the esoteric teachings of Christ or of any religious faith, simply represents Theosophy, Theosophy being the basis of all true Religion, but each sectarian hates to admit this view. "On the Look-Out" presents a number of late hints on the former continent of Atlantis.

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Dr. Alvin B. Kuhn has developed a new idea in connection with the publication of his new book or series of books which he has in preparation with one or two already completed. The difficulty of circulating Theosophical literature is usually its high price, which is often prohibitive for the students who are most likely to wish to buy it. Dr. Kuhn has proposed a Co-operative method for subscribers to his book which will not only give them the

first book but all additional books he may issue, free as they are published. To begin he requires 400 subscriptions of \$5. each. This sum of \$2000 will produce a first edition of his first book under this plan, *The Lost Light*, of 2000 copies. The 400 subscribers will receive their copies, leaving 1600 for sale which he expects, on allowing for trade discounts and other expenses will bring him in \$4000 clear. This will enable the second book to be issued in a similar way with similar results until the eight volumes he has in view are printed. This would give each of the original subscribers eight volumes for the \$5. of their first contribution. The final volume Dr. Kuhn thinks may be a translation of the Egyptian *Book of the Dead*, which he regards as the prime source of Bible inspiration. We certainly wish Dr. Kuhn all success in his plan, which is based on a true principle of co-operation, and should carry its own recommendation. Should it succeed in all its prospects as he conceives it, he visages the possibility of much wider enterprises as a result with a high grade magazine, A University, for which a tract of land has already been offered, and other Theosophical activities of the most desirable character. The circular describing the plan is endorsed by Richard W. Pollard, Miami, Florida; Herman F. Wright, Fort Benning, Georgia; and William G. Bowers, Mt. Vernon, New York. Dr. Kuhn is to be addressed at 218 West Jersey Street, Elizabeth, New Jersey.

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With the caption "The Passing of a Karma Yogi," *The Theosophical Worker* for May writes of the death of Joseph Bibby of Liverpool, England, whose work for Theosophy probably exceeded in extent that of any other person in England. He through his firm built up one of the largest oil cake and seed crushing factories in the world; in connection with this he issued *Bibby's*

Quarterly which was intended to keep him in touch with his customers and ran from 1895 till he changed it into *Bibby's Annual* in 1906 which ran till 1922 with a valedictory issue in 1936. This *Annual* was the most attractive form of Theosophical propaganda ever published. Its exquisite beauty, the pages filled with reproductions in the finest style of art work of the most celebrated pictures of the leading artists of the world introduced an element of beauty in thousands of homes which never could have access to them otherwise. Articles on Theosophy of a popular nature but containing the world-old truths of the Wisdom religion brought these truths home to readers who could never have had access to them but for Joseph Bibby. His success as a business man was not the least of the recommendations he thus lent to the support of Theosophy. "Today the Bibby mills occupy practically the whole of three or four streets, and the firm owns two experimental farms." Mr. Bibby died on March 11 last in his ninetieth year. Two of his sons were killed in the Great War, but three survive with a daughter, and Mrs. Bibby who as Ruth Pye married him in 1881. *The Theosophical Worker* makes a long selection from Mr. Robert A. Hughes' article in *The Canadian Theosophist* of January last.



Mrs. Agnes Sharpe who was saved from the ill-fated "Athenia" has written from England regarding the loss of perspective in those who are absorbed in trivialities and childish enmities, "certainly not in keeping with the principles of the philosophy we accept and espouse. It seems much more so over here, where life is so serious and tragic, where we now live almost from hour to hour, not knowing what may happen: to see our boys and men drilling, marching, moving around from camp to camp, until they eventually leave for France

and Norway—to travel in the trains as I did last week from Bristol to Manchester, and see the men bidding farewell to their dear ones, enough to melt hearts of stone: to see the troop trains conveying their men to scenes of action worse than hell: to see, to talk with our air men, to our sailors, those bravest of men, who every day give their lives without complaint—! You may say these things need not be! I agree! But they do exist in spite of its futility and horror. Deep down there is that heroism which makes men and women worthy of the name. There are so many things I could tell you of—to describe a country at war! That is not my desire. But I do want to say how it makes me feel that there are greater issues and problems with which Theosophists might study and engage than the ones demanding time and space. Life today is too real, too earnest, and calls for great-minded men and women, not children quarrelling as to who shall lead the game. If we can't find harmony and understanding with fellow Theosophists, well!—we had better try something else."



In a series of articles entitled "My Ambitions" by eminent persons chiefly literary, Compton Mackenzie, the novelist, unbosoms himself in true fashion. His confession represents the attitude of a real yogi incarnated in a civilization whose methods are distasteful to him. He says: "In my early teens I came to the conclusion that the history I was being taught had been deliberately falsified in the interest of the side I always instinctively disliked and distrusted, and the result of this was that I conceived very early a dominant ambition to devote myself to restoring the balance. I am convinced that what lay at the back of my dream of the Civil Service, of my dread of committing myself to any career that would fetter me, personally, was the passionate ambition

to upset the false gods that youth was being encouraged to worship. By the time I was eighteen I had realized that if true independence of mind was to be preserved it was not enough to escape from the trammels of a profession, but that I must avoid equally the slavery imposed on the mind by anxiety about possessions. I realized that I must never own a stock or a share of property from which I derived an income. In other words I realized that from the moment a man has invested money to bear interest his value as a critic of the social order is destroyed. Fortune finally found me in novel-writing, a way of earning a living in which nothing stood between myself as a producer and the public as a consumer. Henceforth I could blame nobody except myself for failure to earn a living, and my only concern was to use wisely the capital of my experience. . . . I found that I was more in political accord with my juniors than with my contemporaries and seniors in the decade after the war, but I had a notion that I should find myself in much closer accord with a newer generation and I decided to withhold most of what I really wanted to say until I was in tune with the time. It was a dangerous ambition to conceive. It demanded a great deal of patience and an alarming amount of self-confidence. It was gambling, indeed, on the chance that what had once been minority opinion would become majority opinion. My own opinions about religion, politics, and economics have not changed essentially since I was seventeen. My ambition then was to see Imperialism smashed and small countries come to their own again. The last war carried me a long way toward that goal. The rebirth of Ireland and Poland was inspiring. Imperialism, however, recovered, and in consequence we are again at war. I do not see how it can survive this time." Mr. Mackenzie is now fifty-eight and Ruskin died

in 1900 when Mackenzie was eighteen. To what extent Ruskin's *Unto This Last* may have influenced him would be an interesting point. At any rate he belongs to the same hierarchy as John of Brentwood.

THE GENERAL EXECUTIVE

The first meeting of the new General Executive was held on Sunday afternoon, July 7, at 52 Isabella Street, Toronto, all the local members being present. Col. Thomson and Mr. Haydon, the newly elected members were greeted and some valedictory remarks were made regarding those whose places they had taken. The statement of Funds and the standing of the Lodges in membership, which appear elsewhere, were discussed. As donations from foreign countries may be prevented by war conditions and regulations, steps may have to be taken to conserve expenditures. A motion to appoint a new Treasurer was ruled out of order by the General Secretary, the Constitution providing that all Funds be placed in his hands. At his request some years ago, an Acting Treasurer to be selected by him from the Executive was authorized by the Executive. Mr. Fred Housser was then appointed and after his death Miss Crafter. As she kept the books and was familiar with the work he saw no reason to change. The revision of the Constitution, which would be necessary to introduce the office of Treasurer, and other changes that might be desired, was discussed. The General Secretary suggested the appointment of a Committee from the Executive and the presidents of the Lodges, to consider the revision and report. The matter was left over till next meeting. The General Secretary was appointed Editor of *The Canadian Theosophist* after some discussion in which means to curb the Editorial judgment were proposed, but as none of these

proved satisfactory the General Secretary suggested an amendment to the motion proposed by Col. Thomson and seconded by Mr. Kinman and this was finally adopted in the following terms:—"I move that Mr. Smythe be editor of The C. T., and having in mind the clause in the Constitution which guarantees freedom of thought and expression to all members of the Society, and knowing the special value of this right and privilege, and desiring to protect it, we the Executive Committee desire to request the Editor to restrict this freedom to academic and philosophic matters, and to refer personal questions and disputes to members of the Executive before publication." What about those who are not members of the Society, was asked. The General Secretary replied that he had always regarded members of any Theosophical Society as on the same basis as their own, and the Fraternalization Convention, in which they were all so seriously interested, was founded on this idea. If the members generally refrained from raising disputatious points and wrote in the spirit of Brotherhood which such freedom implied there would be no serious difficulties. Mr. Belcher moved that the eight pages originally devoted to the "Theosophy and the Modern World" department be strictly observed, and that Mr. Sutherland be authorized to form an editorial committee to assist him in supplying articles for it. The General Secretary said he had no objection to the resolution as such. They had formed such a Committee before and it had fallen down as such committees usually did. The exact number of pages must be subject to some latitude. Mr. Sutherland and he never had any trouble in arranging for space. Sometimes it happened, as when there was a long Convention report, Mr. Sutherland had no objection to forego space from his department. Mr. Kinman agreed that there was no sense

merely writing to fill space if there was nothing special to be said, and also that mere clipping of matter from magazines accessible to everybody was undesirable. Original matter based on *The Secret Doctrine* in relation to current affairs should be sought. A circular letter from the Executive of the Montreal Lodge was brought forward by Mr. Belcher. The General Secretary considered it unfortunate that the Montreal member of the Executive had not attended the meetings and given first hand information to his Lodge. A letter from Mr. Harry Hainsworth, 901 Ecclesall Road, Ecclesall, Sheffield, England, received on the Friday and followed the next day by a cable, was read by the General Secretary. Mr. Hainsworth wished to evacuate at least the three younger of his four children, aged 14, 11, and five. The letter described what he wished and the cable asked for the name of the hostess to whom they might be sent. Mr. Kinman volunteered to see Mrs. Ruth Somers, who has charge of the work organized by the Toronto Lodge in this connection. Later in the evening Mrs. Somers reported that a cable had been sent to Mr. Hainsworth. Much assistance will be required by the committee in charge of their refugee work and any members or friends who are disposed to assist should communicate with Mrs. Somers at 36 Servington Crescent, Toronto. The General Executive will next meet on October 7.

AMONG THE LODGES

Another of the senior members of the Toronto Lodge has passed away in the person of Miss Eliza Cornwell, for many years past a regular attendant and faithful supporter of the Society. She died on Sunday, June 23 at the home of her sister-in-law, Mrs. Alfred Cornwell and her son Arthur. The funeral took place on the following

Tuesday, Rev. E. Berkley, rector of St. Cyprian's, an old friend of the family, officiating.

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On June 23rd Hamilton Lodge and friends enjoyed, for the fifth consecutive year, the kindly hospitality of Mr. and Mrs. A. L. Berry at their farm home near Simcoe. Because of the rain, the greater part of the day was spent indoors, in mingled friendly chat and grave discussion. For an hour or so Mr. Hick presided while Mr. Smythe spoke briefly and questions and answers followed.—M. C.

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The Welfare Group Working Party of the Toronto Lodge met every week from September to May, and the meetings are now suspended for the summer months. During this period 219 articles of children's clothing were made, such as dresses, blouses, pullovers, mitts, gloves, scarves, caps, etc., in addition, sufficient wool was collected to have two full sized heavy weight blankets made. All articles from time to time were sent to the Neighbourhood Workers' Association for distribution. Over \$44 was spent in the purchase of materials.—A. C. F.

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Mr. and Mrs. Edward W. Hermon of 45 St. Clair Avenue East, Toronto, graciously opened their delightful garden again this year to members and friends of the Toronto Theosophical Society for a Garden Tea on Saturday afternoon, June 8th, under the auspices of the "Northern Zone" of the Society. Mrs. R. Somers, the Convenor, together with the host and hostess received the many guests, and at the long tea-table centred with a basket of iris and tulips in a variety of colourings, Mrs. Frank Carmichael and Miss Mary Stuart poured tea. Fortune-telling with Miss A. Hindsley giving readings, and the Tarot cards read by Dr. Charles Sinclair, both proved popular. A "white

elephant" table was well patronized and a "lucky draw" of a pair of embroidered pillow-cases was won by Mrs. R. Marks, with little Ann Anderson making the draw. Target practice with Col. E. L. Thomson in charge provided keen competition and entertainment for the visitors. Mrs. D. W. Barr, Mrs. E. B. Dustan, Mrs. G. I. Kinman, Mrs. H. Anderson, Miss M. Butchart were on the committee in charge of the event, with a number of the men members of the Society assisting in the arrangements. During the tea-hour Miss Joan Anderton, Miss Jean McCrea, Miss Muriel Norman, Miss Naomi Watson, and Miss Alice Carver assisted in looking after the guests. Miss Muriel Norman, the daughter of Dr. and Mrs. E. J. Norman, was receiving congratulations on her recent graduation from the Toronto Conservatory of Music and receiving her degree as Bachelor of Music from the University of Toronto.—M. K.

"FAVOURITE RECIPES"

This handy recipe booklet containing more than one hundred recipes contributed by members and friends of Toronto and other Lodges has just been issued by the Ladies' Committee of the Toronto Theosophical Society, 52 Isabella St., Toronto, and is being sold at twenty-five cents a copy—the proceeds going towards the general funds of Toronto Lodge.

One Section is devoted to Vegetarian Dishes and in addition there is a wide variety of interesting, attractive and practical recipes for Cakes and Frostings; Small Cakes and Cookies; Pies and Tarts; Desserts; Luncheon and Supper Dishes; Relishes, Pickles and Conserves; and Specialties.

The recipe booklet may be obtained on Sunday evenings at the Toronto Theosophical Hall; in the Library; and from members of the Ladies' Committee,—Mrs. G. I. Kinman, Mrs. D. W.

Barr, Mrs. A. Emsley, Mrs. R. Somers, Mrs. E. B. Dustan, Mrs. H. J. Cable.

QUIZ

In what books are these to be found?

1. This furnish'd Thoughts with many very profitable Reflections, and particularly this one, How infinitely Good that Providence is, which has provided in its Government of Mankind such narrow Bounds to his Sight and Knowledge of Things; and tho' he walks in the Midst of so many thousand Dangers, the Sight of which, if discover'd to him, would distract his Mind, and sink his Spirits, he is kept serene and calm, by having the Events of Things hid from his Eyes, and knowing nothing of the Dangers which surround him.

2. "O how good is God that gives us of this excellent juice! I call Him to witness, if I had been in the time of Jesus Christ, I would have kept Him from being taken by the Jews in the garden of Olivet. And the devil fail me, if I should have failed to cut off the hams of those gentlemen Apostles, who ran away so basely after they had well supped, and left their good master in the lurch. I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him. Oh that I were but King of France for fourscore or a hundred years! I should whip like curtail dogs those runaways of Pavia. A plague take them, why did they not choose rather to die there, than to leave their good prince in that pinch and necessity? Is it not better and more honourable to perish in fighting valiantly than to live in disgrace by a cowardly running away?"

3. In painting, our preferences select whilst we are in the presence of nature, and our memory selects when we are away from nature. The most beautiful compositions are produced by the selecting office of the memory,

which retains some features, and even greatly exaggerates them, whilst it diminishes others and often altogether omits them.

4. Be courageous, and face the fact that you are nothing in yourself, that you are only a fragment tossed on the tide of the great powers that sweep over the world. You are a part of these; yes, in your inner self, you are, and cannot be entirely separated or cast off from them. But you have kept yourself a fragment instead of a part of the whole. Become that, dissolve your being in the infinite love, and it will be to you as death; but the re-awakening will be a new birth such as you have never known.

5. Let us remember how it is written and said that the soul of Christ had two eyes, a right and a left eye. In the beginning, when the soul of Christ was created, she fixed her right eye on eternity and the Godhead, and remained in full intuition and enjoyment of the Divine Essence and Eternal Perfection, and continued thus unmoved and undisturbed by all the accidents and travail, suffering, torment and pain that ever befell the outward man. But with the left eye she beheld the creature and perceived all things therein, and took note of the difference between the creatures, which were better or worse, nobler or meaner; and thereafter was the outer man of Christ ordered.

References to quotations in June Quiz:

1. The Light of the Soul, page 105, by Alice A. Bailey.
2. The New Pearl of Great Price, pp. 229-230, translated from the treatise of Master Peter Bonus of Ferrara, by Arthur E. Waite.
3. The Preface to Theologia Germanica, by Charles Kingsley.
4. Milarepa, the Jetsun-Kahbum, by W. Y. Evans-Wentz, pp. 8-9.
5. Prefaces by Bernard Shaw: Back to Methuselah, page 482.

LOSS OF THE SOUL

We take these paragraphs from an article by Dr. G. de Purucker in *The Theosophical Forum* for July:—

Now mark you, the soul is not the same as the monad. The monad is eternal for it is as it were a part of infinitude, of the cosmic ocean of life, inseparable therefrom. But the soul is the vehicle which it has built up for expressing itself on these our planes. If this soul be adequate and conformable to its divine prototype, you have a god-man on earth, and the soul may thereafter partake of the immortality of that divine prototype, because it becomes at one therewith, allies itself therewith. And we have a soul which has become not only the vehicle of the monad, of the divine spirit at the heart of man, but the very expression of it. . . .

It is very difficult to give rules of conduct by which a man or woman may know whether he or she is on the upward path, extremely hard to give formal rules for these things; yet I do think that if you will honestly examine yourself, and after this scrutiny can say of yourself: "No matter what my mistakes may have been, no matter how much I have stumbled on the Path, I have kept faith; my tongue has not been polluted with falsehoods; I have not betrayed a trust; I have been true in my engagements to others and myself"—if a man can say these things of himself, then he may feel that he is fairly safe. But if there enters into the heart upon such a scrutiny the slightest feeling of self-satisfaction or the tendency to condone oneself and one's actions, when the heart knows that they have been twisted—look out! . . .

No human being is unconditionally immortal, none. You are immortal only if you ally yourself with immortality, the immortal within you. Otherwise you are mortal, for you will have allied yourself with the mortality within

yourselves. So examine yourselves before it is too late, and if you find that in your heart you have been injuring others and doing so by translating the evil impulses of your heart into acts, stop it. Make amends. And if you find in your heart that you are deceitful; deceptive, because you want to get something, or to prevent something, stop it, for you are going downward.

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HYMN TO BEAUTY

O Ageless, Eternal;
Fountain and Goal.
Shine in the flesh,
Speak through the soul;
Illumine men's hearts
With thy gracious indwelling,
Wisdom and Justice
Thy presence compelling.

Hatred and turmoil
Mass for the storming;
Councils of Men
Wait for thy dawning.
O widen thy kingdom,
Command every soul,
Till all shall appraise thee
Fountain and Goal.

A. J.

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REINCARNATION BANNED

The decree of the Second Council of Constantinople, held in 553 A.D., forbidding belief in the doctrine of reincarnation or re-birth, is in these words: "Whosoever shall support the mythical doctrine of the pre-existence of the soul, and the consequent wonderful opinion of its return, let him be anathema." This Council was a minor one attended by only some 300 members, while the great ecumenical Councils usually had more than three times as many in attendance.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CARBON, OXYGEN, NITROGEN AND HYDROGEN

Students of *The Secret Doctrine* will remember the discussion of the four elements, carbon, oxygen, nitrogen and hydrogen, which begins on page 626 of the second volume (503, 1st chapter). Madame Blavatsky relates these to the lower quaternary:

Kama rupa, "the principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence." is related to Hydrogen, which "is the lightest of all gases; it burns in oxygen giving off the most intense heat of any substance in combustion, and forming water. . . Hydrogen enters largely into all organic compounds."

The Linga Sarira is related to nitrogen. It is "the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body." Nitrogen likewise is "an inert gas; the vehicle with which oxygen is mixed to adapt the latter for animal respiration; it also enters largely into all organic substances."

Prana, Life, is correlated with oxygen. On the one hand, prana is "the active power producing all vital phenomena," and on the other, oxygen is "the supporter of combustion, the life-giving gas, the active chemical agent in all organic life."

Carbon corresponds to the gross matter of the body, "the substance formed and moulded over the Linga Sarira (Chhaya) by the action of prana, while carbon is the "fuel par excellence, the basis of all organic substances, the (chemical) element which forms the largest variety of compounds."

During the classical era in science, it was customary to divide chemistry into

two main divisions, "inorganic" and "Organic," and the latter was frequently known as "the chemistry of the carbon compounds. These two divisions still persist and are indicative of the extremely important role carbon plays in the constitution of the forms in which the life force is clothed.

As a matter of fact, all four elements are vitally necessary to the building up of sthula, the gross physical body; for the protein molecule, so essential to life, and also the product of life contains all four and needs all four to be complete. Other elements enter into the formation of certain proteins *e.g.*, sulphur, but they do so only in minute amounts.

The emphasis given to these four elements in the occult teachings is thus not misplaced.

Latterly too, in science they have been found to play an unsuspected part and an important one in the more mechanical mechanism of solar energy release.

Formerly, in the nineteenth century it was thought that the sun was merely a hot body nucleated out of a primeval nebula and ever afterwards engaged in the process of cooling down. According to this view its ultimate end state would be one similar to the earth, or better still, the moon, a body cold, lifeless and dead. Mathematical researches, have however, demonstrated that this theory gave altogether too short a life to the solar system, a life much too short even to allow for the known geological history of the earth.

With the newer knowledge of the constitution of matter born of the work of Einstein and other scientists, another mechanism was thought to exist whereby the radiation of the sun could be maintained for a much longer period of time. With the newer electronic physics, it was recognized that energy

and Matter no longer existed as separate and distinct entities; under certain conditions matter, or rather, the mass of matter could be transformed into energy. These appropriate conditions were known to exist in the sun. According to this view the sun in sending out light and heat to interstellar space should burn up its mass at the rate of about 4,000,000 tons a second. At this rate the sun should have burnt itself out in a few thousand years, whereas other calculations show that it has been radiating for at least 5,000,000,000 years. (The now generally accepted age of the earth itself is 2,000,000,000 years, a value very close to the age of the planetary system as a whole given in Hindu cosmogonical theories.)

While generally it has been assumed that the sun somehow utilized its enormous store of atomic energy, the first satisfactory explanation of the process was provided towards the end of 1938 by Professor H. A. Bethe. His explanation consisted of a theory, based on physical and mathematical calculations, which involved six different atomic reactions in which the carbon and hydrogen in the sun played the chief roles in the release of atomic energy. According to this early theory the carbon in the sun constituted a veritable "Cosmic Phoenix" forever being devoured in flames of hydrogen and yet resurrecting itself in its full original state every 52,550,000 years.

While this hypothesis was agreeable to science, physicists set themselves to work devising experiments in the laboratory in efforts to repeat on a small terrestrial scale the vast atomic interactions which, according to the Bethe hypothesis, maintained the sun and planets as a going concern.

Professor Bethe himself and his associates at Cornell succeeded in devising experiments in which the first three of the six steps were repeated on a laboratory scale and subsequently two Brit-

ish Scientists, Drs. Curran and Strothers of Cambridge proved the fourth step. More recently still Dr. Bethe succeeded in the experimental corroboration of the fifth step in his own laboratory.

The final or sixth step was recently reported on by Dr. Bethe and an associate Dr. M. G. Holloway, before the annual meeting of the American Physical Society.

Progression of Six Phases

The six phases of the cycle by which the sun keeps itself burning without completely exhausting itself were explained by Professor Bethe as follows:

In the first phase of the cycle, the hydrogen in the sun, in a highly excited state, attacks the carbon. The heart of the hydrogen atom, or the proton, crashes into the heart of the carbon atom, which contains six protons and six neutrons, thus having a total atomic weight of twelve.

The added proton to the six protons of the carbon converts the carbon into nitrogen of atomic weight 13, with seven protons and six neutrons in its nucleus.

In the second phase, the nitrogen 13 radiates a positive electron, leaving behind carbon once more, but a carbon of atomic weight 13, with six protons and seven neutrons in its nucleus. This is because a proton becomes a neutron when it loses its positive charge.

In the third phase, the hydrogen attacks the carbon of mass 13, the hydrogen's core (proton) entering the carbon's nucleus and thus forming nitrogen of atomic weight 14 (ordinary nitrogen).

In the fourth phase, this transmuted nitrogen of mass 14 is also attacked by hydrogen, adding another proton and thus creating oxygen of mass 15, having eight protons and seven neutrons in its nucleus.

In the fifth phase the oxygen of mass 15, being unstable, emits a positive elec-

tron, leaving it with only seven positive charges. This converts the oxygen of mass 15 to nitrogen of the same mass.

Restoration of Carbon

In the sixth phase, the nitrogen of mass 15 is attacked for the last time by the highly excited hydrogen atoms in the bowels of the sun. At this point a miracle happens.

The addition of an extra positive charge, or proton, to the nitrogen of mass 15 gives the nucleus eight protons and eight neutrons. Such an atom, of course, is ordinary oxygen.

However, instead of the atom remaining in this state, it splits up into two parts, one containing two protons and two neutrons, while the other has the balance of six protons and six neutrons.

Now an atom containing two protons and two neutrons is helium, while an atom of six protons and six neutrons is carbon. In other words, the sun had eaten its carbon and has it, too, the same amount of carbon that 6,550,000 years previously had been attacked by the hydrogen atoms and turned into nitrogen of mass 13.

At this stage the "Cosmic Phoenix," having risen out of its ashes, is once more attacked by the hydrogen to begin the cycle all over again.

How Energy is Released

The four hydrogen atoms which attacked the "Phoenix" during the cycle have been converted into helium and have lost two of their positive charges and also part of their mass. This part of the lost mass of the hydrogen is what is converted into the energy that keeps the sun radiating.

The energy of the sun is thus obtained by the gradual burning up of its vast amount of hydrogen gas, with the carbon merely acting as the agent for the release.

The amount of the atomic energy contained in the sun's hydrogen is so vast, Professor Bethe pointed out, that it

would keep the sun radiating for another 12,000,000,000 years.

The experiments in England necessitated revising the time for the fourth step in the atomic solar cycle. They reduced Dr. Bethe's original calculation of 50,000,000 years to only 4,000,000, thus diminishing his original total six-phase cycle for the "Phoenix" from 52,550,000 years to 5,550,000, with another relatively minor correction for the period of the sixth phase in the cycle.

The newest figures, Dr. Bethe stated, removed two serious objections that had been offered by astrophysicists to the original calculations. According to the figures, fully 10 per cent of the mass of the sun consisted of nitrogen and carbon, with the proportion of the nitrogen being greater than that of the carbon.

These percentages, Dr. Bethe said, were contested by the astrophysicists on the ground that the evidence in the spectrum showed that only 1 per cent of the sun's mass consisted of nitrogen and carbon, the two being about equally divided.

The two objections, Dr. Bethe pointed out, had been removed by the findings of the British scientists, the reduction in the time of the fourth phase showing a much quicker turnover in the atomic interactions between the carbon and the nitrogen, with only about a tenth of the originally calculated amount of these two elements required to accomplish the same energy output.

The removal of the only serious objections to the original hypothesis was said to establish it conclusively on a firm experimental basis, making it fit the observed facts in every important aspect.

Speculative

Readers of *The Canadian Theosophist* may be interested in comparing the time periods given in the foregoing report of Dr. Bethe's work with the somewhat similar periods given in *The*

Secret Doctrine for the Days and Nights of Brahma, the manvantaras, etc. A topical study of this material as given by Madame Blavatsky should prove most fruitful. A word of warning should, however, be voiced. When it is said that the period for the carbon cycle is of the order of 6,550,000 years, it is not meant that the cycle has definite beginning and end-points marking intervals of this amount. Were this to be the case, then the sun would have a radiation cycle of this duration and the energy radiated would fluctuate within wide limits. It is more than likely, however, that the period of 6,550,000 years is an average period, carbon atoms being continuously disintegrated and rejuvenated, so that the output of energy in all probability should be considered to be fairly constant.

On the other hand, were the sun to have had a 'definite birth-date in time, the hydrogen-nitrogen-oxygen-carbon cycle, might conceivably have also had a definite beginning in time and so, possibly, periodic fluctuations in the intensity of the reaction might be present in greater or lesser degree.

The situation is somewhat analogous to the periodicity which some economists have found to exist in the replacement of capital goods. Common-sense would seem to indicate that these goods, should wear out at different times, should have different useful lives according to their type, and through a process of averaging should present few evidences of a cyclic demand for replacements. Nevertheless, given a period of depression, succeeded by one of prosperity, it is evident that purchasers of capital goods, such, for instance, as ships, might defer placing orders for a time, and then come into the market all at once for deferred replacements. Ships having a fairly definite life, these replacements in turn would wear out more or less at the same time and, their replacement in turn would create an-

other peak of business activity.

Were a periodicity once to be established in the release of energy in the sun it might conceivably go on to repeat itself for a very long time indeed.

It is interesting to note, in conclusion, that the years remaining to the useful life of the sun (12,000,000,000) are roughly of the same order as those scientists give from the time when it began on its present course (7,000,000,000 to 11,000,000,000 years).

W. F. S.

RELATIVITY QUESTIONED

From time to time attacks are made by scientists and others on the theory of relativity as presented by Einstein. Sometimes arguments are presented with a considerable degree of skill as was the case a few years ago when Dr. Ludwik Silberstein carried on an extensive correspondence with Einstein himself in a private way, and also achieved a certain degree of publicity for his views in the daily press. Dr. Silberstein was one of the immortal twelve who alone understood the theory when first it was presented to the world and, indeed, wrote the first text that appeared in the English language. Dr. Silberstein accepted the special theory and found no fault with it, but drew attention to certain contradictory conclusions which arose out of the so-called general theory. It is not for ordinary mortals to judge as to the merits of this argument and it would appear to have died down and to have been forgotten.

In another category, however, is a more recent attempt to refute the theories of relativity. A sweeping condemnation of the whole relativistic field of thought has recently appeared in the *New York Times*, from an Indian scientist, Sir Shah Sulaiman, who happens also to be one of the three judges of the Federal Court of India. His criticism possesses certain philosophical implica-

tions which make it of more than passing importance.

"Being a judge," he said, "I examined the evidence for and against it and became convinced that Einstein's postulates were approximate and not absolute, and therefore predicted that his theory would break down in extreme cases. Since then the results obtained by astronomers from observations of various phenomena have shown the correctness of my prediction and thus negated Einstein's theory."

Space-Time Conceptions

Sir Shah Sulaiman said that Einstein's theory was based on the conception of an imaginary space-time continuum of four dimensions. Its great reputation rested on the claim that its results had been verified by three, if not four, astronomical phenomena; namely, the rotation of the orbit of Mercury, the shifting of the lines in the spectrum of the sun, the bending of light coming from distant stars and passing by the sun and the expanding or exploding universe.

"Regarding the rotation of the orbit of Mercury," Sir Shah continued, "for many years I have suggested that Newton's concepts of time, space and motion were perfectly correct, and that the only correction which his mechanics requires was the finiteness of the velocity of gravitation, instead of it being infinite as assumed by him. When my correction was introduced, the rate of rotation of the orbit of Mercury came out to be exactly equal to that obtained by Einstein's theory. So in this case my theory is as correct as that of Einstein.

"As regards the shifting of the lines in the spectrum of the sun, my value is the same as Einstein's so far as light coming from the centre of the solar disc is concerned, and this is believed to have been verified. Einstein's value of the spectral shift, however, remains the same whether light comes from the

centre or the edge, or any other part of the solar disc. But, according to my theory, there is a gradual increase as one proceeds from the centre towards the edge of the disc, so much so that the value at the edge is double of Einstein's value; that is to say, 100 per cent more than his value.

"Dr. T. Royds, who was sent out by the Government of India, took photographs of the light from the sun at the time of the solar eclipse of June, 1936, at Hokaido, Japan. He announced his observations in July, 1937, and showed that the value of the spectral shift of light from the edge of the sun was exactly 100 per cent more than Einstein's value. This was a further confirmation of my theory. Dr. Royds, I may add, is the only astronomer who has so far observed the spectral shift of solar light at the time of a total eclipse.

Sir Shah's Theory

"As regards the bending of light, Newton's mechanics had a value of 0.87 seconds. Einstein's theory gave the maximum value as 1.75 seconds, which would be the same for all stars whether close to or away from the sun. According to my theory, this deflection of light should vary from 2.33 to 2.61 seconds, according as the line of sight of a star is close to or away from the sun.

"Professor Michailov took photographs of the stars behind the sun at the time of the solar eclipse of June 19, 1936, in Siberia, and made further observations in 1937. He was able to complete his calculations finally in December, 1939. He has most kindly communicated to me in advance his final conclusions which are being published in scientific journals. His observations showed a mean deflection of 2.72 seconds, the four values obtained by him being 2.44 seconds, 2.42 seconds, 2.85 seconds and 2.93 seconds.

"Professor Michailov in his result shows a probable error margin of 0.21

seconds. If this possible error of 0.21 seconds be eliminated from his mean value the result 2.51 seconds is exactly within my limits, and more than 50 per cent in excess of Einstein's maximum value according to his own theory requires a further correction due to the large radius of the sun, which would reduce it to 1.46 seconds.

"Einstein's general theory of relativity has thus been negatived by the observations of Dr. Hubble, Dr. Royds and Professor Michailov. No further comment is necessary, as it is quite sufficient to quote Einstein's own admission: 'If a single one of the conclusions drawn from it (the theory of relativity) proves wrong it must be given up; to modify it without destroying the whole structure seems to be impossible.'"

Comment

Practically the whole of the Newtonian dynamics is to be found in his three laws of motion and a fourth which relates to gravity. These three laws are as follows:

1. Every body remains in a condition of rest or of uniform behaviour unless acted on by some force.
2. The rate of change of momentum is proportional to the applied force and is in the direction of the force.
3. Action and reaction are equal and opposite.

These three laws admit of restatement in terms of three primary entities, the only three admitted by science to exist. They are space, possessing direction and distance, time, and one quality attributed to matter, the quality of mass.

In the Newtonian dynamics, only these three are required and by their aid all motions and movements and qualities can be built up; such qualities as hardness, viscosity and the like, such things as velocity and acceleration are derivative. Velocity is represented, for instance, simply by length divided by time.

Relatively innocent-looking equations are set up by means of which these various quantities are related to each other and to their various derived quantities, and in these equations and the various laws of motion the three are endlessly described, in terms of relation, but are never defined. Science does not tell us what space is, except in terms of time and matter, nor does it tell us what matter is except in terms of its extension in space and endurance in time.

One thing, however, is premised; all three mass, space or length and direction, and time are independent, completely independent of each other. Space for instance is something distinct from time, and a direction along the time axis is something other than that along the axes of space.

Relativity destroyed this supposed independence. Time and space were no longer divorced from each other and with relativity we had the advent of fourth-dimensional speculations into sober scientific thought. The way in which the space-time manifold was to be cut up into space and time depended very much on the position of the observer. The equations arising out of Newton's work no longer sufficed to explain the world of events; more complicated mathematical formulæ were required, these formulæ reducing, however, to those of Newton, when distances and velocities were commensurable to those ordinarily met with in our ordinary lives.

The Newtonian dynamics presented us with a series of partial truths concerning the world of events, relativity presented us with the same truths and supplemented them with truths of a higher order and of a more transcendental nature. And it is presumably possible that we might go on to develop more and more complicated theories until the whole of reality could be described in terms of one big mathematical equation. It is doubtful though

if we could understand such an equation, since it would correspond to a description of the Absolute or of Para-Brahm.

In a series of articles on the tensor calculus, a mathematical system used in relativistic problems and also in electrical engineering, Gabriel Kron goes on to say:

"During the last century the tendency has arisen to introduce a universal language, in which the analogous equations of various origins are interpreted and visualized on a common basis. That universal language is geometry. That is, instead of saying that a set of equations describes the performance of an electrical machine, or of a gyroscope, or of a moving electron, etc., it is said in the language of geometry that the set of equations describes a certain geometric curve in an n-dimensional space, or the motion of a particle along that curve.

Hence if the equations of the various sciences are expressed in geometric language, all their results can be pooled into one fund and applied to other sciences, without developing the same theory all over again in a different language.

No attempt is made here to discuss the possibilities latent in Gabriel Kron's point of view except to say that this new attitude is not, as might at first glance be thought to be the case, a return to the scholastic notion of a universal idea. It possesses I should say, more affinity with the Platonic doctrine of the Archetypal, the doctrine which Plato demonstrated dialectically and inductively from the experiential.

Such notions, however, destroy the absolute quality which many believe to have been implicit in the Newtonian dynamics, in relativity or which Sir Shah Sulaiman quite evidently believes to be inherent in his own new theory. All these represent certain ways only of looking at reality, certain ways of filling the formal world of the archetypal,

the world of mathematics, with content derived from the world of experience. As our knowledge of the world of form grows and as we become more expert in the filling of this world of form with appropriate content, so will our knowledge of the real increase.

The theories of the Indian scientist are merely another way of looking at the problem and they are to be adjudged in terms of results. Incidentally they do as much violence to the shade of Newton as do those of Einstein, for in the Newtonian dynamics there is no room whatever for a finite gravitational velocity; the fundamental postulates prohibit such. There is some possibility indeed that patient analysis might disclose a fairly close agreement between relativity and this latest theory.

In conclusion, it is perhaps well that we should apply these thoughts to our own study of Theosophy, and so should remember that by naming something and describing it in terms of its relations with other things we do not come into closer grips with the reality behind manifestation, though we do come to know more about manifestation itself.

W. F. S.

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