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Divine Wisdom

Brotherhood

Occult Science

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OUR SOCIETY AND THE COMMON LEVEL

By H. F. THORN

Our Theosophical Society is failing! It is not accomplishing its purpose. You may blame it on the war, on Adyar, on what you like,—except humanity. Don't try to tell me that humanity is not yet ready for Theosophy. That statement, so often heard from our super-intellectual members, is not only false but is the very cause of our failure. I blame neither the war nor our President; these are merely obstacles to be faced and overcome. I lay the blame flatly upon the membership.

Allow me, please, to tell you why.

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But first you have a right to see my credentials, so here they are.

I was brought up in a Protestant church. As a young man I spent some years in a most lonely part of the earth, very close to nature in its wildest state, where there is nothing to depend upon but Nature's Law and Self. During that period certain questions arose in my mind for which I found no answers. Soon after my return to civilization I took these questions to the church and its clergy. My problems remained unexplained. I entered a Theological college and took my L.Th. I didn't particularly want the L.Th., I wanted my problems solved. They were not. On the contrary, my confusion was more

confounded and I left the college with a feeling of mental nausea. One reason for this was that I saw dozens of young men enter it filled with a zeal to serve mankind; to give all their life that others might have life more abundantly. And I saw them turned out like so many ready-made suits, cut to size,—the size of a traditional ecclesiasticism,—all the spiritual zeal crushed out of them and its place filled with a mechanical, memorized theology which made them abject creatures of habit, actuated by neither heart nor reason.

Then came the war of 1914. I was there. And there amid suffering and death, I found my answer. In war, both life and death are most fully exposed and he that had eyes could see.

If I had ever read any Theosophical books prior to that time I had passed them on without much interest. But in 1921, in a little village of British Columbia, I met two dear old ladies with whom I found myself able to talk. They were Theosophists, not merely mentally but in reality. I found that the truths forced upon me in the extremities of war were laid down in plain print in the books of Theosophy. I read Theosophy until 1925, when I became a member of the Society at a Vancouver Lodge. I held various minor offices and for two

years I was actually elevated to the eminence of Secretary-Treasurer of a Federation.

I regret to say that I left that great eminence with a feeling of nausea similar to that with which I left the Theological college. I found that in order to be a real Theosophist, one must become an officer of a lodge and hang on to that office against all comers, or else one must become an intellectual typhoon.

Since then I have not been inactive. If I have little respect for the Society in its present condition, I still have a profound respect and love for Theosophy itself. Amongst other activities I formed a study group. Members have come and members have gone, but the group goes on, apparently forever. We have no constitution, no officers, and no dues; but we have Theosophy. We have differences of opinion and we have even had personal friction; but we have Brotherhood too.

Are not these two the simple but essential needs of the lodges? Theosophy for the mind and Brotherhood for the heart? When social life is filled with these two *together*, humanity evolves; without them it becomes terribly involved.

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Having presented my credentials, you know what I mentally represent and I therefore offer the conclusions I have reached in my experience.

I have stated that our Society is failing in its purpose. Why? Where is the fault?

I recently read a book by P. E. Gardner. In it he says, "When Babylon's civilization collapsed, three per cent of the people owned practically all of the finances of the nation. When Persia fell, two per cent of the people controlled all the wealth. When Greece went down one half of one per cent of the people owned all the wealth. When Rome fell, 2000 people owned the wealth of the then civilized world."

As above, so below. Our Society is, like past civilizations, failing because it seeks to retain its wealth rather than to distribute it for use. Ours is not material wealth but the wealth of Theosophical knowledge and power. True, our lodges hold open meetings,—to which the vast majority will never come. We offer Theosophy like the child teasing the dog by holding the sugar so high that it can never reach it. Our presentation is seldom simple and practical but usually academical and unuseable. Our President and many of our lodge officials have created a Theosophical aristocracy, a mental imperialism, almost totalitarian in its domination. And quite frequently members are no less overbearing in their intellectual superiority.

You can expose Theosophy but you can never impose it. You can give Theosophy but you can never have it. I wonder how many of our officers realize that no man can ever do any good to himself? No one can pull himself up by his shoestrings. All the learning we may obtain by study and all the notoriety we may receive from official positions are utterly valueless to the man who has them. Knowledge and authority are not material things and therefore they can never be one's own by right of possession. We can never own them but we can always give them.

Those materially wealthy ones of past civilizations;—what have they got now? But those who gave and served;—how rich are they!

Yet I think it is not so much from a lack of desire to give and serve that our Society is failing as from sheer inability;—the not knowing how. And I am completely convinced that we cannot possibly know *how* to give and serve until we know *where*. Herein lies the whole schism of our Society; the cause of its failure, the disease at its roots.

We have heard so much in our lodges, especially from the esoteric and so-

called occult sections, about not casting the pearls before swine. It is all so utterly unsane. The swine probably wouldn't eat the pearls if you could cast them before him and in any case they would only go in at one end and out at the other without having any effect. This would not be so if you gave him some decent food. All life is one, the swine as well as the peacock and I would rather be the swine than the peacock if you will give me some nourishing food.

Our Society has grown into a dogmatic condition wherein it feeds few but the intellectually rich and the food it gives is almost entirely merely mental. If this egotistic hoarding continues our Society will continue to die. But if it will take the natural grains of wisdom and offer them in the form of bread instead of jewels, then the hungry will come and eat and be nourished and strengthened. And their strength shall be the strength of our Society. It can have none other.

I know from experience that Theosophy can be offered in a form which is acceptable to "the man in the street," the average man, the common man. That is where it is most needed, that is where it is welcomed, that is where it is used, that is where it gives strength.

To achieve this purpose the truly selfless Theosophist must lay aside all authority, all pride of opinion, all superiority, and "become as one of these, my little children." He must hope to gain nothing and expect to give all.

I find that the average man will avidly accept the four most practical and most valuable truths of Theosophy.

1. Perfect Justice rules the world.
2. Karma.
3. Reincarnation.
4. Brotherhood.

For the average man they must be presented in the order given above. Every sane man has a desire for and a

conception of, the ideal of Brotherhood, but it appears as an impossible ideal because he has not known the Path which leads to it, comprised in the first three points. Of these, the first is most vital and, fortunately, most easily achieved. When that is "put over," the rest follow consequentially. Once he has got hold of the idea of Divine Justice he sees that *he* is responsible for what now is and that he is the creator of what is to be. Then he begins to *live* Theosophy; and that is all that really matters. When you first mention the fact that all that we have and have not, and all that we are and are not, is absolutely just, he will invariably speak of economic and political injustices and usually adds that about these we can do nothing. Right there he has taken the bait. You may have to play him a bit, but if you are a good fisher of souls you will draw him in. Show him that he and others like him can and must create the conditions under which we live. Show him that there is such a thing as Faith, even today. Faith, not in doctrines and verbal prayers and a God far off, but in human intelligence, in active effort and in the God within himself. Show him the Divine Wisdom which never fails to give good for good an hundredfold. Show him that if we give good, we receive good; that if we are active and not apathetic, honourable and not hypocritical, honest and not crafty, intelligent and not blind, kindly and not spiteful;—then and not until then our present needs and future security will be assured.

Karma must be shown not as centred in outer events but in human desires and temperaments. They are the cause and the outer events or happenings are the inevitable effects. If I steal in order to be rich, whether I do so within the civil law or out of it. It does not mean that someone, sometime, will steal from me, but it does mean that I shall be poor. The very greed in my mind

when I steal is poverty of soul and that poverty must inevitably be consummated in physical poverty.

And Reincarnation. How strange it is that so many, even among our members, say that reincarnation cannot be demonstrated! All life, all that is, everything we see and touch and use is a living demonstration of this truth. Almost everyone has been taught the rudiments of biology and physics. You can start with nothing better and you can make it intensely interesting and convincing. But you must know the subject yourself and, above all, you must get *down*; down to the mental level of your friend the average man.

You can do more outside the Society than in it; more in quantity, though perhaps not in quality. You can talk to your colleagues in business or at work, but only when they give the lead. You can do the same with your neighbours and visitors. You can get a few interested friends to come to your home. But *you've got to get down*; down to the level of their immediate thoughts as shown in their conversation. If you will do this, you will be kept very busy; busy spreading Theosophy. And you will be happy; happy in the clearly seen results, happy in the discovery that at last you know your fellow man, the average man, the man who is just like you.

Our Society has got to get down to the level of the common man if it is to live. It must present Theosophy in practice before it can live it in spirit. It must feed the hungry and the humble, the poor in spirit and education. Don't call them swine. Feed them, serve them, love them.

The average man will not often come into our lodges as they are today and when they do they don't stay long. I have seen many friends become interested, vividly interested in Theosophy; but I very seldom see them join a lodge or become members of the Society.

There must be some reason for this and it is for the membership to find it and act upon it. I hold that the fault is not the average man's; he wants simple, practical Theosophy; wants more than I can give. The fault, I believe, lies in the type of lodge and Society we have, whose teaching cannot but be a reflection of themselves. The average lodge of today is not a place for the common man; it has no place for him in its heart. Yet it continues to expect Theosophy to become common knowledge! Vain hope!

ON THE THRESHOLD

BY THE DREAMER

(Continued from Page 110)

V.

It is but natural that in the rudeness of the shock which your parental affections have received, you should not be able to see the light which this recent calamity is intended to bring, and thus feel confused. Nor am I sure if at this stage of your suffering I should open my lips on the subject. The light will dawn as soon as the mist of grief (Due to the of separated self—which acts as—'mineness' and warps the true vision—which sees an aspect of the Universal and the Transcendent Unity in everything, Cf. Maitropanishad—D.) has cleared up, and time has restored your mind to its proper balance. My dear boy, that *Iswara* is always just and merciful, and that all events down here are regulated by His Law, is, though often unrecognized by the brain, true. Let not therefore, isolated incidents throw any doubt on the justice and goodness of God, if, as already said, your limited knowledge and perception fail to see them. (Due to the sense of isolation of events and things—the want of an organic unity behind these—which belongs to the intellect—D.) Why forget that an illimitable nescience surrounds the little knowledge we have,

that even the numberless suns of glory and light leave an utter darkness in the infinite space (*Gita* iii-39—D.) With regard to the little thing that has just passed away, I shall only say that its soul assimilated (As in dreams we know and learn—D.) the lessons and has profitted by it.

Do not torment your soul at this hour of trial with questions that the enemy has raised in your mind. Awful are the machinery of the Other Side, and subtle Their ways. Therefore remembering that grief clouds the mind, and little is our knowledge, swerve not in your faith—that faith which in your normal condition and calmer judgment you found to accord with reason and justified by all the circumstances then weighed and balanced. Steep and uphill is the path of Truth and knowledge, and diverse the obstacles that bestrew it. None but a strong mind, therefore, can keep to it, and even then it is not the strength of the lower personality (The tendency of defining the 'I'—D.) that avails, *but the love of the Guru-Deva which enlivens the Higher Self*. (It is this Love Ineffable which impregnates the 'I' with the sense of Transcendence of Being—D.)

Then fancy not, that an innocent thing can suffer because a neophyte has to be trained up. (For this is a mis-translation, due to Ahamkara, that outer things exist for the separated 'I' in us and not the Self of all—D.) The Law must be satisfied of all planes, and justice done to everything and everybody. Only its complications may not yet be understood by you and me: and so now and again we are confronted by problems which perplex our souls. The true attitude is:—Happen what may, you must persuade yourself and try to realize that it cannot but be just and right. Such troubles are incidental to the life of the neophyte, and he must learn to bear with these evenly.

I am glad that your wife is being taught, in a truly occult way, the inner nature of things. In fact, so long as one's wife is not given an insight into higher life, one finds it hard to make any real and steady progress on the Path of Wisdom. Allow me, however, to observe, that you should not tell her, in so many words, what Teacher she is to accept. For, though it is not very convenient for the husband and wife to have different, separate preceptors, you may mar things by giving the name of your Guide to your wife before her time. I have known from personal observations that the wife, if she is true and destined to be of any good—a real *Sahadharmini* (The complement of the Soul, helping it to realize the fullness of the Self. This has been fulfilled to the letter.—D.)—must intuitively find out the lord of her husband, and then go hand in hand with him smoothing his path to a certain extent, if not strewing it with flowers. May the Lords of Compassion grant you both peace and strength to bear the ills of the flesh, and lead you gently on to that serene sphere where sorrow never casts its grim shadows, and eternal *shanti* reigns. (This is only possible if you have developed the *indicative sense* of the *stratum* of Changelessness and Peace—D.)

My dear boy, I know the immense strain that is on you. But lose neither patience, nor heart, nor faith. On the other hand, learn from these outside misfortunes, the need for inner strength and wealth of the soul, (The ever-steady current of *Buddhi* pointing always to Iswara seated in everything. *Bhagbat* xi-19, 36—D.) so that no storms, no tempests in the tea-kettle of our little household may shake the serenity of the true Self; and thus the Divine entity may realize its blessed and God-like nature, its supremacy* over things of time, and its absolute freedom

from illusions and other concomitant changes. All suffering you know, is the result (*The Transcendence of the Self, Cf Gita iii-42, D.) of our own *Karma*** ; it belongs to the transitory in us, and affects not the permanent element. Therefore, further knowing that all pain and misery are expiators of sin and purifiers of the *Jiva*, fret not at them, but take them for what they are worth, and bear with them patiently. It is curious that the pinch of poverty should torment so many of Their devoted servants. (** For Karma is the law whereby the past of things remanifest. Gita—D.) They are in the same category, true disciples of tried merit and loyalty. Depend upon it, that Those Who are guiding our destinies and watching over our affairs are infinitely wiser than we, and that what they do is really the best for us.

It is not wise not to take kindly to what you have got to do as a matter of earthly duty. (Cf. Gita, xii-14. D.) So do not fancy that M—— is a bad place. You know that the mind is itself a place and can make a heaven of hell and a hell of heaven, (Cf. Milton, Comus—D.) and that one of the primary conquests a student of occultism has to make is the important one over external circumstances. I might here state that *this is the point whence the paths of the True Magic and the false bifurcate*. The Brothers of the White Lodge never care to make the circumstances favourable or otherwise. They take them as they are, and by the strength of the inner spirit, (*Atman* and not the individual—D.) establish their sway over these: while They of the Left-hand Path either seek the most unfavourable of surroundings (With the object of developing the separated 'I' in the conflict—D.) and thus put too much strain upon their energies, or hanker for a smoother pathway and thus remain weak inside. The outside is not a matter of any great

consequence to the aspirant for Divine knowledge and peace. He is not a creature of surroundings, but rides superior to these: thus alone can we grow in the true inner power. (For he knows that the 'I'—the Divinity of Consciousness is never in things and action—but is ever the Transcendence, the Beyondness of Being, indicated by the outer, and having no other relation with these—D.)

Now, let me tell you once again a word about myself—not my true Self—but the self as reflected through the personality known as U. B. He is, when distinguished from the Self, unworthy of the devotion you pay, and is as much a frail being as yourself. He has again and again told you not to link yourself so strongly *with his personality*: for then you might imbibe some of his weaknesses and thus retard your progress. True it is, he has had some light from regions not seen by, nor known to, the generality of his race. But all that *is only through the boundless mercy of Those Who are the Life of his life, the Light of his eyes, the Goal of his present being*. (Cf. The Master's words in the 'S' Case—'You can do nothing that *Ahamkara* must go.'—D.) And this mercy is shown him only because he has a loving, and to some extent a sacrificing heart. Herein lies all his so-called virtues; and he claims nothing more, nay, protests against any thing more being said of him. Mind you, dear, that I am not playing with you, nor speaking from a hollow sanctimonious mock humility, but giving utterance to the plainest truth, so that you may be guided rightly, and fall into no mischievous errors. (This led me to look beyond the personal or the individual, to the Self in Guru.—D.)

What L. says in regard to having only a single object of meditation is true. But it does not affect your case very much. What is needed is concentration in the radical sense of the words (which

leads to the unison and reduction into the common denominator, the Self, of all psychic-states, Patanjali iv-2.—D.) as opposed to diffusion, and plurality of objects is certainly destructive of this end. But in the method you follow, there is in reality no plurality of objects, but only an ideal plurality of aspects of the one and the same object.

I am glad to learn that you have come to see your position in the true light. Be assured that whatever is arranged for a true devotee is, for his best and to give him an opportunity to better himself; and it is only our short-sightedness and want of faith that make us see evil in things, which in our folly we fancy to be obstacles, or consider adverse. (For does not everything which comes, come from the One Source of all Good?—D.)

Do not, my dear, be carried away by enthusiasm and read in words ideas which they do not bear. I certainly did not wish you to repudiate or cast me off. I have already told you that no vice is more fatal in occultism than ingratitude; and I should be the last to encourage any feeling that borders upon that spiritual stagnation. (Cf. The Master's words 'Ingratitude is not one of our vices' Occult World—D.). But at the same time you ought not to shut your eyes to the truth, and blindly attach yourself to one who at best is but a frail creature, only struggling his way upwards through many a bog and fen, and stumbling now and again as he is climbing. By all means take from him whatever of good and true he has to give, and for that, love and be grateful to him. But if you abandon yourself wholly to him, you may imbibe some of his vices and thus retard your growth. But at the same time try to realize that it is the Self which attracts you so much, and not the ephemeral personality.

What we look for, my dear, is not what success you have achieved in any warfare, but the sincerity and earnestness with which you fight, and the spirit which animates you during the battle. The Law is all just and good: and so let no one be disheartened because he fails; or because he discovers defects in himself that had hitherto lain concealed from his eyes. It is best to know our faults; for thus alone can we get over them. Hence the first thing that happens to one coming in, if he is in earnest, is the *precipitation of all the filth that lies mingled unconsciously with the pure waters of Life*. (This is due to the infusion of the sense of a Larger Life which the Teacher in his love permeates the disciple with; and as a result the subconscious tendencies held in saturation by the grasping nature of the personality, drops to the bottom. This recrudescence is the sign that the waters of personal life have been impregnated with the Divine—D.) Rest assured that whatever happens at a time to a true devotee is what is the best for him.

You ask me if I were taught the same way. I fancy I told you that I received in my present incarnation almost absolutely no lessons in the ordinary way. All my training has been on the higher planes, received either during *Sushupti* or during meditation and given mostly by means of pictures. (The silent teaching which enlivens the *Buddhi*—D.) That is one of the reasons why I feel it so hard to transmit to others all I know by means of words. As far as I know, *after one's true initiation, one always receives his lessons that way*. One must wait patiently till that time, *doing unselfish service to his fellow-men and paying sincere homage to his Lord meanwhile*.

You are having and will have, all that is good for you, if you only stick to this. What use discoursing on the theory of

equations, it is bad and so also inquisitiveness. They plead against the fitness of the neophyte. Be steadfast in your service and all will go on well. Let *your delight be in serving and not in mastering*, in giving and not in receiving (For by service alone, do we come to realize the Larger Life as having the Beyondness. D.) and you will have more than you have any notion of. You must have observed that it is not so much to gratify individual aspirations (Of discipleship, which is leavening the Theosophical Society—D.) as to get together and train up a band of unselfish workers for the cause of *Brahma-Vidya*, that the Eastern School was established; so it affords no attraction for those who work for self.

The Path, as may be concluded from the above, is far from being strewn with flowers (The razor path of the Upanishad. D.) and dangers are sure to overtake every pilgrim who happens to have in the secret recesses of his heart, even unconsciously to himself, some nascent self-regarding motive, *some hidden desire for personal stature*. It behooves every member of the true Eastern School to scrutinize very strictly, to purify the same thoroughly, if in them there is any element of selfishness lurking in some hidden corner of his being, and to prepare himself like a true and brave soldier for a fight that may cost him his life and everything he in his separated life holds near and dear.

The only advice I can give you in the present crisis, is that if you will only do your duty fully and cheerfully, you will have help given you, *no matter how or from where*. Therefore, do not torture yourself with anxiety and care. *See in the morning every day when the mind is quieter after meditation, what you have to do for the day and do it well*. The rest will take care of itself. This may sound very strange, and more like a romance than a presentment of stern

fact. But those who know the workings of the Law, know that there is no more incredibility in it than in the most ordinary events of life. The phrase 'God helps those who help themselves' has more meaning in it than the writer thereof had any conception of; and it is true radically and literally on all planes of being.

(To Be Continued.)

ATLANTO-ARYAN TEACHING

V

Before humanity had trained the Mind, when early races followed automatically orders from the guiding Manu, neither science nor art as they are now existed, for there was no need of them. The Higher Mind was not then fully constructed; it was just a faint link to Kama, which was fully developed in the Lemurian race but became overbearing and dangerous, in Atlantis. The four lower principles are just as dangerous when over-developed and trying to act alone as individuals who are unwilling to co-operate in mutually beneficent work.

The present duty of the nations comprising the Fifth race is the conquest of the Mind, the kamic part of which is already over developed, thus detrimental to the Buddhic part and shutting that out. The conquest of Mind means the conquering of degrading, destructive tendencies which exclude Buddhic tenderness, the foundation of Brotherhood. With the lower Mind conquered the Buddhically influenced Mind prevails. This is in itself an initiation. *Cultivate kindness until you are permeated by it*.

Take warning of what happened to ancient continents, where inhabitants became selfwilled and eager to cheat each other, taking advantage of their fellows. Advantages will come to those who act in order to learn—and in this lies a great test. Accepting advantages for the sake of educating and helping

others is eminently proper and leads to greater advancement, clearer vision and better co-operation with Superior Men (Masters) for the benefit of humanity.

In co-operating with others misunderstanding easily can occur, but that can be avoided. No two men understand each other fully. Initiates and students of Initiation see clearer than men in the Outer Court and outside its portals, but Perfection is gradually gained—always slowly. This is a good reason for avoiding harsh thoughts and words. Never say "You lie" to anyone, for people often speak from their imagination—and Imagination is no "lie". Or do you consider Maya a lie? It is not. Think of Maya as the reality of Illusion.

Take not only warning from what happened in earlier continents and destroyed them. Also take courage of what happened to those who kept up constructive work of co-operation. Progress together and in brotherly harmony which is the great aim. You will learn by acting always in accordance with this aim. There is no progress without such harmony, no advance in wandering alone. Progress means going from one point to another, gathering new information at every step. Unity can never be fully understood without progress in brotherly harmony. Stop activity and regression starts at once. Never go backward, but learn from ancient civilizations what to shun and what to accept. Great opportunities *to do and to learn* are ahead of you, but be wary. Study the trend of times; abandon old ideas of statecraft, of science and of art. Observe the overwhelming wave of progress in all directions and in everything. True democracy is true co-operation. Matter has been smashed to pieces and found to consist of electrical charges in vibration. Mesmer found that out in the 18th century, but scientists laughed, calling him insane. Matter has been

dethroned and Force elevated in its stead. You would do well to choose that Force; it is what *you* make it.

Younger nations have learned much concerning the outer nature, at the same time forgotten much about the *inner* nature, which older nations knew by heart. You can divide and subdivide to your heart's content the *indivisible* and get large, empty sums; but how many can subtract and get back to Zero, which is the way of the Hierarchy of eliminating Space and Time? How many of you know what this Zero really is? "To live in the Eternal"—also called the Internal—what does that mean to you who consider it most important to live in the external? To you the quotation is only a phrase without meaning, until you by accident (?) find that if you can quieten the outer, you can make the inner strong. *Your outer man must fully relax to make your inner man strong.* If you do not relax the outer person the inner man can only remain inactive behind the wall you set up in the outer. It is the greatest hindrance to spiritual work to let the Will knit the muscles as if starting manual labour when just here the preliminary requisite is bodily laxity. With the body fully relaxed concentration and spiritual activity becomes easy and leads to success. No spiritual work is possible without a relaxed body.

Faith is Trust in the Eternal. The Eternal can be trusted. In every religion, those who trusted received what they needed always. Trust the Masters and also Your Selves. You do not understand Unity if you put a dividing-line between Your Selves and the Hierarchy. The moment you realize Unity you are with Them—YOU, not your body. Try intensely to understand this Eternal Truth; relax the body, have Faith or Trust. Doubt is always your worst enemy. To sum up: relax body, making strong the spirit, and success is assured.

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The question of Good and Evil can never be answered correctly and finally as long as people believe foolishly in ABSOLUTE GOOD in opposition to ABSOLUTE EVIL—an absurdity, hence also an impossibility. Good and Evil are *relative* and co-operating in Time and Space. Testing in your mind this ancient problem, you will soon notice, that like anything divided it can have nothing to do with Undivided Unity, the Eternal; in other words, that it belongs to the phenomenal world of Space and Time, in which everything is co-existing and co-operating. Everywhere at every time Good and Evil are relative, *never absolute*. Put these questions to yourselves: What do I call good? Why? What do I call evil, and for what reason?

BLISS is called the highest Divine attribute. Hence it is Eternal, beyond Space and Time. Happiness is the *human* counterpart. Who is happy? A man permeated with kindness, radiating kindness, disturbing no one's peace. No unkindness exists for such a one. He preaches the gospel of kindness. So does also every unkind person *by contrast*. Much is taught by contrast just now. You have heard that the Dugpas serve the Masters, that the Lower serves the Higher always. This brings about Evolution. Within Space and Time it is always Co-operation, both willingly and unwillingly. Running riot in its mental labyrinth, Humanity has lost sight of one of the most important truths: that of THE CO-OPERATION OF THE APPARENT OPPOSITES.

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Why is it necessary to warn disciples repeatedly of the *Heresy of Separateness*? A good many of you can see no reason for it, because your *sense* of separateness remains keen, despite the insistence of the Hierarchy on accenting Oneness. Your senses tell you of apparent Multiplicity, and so you fall into

the heresy, doubting the Unity you are told of. That there is an apparent Multiplicity, no one with faith in his ordinary, *working* five senses in our Fifth root-race can deny. The two senses, so far lacking in us, will eventually show, that this Multiplicity is only apparent. But humanity is gradually gaining them, and addition, subtraction, multiplication and division will be followed by Higher Mathematics. Division in the world of Space and Time will reveal to us that the apparently separated things are all *Fractions*, meant to co-operate, no matter whether they do it or not.

Full understanding, full co-operation, brings about full equilibrium, and this carries the so-called Individual beyond Space and Time. But remember this: None of the seven principles, as separated outside the Eternal for active co-operation, is thereby taken out of Space and Time. Thought cannot grasp this, but it is a fact nevertheless.

The Mathematical Point is on the Path of Outgoing symbolical of the beginning of apparent separation, but on the Path of Return it is also a symbol of the real end of this apparent separation. Unity is not changed by an apparent temporary and spatial divisions and subdivisions. These are no more than apparent Fractions of Unity. Real separations are impossible, but unreal ones are apparent everywhere in the world of Illusions.

Everything co-operates, unwillingly if not willingly. What we speak of as septenary divisions points always to a *division of labour*. And when we speak of seven different principles, we do not speak of real but apparent separateness. The apparently antagonistic co-operate, *for they have to*. Among our seven principles, Buddhi and Kama have more to do with apparently antagonistic vehicles than any of the other ones; the two divisions of Manas are started going by them. Atmic Aura, Prana and

Linga fall in line. Make effort to understand this.

H. P. B. No Forger

You have read that two English brothers, former members of the T. S., have written a book about the letters the Masters Morya and K.H. sent to Messrs. Sinnett, Hume, Olcott, Hartmann, and others, in which they accuse the Messenger, H. P. B., of having written them. The Upasika was no forger. She had nothing to do with the precipitation of any one of them, although it is true, that without her no such correspondence could have taken place. The attempt at making H. P. B., the much maligned and still more misunderstood Messenger of the Masters, the forger of Their letters and even the inventor of Their existence, will fall flat. You can see and judge for yourselves. Upasika left her last body May 8th, 1891. That the Masters have communicated with Their Chelas in some way or another even after that date, Upasika's true disciples know. Proof of this was furnished in the May issue of the "Theosophist" in 1937, in which Mr. Jinarajadasa published a letter from the Brother K.H. to Mrs. Annie Besant dated Aug., 1900. It is in facsimile. There you see the highly individualized script that you know so well from hitherto published facsimiles. Many a doubting Thomas will probably be converted by this evidence. The enemies of the Masters' cause will not be able to say, that Upasika had fraudulently produced it. When you read that Message to Mrs. Besant many things will be clear to you. You will see that the Masters never wanted to build up a Theosophical *church*, but desired to guide the thoughts of future generations towards Synthesis from one-sided Analysis.

Precipitation

As to the precipitation of the Masters' letters the Brother K.H. has offered so

much information fifty years ago that very little need be added at present. Spiritists have long ago demonstrated the reality of so-called "independent writing", but its technique has been neither known nor understood. That it was done by "dead people" is a contradiction in terms. Without the most intense vitality such a thing could never be done. Besides there are no *dead* beings, for there is no death.

Direct Communication

Sacred Lore tells of direct communications, as "man to man", between Moses and the God of Israel, between Ahura Mazda and Zarathustra, between Krishna and Arjuna and between Lord Buddha and His Disciples. In all the Scriptures, the Christian not excepted, you are told that the secretarial work was done by the *pupils* in every case, and history adds, that the authenticity of the delivered writings was constantly doubted by the multitude. Only the few had sufficient faith. Only a minority acted on the information given and made thereby human progress possible. Nothing can be accomplished without faith, not only in ourselves, but in Higher Powers. Credulity is a different thing: Taking any hearsay for granted and doing nothing to bring desired results about. Real faith leads to *doing* things. "Faith without works is dead; for it has not brought forth any fruit," as it has been correctly expressed.

R. F. H.

Chicago, Ill.,
June 15, 1942.

BOOKS BY CHARLES JOHNSTON

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

THE QUARTERLY BOOK DEPARTMENT

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THE U. L. T. ANNUAL LETTER

June 21, 1942.

Dear Associates: From its vantage point of the centre to which comes news of redoubled vigour in work from Theosophists in many parts of the world, the Parent Lodge this year endeavours to make the annual greeting to sister Lodges a reflection of the strong faith—a faith founded on knowledge—that is so much in evidence. It is no paradox that this hour of trial for the nations and races should bring a burgeoning of renewed conviction among students of the Wisdom-Religion. Those who make it their rule of life to regard the plane of moral causes as the real in human affairs are most naturally the ones to find a solid ground for hope, even while the external world is toppling around them. The world of tomorrow will not grow from the death and destruction of the present, but out of the vision that today's suffering will bring.

Hopes for the future are not merely an inference of occult philosophy, for evidences of the progress of the work are many. In India, where theosophical endeavour encounters peculiarly difficult obstacles, a new Lodge has been formed at Matunga, in the Presidency of Bombay. Scores of new members, sons of the ancient race that is Mother to all the civilized world, have added their names to the register of the United Lodge of Theosophists. Linking the extremes of East and West, the Sydney, Australia, Lodge came to birth on June 25th last. In this fraternal undertaking, several currents of individual and group effort found at last their fitting synthesis under the Declaration of U. L. T. . . . The youngest but one of U. L. T. Lodges, in the city of London, Ontario, has this year acquired quarters of its own. Centrally located in an attractive building the new home of the London students has a room for Theosophy School and an au-

ditorium that will accommodate over 100 persons. May it soon be filled! . . . The older London, of an older race, continues to win the admiration and fellow-feeling of all. Theosophists there set courageous example in the moral striving that the world at large needs so much to learn. Without hate, without despair, without condemnation of any human soul, the London work goes on under terrific stress and growing privation. This is an immortal spirit worthy of a brave people . . . Elsewhere, in lands suffering the heavy hand of occupation, the moral life of the people grows strong. From Norway, where regular meetings are no longer possible, came this stirring word last summer:

The prophecies in the teaching on "Cyclic volution and Karma" have been read and studied frequently this year as well as in years gone by. And now many here who do not as yet know the philosophy have listened to them, and it seems that present trials make people more open-minded and eager to listen and to realize; so the possibility of more and more people turning to the study of the philosophy is greater and the prospect brighter.

Theosophical endeavour in the United States reveals a marked emphasis on study during the past year. Study classes, in New York, in California and in Pennsylvania give evidence of increasing internal strength; in Philadelphia, the removal of the Lodge to more capacious quarters has inaugurated a new cycle of determined effort. Added testimony of the widespread resolve to know the philosophy is the fact that more copies of *The Secret Doctrine* have been sold than in any previous year since U. L. T.'s republication of it. A new pamphlet, *Theosophy Simply Stated*, issued last autumn, has demonstrated its usefulness in introducing Theosophy to enquirers. Publication of the *Teacher's Manual and Guide to The*

Eternal Verities, invaluable help to theosophical educators, was welcomed by parents and workers in Theosophy School. This spring saw the printing of new editions of Mr. Judge's *Bhagavad-Gita* and his *Notes*. It is U. L. T.'s fourteenth edition of the *Gita*, bringing the total number of copies distributed to well over 60,000.

The materials of theosophical education are abundantly present, and the architects of this great undertaking become more numerous with every season of work. So, while the world is divided into warring camps, even while the divine powers of mind are bent on the invention of new and more efficient war machines, there is proceeding at the same time a silent growth of moral strength. Many are the hearts that shot and shell cannot disturb, nor emotional urgings ever betray to vengeance and destruction. More and more men are trying to forget the evil and remember the good—to trust the divine in their fellows, that it may, by a fecund sympathy, be stirred from its latency and burst into action. No one is debarred from this brotherhood of mind and heart, whatever the path chosen by the nations. Brave soldier combatant, civilian patriot who will not kill, man and woman, old and young—all can make of their thoughts the building blocks of tomorrow's peace, can begin to think, in R. C.'s words, "as they have never thought before."

This means, first and foremost, *the study, practice and promulgation of the theosophical philosophy*. Those who will test Theosophy out in their own lives, and learn what it is, will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity; which must learn to find its own way, even though the learning takes centuries of suffering. This is a time, then, for a growth in heart—a growth into the living fire of Manas by work and discipline of the

Mind. The *feeling* of brotherhood belongs to many, but where are those *who know its law*?

Theosophists' alone can teach this wisdom, for they alone, in this suffering world, know where it is to be found; and no alien force can sever the bonds of brotherhood so strongly joined in voluntary resolution.

Sincerely and fraternally yours,

United Lodge of Theosophists.
245 W. 33rd Street,
Los Angeles, Calif.

GENERAL SECRETARY'S REPORT

While much of the world is trying either to remake itself or is pondering over what kind of a world ought to be made out of the surviving material after the war is over, it may not be amiss to look over our own existence as the autonomous and independent Theosophical Society and Universal Brotherhood in Canada. We have had twenty-three years to show what we can do. We started with a nominal 800 members, an actual 600, when the transfers were checked and the dead, the lapsed and the unknown were eliminated from the lists which official Krotona persistently refused to furnish. With various fluctuations some secessions and withdrawals there are still about 600 members of the Adyar Society in Canada, and of other societies, as that of Point Loma and the U. L. T., which have opened centres in several places, the last in London, Ontario, an excellent place for propaganda.

We wish all these friendly competitors well, for human nature is peculiar and does not take readily to Universality. But if Theosophy contents a man in one form rather than another let him follow his fancy. He that weds Wisdom will not worry over the wedding garment. There have been differences of opinion in all these groups and our own is no exception. How much these dif-

ferences were due to misapprehension is not easy to determine; for people are slow to declare their real motives even when they know them, which is not always the case; and they are even slower to admit that they were mistaken even when they discover this to have been the fact. Toleration, therefore, becomes a signal virtue in all Societies where earnest sincerity is seen to be a factor of progress. When people give each other credit for sincerity, it is only the miserably unfit who take advantage of such honesty.

Gradually out of the trials and tests that such experience affords there come to be selected by self-realization a body of people who really trust each other; the weakly insincere, finding it unsatisfactory to endeavour to exist in such an atmosphere, gradually withdrawing themselves for later and easier tests. It is the old rule and those who balk at the conditions have reincarnation as an alternative.

While the small affairs of our societies are settling themselves in this time-tried manner, the great world around us has been passing through corresponding stages of distrust, strife and realization. Death has wrought mightily among the arbiters of Truth, and Justice wrestles with ignorance in the almost hopeless task of reconciliation. The end of historical cycles was never more clearly marked, and what is called prophecy is really the application of ancient history to modern conditions. The parallels are usually very close, but not always welcome.

Lewis Spence has just written a book *Shall Europe Follow Atlantis?* and he furnishes good and sufficient reasons for believing that if it doesn't it should. Nature or God may be more clement than the prognosticators, however, and there may still be corn in Egypt.

I had a long and interesting talk once with Charles Johnston, who married

Madame Blavatsky's niece, Vera Jelihovsky, and who had exceptional opportunities of learning about occult traditions. He told me that in addition to America being the seat of the sixth sub-race, Russia would be the seat of the seventh. I quickly objected that Madame Blavatsky had stated that the seventh sub-race would return to the Sanscrit language. Did you not know, he asked me, that Russian is nearer to Sanskrit than any other language, in its construction, its grammar and its radicals? I didn't know, but had a lot to think about afterwards.

We have learned in the last year something of the magnificence of the Russian people in their work, their giant forces, their marvellous detachment from things material, their self-devotion and heroic disregard of life where ideals are concerned; and beyond all, their sense of unity and the brotherhood of man, frankly and readily acknowledged in their treaty agreements with Britain, the United States and their all-inclusive citizenship of hundreds of races and tongues in their vast domain.

Germany and Russia stand as opposite poles of human development. How do we align ourselves in that relationship? One must read Ambassador Davies' book, *Mission to Moscow*, to obtain a fair and true picture of Russia, as an unprejudiced and able mind perceives that human efflorescence.

The world in general has been forced to recognize its true leaders, and as a result of the eminence of President Roosevelt, Prime Minister Churchill, and Comrade Stalin, their three great nations have come together in a remarkable treaty to endure through the War and for twenty years after, and China is one with them in mind and spirit. The treaty is remarkable for its altruistic aims, not to enhance the importance of any one of the high contracting parties, but to aid each other in restor-

ing peace, justice and liberty to all the nations of the world, including their present foes.

These great aims we can believe would have been impossible but for the stress laid during the past 67 years by the Theosophical Movement through its several branches and off-shoots, upon the importance first of all of Brotherhood, and secondly of the ethical principles of the great religions and philosophies of the world, too long buried in the debates and wrangles of theologians over fantastic assumptions surviving from the dark ages. This emphasis upon things which all right-minded people perceive to be true, has rallied millions of people to the support of real religion, practical ethical living, and virtuous action. Vast movements of co-operation for social improvements and ameliorative reforms; unions of large church bodies, such as the United Church of Canada; important alliances like the Fellowship of Faiths; political efforts like the League of Nations, and others less prominent but of genuine value, have sprung up and enlisted the sympathy and assistance of all who have sensed the fact of the Universality of Life and the common destiny of all who share it.

Our Theosophical Society should have had a leading place in all these movements, but its leaders became more interested in the Society as an organization than in its objects; desire for leadership took the place of desire for service; while ambition for office replaced the desire to achieve the great aims set before the Society by its occult founders. False leadership and egotistic isolationism very different from the ideal of Universal Brotherhood with which we set out, have minimized our efforts and dissipated our influence,

Our aim in Canada has been prompted by the message of the Great Brother who wrote: "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 . . . 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."

Where we have fallen away from this ideal of the Society we may know that our ill success is due to this neglected warning. Where a Lodge has been weak or failed to draw members to its circle it has strayed away in some manner from the object that should have inspired the loyalty of its heart and soul.

Theosophy has been a great gift—a treasure to many of us. But it was not for ourselves alone. We were expected to reap as we sow. Shall we reap ignorance as the result of refusal to share our knowledge? These are the fundamental questions we must ask ourselves even after half a century of experience. The stern mandate of the Great Law, even in these days of War stands behind all our acts and all our pretensions.

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

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which have passed the tests of time and use
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THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



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GENERAL SECRETARY

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OFFICE NOTES

What an exhilarating thought, if Mr. Stalin should prove to be Julius Caesar, and Roosevelt and Churchill to be Brutus and Cassius!

* * *

The American Theosophist reports that the May 1941 issue of *The Theosophist* was submarined on its way to Britain. Any one with this issue to spare would oblige by sending it to the T. S. Library in London, England.

* * *

Mr. Barr pointed out at the meeting of the General Executive that the sentence in the report last month of the Fraternization Convention (page 123) "that the reception at the Theosophical Hall on Isabella Street was a triumph of organization on the part of Chairman Williams and his Committee," was erroneous. The credit for the reception

should go entirely, he said, to the ladies of the Toronto Lodge. They certainly made a fine success of it.

* * *

The Theosophical Worker for February notes that "there has been a small increase in membership of the Canadian Federation, towards which Mr. Rogers' inspiring visit to the Federation has contributed. Hermes Lodge has made a very successful innovation, turning every other Sunday into a social and discussion meeting for the general public, to which a programme of music, poetry and Theosophical readings have attracted many."

* * *

In the *May New and Notes* Mr. Coates, the English General Secretary, wants his members to meditate on St. George, which is all very well for Russia and England whose patron he is, but what about America and Australia and China and India and Africa? Is there not a bigger Saint who would embrace all of us, or is Mr. Coates' heart not big enough to expand as wide as that? We need an archangel in these times as big as Antares or Betelgeuse, a major saint in fact, not one of the little two by fours who got us into these wars. If we must have Theosophical saints let us choose the mammoth varieties.

* * *

Mrs. Hastings is recovering from the effects of a fall and severe injuries, but has given up hope of doing anything at present for the Friends of Blavatsky movement. She has sent the remainder of the *Defence* and *New Universe* to the Salvage and can take no more orders. "Oh to think how those Theosophists persecuted me for my 'politics' when I was trying to arouse the people here to the international threat! How awful it was that nobody would listen. And when the war broke it seemed to me incredible that folk could believe that it would not spread. Do you remember I

STANDING OF THE LODGES
FOR THE YEAR ENDING JUNE 30, 1942

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total, 1941	Total 1942
Calgary	1	....	....	....	....	....	1	6	6
Edmonton	7	4	1	....	....	....	....	2	14
Hamilton	4	....	1	....	....	....	5	18	18
Kitchener .....	....	....	....	....	....	....	2	3	1
London .....	....	....	....	....	....	....	....	6	6
Montreal	1	....	1	....	....	....	1	32	33
St. Thomas .....	....	....	....	....	....	....	....	2	2
Summerland .....	....	....	1	....	....	....	....	....	1
Toronto	16	1	2	....	1	....	15	156	159
Toronto West End	1	....	....	1	....	....	....	15	15
Vancouver	5	....	....	....	....	....	1	16	20
Vancouver Orpheus .....	....	....	1	....	....	....	2	25	24
Victoria .....	....	....	....	....	....	....	....	2	2
Vulcan .....	....	....	....	....	....	....	....	4	4
Members at Large .....	....	....	....	....	....	....	....	2	2
Total	35	5	7	1	1	....	27	289	307

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1942

RECEIPTS		EXPENDITURES	
Balance from last year	\$ 107.58	Per Capita—Adyar 1940/41	\$ 76.00
Lodge Fees and Dues	765.95	Balance 1939/40	13.00
Magazine Subscriptions	431.51		
Donations to Magazine	311.50		
Premium on U. S. bills	12.55	Magazine Cost:	
Sale of Pamphlets	1.35	Printing	\$1,227.14
Bank Interest	1.79	Envelopes	57.01
		Indexes XXI & XXII	27.20
		Postage	57.79
			1,369.14
		Stationery	5.74
		Petty Cash and Postage	38.09
		Cash in Hand	130.26
	\$1,632.23		\$1,632.23

THE ANNUAL REPORTS

In spite of the difficulties presented by war conditions it is encouraging to find that our membership has recovered by six per cent. the loss of last year. For several years we have been going back; from 315 in 1939, 312 in 1942, 289 last year; so that the total of 307 is a step in the right direction. Toronto in that time had a net loss of 41. 57 by lapse and 16 reinstatements. Edmonton made a striking increase from 2 to 14, Vancouver increased by 4, and Toronto by 3. When most national societies are going behind we are at least holding our own and a little better, and may hope for a further awakening during the coming year. The statement of funds is also satisfactory. These reports were prepared as usual by Miss Crafter, the Acting Treasurer.

wrote: 'Live you on a coral island, you will not escape this war.' I was dreadfully right."

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In the official report of the recent Fraternization Convention in the Royal York Hotel, Toronto, kindly sent us by Mr. Isidore H. Lewis of New York, he concludes his task with these observations: "Finally, may the secretary, speaking editorially and 'out of character', say here for the record, that surely the hard work, the devotion to the ideal of Fraternization so evident in all that was accomplished, the goodwill and the brotherliness so evident throughout the proceedings of the Convention and the friendly, impersonal and disinterested co-operation so markedly evinced in all the contacts of the two-day gathering, all of these speak well for the future of the Fraternization Movement and the success of the great Cause to which it is dedicated."

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Mr. Sidney A. Cook's letter regarding the proposed donation to Miss Codd is natural enough, and apart from the principle of the thing none of us desire to oppose Miss Codd's interests. She happens to be unfortunately "the case in point" and in that respect "the thin end of the wedge" of which we all know only too well the outcome. The Masters have set their faces against the foundation of another church or ecclesiastical institution whose paid ministers must necessarily present "orthodox" views, or get no stipend. H.P.B. paid her own way and nearly all the notable pioneers of Theosophy followed this example, one which Mr. Cook himself is fortunately able to do. Paul worked at his trade as a tentmaker. There are plenty of others who know and follow the rule. The simonists are the bane of the Church and the Society, and we must beware of them.

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Mr. J. T. S. Morris, secretary of the Federated Lodges, has been issuing an

excellent series of articles on the New Age. The fifteenth on Diet and the New Age has just come to hand. It points out nine good reasons why the world should turn to vegetarianism. A mistaken idea has arisen that vegetarianism mean living on vegetables. The word comes from the Latin *vegetus*, which has the meaning of thriving. People who live on the diet of fruits, nuts, grains, vegetables and roots are both thrifty and thriving. In the ancient scriptures of India it is recorded that some of the lower castes had begun to eat flesh foods. Before this it was stated that only three diseases existed, one of these being old age. Since people had begun to eat flesh seventy-eight diseases had become active. Men who live on the Vegetarian diet are stronger than the flesheater and can sustain fatigue longer. In order to usher in the New Age, argues Mr. Morris, we must begin to live in the spirit of the New Age now, and for that we must begin to live on a diet suited to its conditions. We must begin the purifying of our bodies now, for our higher qualities cannot find perfect expression through bodies "polluted by the consumption of flesh foods." Is this such a big price to pay, he asks, for the dawn of the New Age? These letters are to be had from Mr. Morris at Lake Buntzen, Burrard Inlet, B. C.

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Our friends of the American Theosophical Society are to hold their annual Convention at Wheaton on July 25-29 and an elaborate programme has been outlined. Mr. Cook, the president, writes a Foreword in the *American Theosophist* in which he faces the thought that it is not the programme but the Convention ideal and purpose that should be the real subject. He states that he had just written a letter rejecting certain proposals "because they are based on an assumed lack of good faith and motive on the part of

other individuals. I do not believe that in our relationships within the Society and in connection with its work we ever have real cause to question the genuineness and fair purpose of another. I proudly testify that in my personal experience I know that all have meant well. We may often rightly question the degree of study, the extent of personal knowledge, the accuracy of judgment, and consequently the practicability, of conclusions and proposals, but we cannot question the good faith or suppose a lack of interest in the Society's welfare." While this is encouraging for all of us, it is particularly welcome in view of the rumour, if nothing more, that Mr. Cook had advised his members not to attend any Fraternalization Convention. When we are all convinced of each other's good faith, it will be less difficult to convince the public that we believe in the Universal Brotherhood of Man. Which is indeed the crux of the whole situation.

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The July issue of *The Theosophical Forum* (Point Loma) reached us on June 17, being the result of an effort to forestal the flitting of the Society it represents, from Point Loma to the new quarters at Covina, of which some details are furnished. The August number of the magazine will be issued as nearly as possible to the regular date from the new Headquarters. "The site of the new property, some forty acres in extent, is near Covina and about 22 miles east of Pasadena, about the same distance from Los Angeles, and about seven miles west of Pomona. It is in a distinctly rural setting, standing on a rise or knoll above the orange groves of San Gabriel Valley, with the rolling San Jose Hills to the south and east, and the towering Sierra Madre to the north. It is about 125 miles north of San Diego and is bounded on one side by one of the main trans-continental highways," known as State Highway. There are

eight main buildings which include a fine auditorium, library and press accommodations, administration and other office rooms, dining room and kitchen, and two residence halls. The taxes on the new headquarters will only be about 65% of those on the Point Loma property. We presume it will be known familiarly as of the Covinan Theosophists, but officially the title and address is The Theosophical Society, International Headquarters, Covina, California. What will become of the foundation stones sent in by all the Lodges at the end of last century? And what of the sacred ashes strewn on the Holy Land of Point Loma? And what of the tessalated pavement which we were told was the floor of one of the most ancient temples in the world? And what of the most ancient land that the world knew? One skeptic then lately from the regions of the Laurentians and the pre-Cambrian shield had strong doubts of the Sybil's geological information, but alas! one generation passeth away and another cometh. Fortunately Truth endureth for ever. Mr. C. J. Ryan has an excellent and scholarly review of Paul Brunton's new book, *The Hidden Teaching Beyond Yoga*. Mr. Ryan points out what W. Q. Judge always insisted upon, that there was an occultism of the West adapted to the needs and the conditions of our occidental development. The Masters insisted that the T. S. was not to be a school of occultism, but a discipline of ethics, and this appears to be the trend of Mr. Brunton's teaching. Mr. Ryan who is one of our level headed writers, evidently approves of this idea. There is an obituary notice of Joseph H. Fustell, who died on May 7. He was born in Nottingham, England in 1863 and came to the States in 1890 where he met Mr. Judge and joined the Society. Mr. John Van Mater is to succeed him as Secretary-General of the Society, and Mr. Iverson L. Harris as Chairman of

the Cabinet. The editor, Dr. de Purucker, opens the magazine with an article on "One Life—One Law." It is an excellent survey of "the birth of a man from ordinary manhood into mahatmahood."



The irregularity of the mails is well illustrated by the delivery of the Adyar *Theosophist*. The April issue came in just too late for our June issue. Then May came a few days after June issue was mailed, and two days after this the March issue arrived from India. What happened March while April and May were forging ahead who can say. In the March issue Mr. Ernest Kirk is permitted to express his views on "The T. S. Platform and Orthodox Trends" and we may wonder perhaps at this relaxation of the censorship. But public examples must be made and Mr. Kirk is as good as anyone else at whom the orthodox may be permitted to hold up their hands in holy horror. Dr. Arundale innocently observes in introducing the victim: "I hope that Mr. Kirk does not think that in any way I stifle differences of opinion from myself. On the contrary it is my constant desire to give publicity to those as far as I am able." Why should anyone wish to pester a nice gentleman like that with perverse opinions? Anybody who reads Dr. Arundale's numerous articles is aware that he affords every reader a diversity of opinions all prepared and ready to order so that it requires a nimble brain to keep up with his tintinnabulations. He takes us every month or so on two or three hunting excursions. We have hardly become familiar with Julius Cæsar as the new reconstructionist, till he warns us that although he has the deepest respect for the Russian people and for Holy Russia, and though he feels that the "soil of Russia is only less sacred than that of India, and when I am saying this I am saying a very great deal," what an

American in the vernacular would say was a mouthful, yet, he asserts "I have not yet conquered my distrust of the Russian Government. Perhaps I ought never to have distrusted it. I know that in many ways it may be regarded as the most advanced government in the world. It has made experimentation which may well be the forerunner of the new civilization, at all events in certain directions. But I cannot yet bring myself to have confidence in the past methods of some of those who compose the Russian Government, and I find myself entirely unable to turn the *volte-face* of which so many of my fellow-citizens in Britain seem capable." All of which singularly portrays the feelings of many of us with regard to Adyar. But what will Dr. Arundale say or what has he said when he heard of the great alliance with Russia, Britain and the United States? And what will he think of Prime Minister Churchill's felicitations and greetings to Mr. Stalin, or will the *volte-face* continue to be as difficult as he has found it so far. And what can Mr. Kirk find to say in the face of such various and even heterodox opinions? Surely a Society which permits liberty such as this can be pardoned anything! And Dr. Arundale concludes his rhapsody with the hope "that this explanation will divest the omission of its ominousness. Perhaps my subconscious has been superordinate when it ought to have been subordinate. Long live the Holy Russian people! Long live Holy Russia! That at least I can cry with a full heart, and I do so in reverence and affection." Has entomology anything to say about straddlebugs?

AMONG THE LODGES

At the Annual meeting of The Edmonton Theosophical Society, which was held Monday evening, June 22nd inst., at the home of the President, Mrs. Colbourne, the following members were elected to form the executive committee for the

coming year: President, Mrs. F. Colbourne; Vice-President, Mrs. N. Dalzell; Secretary, Mrs. M. W. Morrison; Treasurer, Mrs. W. J. Ipllin; Librarian, Miss N. Brown. A library committee was appointed, also a programme committee. The various reports were approved.—M. W. Morrison, Secretary.

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Twenty years ago none was more sprightly nor more regular in attending Toronto classes and meetings than Mrs. Tristram. In recent years she had been confined to the house and latterly to bed. After a long illness she has passed away at the age of 94. She maintained her interest in Theosophy till the end. Much sympathy will go out to her daughter, Miss Tristram, who has been her faithful nurse and attendant during all these years.

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A HEART WITH NO BITTERNESS

Time of June 22, reports: "A Red Cross official in China, who recently returned to the United States, tells of a visit he paid to Chungking . . . Seven times that day Japanese planes had raided the city and dropped bombs. The Generalissimo complained that they were trying to find out where he was staying. After a simple dinner the visitor was asked to remain for evening devotions. They knelt together, and first Madame Chiang offered a prayer, then the guest prayed, and finally the Generalissimo. He prayed for the American people to whom his guest was going, then for his own Chinese people, and finally for the Japanese people, whose representatives that day seven times had tried to kill him. Here is a man in whose heart is no bitterness and no spirit of unforgiveness."

THE GENERAL EXECUTIVE

The local members of the General Executive met on Sunday afternoon, July 5, at 52 Isabella Street, Toronto, and transacted routine business. The

reports of membership in the Lodges and of Funds were submitted as they appear on page 153 and after discussion were adopted on motion of Mr. Kinman and Col. Thomson. The turn of the tide in membership was commented upon, and it is hoped that Ottawa will experience a similar revival to that of Edmonton. Mr. Barr submitted an appeal from Dr. Kuhn and was requested to write Dr. Kuhn and convey to him the consensus of the Executive. The officials of the Executive, the Secretary, the Acting Treasurer and the Editor of the magazine were re-appointed for the ensuing year. The next meeting will be on October 4.

JAMES MORGAN PRYSE

BY ERNEST E. LANZ

Within the boundless ocean of Time and Life, and on the vast restless expanse of Sea, we call Humanity, there appear from time to time quite distinct, separate and well defined currents, spiritual movements, original, strong, unerring and purposeful;—determining factors in the growth of the peoples of our planet. As the warming and quickening power of the Gulf streams temper the shores of many barren lands, and give impulse and birth to new and better civilizations, so do the vivifying, vitalizing streams of Life and Light charge with new impulses, and set in spiritual motion the stagnant and turbid waters of a decadent world, steeped and sunk in materialism—the tomb of the Soul of man.

At the fourth quarter of the last century there began to pour forth a stream of enlightening science and wisdom, of such intensity and splendour, as to dazzle the earth-focussed eyes of a blind materialistic world. At that time the selfless efforts of great Souls were dedicated toward the redemption of a humanity lost in spiritual darkness and mental wilderness, with no possibility

of extricating itself therefrom.

As the Magi of old followed the Star in the heavens, so from all the four quarters of the earth earnest seekers after Light began to gather, to drink at the source of this Fountain of Wisdom and Service. And soon we find them bound together by a common tie and purpose, firmly united with the cement of Love for a blindly stumbling humanity, struggling in vain in the throes of abject ignorance and superstition.

It is from this rare and pure fountain of Truth and Service that our beloved Brother and Friend, James Morgan Pryse drew his inspiration and knowledge, and it was to this lofty Cause that he consecrated and dedicated his entire life. His integrity and unfaltering devotion to this, his life's work, entitle him to our deepest respect and gratitude, and the appreciation of a grateful posterity will be his as certain, as day follows night. His numerous works are rare and valuable contributions in the field of philosophical research, and a permanent testimony to his erudition and understanding.

Though of austere, nay almost ascetic habits, he was withal most kind and patient in all his reactions toward his fellow-men, and his forbearance toward human weakness bordered on the angelic. His righteous indignation was reserved for those, who for selfish ends betrayed their sacred trust and their fellow-men. He unreservedly denounced those representatives of the churches and science, that opposed and obstructed the dissemination of Truth and Light, and that are engaged in creating new pitfalls and obstructions for a helplessly stumbling humanity, already staggering under the burden of ignorance. He knew no compromise for himself, and he always walked straight ahead *alone*. And singularly alone was he among the great mass of humanity in welcoming that change, we know as death,—and as one of the very few, he

stepped across the Threshold with *open eyes*—

In the issue of your publication of April 15th, 1931, there is an extensive biographical article about Mr. J. M. Pryse by Louise Y. Paglia, covering the details of Mr. Pryse's life and work. In our humble opinion it deserves to be mentioned or reprinted at this time. For that reason we have not felt it necessary to go into details found therein.

NATURE'S ETHICAL SIDE

The Cosmic Christ, by Violet Tweedale, 1930. (Rider & Co.)

The Soul of the Universe, by Gustav Stromberg, 1940. (David McKay)

Will Europe Follow Atlantis? by Lewis Spence, 1942. (Rider & Co.)

These three books came into my possession during the month of June. The first two I have read, and of the third, a few chapters, but its first chapter is so linked with the idea of the theme of the others that I decided to group it with them and take up its main theme later.

The Cosmic Christ is attributed to Mrs. Tweedale, but I cannot hold her responsible for more than editing it. The various chapters present widely differing views, and they lack that uniform literary style which identifies an author's work. The person who wrote chapter ix, for instance, could not have written chapter x. This is true of other portions of the book, but it will be an advantage to many of them if they care to accept the opportunity of testing their ability in the "higher criticism," as it is called, judging the authorship of any writing by its style and language. The book will make its appeal to the conventionally orthodox, those who are not orthodox from conviction but merely because it is respectable. It will give them openings to soothe their consciences, while enabling them to continue their church connections without an

open break. It would not pass the criterion of strict scholarship either.

The main idea is based on the predilection that many minds have in favour of a definite personal God, and as the thoughtful mind of any depth quickly appreciates the insuperable difficulties in the way of such a conception, that of a personal Christ is substituted. As the Christ or Christos is a principle, universal as air on the earth or ether in space, the attempt to personify it is as unsatisfactory as the attempt to personify the air as the Greeks did, or the thunder as the Norsemen did in Thor, or the ocean as in Neptune. The theologians personify the Word, but all ancient philosophy and Wisdom (which is itself personified by many) regard the Logos or Verbum or Word as the Host or Hierarchy of those who have attained to the union with the "Seventh Cosmic Element" and of these "their number is almost infinite."

How this conception is personified in various ages and religions is related in the chapters of this volume, and it is the aim of the book, apparently to establish the idea that there is one "Christ" who leads and teaches all these, the opposite of the gospel and esoteric idea that each must work out his own salvation. It is difficult to carry the evolution idea into the minds of those who have accustomed themselves to be led and guided and taught to depend on others, or on One who will do for them all that they should do for themselves.

To quote the Foreword: "We claim, by means of historic facts, to reveal Him as the Solar Logos, the Light of the World, Who was from the Beginning the supreme manifestation of God, Who directs and governs the Universe. A Being unconnected with what we term time and space, and Who has manifested through all the great civilizations of antiquity and in all the sacred Scriptures we possess." We might almost

substitute "all the great civilizations of iniquity," for the phrase used, for they have all gone down in ruin, and this is the theme of the third book on our list, and the reason for its inclusion.

It is assumed that if the position advocated is not adopted, the only alternative is to treat the whole record of religious life and what is termed "the tremendous Christ impulse" as pure myth. The myth is actually in the conceptions which the volume seeks to establish. The reality is that "every man is an incarnation of his own god" and that the realization of this godhood and its consciousness is the basis of all true religion. In short, we are all "Sons of God" as the New Testament continually asserts, though the translators make it "children of God," in order to establish their dogma, which is in this book, expressed on page 133, "Christianity has always existed, and always will exist, simply because there is only one Son of God, the Cosmic Christ."

The fact implied in the following chapter, "The Akashic Records," are wholly incompatible with the chapter we have quoted, so we are content to turn the reader loose upon the book, to follow his own evolution and judge for himself. He may find much to enlighten him in the chapter on "The Sufis," as well as others.

In Professor Stromberg's book we had hoped to find something of that synthetic treatment which was introduced to the Western world 67 years ago by Madame Blavatsky. But he ignores such philosophy and indeed ignores such aspects of science and even common experience as will not fit into the popular theological scheme. As the book has been treated by one of our lady contributors in our issue of October, 1940, I will only deal with two points. He never mentions the ether. Probably it is too awkward an element to handle. But it cannot be ignored. It is sought to render it unnecessary by a mathema-

tical formula which no layman can understand, and thus legitimately may be placed beside the theological formulae which enable the common man to live in darkness while he does reverence to the wisdom of his priest. Not only is there an Ether but Seven Ethers, not seven incomprehensible, one might paraphrase, but one incomprehensible. But let us see what Science herself has to say in the words of "O. J. L.," initials sufficiently familiar:

The writer on Ether, in the *Encyclopedia Britannica* (1839), in speaking of Einstein, Minkowsky's equation, Newton's theory of astronomy, and Eddington's confirmation of observations on light coming from the companion of Sirius, which he has "astonishingly proved to be by far the most compact and densest material body at present known to science, so that it is characterized by an excessively high gravitational potential," goes on to say: "The Beauty of these results is overwhelming, but the idea that the mathematical scheme is more than a powerful method of exploration, and that a universe can be thus constructed in which physical explanations can be dispensed with, involves too simple and anthropomorphic a view of nature. The things calculated, and the things observed, however brilliantly accordant, cannot exhaust reality; an explanation is bound to be sought, and ultimately attained, in terms of the partially recognized but largely unexplored properties of the entity which fills space." But this is not the only thing Professor Stromberg leaves on one side.

He mentions certain rhythms but does no more than suggest they may result from impulsions from what he describes as a "complex immaterial structure" on which he occasionally relies to eke out his solutions. Has he ever studied or indeed has he ever heard of the rhythms of the breath? He cannot say that life is unimportant, and life

depends upon the breath. I once wrote an article in which some of the rhythms of the breath were set forth. This was about thirty years ago. I sent it to all the members of the faculties in the University of Toronto asking for criticism. I got two replies out of at least thirty. One said he did not believe it. He evidently had not investigated. The other said that even if it were true he did not consider it of any importance. Which will Professor Stromberg side with, or will he investigate?

When I was a little boy, so small that I sat on a chair with my legs doubled under me to reach the table, I used to sit and bubble and blow into my cup and observe the result. One day, when I was four years old, for it must have been 1865 when my mother forbade the use of sugar in our tea owing to the American Civil War having raised the price so high, I asked why was it that when I blew down into my cup sometimes it made a hole in the milk or whatever it was, on one side, and sometimes on the other? Now I kept on asking that question and it took me nearly twenty years to get it answered. My conventional parents of course told me to stop talking nonsense, I had a cold in my head or something. I knew I had no cold in my head, nor "something."

The wise child knows when silence is best. The breath oscillates from one nostril to the other every one hour, fifty-six minutes and eight seconds. It continues to do this while the health of the subject is normal. I once had a bad attack of the "flu" and the breath remained in the left nostril all that time. When it changed, after nine or ten days, in five minutes I felt quite well again. Also it is to be noted that when men are breathing through one nostril women are breathing through the other, the change being made simultaneously. Does Professor Stromberg believe this, or if he knows of it does he attribute it to some "complex immaterial struc-

ture?" Or does it not open up to him an extraordinary prospect of the intimate association of every individual man, woman and child with "the Soul of the Universe?" If a little boy of four years of age could take note of the phenomena of the breath, for I have only mentioned one phase, is it not possible to get some light on the matter from modern science which so far has not ventured on such research? There are certain other matters which Professor Stromberg also appears to ignore. I would recommend him to read Thomas E. Willson's little book on *Ancient and Modern Physics*."

On the general question of the Cosmic Christ let me quote a passage from a letter written about two years ago by the late James Morgan Pryse:

"I have not written for the C. T. lately, for several reasons. The minds of the people are all taken up with the war, and that is a subject which I do not feel free to write about: for I blame the false doctrines of Christianity for the collapse of Western civilization. Original sin, eternal damnation, salvation by unreasoning faith in a vicarious atonement for sin (effective even on a death-bed) are doctrines that have perverted the character of the people, and the results are now apparent, glaringly, socially, economically and politically. If, instead of this false religion, the people had been taught the broad principles of Theosophy, and the character of the individual had been formed on the true philosophy of life, the horrors of the present time would not have happened. The U. S. is now compelled to become a military nation, with a great army, navy, and air force—and this will continue indefinitely, so long as there is any danger of invasion. And permanent peace will never come until orthodox Christianity loses its hold on the masses. So you see my views if freely expressed would be unpopular even among Theosophists who still cling in a vague way to exoteric Christianity, be-

cause of the ethics taught in the New Testament."

MISS CODD'S HONORARIUM

Editor, *The Canadian Theosophist*:—
I note your reference to a proposed pension for Miss Clara Codd, and your suggestion that her need is due to the centralization of The Theosophical Society and would not have arisen had each Section and Lodge remained autonomous.

It does not seem to me that your statement altogether represents the true condition. Miss Clara Codd has been a guest lecturer in this Section for one or more whole seasons. She was invited to lecture among lodges of the American Section not because Adyar required or suggested it, but because being a faithful and devoted worker in England her fame as a lecturer became known to us and we invited her. During the period of her work among us we paid her expenses and provided her with a small personal income. Other Sections have done likewise with Miss Codd, and with others who have done good work among them, paying such workers probably no less than they would have earned as full time Theosophical workers within their own autonomous Sections. But Theosophical work has never been paid for on a basis permitting the laying aside of nest eggs for old age. Those who, like Miss Codd, give their all to the Cause do not and cannot make such provision. Is it wrong, therefore, that they should so give themselves unstintingly to the Work, or wrong that Adyar should take note of their need in their later years?

Sidney A. Cook.

Olcott, Wheaton, Ill.,

June 9, 1942.

THE WAR

The month of June presented many unfavourable developments for the Allied Nations, and the GINs (Germans, Italians and Nipponese) had resultant encouragement. But these were local matters and the general situation indicated on the whole a turning of the tide which may soon flow freely for the Allies.

The most serious problem the Allies have had to meet is the submarine campaign of Germany off the coast of the United States, in the Carribean Sea and the Gulf of Mexico, these piratical craft being aided and abetted by traitors and spies in Mexico, Honduras and other Central American States within striking distance of the Panama Canal. Many people have not yet awakened to the seriousness of war. It is cruel, but there has been plenty of warning to avoid it. It would be cruelty to the masses to permit the criminals to do as they please. War is a limitation of liberty as those who began it full well know.

The Russian Army held the stage for its heroic stand against all German assaults, and anticipated the expected German spring advance by active measures against Kharkov, carried on with such strength that the plans of Mr. Hitler were obviously deranged, postponed and modified. Subsequent advances by the Germans were won at such a tremendous price that the gains in territory are as nothing compared with the losses in men and material. Similarly, although Sevastopol has fallen as we go to press after eight months' siege and at a cost of 300,000 casualties, at least half of them killed, the final month having been an effort of such ferocity on the part of German, Rumanian and Hungarian troops that the losses in this last month were equal to those of the previous seven. Hitler, it was said, wished to have a striking victory with which to dazzle his starving home

people, as well as to help him on his way to Caucasian oil.

The Russians have withstood the tremendous pressure of the Germans all along the 2000-mile frontier, but they have repeatedly asked for help in the form of opening a second front somewhere in Western Europe. The clamour grew louder everywhere, but especially in Britain and America. The Canadian Army in England which had been preparing for this very service was impatient over the delay. Responding, whether to public clamour or more likely to military necessity, Prime Minister Churchill appeared unexpectedly in conference with President Roosevelt and two weeks elapsed in which the whole situation was canvassed and the disposition of men, guns, ammunition, vessels and supplies of every kind were arranged for and the announcement vaguely made that a second front would be opened before winter.

Mr. Goebbels is most indignant over the indefinite character of this announcement, denouncing it as unreasonable. But he will find it sufficiently definite one of these days.

During the Washington Conferences Mr. Churchill was astonished and confounded with the news that Field Marshal Rommell had defeated the British army in Lybia, taking 25,000 prisoners and three months' supplies for 30,000 men. General Auchenlech took over the command from General Ritchie, to whom General McArthur sent a message from Australia to remember Wellington. The advice was taken, as it obviously was intended to recall the Great Duke's masterly retreats which wore down his foes and gave him victory. At any rate the advice was adopted and so far with excellent results as heavy reinforcements came along and the military situation was reconstituted.

Rommell had sharp and vigilant scouts. They perceived that the camp at Tobruk had opened a way through

their mine field to admit trucks in connection with the supplies recently brought by convoy vessels, and quick as hawks Rommell had his tanks take advantage of the break, forcing a passage into the defences and right through to the sea. The camp was evidently unprepared and everything was lost before it was realized what had happened.

The Prime Minister met a challenging vote in the House of Commons with a frank statement of all the evils and weaknesses and won assurance of confidence with a vote of 472 to 25.

The Japanese are finding that war is not merely a case of surprising the enemy. After a little the enemy reverses the surprises and this happened in the Coral Sea and against Midway Island where the Fusiyama navy lost four airplane carriers and a large number of other vessels. Their army has been turning its attention more particularly to China where they hope to break through with a direct road to Singapore. The rich beds of tungsten in China are also a lure for the Japs, who find the going more and more difficult as American airmen come flying into the Flowery Land. The Japanese are also said to be massing great armies on the borders of Siberia waiting a signal perhaps from Herr Hitler. The threats against India have been thought better of, and the British timely occupation of Madagascar has also induced more sober second thoughts.

The latest disclosure, linked evidently with the idea of the Second front, was of the completion of a complete naval base near Londonderry at the mouth of the river Foyle in Lough Foyle, for the use of the United States navy. The appeasement government gave up the great British base in the adjacent Lough Swilly to Mr. de Valera, who had not the decency to offer it to his fellow countrymen. His Spanish blood has made him an Esau in Europe.

Mr. Gandhi and Mr. Nehru agreed to-

gether that the British should leave India at once, and that by a policy of non-violence the Japanese would be met and defeated. Later, however, Mr. Gandhi, whether having had a closer study of the Gita or the newspapers, said that he now thought the British had better stay in India and repel the Japanese who are not familiar with non-violence tactics.

The history of the war when written by future historians will find no meaner, more dastardly name than that of Laval, tool of Hitler, and traitor to his native land. "I want Germany to win," was his brazen declaration, after he had assisted in sending reinforcements to the Germans in Lybia through Tunis. The Germans would probably reward him by giving Tunis to Italy, for they have a proper contempt for their scullion.

On the other hand General de Gaulle stands out as the type of a Frenchman all brave men love to honour. "That brave and just man" is what Mr. Lewis Spence says of him in his new book. He has made an inspiring statement recently to his loyal countrymen, telling them of the second front to be opened, asking them to be ready and warning that the last great battle of the War will be fought in France. That remains to be seen, but we would not advise Mr. Hitler to count too strongly upon it. The Russians are very anxious to march into Berlin and when they want anything they spare no pains to get it.

J. M. PRYSE'S BOOKS

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

919 SOUTH BERNAL AVE., Los Angeles, Calif.

A TRIBUTE TO RUSSIA

June 22 by common agreement was dedicated to Russia as the anniversary of the declaration by Germany of war on the Muscovite peoples. It was celebrated in Canada with hearty good will, and nothing could be more significant than the assembly of the Lieutenant-Governor and all the great ones of Ontario to honour the Soviet flag while the Internationale was sung. In Toronto a demonstration in the University Stadium was held in the evening at which 14,000 were present at which Dorothy Thompson gave the chief address of the evening, and we think it desirable that her testimony, which is universally approved, should be familiar to all students. We cannot reproduce the whole address, but the following extracts will enable any reader to judge how unfairly the Russian people have been misrepresented. She dared her audience to consider just what might be our plight this day if Hitler had not made the blunder of underestimating and then attacking his treaty allies one year ago. She concluded with the inspiring reminder that

"Russia has suffered and bled more than any other country in all this war, including even China, but Russia has more white men than any other country on earth and those men can't be licked. When the final reckoning comes, and the rebuilding starts, we the Canadians and our neighbours the Americans will help in that rebuilding and by doing this we shall build also a bridge between democracy and socialism."

After a survey of the homeland of the Soviets, she continued:

"There is a deep similarity, also, between the Russian mind and the American mind. This is less to be attributed to race than to the largeness of the geographical perspective; to the sense of unrestricted possibilities; and perhaps, also, to the hardship of the climate. For

all Russia, like the Americas, lies outside the temperate zone of western Europe and the British Isles. It is a country of bitter winters, blazing summers and torrential springs. It is, like ours, a topography of vast plains and terrific mountains, fantastic forests, immense rivers.

"Such a milieu induces in men great dreams. Like us, the Russians are a nation of people much given to speculation on the soul, on the meaning of the universe, on the future of mankind. In the long, dark winters men make plans. Around them is the overwhelming and hostile power of nature inducing the speculation of how to tame it, and how to use it."

Referring to the Russian Revolution she thought it was inevitable but if it was open to argument she did not care one way or the other. We were now in alliance with the Russians for the duration of the war and for twenty years after and we should try to understand the Russian people.

"But there is this for us that is of the greatest importance about this revolution. It was never aggressive toward the outside world. Very early it became clear that Russian communism was specifically Russian. It was also, however, westernizing. From the beginning, it imported more from the democratic west in the field of ideas, organization and management than it exported. There was, to be sure, a certain school in the Russian revolution that refused to regard it as Russian, and that preached an aggressive policy. That was the one led by Trotsky, but it was thrown out 14 years ago."

"The greatest tragedy of this war, and the one for which we have paid with unlimited suffering, and will continue to pay with more suffering, was the breaking of the French-Russian alliance at Munich. It made this war certain and inevitable. In September, 1938, an aggressive Germany—had the

European treaties not been abrogated at Munich—would have had what she could not face: a two-front war. From that day until now, it has been impossible to have two-front war on Germany.

"The treaties were not broken by Russia who up to the last moment asserted her willingness to fight. They were broken by the western powers.

"Historically speaking, that Stalin made a pact with Germany at that moment, is very understandable. With the governments that were then in power in France and Britain, he feared that Russia would be the battleground of the war and that France and Britain would again make a temporary peace enabling Hitler and his Nazis to get their breath again.

"From a larger viewpoint, however, this was a great Russian error—none of us in this war is in a position to cast stones—but as we are paying now for Munich, so are the Russians paying for their non-aggression pact. The Russians had another choice, however. They could have entered into an outright alliance with Germany. It was offered them after the fall of France, and Molotoff turned it down in November, 1940, when he was in Berlin. And with that he made this war against Russia inevitable. For he who is not for Hitler has to be against him. Isolation and neutrality are not in his calendar.

"Now what led Russia to reject the alliance with Germany? Why did Chamberlain reject the alliance offered to him by Hitler in September, 1939? Oddly enough, conservative England and Communist Russia had the same reasons.

"Both statesmen—Chamberlain and Stalin—understood so much of the nature of naziism as to know that there is no alliance with it as between equals. Neither wished to be conquered by an alliance. They preferred to risk war and be free."

"When one realizes what the Russian people have suffered it is impossible to bring across one's lips any words of joy about that fantastic attack a year ago. Yet in all sobriety, we have got to say, that you and I owe our confidence in ultimate victory today almost wholly to that attack. If Hitler's armies were not in Kharkov and storming Sebastopol, and encamped before Smolensk and Leningrad—God knows where they would be."

During the outbursts of particularly vociferous applause to Chairman Leonard Brockington's opening address, to quote *The Toronto Star*, such as to his reference to "the pact that seals a new brotherhood in war and victory, and pledges its united strength to making a juster, freer and happier world," it was the full gathering that gave its voice to the cheers.

And it was far from any section of the great gathering that repeatedly burst into cheers during this beautifully-worded apologia to Russia voiced by Mr. Brockington.

"Slowly, painfully, relentlessly, in tribulation and suffering, with their own hammers they fashioned their own strength; with their own sickle they harvested the fruits of their own purpose. They received from us little understanding, little generosity. In our sleek comfort we only remembered the critics of communism. We only forgot the patient, home-loving, unbreakable heroic people who passionately desired for all men the great opportunities of freedom and equality. For most of us—all of us, perhaps—their land was shrouded in darkness. Suddenly, one year ago, the new Russia stepped into the glare of battle—a man! A man who shamed our doubts with his strength; stiffened our resolution with his example and saved our cause with his courage"

It will not be amiss to add a few words regarding Mr. Stalin from the

pen of Mr. Joseph E. Davies, United States Ambassador to Russia 1936-38, as recorded in his remarkable and indispensable book *Mission to Moscow*. Mr. Davies describes an interview he had with Mr. Stalin.

"He greeted me cordially with a smile and with great simplicity but also with real dignity. He gives the impression of a strong mind which is composed and wise. His brown eye is exceedingly kindly and gentle . . . It is difficult to associate his personality and this impression of kindness and gentle simplicity with what has occurred here in connection with the purges . . . He has a very great mentality. It is sharp, shrewd, and above all things wise. If you can picture a personality that is exactly opposite to what the most rabid anti-Stalinists anywhere could conceive, then you might picture this man." No student can afford to miss reading Mr. Davies' book. It explains the purges as well as many other matters difficult to understand in the Russian record.

WORTH WHILE BOOKS

To Be Had from The Book Steward,
52 ISABELLA STREET, TORONTO.

Isis Unveiled and The Secret Doctrine by Madame Blavatsky;

The Key to Theosophy and The Voice of the Silence by H. P. B.

Magic White and Black by Franz Hartmann;

The Perfect Way, by Anna B. Kingsford;

The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;

Reincarnation by E. D. Walker;

The Light of Asia, by Edwin Arnold;

Light on the Path and Through the Gates of Gold, by Mabel Collins;

Letters that Have Helped Me, by Wm. Q. Judge;

Raja Yoga, a collection of articles by H. P. B.;

The Mahatma Letters, by Two Masters.

H. P. B.'S PHOTOGRAPHS

The English *Theosophical News and Notes* prints the following letter in its April issue:

Dear Mr. Coats,

One morning (January 8, 1889) I was in my studio at 4 Cobalt Place Bayswater, very busy taking photographs when an assistant whispered to me that a lady wanted to be photographed at once if possible, having very little time to spare. So after explaining this matter to the parents of the child who had the next appointment, to enable me to accommodate my unknown client, in came Madame Blavatsky with the Countess Wachtmeister. The first lady immediately sat down by a small table and I noticed she put her right hand into her pocket and rolled a cigarette, which you will see in the photos. I told my assistant to get out some negatives. Without any 'studio arrangement' Madame Blavatsky expressed the wish to face the camera in that natural position, and being tremendously impressed with the personality and expression, I took six plates, which to my her so quickly, saying some artist had delight were successful. Madame Blavatsky arose, thanked me for favouring recommended my work. The proofs were dispatched to be returned with a letter expressing pleasure at the results, and, as you know, many thousands have been printed for the Theosophical Society. Of course many other photographs were taken, including those of Mrs. Besant and Congress Groups, and occasionally I received a simple invitation to pay an informal visit to this great lady, where the conversation ranged over life in all its aspects, perhaps the limitless power of good, or a kindly interest in my own work which I loved. Some years later I gave up the studio, and the only negatives I chose to keep were these six. They have been deeply treasured by me, and are in per-

fect condition, but now that I am an old man of 85 I feel that these realistic emblems of a great personage should no longer be retained by me, and am honoured in being able to pass on my negatives to the Theosophical Society, their true anchorage.

Yours truly, Enrico Resta.

THE RED MAN'S

GUARDIAN SPIRIT

The Michigamies hold the Shawanoes in the highest respect. They call the Obunegos *Grandfather*, but give no reason why. The Shawanoes are called *Eldest Brother*. The Odawas, *Elder Brother*... The Pedadumies, *brother*. They say these terms are descriptive of *the relationship in which they have been placed by the Great Spirit*.

Every individual, male and female, has a guardian spirit, no matter what the totem may be. Totems are by descent, Guardian Spirits by choice or experience. This experience is chiefly sought in fasts and dreams, a series of which are undertaken for this purpose at the age of puberty. The fast is undertaken to prepare the body for the dream. These dreams are continued until some beast or bird, or other animate object, appears, which is fixed on as the Guardian Spirit. It is believed that *this Spirit leads the man safely through the vicissitudes of life*, preserves him in battle, and gives him success in the chase. (p. 316.)

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SPARKS FROM THE ANVIL

Sorrow

Wine,—crimson wine,
Pressed from the purple grapes of
sorrow,
Pressed drop by drop
Until the God we know as Death
Lays his cold hand upon the brow
Whispering—"enough".

Lust

Wine—bloodred wine
Of lustful passion—mad desire
Which rends the flesh;
We drink and drink, burning with
thirst
Lust cannot quench.

Human-Love

Wine, golden wine!
Brim full of light and gladness,
Wine of hearts' love
Poured forth by Dionysos
Until our fragile cups
Can hold no more.

Freida Dunlop.

July, 1922.

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

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

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

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

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

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The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 28 Bedford Gardens, Campden Hill, London, W. 8, England.

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