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Divine Wisdom

Brotherhood

Occult Science

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THE UNITY OF THE ARTS

By H. L. HUXTABLE

The scientific approach to the Theosophical Ideal has been stressed again and again in Theosophical magazines, as if it were the most important means to achieve realization or awareness of spiritual values.

We have only to look at the scientific world of today and we see the dreadful potential of destruction, the complete lack of moral purpose and the inevitable result of chaos and cancer of the body politic.

It is granted that science has always in its due cycle, attempted to heal the wounds it has caused; but too often by doubtful means and dubious methods, thus starting another cycle of cause and effect in the endless chain of experimentation on suffering humanity.

It would seem that scientists are as disunited as the politicians and with as little urge for unity of purpose. Destruction they seem to say must ever come before a better world can materialize. That is utter rubbish for the ideals of one age are fitted into and become a part of the greater which is yet to be. We create out of available matter be it ever so tenuous as dreams. The vision of yester-year is part and substance of the vision of today.

But, of course, scientists are not thought or expected to be visionaries,

they deal only with ascertainable facts. There's the rub,—or rather the rubbish of popular opinion—for no one, scientist, artist or otherwise but uses his creative vision to the extent of his awareness of it in his or her everyday life.

It is in the artistic world, however, where we find a greater realization of Unity in the purpose of life; and strangely, it is found side by side with individual development. The creative artist can be and often is, an integrated human being quite above being subordinated to the group instinct and yet a willing co-operator, tolerant and brotherly, ever-willing to use his creativeness for the cause of humanity. This is seen particularly in literature—the many bibles of the world being witness to it. The Arts of Music and Painting and Sculpture also have proved their value as the outward and visible sign of the God within. The Arts all beckon to us to go and do likewise—to be a creator—in this we are brought closer together, Man to Man, as Shelley says:—

“We, are we not formed, as notes of
Music are

For one another, though dissimilar,
Such difference without discord, as
can make

Those sweetest sounds, in which all
Spirits shake
As trembling leaves in a continuous
air?"

With this underlying thought let us attempt to discover the unifying purpose of the Arts. The key word is of course, "Aesthetics" which has much in common with the word "Theosophy". Both words are derived from the Greek and are closely related. Freely translated the meanings are:

1. Devotion to the Wisdom of the Gods.
2. Devotion to the Beautiful.

With the Greeks the wisdom of the Gods was the Good, the True and the Beautiful; and there you have the close relationship of the two most dynamic words in our language.

Plotinus was the great exponent of a philosophy of Aesthetics. It proceeds like Theosophy from the Abstract to the Concrete, from the universal to the individual. This is quite the opposite to our modern philosophy which builds up from physical facts as a base—the scientific method. We must remember we have all been trained in this method therefore it seems hard, almost unnatural for us to proceed in the Greek philosophic way from the Unknown to the Known. Such, however, is necessary if we are to be consistent with Aesthetics or Theosophy, for in this respect they are alike. Both systems are based on three propositions or principles:

1. An omnipresent immutable principle which in the field of religion may be called the Absolute or the Unknown God, which can be realized only because of its vibration or rhythmic pulsation giving us the beginning of things.
2. The First Cause, The Logos—in the beginning was the Word which becomes focalized in Man's Consciousness and—

3. Becomes individualized as formative Intelligence, the Creator by self-induced, self-devised efforts of Spiritual Will.

Plotinus carried these propositions into every compartment of thought and it is probably the earliest formulation of the Trinity brought down into every-day life. He is the practical mystic, teaching that the Good, the True and the Beautiful is available to all by creating the conditions that they may be seen behind and in every form that we create. To the mystic he says that the Son of The Father, that is the Logos, is being *eternally generated* in creative work.

I quote the following sayings of Plotinus from K. S. L. Guthrie's translation:

1. "When we behold beautiful things we become beautiful, when we ignore them we are ugly."
2. "Man cannot judge of incorporeal or corporeal until he has returned unto himself."

The inference here is that there are two Beauties, in aspect, which are one in Essence. The corporeal which is outside Man, and the incorporeal which is inside Man. The secret of appreciation lies in the recognition of both, and that Beauty is in form but is not form itself.

I quote:—

1. "Insofar as a created thing, image of the Archetypal Idea resembles its Idea to that extent it can be entered into and is beautiful".
2. "Unity is beautiful because the manifold ugliness is balanced in the Archetypal Idea of Unity".

This seems another way of saying that the diversity of the Many is balanced by the stability of the One, and makes understandable the idea of Empathy—the entering into beauty,

being superior to mere sympathy with beautiful things or ideas.

I quote:—

“Beauty is form vanquishing matter, revealing the Divine Idea”.

Here we have the idea that form is necessary only to the extent that matter may be defeated by a revelation of Beauty as in the realm of Nature, the inner and outer coming together in Rhythm, full of meaning to the creative artist.

I further quote:—

“How can Man be said to know the invisible Powers if he *despises* their visible images”.

For Plotinus the practical creative life is the only means to attain the contemplative life of the mystic and he asserts the invisible powers are within reach of all and become the path of enlightenment. Thus, he advocates the development of every successive faculty, assisted by knowledge of the right doctrine.

For Theosophical students the above quotation should be a clarion call for use of the creative Arts as fundamental to Lodge work. Let us consider the Arts separately for a moment, remembering that each Art falls naturally into its own sphere of activity.

The PLASTIC ARTS, PAINTING AND SCULPTURE express themselves in the material aspect of reality; they assume a certain fixity in space and yet such solidity—and it is often the true test of a work of art—is held on the very verge of movement.

Matter is shown to be in a state of flux, lines appear literally to flow, colour, light and shadow in juxtaposition appear to vibrate with life, yet it is essentially but a moment in space that the Artist has captured. We know, we feel the movement, the suggested rhythm, and to the extent that we have the same *Empathy* as the Artist, to that extent we enjoy æsthetic appreciation which is a form of mystic

communion. It is nothing whatever to do with the personality of the Artist and I doubt very much if it is ever experienced in our crowded Art Galleries.

In symbolic and Non-Objective Painting we have a beautiful organization of colour and form and who will deny that it is legitimate for the creative Artist to create his own forms. It is still possible to create a new world in space I hope and consequently new rhythms—maybe it is the great purpose of life. Of course, fidelity to the materialistic world seems very wonderful, but for some at any rate, it is too much with us for Aesthetic Value. And as Plotinus says: “Beauty is form vanquishing matter”.

Ruskin said “Art consists neither in altering, nor improving nature, it is rather a revelation and is great in exact proportion to the love of beauty shown by the painter, provided that love of beauty forfeit no atom of truth”.

Methinks Plotinus and Ruskin agree up to a point—that is to the definition of Truth, and Plotinus had much to say on that. However, let us now for a few moments turn from the Art of the Visible to the Art of the Audible—MUSIC.

Music cannot by any stretch of the imagination be said to be held in space for it is dominated by rhythm. There is a Time sequence, in fact, it can only exist as succession in Time. It makes manifest the Law of Change and contains within itself the possibility of all form.

It has been said that Music is but Emotion made audible and it does definitely speak to Man in the common denominator of the Emotions, but that is not all. There is no limit to its message, no limitation of Time or Space, for its dynamics is concerned with Man himself, so Music not only stirs the Emotions, it does the same for the Mind and relates them to the Intuition. There is a blending here, a balancing which is

occultly very valuable. Emotion becomes Devotion.

The modern Music of savage tempo that has such a shattering impact upon some of us, reflects but the stress and strain of this century—it is called modern but it is likely the breaking down of a form, the fore-runner of a Time Sequence in Music that is to come. It is well here to remember that Music is a great revealer for it reveals not only the stature of an individual, but also the stature of our civilization.

That music is a fruitful source of idealistic thinking cannot be denied. It effectually tills the soil wherein true idealism grows. It speaks of Man in his most vital relationship to others, hence Music exists as the underlying principle of artistic unity. It throws us back upon spiritual fundamentals and gives to the imagination its dynamic urge—the evolution of spiritual consciousness. It is touched at its best with an indescribable sense of mysticism, of poetic possibilities.

And this brings me to the consideration of Poetry, for Music cannot define qualities so well as can the more particularizing art of Poetry, the crowning glory of literature.

Poetry contains music, but unlike Music, is not dominated by rhythm, It has, of course, the surface rhythm, the deep, all embracing rhythms—the human and cosmic rhythms but all are focalized in Man, balanced, transmuted by intellect and intuition under our very eyes as it were. The Poet is the magician, he goes to the very heart of things until he reveals that:

“Earth is crammed with heaven
and every common bush afire with
God”.

or again:

“Closer is He than breathing,
nearer than hands and feet”.

The Poet is haunted by the necessity of telling us of this underlying spiritual reality which the Arts exemplify. It is

a vision that cannot be shut out. Sometimes it is a dreadful vision of a pursuing God as in Francis Thompson's “The Hound of Heaven”. Remember:—

“I fled Him down the nights and
down the days,
I fled Him down the arches of the
years
I fled Him down the labyrinthine
ways
Of my own mind; and in the mist
of tears
I hid from Him and under running
laughter
Up vistaed hopes I sped;
And shot precipitated
Adown titanic glooms of chasmed
fears,
From those strong feet that fol-
lowed, followed after”.

Sometimes the vision is symbolized by such as Ibsen's “Solveig” or Shakespeare's “Miranda” but always the vision is unity—Union with the Divine, the Yoga of the Eastern Mystic.

There is no human faculty more powerful than imagination to bring this about, and of course, it also holds that there is no greater menace than a diseased, untrained imagination. When trained it is a builder, a revealer of destiny; for life itself is the greatest Art of all.

The training of the imagination is the work of the creative Artist for there is no surer path to spiritual enlightenment than the steady progress through all the painful preliminaries, sophistries, lies, conventions, etc., to the point where the true self stands revealed and creative work really begins.

Therefore, is it not necessary, if Theosophists are sincere in their belief of a spiritual urge to create, that they give full scope to such presentation of Theosophical material as will use the various Arts—

For a Lodge to adopt a dynamic programme in which more members can co-operate is surely worth while. The

literature of Drama and Poetry is full of Theosophy, and we need have no fear complex that the Fundamental Teachings will be forgotten. If the younger generation is to be with us for the future of our Society, let us give a dynamic co-operation with them in creative work; otherwise they see us as slaves in a rut of ineffectual psychism caught in the glamour of self-immolation.

No! let us say with Shakespeare's "Miranda"

"O, brave new world that has such creatures in it"

and such will be, for the active creative life leads inevitably to the mystic moment of devotion, to the ONE REALITY.

OUR CYCLE AND ITS FATE

PART I.

OUR INDIVIDUALISM

For real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon the earth

But if not, then the storm will burst, and our boasted civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.—H. P. B. in "Our Cycle and the Next".

Modern man faces a crisis unprecedented in his history. Although bewildered by the welter and quick succession of events he knows that the hour of historic decision cannot be postponed.

Those with a gift of insight have warned him of his peril. The mechanistic Frankenstein that the West has created, they caution, may be the means of its total destruction at the hands of a future irresponsible foe. Hence if the catastrophe of a third world war is to

be averted man must be steeped in the mellow wine of brotherly love, the only solvent of national selfishness and racial prejudice.

Spengler's gloomy predictions regarding armed conflicts on a global scale, in the era of imperialistic states, are recalled with a shudder. Has our materialism, our nationalism and our naturalism, then, landed us in an impasse?

Why all this fatalism about wars being necessary? Seemingly the deterministic mechanism of the physical world has penetrated all our thinking. Our historians admit that the "balance of power" must inevitably plunge us into the holocaust of war once again. Analysts of current events din into our ears unceasingly that world co-operation, though untried, may bury our mistakes and bring instantaneously to birth a brave new world. Still many declare pessimistically, down to the butcher and the baker, that wars always have been and always will be.

Have these forgotten that at one time in England harmless old women were burned at the stake; that hungry men were hanged for stealing a sheep; and that human beings, whose sole offence was a dark pigment, were auctioned off like chattels on the block in English-speaking lands? And the warm-hearted humanitarians who fought these injustices tooth and nail believed in progress and the power of the "good will". They had a robust faith in those inspiring immaterialities of love and hope, insubstantial as dreams, but potent beyond measure, which have elsewhere their setting than in mechanical laws of motion.

So often the typical modern man dismisses with a nonchalant shrug this "fanatical" devotion to ideals. Instead he had bowed to the temporal and worships unashamedly the god of things-as-they-are. Like an incorrigible Peter Pan he is mesmerized by the rhythm of whirring wheels. Yet not

all. Some have known an insatiable hunger amid the plenty of canned goods, motor-cars and bath-tubs. This in spite of the fact that certain economists have assured us that man *does* live by bread alone and that merely a more equitable distribution of wealth, following upon state ownership of the means of production, will automatically produce peace and contentment. But is the truth not rather this: Economic justice will follow in the wake of world brotherhood and is its natural concomitant?

Those lovers of individualism who have diagnosed the world's ills as essentially economic are presented with a knotty problem. How can we achieve a maximum of individualism, they demand querulously, within the framework of economic collectivism? But are these so blind that they cannot see that free enterprise in the twentieth century complexities of a technical civilization can only mean the greater concentration of power in the hands of fewer individuals. Then what becomes of self-assertion in the economic sphere?

But we cannot connote individualism merely with freedom in the economic or political sense. It may be defined as moral autonomy, or the self-absorption of the mystic or just the anarchist's revolt against all authority. The core of the democratic principle has been defined as a recognition of the worth and dignity of the individual. And this is precisely identical with the Christian concept of individualism rooted in a transcendent view of the human soul as made "in the image and likeness of God". In fact in all spiritual philosophies the uniqueness of the individual as a ray of the Divine is stressed.

Because of man's spiritual endowment he is enabled to detach himself from natural impulse and the world, and moved by the power of magnetic attraction to aspire toward the mysterious source of his being; the changeless ground of his developing personality. Thus he seeks

the freedom commensurate with his spiritual stature as a child of God. But the desire for freedom is only a single evidence of that holy overshadowing to which he owes his greatness. At surprising moments this puny man mounts to heroic levels. He chooses blood, sweat and tears with Olympian pride, careless of personal gain, or comfort or even self-preservation, Hobbian ethico-political ideas and Machiavellian cynicism to the contrary. Altruistic endeavour is natural to a man with spiritual affinities. It is only unnatural to a human automaton compounded of reflexes and complexes, the psychological monstrosity created by the materialists.

Now it is a commonplace that our bourgeois culture, the product of technology, has mechanized the whole of life, even the self-conscious spirit of man. In consequence the doctrine of individualism, in its spiritual ramifications, has been smothered too. Man's meaningfulness has been denied and belief in his uniqueness deemed a presumption totally unwarranted by a machine-universe. And he who declares that the latter has purpose and direction is pooh-poohed as old-fashioned, or unscientific, which is worse.

A long time ago we left behind both the agrarian-feudal society of the Middle Ages, when human souls possessed a tremendous significance, and the lively creative days of the Renaissance when man's ambition to realize and express his latent powers knew no inhibition. In those fruitful periods man was cultivated as an individual with mighty propensities and an immortal destiny.

Now in the twentieth century the doctrine of individualism has been challenged by Nazi Germany. In all its manifold expressions it has been decried—whether it be laissez-faire liberalism, the belief in individual immortality, representative government, or the encouragement of every passion and the

development of every faculty which make for a rich multiformity, within the limits, of course, prescribed by John Stuart Mill in his essay *On Liberty*.

In the Nazi *Weltanschauung* human beings as such are without importance for only the race is immortal.

Held in equal opprobrium, because linked to individualism, is the rationalism that characterizes capitalistic society. Instinct, or those subrational daemonic forces of the *volk* mind, eulogized by Wagner, is considered superior to reason because the depths of its vitalism cannot be plumbed. Artificial city civilizations, so alien to the "blood and soil" idea, are the product, they say, of this rationalistic temper.

The influences leading to this urge to create new values have not yet been clearly discerned. It may all be due to the disappearance of the bourgeois class through inflation, or the failure of Social Democracy, after the last war, to alleviate national distress. Indeed it could all be due to a philosophy of despair, and an effort to produce artificially a faith in something. But whatever the cause of this ideological revolution the fact remains that in Nazi Germany individualism has been weighed in the balance and found wanting.

Just what elements will survive the Nazi revolution is a debatable point. That some features of this reaction will help remould the shape of things to come is probable since world conditions, hardly confined to Germany and Italy, helped to call forth the revolt and its flaming denunciation of all Western values. The excesses of the French Revolution shocked conservative statesmen like Burke and disillusioned poets like Wordsworth. Even so the pathological sadism of the Nazis has set gentle-minded men and women agog with horror. Yet liberty, fraternity and equality were the fruitful source of many changes long after the guillotine disappeared from

the *Place de la Concorde*. Hitler's role might be that of a cat o' nine tails, as certain people said of Napoleon in the eighteenth century, destined to force a laggard humanity to take note of the fact that *laissez-faire* liberalism is as dead as a door-nail, that "individualism" has other facets than economic, that a poet's dream of loveliness is more potently real than scientific tomes of factual knowledge.

Admittedly it is a far cry from Renaissance and Mediæval individualism to Nazi rejection of all it signifies, in the forms of it that have survived to the present day. Yet because of historical continuity the present has grown out of the past. Graeco-Roman culture and Christian idealism have given the West of modern times its individualistic bias because the same forces built the institutions of the Middle Ages and fomented the intellectual revolution of the Renaissance, if we take into account the heretical movement of the thirteenth century. So dynamic was its content. And when we reflect that both Hitler and Mussolini looked to Machiavelli for guidance in statecraft, the proximity of that period to our times is nearer than at first suspected.

The Middle Ages recognized the importance of man as an individual within a theological framework. The freeing of man's spirit from the thralldom of authority, his awakening from a dream of other worldliness to grasp the near and tangible, marked the period of the Renaissance. Then man as an individual attained new heights. He was stirred to novel forms of endeavour by the intellectual quickening that rocked him to the foundations of his being. Individualism had not ceased to be because his attention was diverted to nature and the world.

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THE CUP

BY OLIVE HARCOURT

The ancient Israelites possessed an esoteric system called Gematria, which is still in use to-day by the Jewish priesthood. It consists of taking each Letter of a Hebrew word or name and considering it in the light of its inner meaning, each of the Letters of that wonderful Collective symbol known as the Hebrew Alphabet has not only a surface meaning but an inner esoteric significance as well. These latter are carefully considered and put together, when the inner meaning of the whole word becomes apparent. A good example is the name ADAM, spelled in Hebrew with three Letters only, A D M. Aleph, the Hebrew Letter A, stands for the higher aspect of man, his Spirit. D or Daleth means a Door, and Mem or M indicates water and the feminine aspect of Nature and Man. Appearing as the last letter of a word it has a special shape, and is a symbol of Maternity and Birth. We see now that the Name ADAM has the esoteric meaning of the Divine part of man coming down into the Material World through the Door of Birth in a physical body.

I had been looking for a long time for the link between the Cup of the Christian religion and that of the Jewish Church when I made a discovery. Turning to an eminent scholar and occultist for help in this matter, he bade me search for the solution of my problem in the old system of Gematria, as the Rabbis have done all through the ages.

The usual word for a Cup or Chalice in Hebrew is KOOS, a word of three Letters—Kaph or K, Vav or O (in this connection) and Sav, s. The first Letter symbolizes a vessel or anything able to contain something, also it is a fist or a half-closed hand, showing by its shape that it is offering a gift to another person.

The middle Letter, Vav, or o, carries

its meaning in its shape, it is a pin or hook, anything which fastens things together—a link. Beneath its every-day meaning is another, rendering it one of the most sacred Letters of the Alphabet, for it represents the Messianic or Christ Spirit. The early Christians being mostly Jews by birth, based much of the doctrine of the new religion upon that of the Old Testament and the Kabalistic teachings, they therefore attributed the Letter Vav to the Christ, He being the link between man and his God.

The third and last Letter of "KOOS", Shin, represents limitation, also shown by its shape, for it is something between a square and a circle. Used as a verb, it means to support or sustain—"the Lord will sustain me". The whole word KOOS, then, expresses a vessel containing the Christ Spirit—the Chalice or Cup—the Divine Spirit of man limited and confined in a material body, yet supported and sustained by the Living Waters. KOOS is found in the Hebrew Bible hyphenated with the word YESHUOH, the usual name for Salvation—KOOS—YESHUOH. It was adopted by the early Christians as an appropriate Name for Christ. Anglicized it is Joshua, and the Greek form is JESUS.

In the 116th Psalm are the words:—"I will take the Cup of Salvation, (KOOS—YESHUOH) and call upon the Name of the Lord".

The story of the Grail and the search for it, a subject of bewildering complexity, is vastly older than Christianity. An allegory, of course, of the longing of the Soul for union with its Highest Aspect, the attainment of which is proved by the Vision of the Chalice.

In the thirteenth century the Grail appears in actual history. The Stone in the shape of a Chalice which fell from the Crown of Lucifer when he wrestled with the Angel is traditionally supposed to have been preserved by Moses, possessed by Solomon and taken to Rome by Alaric, King of the Visigoths, among

other plunder taken from Jerusalem in the year 410 A.D. and finally carried to the town of Carcassonne in the South of France—the most perfect walled city left in the world to-day. It is believed to have come into the possession of the Albigenses, or Cathares, which latter name is derived from the Greek for pure or clean, an allusion to the saintly and noble lives of these people. Differing in many ways from the Roman Church they suffered terrible persecution by the Inquisition, particularly as they rebelled against the mal-practices of the priests. One of the chief reasons for the hatred they excited was their custom of taking Holy Communion in the evening, and in any place or house they found convenient for the purpose, that being, they declared, the example set by the Lord Jesus. That infamous tool of the Inquisition, Simon de Montfort, rose up against them, trapped them in the town of Berziers, where he caused 20,000 of them to be massacred in one day. Many more took refuge in the old fortress on the summit of Mt. Ségur, a high pointed hill not far from Carcassonne rising straight up from the plain somewhat after the manner of Glastonbury Tor. It is proved from the records of the Inquisition itself that the refugees bored a passage right through the mountain to the ground, by means of which they maintained communication with the outside world. Just before they were overwhelmed by the incursion of the soldiers of the Inquisition they sent four of their own people down through the passage, carrying the precious Chalice to safety. Shortly afterwards, a beacon flared out from a neighbouring hill to inform them that the Cup was secure. But the secret of the passage had been given away by a treacherous serving-man, the brethren were overcome, taken to the foot of the mountain and there burnt alive. The spot where this happened is still known as “the field of Cremation.”

Those of the Fraternity who had not

been with their brethren on the mountain wandered helplessly about the countryside homeless and destitute, finally hiding themselves in the famous caves near Sabbarthez in the Pyrenees, where they were discovered and bricked up and left to die, together with their records and documents, which would have been of great value to later generations. It is believed that King Henry the Fourth of France, the Huguenot monarch, naturally interested in those who rebelled against the faith he himself so much disliked, caused the caves to be opened up, for his signature is still to be seen upon their walls.

The bodies of the martyrs were found to be quite fresh, having been preserved by the petrifying drips from the splendid stalactites hanging from the roof. They were covered with an exquisite pall, “the tears”, as a French writer puts it, “shed upon them by Nature”—a wonderful tomb carved with some of God’s most beautiful sculpture.

Carved by the persecuted prisoners on the rocks forming the walls of the caverns are symbols held in special veneration by the Christian Church, the five-pointed Star, the Dove, the Fisherman, emblem of the Christ, the Fisher of men, and the Passer, he who transports across the dreaded River of Death in his little boat those who have “passed” to the higher life.

Another symbol favoured by these remarkable people was the Castle on the Mountain, rising among dense forests, high and difficult to attain. It was to a place answering to this description that they carried the Grail Cup—to the Mountain of Security, Mont Ségur.

The Cathares were strict vegetarians, not taking life for food. When the Inquisitors suspected any person of belonging to their faith, he was ordered to kill an animal, and if he refused he was condemned. Such were the keepers of the Holy Chalice, worthy Guardians of

the Sacred Cup.

Since those days many efforts have been made to find the actual Cup, but without success. Some time ago a wealthy Frenchman spent large sums of money to have the fortress thoroughly overhauled, even to the extent of ordering the rocks to be split open, but nothing was ever found.

According to tradition, the Cup was definitely the symbol of the Feminine Aspect of the Divine Force. This is stressed by Wolfram von Eschenbach in his poem "Parsifal", upon which Wagner based his superb tone-drama of the same name. Eschenbach tells us that the Angels gave the Chalice into the hands of the Knight Titural for safe keeping, and that the saintly virgin considered to be holy enough to be allowed to carry it when it became necessary to move it from one place to another was called "The Dispenser of Joy", explaining that the Holy Grail is a symbol of womanhood, a belief leading to the founding of several Orders of Chivalry in the Middle Ages.

There is a tradition that the Lord Jesus gave information about the Grail to His disciples between the Resurrection and the Ascension, suggesting that true initiation can be found in the teaching of the Master, of Him who brought down to Earth by means of birth into a physical Body the Living Waters of Life, crystal clear from their Source in the Supernal Planes.

In the Israelite Doctrine there is mention of the Ashim, or Fires, a Holy Group of those who return voluntarily to earth life in order to help humanity. Are these perhaps Men made Perfect who passed to the Heaven World having seen the Great Vision of the Grail?—

. . . . The vision whereunto,
In Joy, with pantings from afar,
Through sound and odour, form and
hue,
And mind and clay, and worm and
star,

Now touching goal, now backward
hurled,
Toils this indomitable world."

The Grail Cup is still here, through all the trials and tribulations of earth life it is still unceasingly replenished for us, beckoning us to draw nearer to the Father-Mother God in Whose Image and Likeness we are made.

AS TO THE ABSOLUTE

The Theosophical Movement (Bombay) has been reprinting from *The Theosophical Forum* of New York which was from 1889 for six or seven years under the editorship of Alexander Fullerton, such answers as William Q. Judge occasionally gave to questions propounded. The following is an excellent example of Mr. Judge's simple and lucid treatment of problems that most writers deal with in columns of talk without giving any more illumination than an unlighted candle. Mr. Judge knew enough not to attempt the impossible. Others rush in.

"Theosophy holds God to be One and eternal,—Absoluteness itself. The Bible says that man was made in the image of God. Man we understand to be composed of seven principles,—a union of the three higher, the immortal principles with the four lower, those which disintegrate and go back to the dust. Are not all these principles, or parts, which are found in man, found also in God? I ask because some teach "Nothing is but Spirit." Matter seems to me to be one aspect of Spirit. It comes from something and goes back to its place, and there is no place outside of God.

I have not the hardihood, as the Editor has, to affirm in one breath that we must not speculate on the Infinite, and in the next to give attributes to the Infinite, such as immanency in all things, separability from us, and the like, and, taking his advice to confine ourselves to common-sense and what we

can know, I waive the discussion on the question of the Absolute or an infinite God. It is hopeless. The quotation in the question proceeds in use therein upon the assumption of a God who can be understood and described either directly or by analogy or contrast. This is wholly beyond me. But I am quite willing to repeat that the Teachers whom I follow say that the Absolute exists and cannot be discovered nor known; that at the dawning of what is commonly called creation and evolution Spirit and Matter appear in space. This I accept, for it fits in with the logic of the rest of the doctrine. They call this the first differentiation. The assertion—made chiefly by the schools of mind-cure—assumes that spirit only is, but cannot explain nor justify the assumption, which is only, indeed, for the purpose of founding other assertions regarding mere bodily ills of no great consequence except to the weak or those devoted to material enjoyments. It is further taught and seemingly with reason that, in all, seven cosmic differentiations take place, and from these the sevenfold constitution of man is derived. His gross body stands for the whole of gross matter, his astral body for another differentiation, his passions for the energy of the heterogeneous cosmos, his life copies another of the seven, and so on until all are complete. But if you postulate a God, you must put man either in him or outside; and if the latter then your God is not infinite, but has in his universe something that is not himself—for the Infinite must be all. It is much safer to construe these Bible verses in the old Theosophical way, which would in the present instance show that man is made in the image of his God, who is his Higher Self. If the other position is adopted, that of postulating a God and giving him any attributes whatever, then your mind can have no possibility of reaching a conclusion save by the arguments and distinc-

tions made by the schoolmen of Europe and the disputing theologians of India,—and that conclusion may temporarily, say for one life, satisfy you, but it will remain false. It belongs to the great number of the illusions of matter which are ever deluding the mind of man.

(December 1892, p. 3)

WHY CHRISTIANITY DROPPED REINCARNATION

Notes of a Lecture to the Christian Lodge, given by Mr. E. V. Hayes on June 28th, 1944,

In every religion four things have to be considered: the cultus, the ethics, the philosophy, and the Yoga.

There is no esoteric side to the cultus or to the ethics, and only to the philosophy when profoundly influenced by the Yoga. Otherwise, the Yoga alone is the esoteric aspect.

Only when held esoterically can Re-incarnation be said to be held correctly. Crude notions of Re-incarnation are more objectionable than a popular rejection of the doctrine.

The idea that an illuminated Master founds a religion in its entirety, cultus, ethics, philosophy and yoga, may need modification. The so-called Founders of religions regarded the existing cults with indifference, and at times with marked disapproval. They imposed no ethics as a code, believing that their Yoga alone would of itself give the right ethical tone; their philosophy was not complicated and was derived directly from the Yoga. Round this nucleus of spiritual reality, seen as centred in a Master of Yoga, gathers, as if magnetically drawn, philosophy, ethics, cultus, re-interpreted and modified.

Christianity was no exception to this. Its cultus derived from the Jewish Temple at Jerusalem, elaborated by certain details from Pagan mysteries and cults in the second and third centuries. The cultus, because of its popular

appeal, became gradually all-important; the philosophy playing an "oh yes" part; the ethic by no means so important as the cult, and the Yoga forgotten. Here lay the first reason for the disappearance of Reincarnation from the Christian Faith.

The second reason lay in a peculiar doctrine of the early church *in its popular form*. This was the belief in the dramatic Second Coming of Christ within a very short time, with all His Saints, gathered in during the brief time of waiting, to destroy Evil and to set up the Kingdom of God in which there would be no more pain, no more tears, no more death. The horizon of the Church thus became very restricted; the believers in the immediate Second Coming suffered from a spiritual shortsightedness; the long stretches of time required for Re-incarnation were denied; the Church of the first two hundred years of the Christian era lived in daily, hourly, expectation of the final catastrophe, ushering in a new heaven and a new earth. There was no room for Re-incarnation in that conception.

At no time, among the Jews, Greeks, or Egyptians, had Re-incarnation been a popular and practical belief: it was a mere hint in the background; a positive realization only to the initiated in the higher Mysteries. The Pharisees among the Jews, according to Josephus, had accepted a peculiar form of it; so had a few Greek philosophers, like Pythagoras and Plato. What we Theosophists call the Fifth Root-Race Consciousness, that of the lower, concrete mind, was not friendly to it. It was among such people that Christianity took its rise and made its appeal; they came into the new religion seen as a fascinating cult, centring round a Man believed to be divine; they were inspired by its stern asceticism, and the idea of the Second Coming of Christ; they came in without any strong belief in Re-birth, and so far as the popular religion was concerned,

they gave it its colouring, its dominant note. There was in some cases the vague idea of Re-incarnation, too weak to persist in face of the more vital belief in the approaching end of the world.

Strictly speaking, Re-incarnation did not disappear from popular Christianity; it never appeared. Only among the Gnostics of the Faith was the idea firmly held, and very early in the story of the Church the Gnostics were regarded with increasing suspicion and disfavour. It is a marked characteristic of the concrete mind that it at once indignantly rejects any suggestion that it is not the highest faculty in man. The Gnostics laid emphasis on a higher consciousness than the lower mental. This tended to separate them from the ordinary man. The trouble arose with the ordinary man, not the Gnostic. The Gnostic was quite willing to allow the ordinary man his reliance on the brain consciousness, with just the hint that there was something higher and better, if the man wanted it. The esoteric schools had always done this. All the Gnostic said was "Let me alone and I will leave you alone. We will go our separate ways, only contacting naturally where it seems useful to do so." But the ordinary man could not endure the thought that there was a knowledge beyond his reach, unless he worked for it by hard and long discipline. The Gnostics came under the ban of the leaders of the ordinary men in the Church, the so-called Fathers of the Church. Ordinary men listened to these Fathers with the most cordial appreciation.

The Gnostics were to some extent to blame. They made mystery where there was no need for anything of the kind; they lacked the courage to come out completely from a dying Paganism into the new, vitalizing power of Christ; they sought to put new wine into old bottles. The repudiation of them followed, and since they alone had held to Re-incarna-

tion explicitly and consistently, the repudiation of them by the Fathers implied the repudiation of what was known of their teaching, including the progress of the soul through repeated bodily manifestations upon earth. Origen might venture to endorse the idea, and it is likely Synesius, the devoted friend of Hypatia, also accepted it. But these ancient representatives of the intelligentsia, were despised by the simple people, and it was quite easy for a General Church Council, speaking for the simple people, to condemn Origen, and in particular his theory of the pre-existence and transmigration of the soul. In the anathema of the Church the common people saw the vindication of their own rejection of Re-incarnation; for it is not always true that the people have been priest-ridden: quite frequently, the priests have been people-driven: the resurrection of the physical body, Mary as the Mother of God, everlasting Hell, Miracles, Wonder-working Images, and Transubstantiation,* were first conceived in the minds of the people, and finally authorized as revelations of faith at the people's persistent demand. The rejection of Re-incarnation was in the minds of the people before it was officially repudiated by the General Council; the Gnostics by their blundering tactics were unable to guarantee that the doctrine would at least be preserved in the more arcane schools of the Faith.

If it comes back into Christianity again, as it seems likely to do, it will be because modern scientific knowledge has made the old theory of special creation untenable. The Roman Church instinctively recognizes this, and she opposes all her authority against the modern teaching of scientific evolution. The other Churches which tend to in-

cline towards Evolution must end by adding Re-incarnation, else, by making the Soul dependent upon the body, they accept a form of Materialism. This course would be fatal to all spiritual philosophy. — *The Christian Theosophist, Sept.-December.*

“GONE WEST”

The relation between Theosophy and Spiritualism is one of common interest. The gulf that lies between them does not extinguish that interest. But it does not lessen the depth of the gulf that separates them. We are not apologists nor defenders of Spiritualism, but neither are we blind to such merits as it possesses. Even more than Theosophy it has brought the conviction of immortality, even though erroneously in detail, home to millions of people, and it has blasted the theological and priestly dogmas of hell and damnation eternal entirely out of the fear-clouded minds of other millions who never attended a seance.

There is evidence that the Masters endeavoured to teach the principles of the Secret Doctrine to Spiritualists of the seance room, and those who have files of the *Religio-Philosophical Journal* of Chicago of the year 1873 can produce such testimony. Reincarnation and Karma are accepted in many Spiritualistic circles, and in the matter of Brotherhood the Spiritualists are certainly not behind the members of the T. S. in their urbanity, good humour, tolerance and good feeling. *Light* which unfortunately we never see, has rarely varied its broad outlook and sympathy with all progressive movements.

We have been somewhat surprised at the attitude of a book recently received from Rider & Co., entitled *Gone West*, which challenges all the ordinary Spiritualistic positions. The book was published first in 1917, a second impression the following year and now four times

* The word Transubstantiation is meant in the sense it is used in Roman Catholic definitions of it; not in some esoteric interpretations of the word.

in the present year, this being the sixth thousand. Compared with standard Spiritualistic books it can hardly be said to be popular. A reading of the volume explains why. If it is not the work of a Roman Catholic medium it certainly has been produced under the influence of the teachings of that church.

A great deal is made of the necessity for believing. Souls are classified according to the facility with which they believe, or in other words their degree of credulity. The astral plane is described as seen by a bad man and also as by an average man of the world. The spirit plane is divided into Hell, or the realm of unbelief; the realm of half-belief; the Realm of belief lacking in works, and the Realm of belief shown forth in works. One might imagine that disciples of Herr Hitler might be found in some of these classifications. The ability to believe, apart from reason, is not a mark of high development by ordinary standards. It is intimately associated with the virtue of obedience, but that must depend upon intuition or experience else it may result disastrously. But these considerations do not appear to enter into the question of believing as set forth in *Gone West*.

To an architect who was fearfully annoyed because he was placed with the half-believers, his guide advised him, "Had you really believed, you would not be here. Like many others, you thought you believed, but belief does not consist of merely saying, I believe. You must truly grasp it. Had you really believed, you could not have lived the life you did. Plenty of people who thought they believed, find themselves in Hell" (page 36). This is good enough advice in any church company. Men are self-judged, is a principle dealt with in another chapter.

"There is no necessity to enforce any law, for the law is self-acting. I shall make this point plain if I answer your question. The difference lies in this.

Suppose a complete materialist, one who neither believes in God nor in a future life, and one who does his best to dissuade others from believing in these essentials. This man may be a real philanthropist, actuated by a noble desire to promote the material well-being of his fellow-man. This man dies. How can he come even to the realm of half-belief? His spiritual body has never been developed. He could not bear the light. He must develop this spiritual body and lose the materialistic ideas before he can possibly come to us. No hard judge dooms him to Hell. He goes there naturally of his own accord. Like attracts like. His lack of faith bars him out from all realms in which faith is an essential element of existence. He goes therefore to division five of Hell; but, though there was no love of God, there was of his fellow-men, and this will save him from sinking lower and help him to desire to rise."

The real clash between Spiritualists is on the question whether the conditions are relatively objective or subjective. Spiritualists believe that the after life with its summerland, its happy hunting grounds, its paradises and its celestial cities are simply a glorified repetition of similar things seen or imagined here on earth. The occult view is that all such visions with their scenery and inhabitants are subjective, the product of the imagination in his own mind and no more real than any other dream. At the same time if these visions are relatively as real as this earth is to us, it will be all the reality that the average man desires.

The birth of a human being is as much a mystery to these guides as it is to the average preacher. "Even I," says the guide, "cannot tell you the precise moment when the soul enters the fleshly home which clothes it, but it is extraordinarily early. As soon as the germ has definitely ceased to be a germ and has begun to grow into a human body, a

soul enters it. But we do not know how God performs this wonder. That is hid, even from us to whom much is plain." Theosophists are better instructed on this point than this guide, and it is not difficult to refer to the first page of the second volume of *The Secret Doctrine* for the information.

One thing insisted upon in the communications is that all activities carried on by people on earth are inspired and controlled by those on the other side of the Border. On page 65 we read: "Art, literature, music, even mechanical inventions, are almost always inspired from this side. Slight improvements and adjustment to enable the great idea to fit the conditions of earth life are the kind of advances men make on earth. I hesitate to say that no great idea was ever invented on the earth, but I know of none, and am sure that they are very few and far between." This would make men little more than robots with no initiative, no originality, no native constructive power. The idea is evidently to have people rely on the "spirits" instead of having faith in themselves, the old trick of the priests and sacerdotalism in general.

We may call the attention of Mr. Alfred Dodd, a devoted Spiritualist, to page 68, where the guide asserts that of course it was not Bacon that wrote the plays but Shakespeare who "wrote them under inspiration from a band of spirits."

The startling question faces us on page 80—"What is the age limit at which children can enter Hell?" It reminds me of hearing Mr. George Mitchell, superintendent of Crumlin Road Presbyterian Church Sabbath School in Belfast, telling his classes one day in the early 80s that the road to Hell was paved with the souls of unbaptized children. There are still survivals of such teaching, but it does not find favour with the average Spiritualist; it is more akin to Roman Catholic doctrine.

A chapter is devoted to the fate of the children, and another to animals, and "how they converse with men".

The book is fantastic enough to be amusing, but will hardly make an impression on students who are familiar with the abundant literature on all phases of occultism which is now available. The last half of the book is filled with the detailed account of an officer of evil morals who through automatic writing describes his life and his gradual reformation after he had "gone west." (Rider & Co., 47 Princes Gate, London, S.W. 7, England, 9s. 6d.)

A. E. S. S.

THE MAGAZINES

During the month of September we have received the following: Toronto Theosophical News, September; The Theosophical Forum, September; The Path, Sydney, N.S.W., April-June; Theosophy, Los Angeles, September; The Ancient Wisdom, September; Revista de la Sociedad Teosofica en el Uruguay, Montevideo, May; New Age Interpreter, Los Angeles, April; The Pilgrim Way, Summer-Autumn; Canada at War, August; The American Theosophist, September; Eirenicon, Hyde, Cheshire, England, Aug.-September; The Golden Lotus, No. 9, September; The Theosophist, Adyar, July; Theosophy in New Zealand, July; The Indian Theosophist, June; The Kalpaka, April-May-June; The Theosophical Movement, Bombay, June and July; The Aryan Path, June; The Theosophist, Adyar, August; Lucifer, Boston, October; Bulletin of the T. S. in Mexico, July-August; Theosophy in Australia, Sept.-November; Evolucion, Argentina, July.

BOOKS ON THEOSOPHICAL SUBJECTS

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OFFICE NOTES

The pamphlet "Where is God?" noticed in our July issue, can be had post free gratis from the author "Armonota", Vann Water, Ockley, Surrey, England.

* * *

Members of the T. S. in Canada who have not paid their annual dues of \$2.50 since July 1st, please note that this will be the last number of the magazine that will be mailed to them till they have placed themselves in good standing again.

* * *

The Buddhist Society in London, England, with its organ, *The Middle Way*, formerly *Buddhism in England*, has opened a Headquarters at 106 Great Russell Street, W. C. 1. Information regarding membership, sale of books, circulating library, and Buddhist liter-

ature generally can be had on application. The editorial address for *The Middle Way* continues to be 66 Queensway, London, W. 2.

* * *

Right Honourable William Mulock LL.D., P.C., Chancellor of the University of Toronto, died on Sunday morning, 1st October, in his 102nd year. He would have been 102 on January 17 had he lived. He had filled many legal and political posts, and as Post-Master General gave Canada two-cent postage for letters inside the British Commonwealths. Less democratic or sagacious men have failed to see the advantage of such a vital bond of fellowship.

* * *

During the present year we have unfortunately lost several members by death, and we have not heard of the loss for weeks and in some cases till months afterwards. It is the duty of Lodge secretaries to report all deaths of members to the General Secretary immediately. Friends and relatives naturally blame us for ignoring such events, although we have had no notice of the matter. In other cases where notices have been given, it may be fancied that invidious distinctions have been made, when such is not the case.

* * *

I have just learned from a passing reference in an article in *The Pilgrim Way*, Summer-Autumn issue, of the death of W. I. Wilmshurst. The article, "On Alchemy," is by G. W. Coxhead, who says "on this matter I refer to W. I. Wilmshurst, a spiritual alchemist well versed in the Divine Art, and from whose writings I shall freely quote." Those who have not read *Contemplations* and *The Meaning of Masonry*, should hasten to do so. Subscription to *The Pilgrim Way* is Four Shillings a year. Owing to War damage its address till further notice is c/o 12 Tekels Park, Camberley, Surrey, England.

"Yes," says Mr. Luntz in his September *Ancient Wisdom*, "we're getting bored, too, with the Smythe controversy. We intended to drop it a couple of months ago. Then the eloquent letter from Mr. Hodson, coupled with the not so eloquent or elegant reply it drew, caused us to revive the matter in order to give publicity to this new angle. We think it has been sufficiently aired for the time being and the attacks pretty thoroughly shown up for what they are. Certainly we have no fear of any open minded *Ancient Wisdom* reader being deceived by them. Now let them vanish into the limbo of forgotten things. The attackers have done their worst . . . and failed." This is how Mr. Luntz comforts himself, having taken very critical care that no reader of his pages, whether open-minded or shut, should ever read a word that would enlighten him as to what the controversy is about or the kind of bad language he objects to. He will print no letters and copy no articles that states the issues. That would be dangerous. Ever since 1908 the like of Mr. Luntz has been hoping that these issues would vanish and be forgotten. Twenty-odd years ago a "renowned exponent" described the unvanishing and unforgotten things as "false notions of devotion and allegiance, unverified acceptance of statements, belief in false doctrines and worship of personalities." The *Ancient Wisdom* will be a lot more ancient yet before these matters can be harmonized with Theosophy.

AMONG THE LODGES

We regret to hear of the death of Miss Henrietta M. Williams of the Toronto, West End Lodge. It occurred last May but has only now been reported. Miss Williams joined in January, 1924 and thus for over ten years was a faithful member of the Society, and a good student of Theosophy as well as an

earnest member of her Lodge. We have to convey our sympathy to Mrs. Hambly of the Hamilton Lodge on the death of her mother, whose kind and cheerful personality was always welcome among the members. Her death was very sudden, adding heavily to the grief of the bereaved family.

THE GENERAL EXECUTIVE

The local members of the General Executive of the T. S. in Canada met on Sunday afternoon, October 1st, at 52 Isabella Street, Toronto, the General Secretary presiding. The secretary, Mr. Belcher read the minutes, and Miss Crafter, acting treasurer, submitted the statement of funds and membership. Mr. Kinman stated that Toronto Lodge had again attained a membership of 200. Since July 1st 16 new members had joined the national society and there had been six reinstatements. Payment of \$25. by Dr. John H. Stokes, was amount of a legacy left by his brother, Dr. H. N. Stokes. The legacy was left to Mr. Smythe for the support of *The Canadian Theosophist*. Mr. Haydon could not understand why Major Conn Smythe was regarded as an outstanding Theosophist and so much space devoted to him in the magazine. Some discussion occurred over the Fraternalization movement, and Col. Thomson reported that as editor of the *Fraternalization News* he was preparing the next issue for early publication. A resolution of sympathy with and favouring the movement was moved by Mr. Haydon, seconded by Mr. Belcher and adopted. The General Secretary stated that he had spoken in favour of doing something on the lines of the Order of Service some years ago but recognized that all who wished to take practical steps to help at present were doing what they could in war work. Now that the war in the west was drawing to a close he thought that some steps should be taken to organize

an Order of Service for Canada, omitting the features regarded as objectionable in the Adyar organization, and adapting and developing a plan suitable for our Dominion. It was resolved to appoint a committee to study the matter and report a plan at the next meeting of the Executive, and Messrs. Haydon, Belcher and Kinman were appointed. The next meeting will be held on the first Sunday in February.

ORDER OF SERVICE

The General Executive having appointed a Committee to consider and report on the propriety of forming a Canadian Order of Service for adoption by Lodges or members desiring to take part in such activities, it would be of assistance to the Committee if any members interested would send in suggestions or information bearing on the subject, to Mr. Haydon. As an introduction to the matter and especially its bearing on the younger members, we append a short address made by Mr. Richard Heineman at a Convention held in Washington by the Point Loma (now Covina) Society in November, 1939:

"I am going to talk of some of our youth problems, which have not been solved. We do not involve enough members in the active work. Theosophy is for the individual. Many contribute money but the great bulk do not become active. Some Lodges have become inactive. The fault is the failure to involve members in active work. Work may be important or unimportant as far as service is concerned. The man who sweeps the floor is doing as much as the man who runs the societies. Give them work which they are adapted to. Make them feel interested in the Society. Can Theosophists be made from something intangible? We had best examine the literature put out by the different Lodges. There has been a wonderful advance, and the intermediate literature

is good, but there is nothing for the inquirer. LUCIFER is good. I speak from experience in teaching beginners. I started with one class of ten and because literature was too advanced, the result was we scared away most people. 'What is Theosophy,' brings in too much for the beginner. The less confusion you create; the more you talk about simple Theosophy, the better he is going to understand Ancient Wisdom. It is wise to give just a little at a time, as much as can be absorbed. The subject of most interest to me is the organization of youth. I am interested in forming some sort of organization which would organize young people. We do not have any central organizing office. We should have one so that when they get into trouble, that office could see that they get the best of advice and help get them out of the mess. Organizing youth is an art in itself. We have six or seven Point Loma Youth organizations around the world. The group at Reed College we point to with great pride. A student interested in philosophy formed the group to find out what this organization had to offer and they decided Point Loma gave them just what they wanted. There are 4 Adyar and 1 Point Loma youth organizations in this country. In Australia five people got together and built the group into 50 people. They have no organizational ground. Some work suitable for organizing young people is needed. At the Fraternalization Convention there were young people from four cities. The young people of three were interested in starting groups very much; were in favour of an International young people's organization. There are 200 organized Theosophists in Toronto. We have no structures suitable for organizing of youth. The depression fell hardest on youth from 16 to 24. The majority of unemployed are of this age group. Only 3% employed are happy in their present jobs. The future of the world depends on these young people. I

would like some literature that would explain what the young people are up against and what Theosophy has to offer them as a way of life. Then we can organize the youth."

While these remarks deal largely with the Youth problem, the more adult need for something to awaken interest and maintain it in members who are not specially attracted to lectures or study is obvious. During the War much work has been done by the women of the Society in sewing circles and in other ways for the Red Cross, and for private relief for children and under-privileged people in general. Organized charity is admirable in its efforts and achievement but it is the individual touch that is most effective finally. "Let not the shadow of another come between you and your gift," is an eastern saying that embodies a principle which must not be overlooked in real theosophical service.

ELIMINATE CRUELTY

Editor, *The Canadian Theosophist*:— Many of your readers, no doubt, heartily welcome your article on the World Day for Animals and feel grateful to you for giving time and space to its production. Your reference to the S.P.C.A., however, as a society dealing with vivisection is incorrect as it completely ignores that evil practice, some of its members being actually in favour of its continuance.

I cordially agree with you that as the principles of Theosophy embrace all humane and ethical activities it would be a great mistake to desert it for any special form of humane or social work; and I have frequently reminded theosophical friends who are devoted to the welfare of animals that when it comes to a choice between doing a job for Theosophy or a job for anything else the former should have preference, for cruelty will never cease as long as men and women are cruel or callous and that acceptance of and adherence to the tenets of the ancient

esoteric doctrine, by what ever name it is called, provide the only method that can eliminate cruelty from human character. Many of us, however, cannot find enough theosophical work to occupy all the time we could give to it and are therefore justified in using it to do what they can to stop cruel practices, although they are only symptoms of the moral disease.

To turn to another subject: Your choice of a title for Miss Gretchen M. Webster's letter on page 223, *Should We Keep Cats?* is hardly a fair one, for Miss Webster was not dealing with any question regarding the ridding of our houses of mice but with whether the fact that mice are destructive animals justifies the use of some of their kind for experimental purposes.

W. B. Pease.

Victoria, B.C.,
Sept. 23, 1944.

ANOTHER KINDLY SOUL

Editor, *The Canadian Theosophist*:— I would like to take my stand beside the kindly soul who, in your September number, shows that she is disquieted at the views expressed in your reply to her enquiry as to whether it is in keeping with the teaching of theosophy to inoculate mice and other animals with deadly germs for the purpose of testing new discoveries: and who deplores the fact that such opinions should have found a place in a theosophical magazine.

But let her not be unduly discouraged. Individual members of the theosophical societies may mistakenly condone the shocking cruelties of vivisection in the belief that human beings stand to benefit thereby. (Though only physical bodies could possibly so benefit. For who can doubt that the moral nature is utterly corrupted by such callous desecration of the lives of weak and helpless, and often lovable, fellow creatures?) Surely, however, nothing but condemnation is to be found, or could exist, in

the theosophical teachings, of vivisectional practices, all, in varying degree, shameful and revolting.

Voicing similar views, a timely and well documented letter from Mr. W. B. Pease, long an active theosophist and anti-vivisectionalist, appears in the above number of the C. T., and is deserving of the earnest and open minded attention of all those who are as yet undecided on this important issue.

And, to remove any possible remaining doubt on the subject one need only refer to pages 400 and 403 of *The Mahatma Letters* where unstinted approval, by the highest theosophical adepts, of Anna Kingsford's hard "anti-vivisection struggle and her strict vegetarian diet", is expressed.

The poor animals suffer grievously at our hands in many ways, and humanitarian societies do what they can to awaken the public conscience and to rescue these fellow creatures from exploitation and avoidable misery. It would perhaps be beneficial to all concerned if more theosophists were openly associated with these groups, united in purpose with them by the noble principle of compassion. "And guard, dear Pan, so great and wise, All little beasts with frightened eyes."

Hugh Williamson.

Suite 34, 464 Huntington Ave.,

Boston 15, Mass.,

September 30, 1944.

MICE FIND CHAMPION

Editor, *The Canadian Theosophist*:— I cannot help taking exception to your article upon the use of mice and other animals for testing such new discoveries as penicillin. This article occurs on page 177 of the August 1944 number.

All Theosophists should adopt the rule of Ahimsa or harmlessness. No person who has taken this vow could condone the use of any animal for conducting any experiment; even though humanity should thereby appear to have benefit-

ted. Incidentally, this benefit is of no import; for results obtained through cruelty to others are morally and spiritually worthless.

You maintain that mice are most destructive and harmful animals; and therefore it is most fortunate for them that they are among the favoured denizens of the vivisectors' laboratories. Here they may expiate their awful sins against mankind by becoming living objects of grave experiment; and, if necessary, to die, happy in the thought that they will thus be a few less mice to eat up a little grain! It seems to me that mice have no idea of being harmful, but are simply living out their lives according to Plan. Naturally, they like to eat; so they use all their wits and ingenuity to obtain food. They are not being bad animals; only natural creatures.

From whence, Mr. Smythe, did you get the notion that we mighty humans have the right to expect vicarious atonement from mice on our behalf? How smug! The little creatures dare to eat our food, therefore a selected number can die miserably for our benefit! Is this Theosophy?

Men and women get sick. Men and women are wounded in war and accident. They then are the logical objects for experiment, *not* innocent and helpless animals.

I fail to see where the agonies inflicted upon peoples by the Germans have anything to do with animals tortured in vivisection chambers, except perhaps to impress upon us to show greater mercy to all creatures.

Your remarks to the effect that mice, as well as men, are rewarded for benevolent service by onward and upward flow to higher levels of experience remind me of a similar effusion I read some time ago that birds eaten by cats must be so very happy, for their rise to a higher state of evolution is thus assured. Now, while the physical atoms composing the

birds' bodies may well be raised a vibration higher while reposing in the cat, nevertheless I should imagine the bird-soul would have had its experience in life cut short; perhaps in the middle of raising a family; and would merely have to go through it all over again. This would apply to mice and all other creatures whose lives are abruptly terminated by foul means "for our benefit!"

No one can judge another, truly; but we can and should judge cruelty, especially that special brand meted out to the helpless sub-human race. It is no use making pretty excuses for exploitation of the creatures; and these excuses look terrible in a magazine supposedly dedicated to Brotherhood. Verily—man's inhumanity to man (and beast) makes countless mourn.

If I have misjudged your attitude will you please print a clearer version thereof in an early number of the C. T.?

(Mrs.) Elizabeth G. Wood.

Box 432, Duncan, B.C.,
September 9, 1944.

SOUL OF GOOD IN THINGS EVIL

Editor, *The Canadian Theosophist*:—The recent correspondence concerning the work done on animals interested me very much, for the law in this Province is that no child can be accepted in school until inoculated against smallpox. As education is now compulsory from a certain age, the time is rapidly drawing near when I shall have to take steps concerning our little boy. For I have no intentions whatever of having him inoculated.

I am not so foolish as to say that vivisection has been of no benefit to mankind—I do not agree with a leading English surgeon who said that no real benefit had ever been derived from the practice—for it is obvious, and easily proved, that countless lives have been saved and much suffering prevented as

a result of animal experimentation.

From the normal, or perhaps I should say average, point of view I have in fact nothing to say in protest of such work and of that part of it which at present concerns myself—inoculation and immunization against various diseases. Yet I have from the "average" point of view a strong objection to the local rule making even one of these treatments compulsory. Part of the propaganda states that the child is not only immunized against the disease but there are no ill effects along other lines, yet even the local papers, strenuously upholding all campaigns for treatment against diphtheria and the like, occasionally contain obscure items reporting illness or death following inoculation. I myself have a young acquaintance whose appearance is marred for life due to vaccination. That it was due to carelessness on the part of the physician is invariably the claim; "the vaccine itself has been perfected." That has been the claim in most such cases since five, ten, thirty or fifty and more years ago—the vaccine has now been perfected. Can one continually improve on perfection?

Regardless of the perfection or otherwise of the process, the human factor and its occasional failure is admitted: what conceivable right has any governing body to force parents to take their perfectly healthy children and deliberately expose them to possible maiming or even death? Spread your propaganda if you will; enthuse on the advantages to be gained in immunity to be gained from this disease or that—but leave to the parents their freedom of choice. And instead of 'free clinics' and the like, spend money in educating the people to the admitted fact that ninety per cent of disease is caused by dirt and poverty and by ignorance of diet and hygiene. It would be cheaper to spend a fortune over a few years to that end than to spend a small amount each year for generations in the present manner.

That is the normal point of view—though not the average, in this Province! Theosophy goes further. It shows us the truth of that which others only preach—that we reap as we sow. Where it is the animal's life or our own we have the right to kill that animal—painlessly and impersonally. But cruelty—the deliberate causing of pain and suffering to any creature—is a seed that never fails to grow

Many, if not most, practitioners of vivisection are honest in their belief that they are working in a good cause—for the betterment of man. For such as these the cruelty, I imagine, would grow a rank weed which blocks the path to further progress until it has been cut down—but surely the flower it bears must be beautiful to look upon.

Yet when the cruelty is for selfish or even sadistic ends, as it all too often is in vivisection, the resultant growth can be only bitter. To most people, living their few years here on earth, the end can justify the means, but for those who know something of the long road beyond, the means must justify the end. The way of Evolution is such that I would not condemn all vivisectioners, for we must travel a rocky and imperfect highway to Perfection: but we have to remember that where a highway twists and turns through rough country it sometimes forms a loop. Our danger is that, having worn smooth a stretch of road, we fail to see beyond the weeds, and circle our little loop, making no progress. It is for those of us who see beyond to refuse to follow in this circle.

Vaccines have done, and are still doing, a great deal of good. The same is true of other forms of vivisection. But cruelty is not the way of God; somewhere there is a better way and for those of us who realize that fact the road leads on, the circle must be left before the weeds become too strong for us.

Cruelty and the use of animals in an honest endeavour to do good has its

merits—but when once it has been realized that the evil of cruelty builds karma just as certainly as does the good intention, then—or so it seems to me—the good intention becomes a selfish one, and we would be foolish indeed deliberately to continue on our previous course and so add its karma to yet another plane.

Cedric Weaver.

6655 Jeanne Mance,
Montreal, P.Q., Sept. 24.

SUPPORT FOR

MRS. HENDERSON

Editor, *The Canadian Theosophist*.—The correspondence between Mrs. H. Henderson and the Editor in recent issues has been very thought-provoking. It seems to be hinged upon the age-old question of true and false teaching, and as such requires to be given thoughtful consideration.

Looking at it from this angle, rather than from any personal consideration such as the scholarly work and fame of W. Y. Evans-Wentz, and the respect paid in the West to words *printed*, setting aside for a moment the question of whether or not he agrees with H. P. Blavatsky or not, let us apply the following measures of reason:

1. Books have no higher value than the value of their source and the authority behind them. The authority behind the books in question is known to be of the Tantric School, the guru to be of the Tantric School of Bhutan.

2. The correspondence or lack of correspondence with books or authority acknowledged by other Buddhist Schools of thought, which may be or are considered higher, in the *Buddhist world* itself.

3. The comparison, and the correspondence or lack of correspondence, with the original and clear-cut doctrines of the Buddha himself. What his views were on sex, rituals, mantrams, and

such practices, are known.

4. The question as to how far, and to what extent, the guru in the case followed the original doctrines of the Buddha.

5. The consideration that a scholarly, intellectual and thoroughly admirable piece of workmanship, does not obliterate the influence behind the work.

6. The danger to the West of absorbing the insidious and demoralizing from books which are not based upon the highest sources.

7. The lack, at present, in the West, of known standards—except H. P. Blavatsky's writings—which will remain a stumbling block until the translation of the Mahayana literature is made.

8. The facts known to be true about the Lama K. Dawa-Samdup, which does not give him rank as more than a student-translator-interpreter of the doctrines written by others.

Basing our opinion upon the known facts, not in any way depreciating the scholarly standard of Evans-Wentz' books, rather deploring the choice he made of *source material* and *authority*, and regretting that he did not translate and explain some of the high treatises available from Gelugpa sources, it would appear that Mrs. Henderson's points are very pertinent, and consideration should be given to them.

Students will know how to make the distinction, to accept where they can and discard where they must. But will the uninstructed reader, the student who does not make his own individual research, who does not question "authority," who has no guide at all unless he knows "The Secret Doctrine" very well?

To my mind, we are still our brother's keeper. We have responsibility if we do not put out a warning hand in danger.

Anne Leslie Roger.

7011 Woolston Road,
Philadelphia, 38, Pa.

"MR. ISAACS" RECALLED

Dear Mr. Smythe:—

Many thanks for your review of Geraldine Coster's book. Personally, I find Miss Coster a very clear thinker, and I do not expect non-theosophists to discuss Eastern philosophies along strictly theosophical lines. I am grateful to them when they discuss them at all. I am grateful to all writers who lead people away from conventional Christianity and start them on the road to independent thinking. That's rather a sweeping statement, but I don't see any way out of it. As long as people think they are getting somewhere, and if they wander away after false gods, but keep on thinking, they must sooner or later find what they are looking for.

One never knows where random seed will find fertile soil. For example: I attribute my interest in theosophy to the reading of *Mr. Isaacs* when I was in my early teens back in the 80's. I was so impressed by Ram Lal that for the time being I gave up my ambition to be a cowboy or an Indian fighter (the Apaches were still busy in those days) and was all for seeking out and attaching myself to Mr. Crawford's grey portrait of K.H. Result: when eight or ten years later, in 1893, the San Francisco lodge sent a lecturer to Honolulu, where I happened to be living at the time, something in the advertising struck a forgotten chord. Theosophy was something I wanted to know about, and before that series of lectures was over I was in up to my neck.

Mr. Isaacs could hardly be called a theosophical book, and Crawford, if memory serves me, was a Roman Catholic, but he was a very popular novelist in the 80's, and I have no doubt that thousands were lead into some sort of investigation of the mysteries of the East through the reading of that book. Read again what K.H. has to say about Crawford, M.L. p. 327. Strange fruit

indeed from a characterization that was almost libelous!

Arthur White.
4490 Arch St., San Diego, 3, Calif.

THE KEELY MOTOR

Editor, *The Canadian Theosophist*.—A recent visitor to Uruguay was Mr. L. F. Harza, civil engineer, of Chicago, U. S. A., who was here as a consulting engineer on a water power project now under construction in this country.

While here, I called Mr. Harza's attention to a certain Keely motor, a mechanism mentioned by H. P. Blavatsky in *The Secret Doctrine*, and I requested him to obtain for me information about the motor. Upon his return to the United States, Mr. Harza made inquiry of the Engineers Societies Library of New York City and received from the Library a letter from which, in his letter to me under date of September 11, 1944, he quoted to me the following quoted language:

"Shortly after my return I wrote the Engineering Societies Library in New York for a search of final information on the Keely Motor. I quote as follows:

"As Keely never permitted his apparatus to be examined (naturally enough), little was ever written except in newspapers and popular magazines. Keely held the public interest until his death on November 18, 1898, and this record of longevity is the outstanding feature of his fake. After he died the officers of the Keely Motor Company arranged to have thoroughly examined all the apparatus in his workshop. The investigation disclosed tubes, in the form of wires through which compressed air had been applied to machinery claimed to have been operated by the mysterious force. In some instances this started clock-work, but more generally hydraulic power derived from a water motor. The exposure was complete and unanswerable."

Inasmuch as the foregoing quoted language is, on its face, a contradiction

of a statement or statements in *The Secret Doctrine*, I am writing you and respectfully request you to send me your opinion or explanation as to how the apparently contradictory statements may be reconciled.

Alvaro A. Araujo.
Montevideo, Sept. 23.

THE THEOSOPHICAL SOCIETY IN WALES

Dear Mr. Smythe,

I am writing to let you know that I have had the honour of being elected General Secretary of The Theosophical Society in Wales for the year commencing July 1st, 1944, and I should like to say that I shall be very glad to co-operate in any work for the welfare of the Society and the spreading of Theosophy that may be possible between Sections of the International Society.

I hope that in the near future it may be easier to communicate with each other, and I should be pleased to hear of anything that you may be doing, and I will write to you should there be any matter in which it may be possible for us to co-operate.

Our Annual Convention this year will be held over the week-end of November 4-5. Mr. Iwan A. Hawliczek, B.Sc., will preside and will be our guest-speaker. We should be very happy to receive greetings from your National Society, and to receive any ideas for future work.

It seems to me very important that the new world should be based on the fundamental truths that we know as Theosophy, for only so can we expect to build a true and lasting peace.

Will you very kindly send all correspondence, magazines, etc., for The Theosophical Society in Wales to me at the above address.

Thanking you, and with cordial greetings and all good wishes.

Edith M. Thomas,
General Secretary.
10, Park Place, Cardiff,

THE HUMAN ELEMENTAL

Being Chapter V. of the important book "Septenary Man" by the late eminent San Francisco physician, Dr. Jerome A. Anderson.

In the study of the human Principles progress is comparatively easy so long as we have to deal with the lower quaternary alone. For the four Principles—the Body, the Linga Sharira, Prana, and Kama—are all upon planes either material or sufficiently near the material to be readily analyzed, classified and understood. But when the plane of mentality is reached one of the hardest problems in human consciousness presents itself. For there are in every human breast two forces struggling for mastery—the one trying to drag an indefinable something downward, and to identify this something with itself as the "I am myself"; the other as strenuously endeavouring to elevate this same *indefinable centre of consciousness*, and merge it with itself as an "I am myself" upon an infinitely higher plane. It is as though the human soul stood entirely apart from both of these, the lower being our animal nature, and the higher the voice of the divine Inner Ego, or our conscience, as it is ordinarily termed. And yet it is extremely difficult to disentangle the soul from its association with the lower nature upon the one hand, or from the voice of conscience upon the other. Therefore it is that we have just spoken of it as an indefinable something which yielded now to the one and again yearned toward the other. This thinking Principle in its dual aspect is recognized by theosophic philosophy as one of the human Principles in its septenary classification. We have principally to deal with the lower of its aspects in this chapter, and yet this cannot intelligently be done without a brief examination, at least, of certain phases of the higher.

Man's Higher Ego, so the Wisdom-Re-

ligion teaches, is a spiritual entity, which has attained in former world-periods an almost infinite amount of wisdom upon other worlds of the Kosmos, or, at least, under other material conditions. It now descends to this earth for the double purpose of imparting its own divine essence and nature to lower entities struggling in the bonds of matter here, and that itself may learn, if but vicariously, by incarnating in these human-animal bodies, additional wisdom through observing and being associated under the law of cause and effect with the play of passions raging upon this molecular plane of the Universe. To understand, then, the nature of the aspect with which we are dealing—Lower Manas—it is necessary to bear in mind what man would be without the incarnation of his Higher Ego, and what the effect of that incarnation has upon the animal nature. Without a Higher Ego, man would be only a talking animal; if, indeed, capable of this. As an animal, he is a bundle of instincts, passions, appetites, and desires, in no way different from the animals of the kingdom beneath him except in the longer period, and hence greater perfection, of the evolutionary processes he has experienced. The feeble intelligence observed in the lower animal is carried to a higher degree in him as an animal, but it is the same intelligence in kind. There is no exhibition of emotion, instinct, nor even of reason, in man which does not find its analogue or counterpart in the lower animals. Certain of these, as reason for instance, are only faintly seen; but others, as in many instincts and senses, are even more sharply developed than in man. The Higher Ego, then, descends to earth and incarnates or associates itself with the most perfect animal upon that earth, but which was before that incarnation but a perfected animal. By this association or incarnation is bestowed a portion of the essence of the Higher Ego upon

or in this animal's brain. This, which before was reasonless, blazes up under the flame of the presence of the reasoning Higher Ego into a false semblance of a truly rational centre of consciousness. The process seems to be almost entirely analogous to that which occurs when magnetism is bestowed upon non-magnetic iron through contact with a true magnet. The magnet has lost none of its own magnetism, and yet there appears to have emanated from it a portion of itself. Similarly, the Higher Ego, without sacrificing any of its own divine nature, bestows a portion of its own reasoning and thinking power upon the human-animal with which it is thus associated. There springs up, then, because of this emanation, an illusory entity having the feeling of "I am myself," entirely because of its borrowed glory from the Higher Ego. It is the result of the temporary fusing of this emanation of Manas with the human elemental synthesizing the human form. Without this emanation, the elemental would have no feeling of "I am I"; yet, as a centre of desires, instincts, and passions, it is so powerful as to almost completely merge this ray of Manas into its own passionate nature, and to cause it to lose all memory of, or relation to, its divine source, and to identify itself almost wholly with its "body," and the desires and sensuous delights apparently connected with that body entirely, and which to it seem the sum of existence. This elemental, then, blazes up into a false semblance of a thinking, reasoning entity during the time of this association. But this can only be temporary, for the elemental itself has not evolved to the plane where this feeling is normal and permanent by many eons of years. Withdraw the emanation or ray of Manas, and its borrowed glory soon fades. It splutters and flickers for a few brief years in Kama Loka, and then enters upon its cycle of latency until again fanned into a flame by the re-

incarnating Higher Ego descending to earth in another body, which this same elemental, by virtue of past karmic association, must again synthesize—these successive incarnations constituting its manvantaras and pralayas¹. This blazing up of an illusive "I am myself," which is not the human elemental alone, nor yet Lower Manas, is the chief mystery of human existence. For here the process of incarnation takes place. Here is the mysterious weld joining body to soul. For the ray from Manas—the emanation of its own essence—which causes the flaming up of the animal faculties in man, is capable of being withdrawn into the essence of the Higher Manas; and, indeed, its normal destiny is to be so withdrawn after each incarnation, carrying thence the fruitage or results of its experiences while in the body. It has become—this ray, or Lower Manas—an almost independent entity during its long association with the body. It has identified itself so closely with the desires and interests of that body, it has become so coloured by its association with and experiencing of the purely animal desires, so changed from its state of original purity, that it, as we have seen, no longer recognizes its source. And if it identify itself too entirely with that animal nature, then is it incapable of being withdrawn by its parent, or of returning to its source. In this case, fighting with the forces of its lower will, it deliberately chooses to remain associated with the animal entity synthesizing its body; believing itself to be that entity through the loss of its discriminating power because of this association. Then, upon the death of the body, it becomes truly a "lost soul".

¹ Manvantaras and Pralayas—alternating periods of activity and repose. Such alternating cycles obtain in manifestation absolutely without exception; and, being universal (although varying infinitely in their duration), must be regarded as an aspect of the Absolute, or an Absolute law.

The complex nature of our personality is thus readily perceived. It is also perceived that that indefinable something which listens to the voices from both above and below, and which inclines now to one and again to the other, is not the true individuality or Higher Ego, but is its reflection in matter—is truly the Lower Manas of our present study. This Lower Manas, then, is an emanation from Higher Manas,² welded to the animal elemental within us, by incarnating in the physical body of that elemental. It remains entirely distinct from this elemental, however. The two are disparate, and the ray, or emanation, does not actually unite or fuse into its associate, as is shown by the fact that the desires of the latter are distinctly recognized as coming from a source beneath itself. There are thus two entities in every human breast, which remain for ever separate, although each reacts so intimately upon the other. But the intimacy is brought about through both these occupying the same tenement, as it were—to use a very crude simile. The better illustration might be that of the multiple tubes attached to a phonograph. The same tunes or noises are then heard by all who apply any of the different tubes to their ears. Thus, the Lower Manas receives over the telegraphic service of the nervous system the same sense-impressions from the material world that are conveyed to the human-elemental, which comes of its being incarnated in, or magnetically united to, every portion of that animal-elemental's brain and body. But, to make this simile more complete, it must be understood that the lower elemental selects and plays the tunes upon the

phonograph, at first exclusively. Lower Manas is but the interested spectator and enjoyer of the performance, which thus consists in the play of the normal passions and appetites, rendered in siren music, as it associates, and by its awakened desires identifies itself with the stormy, passionate nature of the lower elemental, it soon takes upon itself the office of suggesting new delights, as well as of revelling in the memory of those which have gone, and in an acute anticipation of those which are to come. By thus adding the light of reason, memory, and anticipation to the non-intellectualized sensuous delights of the elemental in whose body it has incarnated, it increases the intensity of these a thousand-fold, and makes the task of subduing them a thousand times more difficult. And as it thus identifies itself more and more completely with its lower companion there grows up, as the result of the association, a strange, illusionary, unreal entity, whose life is truly limited by the horizons of the cradle and the grave, and which fleeting entity is our ordinary selves. For it is the production arising out of the intellectualization, during the period of the incarnation of Lower Manas, of the desires of that animal entity with which Lower Manas itself thus unconsciously coalesces. But the union which is so intimate during life that it is impossible to see where the one begins and the other leaves off is, nevertheless, destroyed at death. The animal-entity passes again into its old condition of a merely human-animal elemental; Higher Manas is entirely withdrawn, and the intellectualization of the lower faculties ceases. Through force of habit and through long association, the intellectual power of this human-elemental persists for some time after death; and this it is which constitutes the state or condition of consciousness called Kama Loka. But just as a dog, or horse, no matter how highly trained its faculties may be, soon

² Higher Ego and Higher Manas are synonyms as to the entity to which they refer, which is the true soul, but represents two aspects of that entity. "Higher Manas" accentuates the thought-creating power of the soul, or, rather, the fact that thought is an essential attribute; "Higher Ego" accentuates the "I am I," or feeling of egotism which arises in the soul—the "Ahamkara" of Eastern metaphysics.

relapses into its former state of wildness when no longer subjected to human influence, so does this human-elemental slowly lose the intellectualization it has gained by its life association with Lower Manas in the body. It is this separation of Lower Manas and its elemental associate that is meant when we are told that Higher Manas "withdraws its ray." The process, indeed, is unavoidable; for the physical body of the lower entity, being dead and dispersed, and that entity being able to maintain but a brief cycle of subjective mental activity, it can no longer afford a vehicle for the incarnation of the ray of Manas, and the latter of necessity withdraws to the devachanic plane of consciousness; just as the elemental of necessity passes into the condition of latency which overtakes all centres of consciousness when they fall below the plane of self-consciousness. The time required for this separation, or the withdrawing of the ray of Manas, is subject to the greatest variation. For if the lower, animal faculties have been intensely intellectualized, if the Lower Manas have leaned toward and lived in and upon these sense-gratifications, then it takes a correspondingly longer period for the animal-entity to pass into latency; and, on the contrary, if the personality has learned to control its lower associate, if the man has during life lived in his higher nature, and has taken little or no delight in the sensuous things of life, then will that elemental pass into latency almost immediately. The withdrawal of the ray of Manas in such a case is almost instantaneous, and Devachan is at once experienced. Happy is the man whose Kama Loka existence is thus brief!

It will also be seen that, if the Lower Manas entirely identifies itself with this kamic elemental, or with Kama as it is ordinarily stated, there is a possibility of its being unable to separate itself from its association with this elemental at death. Then a dreadful thing occurs;

for if the normal line of union does not, or indeed cannot, yield, then must a separation upon a higher plane take place. In this case the division occurs between Higher Manas and its ray, and a "lost soul" is the result. Then the human elemental, thus intellectualized,—thus shining by the borrowed glory of the ray of Manas which it has succeeded in appropriating,—is enabled to live a brief life-cycle as an entirely independent entity. It is neither the human elemental nor the ray of Manas, but truly a compound of both of these. Having been throughout its whole life, or, it may be, throughout a series of past lives, attracted entirely earthward by these sensuous desires, which it not only failed to control but which it increased and strengthened by its own will, this "lost soul" is irresistibly attracted earthward upon the death of its body. It haunts mediums, and seeks every other possible avenue by which it can vicariously experience again the old sensuous delights. It may prolong this uncanny life for a long period; or its raging desires earthward may cause its reincarnation as a human moral monster, such as a Deeming or a Jessie Pomeroy. It will thus go on incarnating until all the borrowed light of Manas is extinguished, when it will have to pass into a condition about which it is useless to speculate. This much is evident, that, as has been pointed out, the association of personality to individuality being relatively permanent, and the same individual slowly and by almost numberless successive incarnations elevating the personality to its own divine plane of self-consciousness, the severing of this association is a most serious and dreadful event. It is an association begun, no doubt, with the very beginning of humanity upon this globe. The "Secret Doctrine" states that each Higher Ego selected its "vehicle" during the middle of the Third Race of this Round, more than eighteen

millions of years ago. Since that time the association of the Higher Ego and lower personality has been uninterrupted, evidently. If, now, this association is violently broken off, the human elemental cannot go back to the condition in which it was so many millions of years since, but must remain without a hope of further progress upward, during unthinkable periods of time. For it there is no Higher Ego; and what will befall it after entering into the mysterious "eighth sphere" of the earlier teachings, it is impossible to conceive. As there can be nothing stationary in all this great Cosmos of immutable activity, and as such an entity has thrown itself outside of all possibility of progressing harmoniously under the "breath" of that Absolute Motion which is the cause of all evolution, the inference is justifiable, at least, that this Absolute Motion, which is constructive in the normal course of nature, becomes destructive in these instances, and that such entities will be slowly but inevitably forced downwards from plane to plane of the Cosmos, reversing all the work of their up-building, until they at last become practically annihilated, or reduced to a condition so near annihilation that upward progress again becomes possible. And every step in all this must be accompanied by more or less acute suffering. For all suffering is due to violation of, and opposition to, nature's laws; and this state of inharmony and opposition to nature must be the position of such an entity during the entire cycle of its almost infinite descent.

But let us cease to look upon this gloomy possibility, and turn instead to that harmonic progression of the human soul, in which Lower Manas plays so important a part. It will be seen that as we are permanently associated with our personalities, as we are utterly unable to separate ourselves from them except by the dreadful process of losing them, and thus abandoning them to a fate too

dreadful to contemplate, and that as every personality represents the sum total of all preceding personalities, how important a recognition of this relation of Higher Ego to lower personality becomes in our study of human destiny! Each man upon the earth to-day is the result of an almost infinite past. His character is exactly what he himself has created. If he builds for himself a debased, wretched, vicious and wicked body in this life, he must return to a body having these same characteristics in the next, because he has never been and can not be separated from the character which he has engrafted upon his personality. The Lower Manas, may, indeed, be withdrawn into its Parent and pass a cycle of comparative happiness and peace in Devachan, but upon it re-emerging from that cycle the old association must be renewed. There is no escape. We waken to life the same elementals with which we were formerly associated, and which, in a condition of latency, have been awaiting our return. We are bound to them by ties a thousand times stronger than the supposed force of gravitation which holds the earth within its orbit about the sun. So, upon the other hand, every good, moral and pure trait of character which we create in this or any life will follow us into our next as surely as the earth follows the sun through the heavens. The enemies we slay now will not return to fight us then, says the "Voice of the Silence," and a more encouraging and at the same time a more profoundly philosophical statement cannot be found in any Holy Writ. "The "I am I," of each personality is an emanation from the Higher Ego of each. It is a "mind-born son" of the Higher Ego, yet the travails of its birth extend over the eons of years which go to make a manvantara. This mystery of mind-birth is exemplified each year at certain festivals in India, where, it is stated, thousands of pilgrims with unlighted torches crowd about the

temple door, awaiting the appearance of the sacred fire. When it appears those nearest light their torches at its flame, and these, in turn, light those of others, and these, others, until at last every torch in all the great throng is blazing in a sea of flame. Yet the original holy flame is undimmed and undiminished. So with the mind-born. At the birth-throes of this physical race, we are told that many "received but a spark," and of these we are. With what care, then, ought we to guard this precious spark which shall one day expand into the shining flame of a perfected human soul! For "becoming one with our Higher Egos" means—can but mean—expanding and growing in spirituality until we are one in spiritual nature as we are now one in essence. So that the toils of human life do not mean the merging of the human soul into some glorious source which shall end its existence as well as its suffering, but the coming into spiritual manhood of a new spiritual being—the mind-born pilgrim of the ages!

This is the true relation which the Lower Manas, as it seems to the writer, bears to its human-animal body. Without pretending that this explanation is faultless, or that it is capable of explaining all the mysteries of life, it is submitted as a working and highly ethical hypothesis for our present environments. All finite problems must of necessity impinge upon that Infinite of which they constitute a portion. And that there are mysteries in human consciousness which no hypothesis is capable of solving, the writer freely admits. But it is claimed that this view does explain many of the mysteries of human existence; that it is in full accord with the doctrines of Karma and Reincarnation; and that it furnishes a most philosophical and wholesome basis for ethics. By it is seen, if but dimly, why and how that we sow in one life returns to us in our next. The relation of the individu-

ality to the personality is shown to be not the transitory condition which the ordinary view takes of it. And, once the fact dawns upon the human mind that this association of Higher Manas with the lower personality is permanent and durable, then will the very highest incentive towards the elevation and purification of that lower nature to which we are thus united be afforded. If we must live life after life upon this earth limited by a certain and inevitable association here, and if it is in our power to make this association either pleasant or unpleasant, then is it the height of folly not to take the necessary steps; to "take up arms against a sea of troubles and by opposing end then" by subduing all the sources of our misery and unhappiness—our passionate, lower self. Recognizing this great fact, we shall face a future fraught with the grandest prophecies, for when we shall have united our lower nature to our Higher Divine being, if we but reach up to this Divinity, out of that union shall we then be enabled truly to pass into that Paradise where the wicked cease from troubling and the weary are at rest.

THE WAR

As we go to press the War presents more problems than ever. The differences of opinion among the various competent critics, and other critics not so competent, are quite irreconcilable, and as the saying is, it is anybody's guess. The master guessers are of course at the head of the vast armies spread over the continent of Europe. General Eisenhower said recently that it might be over in November. This tallies with our view that Hitler will bend every effort to hold on till after the United States presidential election, in the hope that if the Republicans win, they may take action to suspend hostilities. This, we take it, must be a very slender hope, but the Germans have only the very

slenderest grounds for any kind of hope at all. Extraordinary as it may appear to be to true believers, the weather has been the strongest factor in the German's favour of any element in the conflict. Are the Hitler prayers more effective than the Protestant petitions? Do the Germans employ rainmakers?

During the past month the most notable event was the action in which 8000 paratroopers were dropped by airplanes and gliders at a point in Holland where a bridge-head was to be held and an important bridge protected. The men were successfully placed but were at once attacked by ever increasing forces of the enemy. For nine days they held out, the weather preventing any re-enforcements reaching them, but they remained long enough to carry out 85 per cent. it was estimated, of their task. Then less than a fourth of their number escaped having performed one of the great feats of arms of the century. Even the brutal German soldiers were fain to admire the gallantry of their foes. This action was part of a plan to turn the Siegfried line, which was to be done by crossing the northern branches of the Rhine in Holland. The American troops were breaking through the line itself at several point from Belfort northwards. General Hodges had broken through opposite Cologne, and Metz was under attack and its early fall was anticipated. The Canadians had the task of clearing the channel ports and only Dunkirk remained after a lengthy truce to enable civilians to leave the place. It will doubtless fall as Boulogne and Calais had already done. The use of these channel ports for the delivery of supplies at short range to the Allied forces will be a distinct advantage. This adds to the possibility of an early approach in force to the Rhine boundary. To cross the Rhine means a speedy attack on Berlin. Hitler has not only the western attack to consider. The Russians are practically masters of

the Baltic States and the marine advantages that go with such control. The Russians are also breaking into the Balkans where Rumania and Bulgaria have already changed partners, while Hungary has been given armistice terms. General Tito has made such progress that Yugoslavia and the companion small nations have been virtually freed of German occupation. Finland is now in a position to calculate how much she has lost by refusing to take the advice of her friends a year ago. Greece is doing her utmost on her own account and the German policy in the east generally appears to be to withdraw all her troops within her own boundaries. Only in Italy is she fighting bitterly a delaying campaign in defence of the Brenner Pass.

Co-ordination of attack from south, east and west would appear to be in the mind of the high command, and the preparations going on for a similar co-ordinated attack on Japan as soon as the European campaign has been closed, indicates the necessity for readiness at an early date. There are speculations abroad in fact whether Russia may not declare war on Japan as soon as Hitler has been disposed of: That Germany has learned nothing in these five years and that her demoniac blood-thirst is as unquenchable as ever is patent from the latest horror reported from Estonia. We quote from the BUP despatch of October 4:

"Here is what happened:

"Groups of about 100 prisoners were led into a two-storey eight-roomed house. When one room was filled the Germans tommy-gunned the prisoners, then brought another group into a second room and so forth. When the house was filled with dead, the Germans poured gasoline on it and set it afire. One boy and two girls leaped from a window and escaped.

"Other victims were burned on three pyres. A fourth pyre was built but not

used.

"Survivors said the victims were forced to lie face down on a layer of logs, forming a great square. Gestapo men then shot each in the head. A second group of victims was then forced to cover the dead with another layer of logs on which they were made to lie. The second group was then shot. This went on until there were four to eight layers of logs and bodies.

"When the pyre was completed, gasoline was poured on and the victims were burnt."

Major Conn Smythe arrived on a stretcher in Toronto on Sept. 25 and was taken to the military hospital in Chorley Park where he faces a long period of recovery from his wound, though the surgeons are hopeful of his complete recovery. He took the first opportunity of making a statement which he felt was due to his comrades overseas which has stirred much criticism, but which he has repeated in more detail as follows as appeared in the Hamilton Spectator, October 4:

"Toronto, Oct. 4. — (CP) — Major Connie Smythe, of Toronto, who returned recently to Canada to recuperate from wounds suffered in France, last night reiterated his charges that Canadian reinforcements in France were untrained.

"Major Smythe's statement follows:

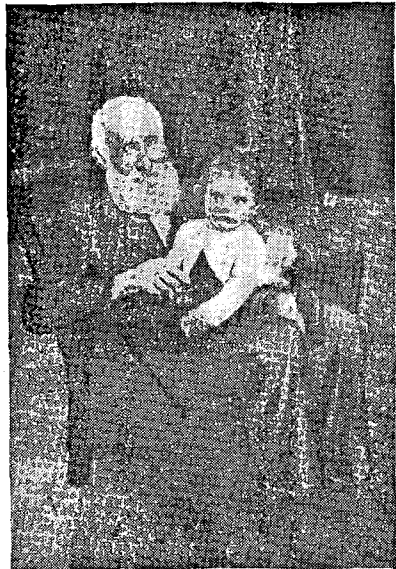
"To suggest there are political motives in my statement is untrue. My statement of September 19 is correct.

"To make up the pool of reinforcements prior to and after D-day required for the infantry thousands of men were needed. These were practically all obtained from two sources:

"(1) Large numbers of young lads just overseas who a few months ago were civilians and

"(2) Thousands of men from other arms such as the artillery, armoured corps, etc., with varying lengths of service.

"Any one anywhere in Canada check-



MISS VICTORIA SMYTHE
on her first birthday, August 24,
with her great-grandfather.

ing the casualty lists and noting dates of enlistment can prove for themselves the truth of item 1. Col. Ralston (Defence Minister), by releasing the figures showing the numbers of other arms transferred to the infantry in the last few months will prove item 2.

"The officers who stated to me that the reinforcements were untrained were all of a company commander level or lower—the officers who actually lead the men into battle. They came from the following battalions:

"North Nova Scotias, 3rd Division; North Shore Regiment, New Brunswick, 3rd Division; Regiment de Maisonneuve, Quebec, 2nd Division; Regiment de Chaudiere, Quebec, 3rd Division; Royal Regiment of Canada, Ontario, 3rd Division; Queen's Own Rifles, Ontario, 3rd Division; Essex Scottish, Ontario, 2nd Division; Royal Winnipeg Rifles, Manitoba, 3rd Division; South Saskatchewan Rifles, Saskatchewan, 2nd Division; Calgary Highlanders, Alberta, 2nd Division, and the Canadian Scottish, British Columbia, 3rd Division."