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Edited by Albert E. S. Smythe  
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THE THEOSOPHICAL SOCIETY IN CANADA

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# THE CANADIAN THEOSOPHIST

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## WHAT LIES BEHIND JAZZ?

By L. FURZE-MORRISH

There is a theory that the vibrations of music affect human nerve-centres in a certain way and thus influence mental conditions and consciousness generally. We are going to consider what effect Jazz has on human beings.

The new type of race-psychology suggests that primitive man was conscious only in his sensations. By that is meant that the primitive savage probably did not regard himself as a human unit in full self-consciousness, but simply felt himself to be a centre of magnetic forces which he could not control in any way. He simply acted as an instrument of those forces. In fact he responded almost entirely to the dictates of the tribal medicine-man. It was by this means that he built up his psychic system; the external forces built up areas of magnetic response in the man.

The point is this; music tends to reproduce the vibrations of those forces which long ago stirred the psychic centres of man into existence, and that is why he responds either mentally, emotionally or sensationally to music.

Jazz affects certain psychic centres. The fact that it does so is much more than a mere theory. It is an influence which can be felt by those who are sensitive enough; and the fact that it influences human behaviour is too obvious to

need comment. One only has to study the reactions of those who attend such places as the Palais de Dance to see that.

Before we discuss what underlies modern Jazz, it is necessary to understand a few things about the human being which are as yet only in the research stage as far as science is concerned, but which are facts all the same that have been known from time immemorial by those who make a special study of the mysterious side of life. This subject may be divided into two categories:

1. The mechanism by which man responds to external psychic influences;
2. The sources from which psychic influences come. Herein lies hidden what has been termed the "Mystery of Good and Evil."

Let us first of all consider the psychic mechanism. Scientific research has now established the fact that a human being is not simply a lump of physical matter of a certain shape, but that he is a Psychic Entity using a physical body as a kind of vehicle. This Psychic Entity is relatively the Real Man; the body is only his instrument. It is just beginning to dawn on the scientific world that the organs and glands of the physical body are really the effects or instruments of certain psychic nerve-

centres, normally invisible to the average individual of to-day. These psychic centres represent magnetic areas in the human being. They can be seen by some people with clairvoyant sight, and can be detected by electrical methods by those who cannot see them. Briefly they occupy areas close to similar physical organs, from which they have derived their names. They are seven in number and are situated as follows:

1. The Root-Centre at the base of the spinal column.
2. The Spleen Centre, on the left side over the Spleen.
3. The Navel Centre, over the solar plexus.
4. The Heart Centre, just in front of the breast-bone.
5. The Throat Centre.
6. The Pineal Centre, between the eyes. It is a very complex centre.
7. The Crown, Pituitary Centre, at the top of the spine, with a force that rushes out above the head. This suggests the "haloes" pictured round the heads of medieval saints. In fact this Centre is only developed in spiritually-minded people to any extent. The majority to-day do not exhibit much activity above the Throat Centre. It is a certain development of these Pineal and Pituitary Centres which produce clairvoyance.

The saying "dead from the Throat upwards" is true of a majority to-day.

These centres affect the different functions of the body and they themselves can be affected by musical vibrations, just as a "tuning-fork" creates a sympathetic vibration in a piano-string tuned in with it. They represent vortices of etheric force radiating forwards from points along the spinal column. The first centre, that at the base of the spine, has to do with the generation of vital force, the earth-forces, and is connected with the organs of sex. The splenic and solar plexus centres affect the distribution of bodily energies,

digestive juices, etc. They are a sort of telephone exchange. The heart centre affects the emotional nature, the throat centre influences the mind, while the pineal and pituitary-gland centres affect the spiritual nature, the Intuition and the Will. These make up the psychic mechanism by which man responds to influences outside of himself, as well as to his own inner impulses.

2. Now let us consider the sources from which such influences come. They are of two kinds, positive and negative, sometimes called Good and Evil, or spiritual and natural. On the one hand there is the inherent spiritual impulse to rise and to evolve. On the other hand there is the natural tendency to degenerate. With the one we associate the great Sages and Saints of the world, who express one or another of the Divine attributes in man; and live to serve humanity. With the other we associate those who in all ages express the beast in man and who live to enslave and exploit humanity. It does not need much insight to see these two types personified in every age and civilization. While the one type represents an evolutionary inspiration towards perfection, the other represents the very reverse, an urge towards degeneration.

And so we come to what lies behind Jazz. All modern music is not Jazz. Jazz, one might say, is distinguished from modern music in the proper sense by the fact that it stimulates the lower psychic centres and represents the degenerative tendency, while the music of modern composers of the higher, evolutionary school affects the higher centres and represents the power of Regeneration, Fulfillment and more Abundant Life.

For instance, Cesar Franck has introduced certain wind-instruments which, like those of a jazz orchestra, tend to arouse the natural forces, but he has so arranged his music that these forces tend to rise from the solar plexus to the

heart centre, instead of sinking from the solar plexus to the Root Centre, as in some kinds of Jazz. In the Second Movement of his Symphony in D Minor, this tendency is most noticeable. There is an indescribably beautiful inspiration in this work; while it sings of the powers in nature, they are the intelligent powers of Love, Light, Devotion and Idealism which bring about evolution, not the dark and sensual forces of disruption and violence.

On the other hand certain Jazz rhythms with the "red" element vibrating in them affect the Root Centre at the base of the spine, the colour of which is also red. They stimulate the sex-organs and tend to revive ancient psychic conditions when man's consciousness was negatively focussed in the solar plexus and sensational nature. They invoke the dark forces of destruction and selfishness in nature—that half of the god Pan which is depicted as having the legs of a goat, occult symbol of the lower nature. The wailing of their flute-like sounds is the very voice of lust and super-sensuality. This is an anti-evolutionary and anti-social tendency with decidedly dangerous possibilities now that there is a radio-set in every home pouring out its vibrations good and bad, disseminated by people who are playing with forces they do not understand.

Fortunately, combined in a most subtle and almost indistinguishable manner with the degenerative Jazz, there is another type of popular music with quite an opposite tendency—a type which affects the heart-centres and not the lower spinal centres. To abolish Jazz altogether, as some people would probably like to do, would be to destroy the "wheat with the tares", as the parable puts it. The two must simply be allowed to "grow together" and the public should be encouraged to develop a discrimination between the two.

Mr. Cyril Scott, the British composer,

has something to say about Jazz. He says that the lower type has been deliberately inspired, during this delicate period of transition from one age to another, by certain people for purposes of their own, but that the other type has been designed to combat this by those who understand these things and who have taken their stand on the side of Light and of Evolution.

The issue seems fairly clear. Those who intuitively recognize musical values, are able to choose their musical stimulus wisely. Those who cannot discriminate, or are unknowingly satisfied with false values, need some sort of protection. If those who are responsible for broadcasting music would select types that are useful to humanity and discourage the other sort, it would be to the good. The Churches might do something to counteract degenerative tendencies, not by denouncing immorality, because that method does not appeal to the modern generation, but by adopting silent psychic means available. It used to be the Church's province to fight against the dark forces in nature, by using those forces against themselves. Perhaps the Church may decide to resume its old function of providing psychic forces of inspiration and upliftment, by offering superior attractions. There is a subtle call to man in the mystic side of life. Either that or the lower psychic side conquers in every age.

Such is the general position of Jazz to-day. He that hath ears to hear, let him hear.

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## IN BEHALF OF TRUTH

The Theosophical motto: "THERE IS NO RELIGION HIGHER THAN TRUTH" assumedly applies to all those who consider themselves adherents to this noble philosophy of theosophy which we regard as the highroad toward perfection. It is also assumed that the motto applies equally to all beings alike regardless of beliefs or opinions of whatever kind.

Truth, Logic, and Justice are fundamental principles of ethics which, we assume, remain the same in the face of every expression or action, be they benevolent or repugnant. The judge presiding in court, as well as every being who dares to pronounce judgment on acts or expressions of fellow-beings, is bound in honour to apply those principles all through. Taking these assumptions for granted, we may undertake a survey on a line of conceptions and expressions expounded and defended in a theosophical publication of November, 1944.

Under the heading "*Studies in Karma*" there appeared in regard to Germany and the present world-conflict the following statements: "It was not the growing militarism of Germany—no worse than that of Russia, or the growing navalism of Great Britain—that was the most sinister sign. It was the birth of a moral monster like Haeckel, who became a "scientific" leader of the world outside, as well as inside, Germany and whose influence still pervades scientific thought whenever it turns to questions passing beyond the material. Haeckel's book, *The Riddle of the Universe*, the most subtle, powerful, and sinister testament of nihilism and materialistic despair ever written, is the true "opposite number" of *The Secret Doctrine*.— When one couples the influence of this black book with that of the ferocious racial and religious hatreds that breathe through the Old Testament, many dark lines of Karma

become illuminated."

In the face of this severe indictment against Haeckel and his book, in order to give an impartial judgment ourselves; a resume of the contents of this "black book" becomes necessary.

In his preface Haeckel writes: "The studies of these "world-riddles" which I offer in the present work cannot reasonably claim to give a perfect solution of them; they merely offer to a wide circle of readers a critical inquiry into the problem—. The answer which I give to these great questions must naturally, be merely subjective and only partly correct; for my knowledge of nature and my ability to interpret its objective reality are limited, as are those of every man. The one point that I can claim for it, and which, indeed, I must ask of my strongest opponents, is that my Monistic Philosophy is sincere from beginning to end—it is the complete expression of the conviction that has come to me, after many years of ardent research into nature—".

The book gives a survey of the acquired knowledge of nature and the progress science has made during the 19th century, showing that it has surpassed all earlier centuries in scientific discoveries. But, he admits, that, compared with our astounding progress in physical science and its practical application; our system of government, of administrative justice, of national education, and our entire moral and social organization, remain in a state of barbarism. Worst of all, he finds, was when the modern state flung itself into the arms of a reactionary church, as was the case at that time in Germany under the Kaiser. He deplores the system of education where children are still trained in "the irrational superstition that lays the foundation of a perverted Christianity". "Never" he states, "will our government improve until it casts off the fetters of the church and raises the views of the citizens on man and



the world to a higher level by scientific education. Ethics, the most important object of practical philosophy, is entirely neglected, and its place usurped by the ecclesiastical creed."

In this backwardness of the moral and social life of the country Haeckel sees the danger of "grave catastrophes in the political and social world. It is, then, not merely right, but the sacred duty, of every honourable and humanitarian thinker to devote himself conscientiously to the settlement of that conflict and to warding off the dangers it brings in its train".

One of the first aims, he finds, must be the absolute separation of church and state. "There shall be a free church in a free state—that is, every church shall be free in the practice of its special worship and ceremonies—with the sole condition that they contain no danger to social order or morality".

According to Haeckel, all the different philosophical tendencies may be ranged into two antagonistic groups; they represent either a dualistic or a monistic interpretation of the cosmos. The former breaks up the world into a material world and an immaterial God, who is represented as its creator. Monism, on the contrary, recognizes one sole substance in the universe, which is at once "God and Nature", body and spirit (or matter and energy). "The extra-mundane God of dualism leads necessarily to Theism; and the intra-mundane God of the Monist leads to Pantheism."

Haeckel explains the basic "Cosmological theorems" of Monism as: The universe, or the cosmos, as eternal, infinite and illimitable. Its substance with its two attributes (matter and energy) fills infinite space, and is in eternal motion. This motion runs on through infinite time as an unbroken development with a periodic change from life to death, from evolution to devolution.

"Matter, we hold, cannot exist and be

operative without spirit, nor spirit without matter. We adhere firmly to the pure, unequivocal monism of Spinoza: Matter, or infinitely extended substance, and spirit (or energy), or sensitive and thinking substance, are the two fundamental properties of the all-embracing divine essence of the world, the universal substance.

"Pantheism teaches that God and the world are one. The idea of God is identical with that of nature or substance. This pantheistic view is sharply opposed—to all possible forms of theism—. In theism God is opposed to nature as an extra-mundane being,—while in pantheism God, as an intra-mundane being, is everywhere identical with nature itself, and is operative within the world as "force" or "energy."

He expresses his agreement with the great thinkers of the Hellenic period who conceived the essential unity of the infinite universe, the development of all phenomena out of the all-pervading primitive matter, and the bold idea of countless worlds in a periodical alternation of birth and death.

Concerning the soul, Haeckel denied the religious idea of an immaterial soul and the immortality and supernatural condition of the soul. He regarded the soul as the material basis of all psychic activity, made up of the finest matter or substance we can think of, which, according to him, is protoplasmic or rather 'psychoplasmic'. He does not only postulate a soul in man but in every organic body, even the cells; he speaks of 'cell-souls', plastidular souls and plant souls. In accordance with Eastern religions he attributes soul-substance and soul function to every form of life. In his opinion 'soul-life' worked its way up from the lowest stages of the simple cell-soul through a series of gradual development up to the soul of man. Consciousness, according to him, is the highest stage of development of that soul-substance.

As to the "Question of questions" as Haeckel called it, "the great riddle of the origin of man", he was confident that the answer was given. "Lamarck had pointed out the only path to a correct solution of it in 1809, and had affirmed the descent of man from the ape, it fell to Darwin to establish the affirmation securely fifty years afterwards, —". He himself, he admitted, made only the first attempt to present in their historical connection the entire series of ancestors through which our race has been slowly evolved from the animal kingdom in the course of many millions of years.

With this short summary of the principal tenets of Haeckel's philosophy it will be possible to evaluate the merits and shortcomings of his teaching, find out the supposed violations of the moral code that formed the "many dark lines of Karma" of present-day humanity and thus led up to the present world disaster.

Concerning the fundamental ideas of his monistic philosophy, from the standpoint of the theosophist there can be little objection. The idea of an infinite universe, with spirit and matter as properties of a divine essence; the recognition of matter, force and motion as the sole attributes of that essence; the assertion of a periodical evolution and involution, of births and deaths of worlds, are purely theosophical.

The adherence to the pantheistic teaching of Spinoza that God and the world are one, that the idea of God is identical with that of nature, cannot be fundamentally opposed by theosophists. As Master K.H. writes (*Mahatma Letters*, p. 53) "Pantheistic we may be called,—agnostic never. If people are willing to accept and to regard as God our *one* Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we

cannot conceive any other substance than God;—, and thus become pantheists".

Thus the only objection we could have to Haeckel's exposition is his using of the word God, "We deny God both as philosophers and as Buddhists" states Master K.H.

In the opinion of most people Haeckel has always been regarded as an enemy of all religion and devoid of any religious feeling. That this is not correct we can see from his chapter on "Our Monistic Religion". He states that he cannot agree with those scientists and philosophers who are of the opinion that religion is generally played out and that science will take its place. He is convinced that the majority of the people remain in the conviction that religion is an independent part from science and not less valuable and indispensable. He writes:

"For, in spite of its errors and defects, the Christian religion (in its primitive and purer form) has so high an ethical value, and has entered so deeply into the most important social and political movements of civilized history for the last fifteen hundred years, that we must appeal as much as possible to its existing institutions in the establishment of our monistic religion. We do not seek a mighty revolution, but a rational reformation, of our religious life.

"We must inquire into the features of the three goddesses of the monist—truth, beauty, and virtue; and we must study their relation to the three corresponding ideas of Christianity which they are to replace.

"The best part of Christian morality, to which we firmly adhere, is represented by the humanist precepts of charity and toleration, compassion and assistance.

"The Golden Rule, which sums up these precepts in one sentence is centuries older than Christianity. In the con-

duct of life this law of natural morality has been followed just as frequently by non-Christians and atheists as it has been neglected by pious believers." There are a great many theosophists who share Haeckel's opinion that religion is a necessary part of man's spiritual nature. Those who are of such an opinion might do well to read what Master K.H. wrote on this particular subject. On page 57 of *The Mahatma Letters* he states: "And now, after making due allowance for evils that are natural and cannot be avoided,— I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind."

Haeckel is not counted as a materialist by many of his colleagues because of his attempt to unite science and religion on a common basis and the introduction of the religious element into the sphere of pure science.

According to the article in question we might be expected to believe that the moral depravity of the world was brought about by Haeckel's pronouncement of the soul's materiality, the denial of its survival, and the insistence on the evolution of soul-substance with its final culmination in the consciousness of man. In regard to those who belong to the camp of true materialists it is a well-known fact that the very word soul provokes in them a contemptible smile. What caused Haeckel most opposition and ridicule was just this elaboration on the soul. As for the pious followers of the churches it is only natural that the very idea of animals having souls is regarded as preposterous to them. Thus

we can say, that, outside a few enthusiastic followers, Haeckel's interpretation of soul met with no response.

But what is the soul, we may ask. We speak of 'animal souls', 'human soul', and 'spiritual soul'. The human soul, according to the teaching is Manas—the fifth principle, but, according to the Secret Doctrine "the fifth universal Cosmic Principle (to which correspond and from which proceed human Manas) is,—plastic matter". Concerning the spiritual soul or Monad, H.P.B. asserts: The composition of Buddhi or the sixth Principle is made up of what you would call matter in its sixth and seventh condition or state".

Thus we may say that Haeckel was correct in refusing to admit a soul out of pure spirit. As Master K.H. wrote: "—we believe in matter alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent Proteus with its unceasing motion which is its life— And the idea of pure spirit as a being or an existence—give it whatever name you will—is a chimera, a gigantic absurdity".

Haeckel was wrong insofar as he denied a continuation of the soul after death and insofar as his period of soul-evolution included only one single life-cycle, while according to the theosophical teaching soul-evolution lasts during the whole life-cycle of a planetary chain or Manvantara.

In regards to evolution and the Riddle of the Origin of man we may be quite sure that if Haeckel would be living today, he would agree with the majority of scientists that the riddle is far from being solved. The ape-theory, in its earliest, Darwinian form, has been abandoned almost completely, and concerning the origin of species the answer is "we do not know". That man cannot be considered as a branch of the anthropoid stem but forms a specific line of its own, is generally accepted to-day. Some even go farther and assert that

man must be regarded as the main line of evolution and all other forms are offshoots from the primitive human stock, and thus they are approaching the theosophical doctrine to a great extent.

"Modern science insists upon the doctrine of evolution" states the Secret Doctrine, "so does human reason". "While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with man, had modified its own primordial and distinctive forms". We may ask during those periods of modifications or transformations, was it the man who performed it, or was it the animal that became man? We may state with confidence that the 'origin of man' remains a riddle not only for scientists but for most theosophists also. To condemn the evolutionists as moral monsters for their immature and imperfect conclusions can find no justification.

What may be regarded by theosophists as the most objectionable point in Haeckel's philosophy is the teaching of a mechanistic interpretation of the universe; the refusal to admit or consider any outside interference into the natural process of evolution; the insistence that the whole universe is ruled by mechanical forces; the denial of any purpose or design in the evolutionary scheme, nor the admittance of an inherent vital impulse as the motive power.

We may take it for granted that the majority of scientists of to-day adhere to this theory of the universe evolving in a purely mechanical way, by cause and effects, or constant adjustment and adaptation, the survival of the adaptables and the elimination of the unfit. But the idea of a mechanical explanation of the universe did not originate with Haeckel. Even as far back as the time of the Greek Atomists the con-

troversy between a mechanistic and an idealist's interpretation existed. And it reappeared periodically through the centuries.

About a hundred years before Haeckel there was another great materialist, Baron D'Holbach. In his great work *The System of Nature or the Laws of the Moral and Physical World*, Holbach expressed ideas similar or even more materialistic than did Haeckel, and yet with all that; Master K.H. in his letters to Sinnett wrote: "Strangely enough I found a European author—the greatest materialist of his time, Baron D'Holbach whose views—coincide entirely with the views of our philosophy. When reading his *Essais sur la Nature*, I might have imagined I had our book of *Kiu-te* before me".

"The universe", writes D'Holbach, that vast assemblage of everything that exists, presents only matter and motion; the whole offers to our contemplation nothing but an immense, an uninterrupted succession of causes and effects. "Nature, therefore, is the great whole that results from the assemblage of matter under its various combinations with that diversity of motions which the universe offers to our view.

"Observation and reflection ought to convince us, that everything in nature is in continual motion; that not one of its parts enjoys true repose; that nature acts in all; that she would cease to be nature if she did not act; and that, without unceasing motion, nothing could be preserved. By motion everything that exists is produced, experiences change, expands and is destroyed.

"If, therefore, it be asked, whence came matter? it is a very reasonable reply to say, it has always existed from all eternity. I say, there is no necessity to have recourse to supernatural powers to account for the formation of things, and those phenomena which are the result of motion".

"The word spirit" he thinks, "con-

veys no one sense, even to those who invented it; consequently it cannot be of the least use either in physics or morals". The intellectual faculties are only certain modes of existence which result from the peculiar organization of the body. All the actions attributed to the soul are produced by the motions of the brain.

In regards to religion D'Holbach certainly was more uncompromising than Haeckel. He not only did not see any necessity in religion but did not see any moral value in it either.

"Have religious systems bettered the morals of the people"? he asks. "Morality, originally having only for its object the preservation of man, and his welfare in society, had nothing to do with religious systems. In spite of a hell, so horrid even in description, what crowds of abandoned criminals fill our cities? Are condemned thieves and murderers either atheists or unbelievers? Those wretches believe in a God. The idea of God is both useless and contrary to sound morality. Compare the morality of religion with that of nature, and they will be found essentially different: Nature invited men to love one another, Religion commands him to love a terrible God.

"Men tremble at the very name of an atheist. But who is an atheist? The man who brings mankind back to reason and experience, by destroying prejudices inimical to their happiness. Though the atheist denies the existence of a God, he cannot deny the existence of relations which subsist between men, not the duties which necessarily result from those relations. He cannot doubt the existence of morality, or the science of the relations which subsist between men living in society. Our duty must always be the same whether a God exists or not.

"Return, O devotee, to Nature! She will banish from thy heart the terrors which are overwhelming thee. Cease

to contemplate futurity. Live for thyself and thy fellow-creatures. Dry up the tears of distressed virtue and injured innocence. Let the mild fervour of friendship, and the esteem of a loved companion, make thee forget the pains of life".

Such is the materialism and atheism of D'Holbach. There exists probably no stronger exposition of a materialistic philosophy of nature, a more forceful opposition to all supernaturalism and to all beliefs in Gods, Spirits, or anything outside the range of the physical, than D'Holbach's "*System of Nature*". His book must be a horror to every pious believer. Nature, as matter and motion, and the eternal laws which govern them are all that D'Holbach recognizes; and the natural conclusion he draws is that morality, benevolence, and human integrity are the only ideals to strive for. The morals of the churches, the belief in and the appeasing of God or Gods he regards as detrimental and as the cause of most human suffering. He is one with Master K.H. who states: "— the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of these false gods".

From among our present-day thinkers we find one of the strongest exhibitions of a purely mechanical interpretation of life in Julian Huxley's latest work "*Evolution, The Modern Synthesis*". With an enormous material accumulated from direct observation of plant and animal life Huxley tries to prove the correctness of the theories of natural selection, survival of the fittest, and the mechanical working of nature. The point most insistently stressed by Huxley is that Nature works without purpose or guidance or inner impulse but by purely mechanical methods, by cause and effect, or adaptation and extinction. "The purpose manifested in evolution," he says, "whether adapta-

tion, specialization or biological progress, is only an apparent purpose. It is just as much a product of blind forces as is the falling of a stone to earth or the ebb and flow of the tides. It is we who have read purpose into evolution.

"Natural selection, in fact, though like the mills of God in grinding slowly and grinding small, has few attributes that civilized religion would call Divine. It is efficient in its own way—at the price of extreme slowness and extreme cruelty. But it is blind and mechanical".

Concerning the evolution of man, he thinks, that nature could have pursued apparently no other general course, or at least, no other lines could have been taken by nature which would have produced speech and conceptual thought. From the moral side, he thinks, that the main part of any biological change can only be sought in the improvement of the fundamental basis of human dominance—of the feeling, thinking brain and the most important aspect of such advance will be greater disinterestedness and fuller control of our human emotional impulses. "The future of progressive evolution is the future of man. This human purpose can only be formulated in terms of the new attributes achieved by life becoming more human".

Undoubtedly, Huxley's ideas concerning the general trend of evolution are in agreement with those of Haeckel; from the materialistic side we can say that he is even more radical than Huxley, but to think or assert that Huxley's materialist conception had its root and was influenced by Haeckel and his *Riddle of the Universe* is baseless.

Theosophists agree with science that evolution or the progressive development of all forms of life is a fact in nature. That modern science has not yet included in its study the whole range of the evolutionary scheme we are firmly convinced. Concerning the motivating agencies behind evolution; the

question of the nature of the forces which impel and conduce towards perfection; how far the interference or guidance into the mechanics of nature is possible and applied, in other words, how much are we to attribute to the mechanical workings of nature and how much to purposive guidance of higher beings, we are not able to ascertain. Some quotations on the subject may be helpful to the student with an open mind.

Writes Master K.H., *Mahatma Letters*, p. 138, "It is the particular faculty of the involuntary power of the infinite mind—which no one could ever think of calling God—to be eternally involving subjective matter into objective atoms—or cosmic matter to be later developed into form. And it is likewise that same involuntary mechanical power that we see so intensely active in all the fixed laws of nature,—which governs and controls what is called the Universe or the Cosmos".

Further, on page 139 "Meanwhile we may say that it is motion that governs the laws of nature; and that it governs them as the mechanical impulse given to running water which will propel them either in a correct line or along hundreds of side furrows they may happen to meet on their way and whether those furrows are natural grooves or channels prepared artificially by the hand of man. And we maintain that wherever there is life and being, and in however much spiritualized a form, there is no room for moral government, much less for a moral governor".

In "*Letters of H.P.B. to Sinnett*" p. 384 we find Master K.H. writing to Sinnett: "If you can show me one being or object in the universe which does not originate and develop though, and in accordance with blind law, then only will your argument hold good".

Summing up we may ask the question: What were the crimes Haeckel committed in order to be stamped as a

moral monster? To what moral depravity must a human being sink to give fellow human beings the right to pronounce such a terrible verdict?

Admitted that Haeckel opposed christianity and denied a personal God, but so do we theosophists. His theory about the soul is very incomplete and full of misconceptions and shortcomings, but this certainly can have no bearing on immortality. He advocated evolution and the descent of man from the anthropoids, this again is built on false premises and wrong conclusions and contrary to our theosophical teaching, but no sane person will call another human being a moral monster for having erroneous and illogical conceptions about something.

He denied the existence of worlds and conditions beyond the physical, he regarded the workings of nature as purely mechanical, refusing to admit spiritual powers behind visible evolution, so did Huxley and D'Holbach and many thousands of honest and reputable human beings all over the globe. Shall they all be classified as moral monsters? According to the logic of the article they will have to be.

That disbelief in immortality or 'something beyond' is regarded as immoral by the pious followers of the churches we all know, but so is disbelief in a personal God and salvation by Christ; and thus in the eyes of the churchgoers theosophists as well can be regarded as moral monsters.

On the other hand, what proof is there that belief in 'something beyond' conduces to better moral standards? Were human beings fundamentally better before Darwin and Haeckel proclaimed their materialistic theory of evolution? Did human beings behave more nobly and humanely against each other then? Were there no wars and no cruelties before Haeckel's time? Only ignoramouses or hopeless fanatics could insist on this. Remembering the re-

ligious wars, the persecutions, the inquisition, the officially sanctioned slave-trade with its barbarous treatment of the captured slaves, all proves that humanity was not only not better but much worse when everybody believed in and was convinced of the 'something beyond'.

That belief in a hereafter or reincarnation should improve the moral standards of human beings is a fallacy proven beyond dispute. We may take our great reincarnationist Henry Ford as an example and compare him with that avowed infidel, atheist and materialistic scientist Luther Burbank. In spite of his disbelief in a hereafter, Luther Burbank is recognized as one of the finest souls that ever lived. He was a gentle, kind humanitarian with a life dedicated to the benefit of humanity. Compare him with Henry Ford. Despite his conviction of a hereafter H. Ford did not hesitate to sow the seeds of religious intolerance and race-hatred against the Jews. For seven years the "*Dearborn Independent*" (Henry Ford's weekly mouthpiece) incubated hatred into the hearts of the gullible and weak with his anti-semitic propaganda.

To blame Haeckel and his monistic philosophy for the present conflict, as the writer does in the article mentioned is the height of absurdity. Mussolini, Franco and Hitler were not motivated or inspired by the monistic philosophy of Haeckel or backed by materialistic scientists. They got their support from the beginning from the international financiers, the big industrialists, and the organized power of the Catholic Church.

It is not, as the article wants to make out, that the teaching of Haeckel influenced the German people to take the left-hand path. It is a well-known fact that the Roman Catholic Centre party in the German Reichstag was always the most numerous and decisive factor. Even during the Weimar republic the

Catholics together with the rest of the conservative groups impeded any progressive action by the then existing socialist government. Haeckel's noble ideas never made any impression on the majority of the German people. They always stuck to and remained under the influence of the church.

A recent estimate by the Gallup institute revealed that 96 per cent of the people in the U.S. believe in a God, this shows clearly that no materialistic doctrine was ever able to counteract that fear of God, and the same holds true in the case of Germany. Anti-semitism, the principal means of Hitler to win the masses was not the product of German scientists of whom a majority were Jews themselves. Hitler did not start his persecutions of Socialists, Communists and Jews with the intention to spread the materialistic doctrine of Haeckel; those Jews and socialists were the only ones that could be regarded as followers of Haeckel and his materialistic doctrine.

Going down to the real roots of the causes behind this world-cataclysm we can state that Fascism, with its dictators represents the last phase of the struggle of the money powers in combination with the reactionary Roman church, to preserve its control over the masses.

The issue at stake is never one between belief in a hereafter and materialistic doctrines but between Church and money power against the socialist ideal of a co-operative "One World".

It is in order to safeguard the fair name of theosophy that this appeal is made to the reader to let fairness, honesty and adherence to truth and logic overcome personal animosity and preconceived notions based on inaccurate knowledge, and give justice where justice belongs. Only a mind filled with blind fanaticism can see in *The Riddle Of The Universe* a 'testament of nihilism and materialistic despair'; the

term 'moral monster' we might be justified to apply to a Nero, a Caligula, a Hitler. But to use it as an implication towards a scientist, or scientists in general, however erroneous their ideas, is in itself a monstrous absurdity.

The moral integrity of most men of science is too high to be affected by such hysterical outbursts. They recoil back to their source. But the real sufferer is theosophy as such and theosophists the world over who are sneered at and derided as a consequence of such insensate statements.

Freedom of thought and of conscience belong to the greatest achievements in these new lands of America; it behooves theosophists to adhere to them.

James Ramsperger.

Los Angeles.

## THEOSOPHY UP TO DATE!

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

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

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.



## THE SO-CALLED "THIRD VOLUME"

An exceedingly interesting study of the available records and testimonies concerning the so-called "Third Volume" of *The Secret Doctrine*, has been made by Mr. Charles J. Ryan, M.A. and forms the leading article in *The Theosophical Forum* for March. Many enquiries have recently been made as to how and where the volume can be bought. I have asked any who wish to dispose of their copies to notify me as purchasers may easily be found. It can also be had by purchasing the six-volume edition of *The Secret Doctrine* published by Adyar, now probably more easily available with the waning of the war.

I got my copy when in England in 1898 at the time of its publication and read it through while staying with relatives near Stockport. How does one know that such a book is genuine? people ask. In the same way that one knows whether any book is for an age or for all time. Nearly all recent so-called Theosophical writings, the neo-theosophical school, for example, appeal to the personality, while the real Theosophical writings make their appeal to the Higher Self, or stimulate the individuality to aspire to the level of the spiritual plane of consciousness. The ambition to be included in the *Lives of Alcyone*, for example, is purely personal and obstructive of the development of the higher manas towards Buddhi, or the Christ consciousness. It is easy for any honest thinker to distinguish between the higher and the lower appeal in any writing. So in 1898 (Mr. Ryan by a curious slip makes it 1907 at the foot of page 102 of his article), I read it as I had been taught, to search for the spiritual appeal. Well, compare it for example, with *Man: How, Whence and Whither*, and the difference is easily discernible. We hear quite frequently

the plea, that these later writings are so much more easily understood. People generally prefer the "funnies" to the editorials in their newspapers.

The question of breach of faith in the publication of the esoteric instructions has been little touched upon. Mr. Judge acquiesced in the publication of the instructions, reserving four points still to be preserved in secrecy under the pledge taken by the student. The veritable fiasco of the Esoteric Section, or Eastern School of Theosophy, reached its climax in the breaking up of H. P. B.'s own Inner Council where the inability to preserve harmony made it impracticable to carry on. When the elite of the Society were unable to stand the strain the rank and file could scarcely be expected to control their lower natures. And we are not improving in this respect.

I have just been reading a comment in *Ancient Wisdom* which can hardly be expected to encourage the Masters to increase their instructions to this generation. Says the critic in question: "It is useless to cite the example of Blavatsky or the Masters. We have dealt with that before. They might properly in their day and age *and in their position* say and do things highly unbecoming in other and lesser people 60 years later." Their day and age! So the Masters are not a very present help in our troubles, if we understand this critic aright.

Mr. Ryan quotes a celebrated letter, No. CXXXIV in *The Mahatma Letters*, page 461, which has frequently been quoted, but never before by this magazine. It has been the subject of violent debate, and even its authenticity has been questioned. Those who insist upon following the theological dogmas and ecclesiastical rites and ceremonies of the priests, whether Brahmin, Buddhist, or Christian, the beggarly elements, as St. Paul reminds the Galatians, need not expect to partake of the wisdom of the

Masters. Toleration is a virtue, but those who love and believe a lie cannot be emancipated from error by toleration alone.

### THE PRAYAG LETTER

Dehru Dun. Friday, 4th.

Arrived only yesterday, last night late from Saharampur. The house very good but cold, damp and dreary. Received a whole heap of letters and answer yours first.

Saw at last M. and showed him your last or rather Benemadhab's on which you have scratched a query. It is the latter Morya answers. I wrote this under his dictation and now copy it.

I wrote to Sinnett my opinion on the Allahabad theosophists. (Not through me though?) Adetyarom B. wrote a foolish letter to Damodar and Benemadhab writes a foolish request to Mr. Sinnett. Because K.H. chose to correspond with two men, who proved of the utmost use and importance to the Society they all—whether wise or stupid, clever or dull, *possibly* useful or utterly useless—lay their claims to correspond with us directly—too. Tell him (you) that this must be stopped. For ages we never corresponded with anyone, nor do we mean to. What has Benemadhab or any other of the claimants done to have a right to such a claim? Nothing whatever. They join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. I will be pleased if Mr. Sinnett says, to everyone of those who may address him with similar pretensions the following: "The 'Brothers' desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist *i.e.* to do as D. Mavalankar did,—give up entirely caste, his old superstitions and

show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces no one to become a theosophist of the IId Section.* It is left with himself and at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaler and an abstainer from meat and vice. All my aspirations are for good, etc.' and he, at the same time, building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true *Arhats*, of esoteric Buddhism and of Sang-gyas to do with the *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth away from India and now, it is not for the latter to come to them but to them to come to us if they want us. Which of them is ready to become a Buddhist, a Nastika as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us for they have *none*. They may have had influences around them, had magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living

entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetary* who delight in personating gods and sometimes well known characters who have lived on earth. There are Dhyān-Chohans and "Chohans of Darkness," not what they term *devils* but imperfect "Intelligences" who have never been born on this or any other earth or sphere no more than the "Dhyān Chohans" have and who will never belong to the "builders of the Universe," the pure Planetary Intelligences, who preside at every *Manvantara* while the Dark Chohans preside at the *Pralayas*. Explain this to Mr. Sinnett (I CAN'T)—tell him to read over what I said in the few things I have explained to Mr. Hume; and let him remember that as all in this Universe is contrast (I cannot translate it better) so the light of the Dhyān-Chohans and their pure intelligence is contrasted by the "*Ma-Mo Chohans*"—and their destructive intelligence. These are the gods the Hindus and Christians and Mahomed and all others of bigoted religions and sects worship; and so long as *their* influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross *our* path. (You will not understand this, I suppose. But think well over it and you will. M. means here that they have no right or even power to go against the natural or that work which is prescribed to each class of beings or existing things by the law of nature. The Brothers, for instance could *prolong* life but they could not *destroy* death even for themselves. They can to a degree palliate evil and relieve

suffering; they could not destroy evil. No more can the Dhyān Chohans impede the work of the Mamo Chohans, for *their* Law is *darkness, ignorance, destruction* etc., as that of the former is Light, knowledge and creation. The Dhyān Chohans answer to *Buddh-Divine* Wisdom and Life, in blissful knowledge, and the Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with Ignorance at their tail).

The last phrase of M.'s I translate is thus. "Tell him (you) then that for the sake of those who desire to learn and have information, I am ready to answer the 2 or 3 enquiries of Beninadhab from the Shasters, but I will enter in no correspondence with him or any other. Let him put their questions clearly and distinctly to (you) Mr. Sinnett, and then I will answer through him (you)."

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### THE THREE TRUTHS

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

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

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

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

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

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## OFFICE NOTES

The death is reported of Miss Mary M. Buchanan, of Toronto Lodge, on December 4. She joined the Lodge in 1933 and was a faithful student ever since. Until shortly before her death she had been a regular attendant of The Secret Doctrine group.



We regret to be unable to present the biographical sketch of the life and work of Hon. Iona Davey as promised last month by Mrs. Henderson of Victoria. But we regret still more the cause of this disappointment, for her husband's long and painful illness was terminated on Saturday, February 24. His remains were cremated on the 26th, the day of the full moon; passages from the *Gita* and *The Voice of the Silence* were read. Mrs. Fielding, to whom we are indebted for this communication, states that Mrs.

Henderson has a great deal of business to attend to, which fully taxes her strength and occupies her time, but she hopes to write the sketch about Mrs. Davey in time for our April issue. Our sympathies go to Mrs. Henderson in her great bereavement, and our trust that the spiritual forces of which she so long has been a steward, will sustain her in the further tasks now laid upon her.



After the last war nobody wrote an article or even a paragraph without introducing Kipling's phrase "far-flung." It became a literary rash, which could not be scratched out. At present we are afflicted with an even worse nuisance. Everything is described as "under way." This combination has absolutely no meaning and defies explanation in this form. Its origin is the nautical term "under weigh" applied to a ship after weighing her anchor or casting off from her moorings and moving off under her own power, wind or steam. By misspelling weigh the meaning is altogether lost, and the nautical metaphor is inapplicable in most of the cases when it is dubiously applied. Very few land situations offer opportunity for its use. But in every radio talk, in every newspaper article it is to be heard or read from one to four times. What is generally meant is that some project, plan or policy is "On the way" but why can't this be said without cluttering up the meaning with a false metaphor?



In a list of new members in Toronto Lodge, seven in all, one of them was numbered 1400. That is to say that since the Canadian National Society was chartered 1400 new members have taken the pledge to endeavour to help in forming a nucleus of Universal Brotherhood. For one reason or another more than a thousand of them had not the strength of will, the persistence of purpose, or the self-respect that involves keeping one's word, to continue in membership. One

can hardly suppose that these deserters lacked the intelligence to understand what Universal meant. Some object to their fellow members' opinions, some to their social standing, some to their race or colour, though race, creed, sex, caste and colour are specially mentioned in the application form that is signed by each member. Whether mentioned or not there are no exceptions under the Constitution except violation of the criminal law. Only those who cannot be shaken out, it is said, can ever expect to become friends of the Masters.

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Princess Elizabeth of England has reached her eighteenth year and her majority by Act of Parliament, and now attends the royal councils like any grey-bearded or bald-headed right honourable. She is a highly sensible girl, having been brought up by her royal parents with all the taboos and restrictions proper, not merely to princesses but to young ladies in general. That is to say, in manners and behaviour she is a model for all young women. *Liberty* of March 10 supplies a large amount of information about her life, schooling, and training in general. Her education is equal to any University standard. She has learned to share all the hardships of the war period which other young girls have experienced. She has natural good taste and on her toilet shelf there are only a jar of light face cream, some dusting powder, and a crystal bowl, but no perfume or hair shampoo nor nail polish. If she wishes to marry she will have to propose to her chosen mate, and *Liberty* says there are only three eligibles who might become Prince Consort for the future Queen of England. These are the heirs to the Dukedoms of Grafton, Buccleuch and Rutland. Perhaps she will take advantage of the leap-year privilege in 1948. She has recently joined the A. T. S., the equivalent of our C.W.A.C.s, and went into training as an officer driver. She was commissioned a

second subaltern by King George who ordered that she was to receive no special privileges because of her personal rank, any more than her father did when he served in the Royal Navy.

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Some time ago Dr. Arundale asked the national societies to send in lists of the great men of their respective nations. Such an opportunity for both sins of omission and commission was not one for a prudent person to accept. I have compromised by honouring the greatest of our contemporaries as they pass away with obituary notices. One of our really very great men has left us on February 18 in the person of Mr. Justice Riddell at the advanced age of 92 years and 10 months. He was active in his professional duties almost till the last, and like all good workmen he found real joy in his work. It is said that like Bacon, none of his judgments had ever been changed. As a great lawyer his authority was recognized all over the continent. Yet, as a result of professional jealousy and for political reasons, it is said, he never attained the chief justiceship. He was a man of varied talents and broad and open-minded, with literary and historical sympathies extending in every direction. Any of his frequent speeches by request were models of charm, of eloquence, and of information. He had a delightful humour also, and revelled in Dickens. A list of his inconabula would fill pages and he published some valuable historical and biographical studies. As a reporter I found him always available, and as editor I found him most helpful and though confidential quite informal and democratic. When I approached him as president of the Dickens Fellowship to ask him to be the presiding judge at a trial of Jasper for the murder of Edwin Drood he took immediate and deep interest in the project, which was not made farcical like the London affair, but given serious legal and public in-

terest with due regard to court forms. The result was a great success. He was an indefatigable toiler, one of the characteristics of real greatness, and he found joy in his work. "Well, Smythe, what's on your mind today?" was a cheerful greeting and an assurance of real friendship.

## THE GENERAL EXECUTIVE

The following is a copy of the minutes of a meeting of the Executive Committee of the Theosophical Society in Canada held in Toronto on Feb. 26, 1945.

Present: Geo. I. Kinman, Chairman; Col. E. L. Thomson, N. W. J. Haydon, F. Belcher, Secretary.

After the minutes of the previous meeting had been read and confirmed, Col. Thomson reported that he had interviewed Mr. Smythe in Hamilton, Ont., with reference to his proposed retirement from the position of Gen. Secretary at the end of the current term.

The Committee, with a desire to meet the wishes of Mr. Smythe, was heartily in accord with the report that Mr. Smythe would approve the nomination of Col. Thomson as General Secretary. He would be glad to withdraw from that position, for he felt that then he could and would be able to continue as Editor of *The Canadian Theosophist* if appointed.

Mr. Kinman then moved: "That in view of the correspondence from Mr. Smythe, and his wishes as outlined by Col. Thomson, that we support the name of Col. Thomson for nomination to the position of General Secretary." This was carried.

Mr. Belcher was instructed to send copies of these minutes to Mr. Smythe, Dr. Wilks, and Mr. Griffiths. The meeting then adjourned to April 1, or at the call of the Chairman.

Felix A. Belcher.

As the foregoing minutes do not men-

tion any of the facts leading up to the action taken, it may be well to recall the situation as outlined last month. The Executive had unanimously offered the nomination for the General Secretaryship to Dr. Wilks, who had headed the poll in all recent elections for the Executive Council. To the general amazement Dr. Wilks declined the honour. His own statement to his colleagues on the Executive makes his position clear:

805 Medical Dental Bldg.,  
Vancouver, B.C.,  
Feb. 12/45.

Mr. Kinman, Chairman pro. tem.  
Executive Committee, C.T.S.

Dear Mr. Kinman:

Your letters were quite a surprise to me. I had heard from Mr. Smythe that Miss Crafter was ill and unable to carry on, and that unless someone was found to take her place he would have to resign.

I expected you, *i.e.* the Executive would find someone, and apparently Col. Thomson will undertake it, at least for the time being—Splendid!

Then why is it concluded that we must elect a new General Secretary? It is Miss Crafter, not Mr. Smythe, who is ill; why any change in the set-up?

As to my accepting nomination for General Secretary at the next election; in the first place to my knowledge Mr. Smythe has not resigned, and secondly if he has, I must inform you that I shall not be available for nomination.

Finally as one member of the Executive to the rest, may I say that I do not think it was very Theosophical of you to send one man's name forth to every lodge as General Secretary elect with the imprimatur of the Executive at Toronto upon him, thus effectually cutting off any other nomination. Why depart from the regular procedure in these matters, and why all this unseemly haste?

Yours sincerely and fraternally,  
W. E. Wilks.

But for Dr. Wilks' positive request to have his letter printed I would have preferred to omit it, for it represents a misapprehension. Those who read last month's report of the Executive meeting are aware that my resignation was on account of my physical disability, emphasized by Miss Crafter's breakdown. I appointed Col. Thomson as Acting Treasurer, and on Dr. Wilks' refusal of the nomination the Executive adopted Col. Thomson instead. I resigned because my health has not permitted me to carry on the work as I think it should be. Correspondence has fallen behind and this is too important to be neglected. At the request of the Executive I have consented to carry on editorially. As Mr. Kinman writes: "If the Society and the outside world are going to misunderstand the position of Theosophy in Canada and think that any change is being made in our brand of Theosophy then they are badly mistaken, and it would be better for you to retain the General Secretary's office; so far, many think that the initiative came from us and not from you." This should make it clear; my resignation was unavoidable.

Meanwhile Col. Thomson had taken over from Miss Crafter, whose health had prevented her attending to routine during December and January, causing delays which we hope will be understood and forgiven. The February issue was mailed on time, thanks to Col. Thomson's organizing faculty.

The Toronto members of the Executive continued to consult and Col. Thomson, who had been engaged to address the Hamilton Lodge on February 25, came down early that afternoon and had a three-hour consultation with the General Secretary.

Next evening in Toronto the local members of the Executive met and agreed as Mr. Belcher's minutes report. There had been doubt on the part of some that the General Secretary might change his mind and accept nomination

again as Secretary. Nothing of the sort was contemplated. He had offered to retire altogether as soon as a successor was agreed upon, or to carry on the magazine till July if Miss Crafter's place could be taken in the discharge of the routine.

Col. Thomson reported during the consultation that there was a general desire that there should be no change in the editorship as long as Mr. Smythe could carry on. As the editor is not elected but appointed by the Executive, and a change can thus be made at any time, Mr. Smythe agreed to continue as long as he was able. It was understood also that he would be nominated for the Executive.

Miss Crafter's health is seriously affected and precarious, but she positively refused to accept the cheque representing the balance from the Supplement Fund. She said she had never taken any money from the T. S. and would not begin now.

If the Lodges accept the decision of the Executive and nominate Col. Thomson and no one else, then on April 2nd he can be declared elected by acclamation General Secretary for the year beginning July 1st. If he so desires he may arrange with Mr. Smythe to take over the duties of the office whenever he finds it convenient. If another candidate should be nominated no definite action could be taken before the scrutiny of votes on May 26, but it is hoped that the lodges will be unanimous. I shall be very happy to serve under such a commander.

## THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 2nd day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elec-

tions, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 2nd, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 21st so that scrutiny of the ballots may be set for May 26th. Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

### THE PRESIDENCY OF THE T. S.

Dr. Arundale's term of office expires in 1948, and it is time for those of us who want to see the Society's policy conform more closely to the original programme to be considering whom we can wisely induce to accept nomination. This is a matter which should involve no haste nor heat, and no antipathies of partisanship. As a Theosophist Dr. Arundale has already freely accorded us all the right (which we should have exercised any way) to work to rectify and reform the Society in the light of our own inspirations. The Society takes considerable colouration from the President, particularly through his editing of *The Theosophist*; we consider that a different emphasis is needed for the future, and therefore neither Dr. Arundale nor anyone in his entourage on the next occasion that we choose a President.

Dr. Arundale has served Theosophy, is doing, and will continue to, according

to his Light. He is a Liberal Catholic Bishop. We do not agree with those who think a Liberal Catholic Bishop should be barred from the Presidency ipso facto. Whilst it is not unconstitutional, the situation is not helped by G. S. A.'s soft-peddling of his Christian Catholicism whilst his mind is enthralled in some Catholic assumptions and forms. We are not opposed to truly Catholic forms of worship, whether Greek Orthodox, Roman, English or Liberal—we *are* opposed to tyranny and exploitation devilishly masquerading in "holy" disguises, and as Theosophical students we cannot compromise with obscurantism in the form of any religion. We may not attack the "faith" which temporarily aids any brother, but when obscurantism invades the T.S. it should be tackled until it is banished.

Dr. Arundale is our Presidential brother-Theosophist whose re-election we feel in duty bound to oppose. We did so at the election of 1934 when we considered, along with a large minority of the English Section, that Mr. Ernest Wood would have served the Society better. (The voting in England was 1328 for Dr. Arundale and 822 for Prof. Wood.) In his account of his psychic experiences after Dr. Besant's death (*conversations with Dr. Besant*) Dr. Arundale describes an astral meeting to discuss who should be the next President, at which Col. Olcott "was a little doubtful as to whether I was the best choice". If that be true we agree with the Colonel—and the course of the Society in the last ten years has confirmed us. The T.S. is still heading for fog-bound sandbanks, and we still believe Mr. Wood would have captained us into keener, clearer air of the open sea. So we are opposed to the re-election of G.S.A. in 1948; and we declare it openly with candour and friendliness, and know of no good reason why our relations with him in the process should not grow in cordiality.



If a satisfactory "Original Programme" candidate cannot be found, we may easily go further and fare a good deal worse than with G.S.A. who serves according to his conception of what the Adepts want, with a devotion that is apparent and unmistakable, embodying many of the qualities of a Theosophist. No one can do more than that, but the Society needs other Theosophical qualities in its presidential leadership, and we should look for the man or woman in whose life and work Theosophy is brought forth in a way more suited to present and coming events, and who commands the approval both of the Masters and ourselves in common membership.

#### Policy of Original Programme

If a candidate is to be put forward in 1948 to lead the Society on Blavatskian lines, and make it capable of appealing to the world's finest minds, is it not time now to put the preparations in hand? Otherwise the handicaps and frustrations of 1934 will be repeated. A long-term policy is advisable, having in view the consolidating of the Theosophical Movement in preparation for 1975. The sooner the T.S. returns to the original programme, the more power it will have in the world. It may already be too late to develop a satisfactorily successful campaign for the 1948 election, but it would be good to work for the best possible showing with a declared intention, failing success then, of building up to a stronger effort for 1955. If possible two alternative candidates should be selected for 1948.

We should work to convince the Society of (1) the invigorating inspiration of Theosophy as presented to the world by H.P.B.; (2) the enfeebling divergences from the original programme which have occurred; and (3) the advisability of returning to that programme. An educational campaign of this kind, addressed not only to the T.S., but also through the T.S. to the public,

can be rich in its benefits, leading forward towards a culmination of Theosophical solidarity by 1975. Whether it results in a Blavatskian President in 1948 or 1955 is of secondary importance—let us sow truly and devotedly, not troubling about the harvest-fruit, for if the campaign is well conducted it will inevitably have a leavening effect whoever is President; and it can be left to the Adept Brotherhood to make use of our endeavours as They can and think best.

We shall meet opposition—we may be told that we are 'under the influence of the Dark Powers'! The Dark Powers must find that thought a wonderfully useful tool! Let us take care that we do not fall under its spell or theirs, either in reverse or by reaction. The things which are wrong in the T.S. may need rectifying in balance rather than by obliterating any forms. To merit the Brotherhood's blessing our case must be truthful; if it needs to be blunt it must not lack charity.

#### Reunion of the Movement

If the Movement is to serve in anything like the way H. P. B. hoped in 1975/2000 A.D., we all need, and ought, to work most uncompromisingly for reciprocal accommodation. Union can come through greater mutual understanding in which no honest loyalties are sacrificed, whilst differing loyalties are respected—through putting loyalty to humanity and to truth higher than personal loyalties. In that process Adyar, Covina, the U.L.T., and all others who non-separatively participate, will shed some rigidities. Adyar is moving Blavatskywards — it needs quickening. Covina is learning that it can manage quite well without a leader after all. What will the U.L.T. discover if it shares in the process? How fine it will be if Lodges on U.L.T. impersonal, informal, common-consent lines, work side by side with Covina Lodges for students disposed to a hierarchical

form and Adyar Lodges for the more democratic-form workers, all harmonized on the Original Programme, and with full freedom of individual enquiry, experiment, thought, conclusion and expression!—From *Eirenicon*, January-February.

### “OUT OF THE SILENCE”

Edith Halford Nelson has written a book, *Out of the Silence*, that may very well place her with Florence Maryatt, Mabel Collins, Mrs. Tibbits, and all the other psychics or near psychics who have written about, on, or across the Borderland out of their experience or their imagination. The book speaks of Mrs. Nelson as a medium, and she uses the term herself although she is at some pains to show that she is not a medium at all. She is, indeed, according to her book, a highly gifted clairvoyant, almost, one might say, in the class of Anna Bonus Kingsford. She has not the intellectual power of Mrs. Kingsford, but she writes a very attractive narrative and one that should secure many readers.

It is strange in these days, two generations away from Madame Blavatsky and the most comprehensive instruction ever given publicly on matters psychic and on higher levels, that so little real knowledge is to be found in books which record genuine psychic phenomena. In the present instance we cannot find fault with the author, who relied almost entirely for what she knew and what she believed on “Cheiro”, whose real name it appears was Count Louis Hamon, a Sicilian title, which gave him access to the upper circles of society as the book reveals. He seems to have been regarded as a Master by many, but in a world where Gandhi is known as a Mahatma this means little or nothing. Mrs. Nelson is quite frank and modest in describing her own position.

“I am not a spiritualist,” she says in her Foreword; “and would be glad to see

Psychic Research and all forms of spiritualism in the hands of scientists and not, as at present, too often commercialized and in consequence made use of at times by heartless charlatans.” She believes in Reincarnation and identifies Cheiro in past incarnations as Demetrius Phalerus, Cagliostro, “and perhaps Akhenaton.” She relied on her clairvoyance for these views, and is not apparently aware of the comparative worthlessness of all such testimony. It may be a correct reading of some records of the Astral Light, but with another patron she might have distributed the honours differently.

Mrs. Nelson quotes Madame Blavatsky as having declared that Cheiro was a reincarnation of Cagliostro. My memory does not recall any such testimony and no reference is given. Rudolf Steiner denied it, she honestly admits, and on this point he may be right. After acclaiming Cheiro as a Master Mrs. Nelson cancels out her statement by telling us that Cheiro owned a million pounds in Russian securities, which he lost in the Great War. “He made three other fortunes in palmistry, champagne, and Irish peat moss.” Cheiro is buried in Tewkesbury Abbey, and that is regarded as confirming all claims made on his behalf.

Apart from all this, her book is a lively story of adventures and travel as well as of occult mysteries. An interesting phase of her youth was her entry to the stage under Ben Greet, so well remembered in Toronto in the early years of this century when his outdoor performances of Shakespeare at the University are a delightful memory. It was while attending Ben Greet’s drama classes that she was attracted to Cheiro. She saw his posters in Bond Street. She was informed then that “Cheiro belongs to no creed, but he is a great student of theology, and most of his prophecies are based on the Hebrew Scriptures. He is a very generous man, and never takes

fees from people who are hard up. Social standing means nothing to him; he gives the same attention to an engine-driver as he does to a duke. He has raised palmistry to a science where before it was associated with tramps and charlatans."

How she was singled out of a crowd and given precedence over many who had previous engagements, is related in chapter v. It is a narrative of unusual clairvoyance for those not familiar with the powers latent in man. He told her she would write, at which she demurred. "You *will* write," he replied quietly, when you have come down from the moon, out of the skies, when you have learned that life is not a dream but a stern reality, that it is a great game, but sometimes a very cruel game—*then* you will write." Her book, accordingly, tells something of the great game, its realities, its play, and its cruelty. Under what she describes as hypnotic control he utilized her clairvoyant powers, to recall the records of a long forgotten past.

Cheiro protected her in vestal purity during this period, and when a member of his dramatic company tried to lure her into a sex adventure, Ben Greet himself took her under his fatherly guardianship and protected her innocence. Cheiro had his own reason for protecting her purity. "He was engaged in occult work similar to that in which Cagliostro had been an adept. For this work virginal qualities in the clairvoyante are absolutely indispensable. He knew that once I had lost these qualities, I should never again be the perfect instrument attuned to the keynote of his will, which I was at this time. Cagliostro, for the same occult reason, kept his beautiful child-wife in a state of virginity." Had Cheiro been a Master he would have possessed these powers himself and would not have required a psychic assistant. Mrs. Nelson admits this when she writes: "Cheiro

was no saint, neither did he wish to be thought one."

Those who have read Mabel Collins' story, *The Blossom and the Fruit*, her story of a Black Magician, may be interested to compare it with this.

(*Out of the Silence, Rider & Co., 37 Bedford Square, London, W. C. 1. 15/-*)

### "WIND OF THE SPIRIT"

His disciples and friends of Covina are striving to perpetuate the work and thought of Gottfried de Purucker, and have already issued two volumes of his collected writings in addition to his longer works in several massive volumes. He was born in America but lived in Switzerland during his early years, and it seems to me was never able to use English as his mother tongue. He showed a conscious preference for foreign forms by using the Sanscrit *karman*, instead of the English form, karma, made popular by the Masters and by H.P.B., thus creating a *shiboleth* by which his followers may be distinguished from ordinary followers of the Mahatmas. He appears to think in a foreign language and translate into a pedantic style of his own. There are some advantages about this along with many difficulties for the ordinary reader, but at least he is not afflicted with the *cacoethes scribendi* of the Adyar pundit. The present volume consists of a selection of talks on Theosophy as related primarily to human life and problems, and consequently cannot be judged as written compositions but frequently benefit by the necessary brevity and condensation of the spoken word governed by time limitations. The student who reads this book, acquires its facts and imbibes its spirit, will soon find that its value, like that of other genuine Theosophical texts, is in directing him to his own inexhaustible inner sources. The ultimate spiritual principle in man is the monad, the scintilla, or atma, the divine spark which links him

with the Infinite.

"Now mark you," says our author, page 170, "the soul is not the same as the monad. The monad is eternal for it is as it were a part of infinitude, of the cosmic ocean of life, inseparable therefrom. But the soul is the vehicle which it has built up for expressing itself on these our planes. If this soul be adequate and conformable to its divine prototype, you have a god man on earth, and the soul may thereafter partake of the immortality of that divine prototype, because it becomes at one therewith, allies itself therewith. And we have a soul which has become not only the vehicle of the monad, of the divine spirit at the heart of man, but the very expression of it." Christians may say they don't believe this, but it is just another way of saying what St. Paul says in II Corinthians, xiii. 5. The paper from which this quotation is made is a valuable contribution to ethics; it is called "Soul-Loss and Insincerity."

Jesus says: "My yoga is easy and my burden is light." This aptly expresses the Buddhist and Christian code. Dr. de Purucker in an essay, "The Yoga of Theosophy", deals with the different types of Yoga and sums up: "Our training surpasses these different yogas. We do not have to bother with breathings and postures, flagellations and torture. We know that to do our duty we must work reverently, dedicate ourselves to duty, to effort, in the simplest things. We know that this is Karma-yoga. We know that we must control the body from within, as well as our psychic impulses and emotions, and keep the body clean and healthy, so that it be a fit instrument of the human spirit, and of the human soul. That is the real Hatha-yoga. We likewise know that to do our duty by ourselves and our fellow-men and by the glorious Movement to which we have dedicated ourselves, we must learn to give ourselves in devotion, in utter love, to the sublime objective—and

this is Bhakti-yoga. We know that in order to understand life around us and our fellow-men, and our own selves, and the glorious truths of the laws of nature upon which nature herself is builded, we must study the sublime god-wisdom intellectually—Jnana-yoga. We likewise know that to practise all these lower yogas we must arouse the feeling of love for self-discipline, finding marvellous joy in the fact that we can control ourselves, that we are men, striving to be masters of ourselves, and not slaves." (Pp. 100).

Dr. de Purucker revives a teaching which for ages has been a comfort and solace to men and women of all conditions—the teaching of the Guardian Angel. "This wonderful doctrine," he says, "which is such a comfort and help to men in time of stress and trouble, is no longer understood by the Christians of this day, because they have lost the original meaning of it." "Now what is this Guardian Angel?" he asks, and his explanation is lucid and ample.

"You can call it the Higher Self, but I prefer to call it the Spiritual Self, because the phrase 'Higher Self' in Theosophy has a meaning containing certain restricted ideas. Thus, man's inmost entity, the Guardian Angel, this spiritual self, is like a god compared with the man of flesh, the man of this brain. Compared with his knowledge it has omniscience; compared with his vision of the past, the present and the future, which three are but one eternal Now in the ever present." (p. 79).

"How can you Prove Reincarnation?" is another little essay (p. 245) which would make an excellent pamphlet for enquirers, but indeed there are many similar articles which would prove to be convincing testimony to the truth of Theosophy for enquirers. And what better commendation can one give such a volume as this which should be in every Theosophical Lodge's library.—*Wind of the Spirit, by G. de Purucker,*

*the Theosophical University Press, Covina, California; \$2.50.*

A. E. S. S.

## MR. JUSTICE RIDDELL DIES

Hon. Mr. Justice William Renwick Riddell, member of the Supreme Court of Ontario for 39 years, holder of 11 honorary doctorates and a senior member of the American Bar Association, died at his St. George St. residence Sunday, Feb. 18, 1945. One of the province's greatest jurists, whose decisions were among the most widely quoted in Canadian courts of law, he would have been 93 in April. He was predeceased by his wife on Feb. 13, but because of his own serious condition, had not been told of her death. The funeral service will be held Tuesday at 2.30 p.m. at the home, with interment in Mount Pleasant Cemetery.

His Lordship's universal tastes and intellectual versatility endeared him to all who knew him. He had been a school teacher, had specialized in both history and medicine, and had taken a degree in science.

The late Mr. Justice Riddell was born on a farm in Northumberland County, Ontario, in 1852. He attended Victoria College where he specialized in history, obtaining his B.A. in 1876. He turned to mathematical and natural sciences and obtained the degree of B.Sc. in 1877. His subsequent academic pursuit was law and an LL.B. was conferred on him in 1878. For some years he was mathematical master at Ottawa Normal School before he was called to the bar in 1882. He first practised law at Cobourg, where he married Miss Anna Crossen, daughter of the late James Crossen, Cobourg.

He was a member of the royal commission appointed in 1920 to inquire into timber operations in Ontario. He was a fellow of the Royal Society of Canada and also a Fellow of the Royal

Historical Society.

Last year he was elected for the 25th year in succession as president of the Health League of Canada.

He was a governor of the University of Toronto, president of the Toronto branch of the League of Nations Society and did much to make known in Canada the ideals and workings of the League. He was an active worker for the Toronto General Hospital. At one time he was chairman of the board of trustees of Cobourg Collegiate Institute and president of the Educational Society of Eastern Ontario.

He was famed as a jurist far beyond the confines of the province. By his writings, most of which demanded an enormous amount of research work and his lectures on law and historical subjects, his name became well known over a large part of the continent. No member of the bar or judiciary was more in demand as a speaker in Canada and the United States. He was an honorary member of the Bar Associations of the States of Georgia, Missouri, Illinois, Iowa, Michigan, Wisconsin, Massachusetts and New York and of the Lawyers' Club of New York and Buffalo, and he held honorary degrees from Syracuse University, Trinity University, Hartford, Lafayette, Northwestern, Wesleyan, Rochester and Yale Universities.

The study of history, and particularly Canadian history, was his recreation. Marvellous industry characterized him. Apart from his heavy professional and official duties, which were always promptly and efficiently performed, he produced, "as a labour of love in the hours of relaxation," as he himself wrote, many valuable historical works.

The late Mr. Justice Riddell had a most comprehensive knowledge of "case law." He had a remarkable memory and could state without reference on almost any point, not only the principle decided, but the case in which it was decided.

"A lot of water has run under the bridge since then," he would say to counsel citing some legal authority and then he would draw counsel's attention to the changes that had taken place through the years and bring him to the latest authority which the court was bound to follow. His own judgments and speech being models of beautiful diction, he was somewhat impatient with counsel who were at times not too correct in their languages, or who may have employed a "slang" word.

It was a rare treat at times to listen to an argument on some scientific or highly technical subject between the judge and some lawyer who had "crammed" on the question in order to be in a position to elucidate it to the court. Not infrequently counsel, after all his "cramming" and coaching by experts, would discover that the learned judge was better versed in the subject than he was himself.

His was a keen, acute mentality. Quick to grasp a point himself and able to plough through a mass of intricacies to the essentials of a complicated problem, he sometimes evidenced an impatience with those equipped with a more slowly-functioning mentality. He derived much pleasure from his work and he relished the thrust and parry of legal argument. He enjoyed a joke whether it was at his own expense or not.

The late judge could be found busy at work in his chambers at Osgoode Hall as early as 9 o'clock in the morning. His room was the bane of the housecleaner. The four walls were stacked to the ceiling with books, his big, flat-topped desk was piled high with more books and the floor was littered knee-high with more books with an odd manuscript or judgment pitched here and there.

Mr. Justice Riddell gave the Riddell Library to the Law Society of Upper Canada. This library, comprising between five and six thousand volumes, is housed in an annex of the great library

at Osgoode Hall and is perhaps the largest collection of Canadiana in the Dominion—*From Toronto Daily Star.*

## S. AUGUSTINE

BY E. V. HAYES

We shall only understand Augustinian Christianity as against Theosophical Christianity if we understand Augustine, for he was the child of his turbulent age in his conflicts, cravings and terrors.

Another African, one Lucius Apuleius, under the parable of a man changed into an ass, had told of his conversion, but before Isis came to his rescue, he had recited a droll story of what Asses do and have done to them. Lucius was the kind of converted sinner whom a Pagan could understand and admire. But there was growing up a Christianity that was a religion of escapism, and because of this escapism, compelled to reject the fundamental principles of all theosophies: man having in himself the potentialities of divinity, and Metempsychosis under inflexible Law.

In early manhood, Augustine was repulsed by Christianity, despite all the prayers and lessons he had learned at his mother's knee. Turning from futile debauchery, he became a convert to Manicheism, and for nine years a catechumen, or learner, yet he was not able to enter the inner circle of the "Perfect." Augustine could not find in himself the strength and light by which to live the life required, and Manicheism did not suggest to him that he was likely to find them anywhere else. He turned to Plato, to Plotinus and ardently plunged into Neo-Platonism. . . "I grew more wretched, and Thou more near." He could not accept Reincarnation; he was too afraid of himself to believe in man's innate divinity, slowly unfolding through many lives: so he approached the orthodox God Who was prepared to

guarantee eternal life, unchanging felicity and security, as a free act of His grace, which the individual did nothing to merit. Thus he came at last to the feet of Bishop Ambrose of Milan, and the celebrated *Te Deum* was composed for his public reception into the Church.

Augustine had sought initiation at the hands of the Manichean adepts; perhaps also at those of the Neo-Platonists. Owing to something lacking, however, he had not obtained it, and it was only natural if he came to believe that they had no occult wisdom to impart. He might have remained a catechumen in Manicheism all his life; but the Church kept him as a catechumen for a few weeks only; baptized him, ordained him, made him a Bishop: nine years in all. She asked only that he should accept her dogmas, administer her rites, extend her influence. He answered to her generosity, not from ulterior motives, but from sincere conviction that no Theosophy could save a world upon which the worst prophecies of the Apocalypse seemed about to be fulfilled. Only a Faith, hard, sharply cut, intolerant, claiming infallibility, its priesthood armed with awful powers and its Chief Pontiff greater than any Cæsar, could save mankind. He was right. The Gnosis could not collaborate with the frenzied passions and mounting fears of a shattered civilization; it could only shed its gentle influence and exercise its selective call in a time of peace and under conditions of a cultured security. The Church, as seen and builded up by Augustine, had nothing that the barbarian Goths in Alexandria and the Vandals at the gates of Carthage could not appreciate and receive. The Church A.D. 390 was to Augustine as the Salvation Army of 1890 was to William Booth. He narrowed: but his tremendous personal influence none can doubt.

The impulse that finally hardened into Orthodoxy had begun under Christ as a pure mysticism, as clear as the

water He had watched the woman of Samaria draw from Jacob's Well. Under Paul's acute mentality and occult attainment it became a Theosophy. The two could have well worked together, for the mystic and the occult are the two sides of the permit which gives entry into the Kingdom of Light, and deliverance from "The Prince of this world." But in that case, there would have been no religion sweeping Europe like a fire, when the need for fire was urgent. The ordinary man would have been left to a Paganism already decrepit and corrupt, while a few Gnostics walked their almost deserted, uncontaminated way. It was the turn of the ordinary man; he, above all, had to be helped, if evolution was to go forward. Augustine builded up an elaborate structure of confident Augustinian Christianity. Man was unable of himself to will anything good; he is without power of choice between good and evil. Grace must do all. This was the opposite to what Pelagius had taught: man is his own Master; he can do all good and he can refuse all evil. There was room for Reincarnation in Pelagius' system, as also for the divinity of man: but not in Augustine. "Not what these hands have done can save this guilty soul." Vicarious Atonement shut out any idea of a state of perfection realized through a series of intensified opportunities.

Augustine became involved in puerilities: God eternally elects some to salvation, but He acts as if He had done no such thing! Against the falling Empire and its anarchy, Augustine raised "The City of God," and saw in the triumph of the Church the promised Millennium. For a thousand years, truly, Europe was dominated by the Church he had striven to create, but the dominance was hardly that of Christ reigning on earth with His Saints. Yet the man was great, made great by his accurate interpretation of the longings and fears of A.D. 387, through the centuries, to A.D. 1887.

He died while the barbarians were sacking Hippo: but they too were conquered, later, by the Church which Augustine had raised.—*From The Christian Theosophist, March-June.*

### ABORIGINAL OBSTACLES

One of the difficult problems that has long faced the Brazilian Government is how to deal justly with hostile Indians. Much of the richest land in the great interior State of Matto Grosso is inhabited by aboriginal isolationists. The Government wants the land settled; the aborigines do not. The Brazilian Army could easily wipe them out, but the Government's policy of race equality precludes violent methods.

The Indians themselves feel no such inhibitions. Most ferocious are the Chavantes, a tribe of husky, dark men who hold a fertile area directly in the path of projected settlement. They are marvellous shots with arrows, but—for reasons believed to be connected with their religion—they prefer to mash the heads of palefaces with heavy, triangular clubs. Airplanes apparently have no religious significance. When an airplane recently flew over a Chavante village, the Indians neatly riddled it with arrows.

They did not frighten off the Brazilian Government, which last week was still trying, by dropping manufactured goods from airplanes, to rouse in the Chavantes a yearning for civilization.

The Chavantes seem to have fathomed the plan. The first presents were bundles of bandana handkerchiefs. The Chavantes built large fires and burned them.

*Inaudible Christians.* South of the Chavantes live the Bororos. Nominal Christians, they work on the farms of the Catholic priests who converted them, but frequently disappear on week-long hunting trips. Their big game is Brazilians, whose skulls they mash in

the classic Chavante manner, in hope of laying the blame on their pagan neighbours. Brazilian frontiersmen fear them more than they do the Chavantes, and wish that they had never been converted to Christianity.

Except for this feral foible, the Bororos are quiet folk. Their hearing is abnormally acute, their voices so low that it is difficult for a white man to hear them. They often sit on stumps at a considerable distance from one another and murmur softly. Apparently each is muttering to himself. Actually they are telling stories which are the primitive stuff of all humour. Sample: "Once upon a time the jaguar had a fight with the rabbit. The rabbit won!" Then all the Bororos burst out laughing.—*Time, January 22.*

### INOCULATIONS

#### AND THEOSOPHISTS

What has Theosophy to say about inoculations? Serum therapy is the popular medical fetish and superstition of the moment, as blood-letting was the panacea a hundred years or so ago and as something else will doubtless be a century from now.

Theosophy unequivocally condemns inoculation, which *Chamber's Twentieth Century Dictionary* defines as "the communication of disease to a healthy subject by the introduction of a specific germ or animal poison into his system by puncture or otherwise." Only less objectionable is the injection into the blood of man of matter derived from healthy animals.

Vaccination against smallpox has flourished for decades to the great enrichment of the serum manufacturers and the increased profits of the orthodox medical practitioners. So strong has been the propaganda that in many cases there has seemed to be a conspiracy of silence against the ineffectual character of the immunization which



vaccination claims to confer and the proven dire results in not a few cases. The press has been on the side of the powerful interests. Its columns are generally closed to the "hysterical faddists" as the serum interests call those who oppose, in the name of humanity and common-sense, the poisoning of healthy bodies as a precaution against disease.

Hygiene and sanitation have done more to reduce the threat of smallpox than has all the diseased animal matter with which the human blood-stream has been polluted. And vaccination has had many victims. Vaccination continues in England, though smallpox has been virtually eliminated. In 1935 there were no deaths from smallpox in England or Wales, but eight deaths resulted from vaccination. In 1934 there were five cases of post-vaccinal encephalitis in England, and vaccination has been held responsible for a host of other diseases following on its practice.

The vogue of inoculation has spread to other forms of illness, from diphtheria to whooping-cough. And with its spread has grown the danger. In the U. S. A. in 1936 twelve children vaccinated against infantile paralysis contracted that dangerous and crippling disease.

A definite causal connection has not been traced between the vogue of serums and the increase of cancer, but irritation or foreign matter in a part of the body is admittedly a predisposing circumstance in cancer. Every tissue in the body must be affected by any matter introduced into the blood, which reaches every organ.

So much for the physical, material side: inoculation is in very many cases ineffective; it is dirty; it is dangerous. Moreover, it is cruel. The production of vaccines and serums inflicts suffering upon the animal kingdom, which exists to serve another purpose than to pander to man's whims. It is a form of vivisection, and vivisection, H.P.B. declared, was "*Sorcery* pure and simple."

If man were his physical body, if one life were all, if all that is claimed for inoculation were true, if man had no responsibility for the lower kingdoms and for the little lives that make up his own body-vehicle—then only might a man resort to the practice in confidence that the bill might be no more than he could easily afford to pay. As it is, the student of Theosophy in submitting to it not only risks his physical health. He also pollutes the body which he is trying to purify, to fit it to become a temple for a living god; and the effects of that pollution may not be confined to a single life—not only may not, cannot, be so confined. He therefore places a stumbling-block in the way of his future progress as well as in that of the progress of the countless infinitesimal points of life that compose his body and that look to him for their upward impetus.

Certainly submitting to inoculation as a precautionary measure is going out of our way to look for trouble! But what about inoculation as a remedy? It is the first suggestion of many a physician, whatever the complaint. But the physician's advice need not be slavishly followed. Each is responsible for his own body and for those of his children. One can refuse inoculation and, if necessary, seek another doctor. The temptation comes in the fact that medical inoculation, though often dangerous and always harmful, is not always ineffective against the specific ill. There are cases where life *can* be prolonged by means of it. In such a case the student of Theosophy must weigh the gain of a few more months or years in a particular tenement, polluted by the proposed inoculation, against the certain disadvantages, both present and to come, which such infraction of the Law involves. If his decision be to lengthen this life regardless of results in the next, no one will say him nay, but he must be prepared to face the certain consequences. — *From The Theosophical Movement for December.*

## THE MAGAZINES

We have received the following magazines during the month of February: The Toronto Theosophical News; Ancient Wisdom, January; The Theosophist, Adyar, (22 pp.) November and December (30 pp.); The Theosophical Movement, Bombay, November; The Aryan Path, October and November; Eirenicon, Jan.-February; The Kalpaka, Coimbatore, Oct.-December; The Theosophical Worker, Adyar, November and December (6 pp. each); The Bombay Theosophical Bulletin, November (4 pp.); The Golden Lotus, February; Devenir, Montevideo, Uruguay, December; Lucifer, Boston, Jan.-February; Evolucion, Buenos Aires, December; Bulletin of the Mexican T.S., Nov.-December and Jan.-February; The Theosophical Forum, Covina, March; Revista Teosofica, Argentina, Jan.-February; The Ancient Wisdom, February.

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

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## THE WAR

“War on earth, ill will to men!” This is the direct converse of the incorrect translation of the Angels’ song as falsely reported by the English-speaking Churches for centuries past. All the greatest scholars in Greek and Hebrew two generations ago united in revising the King James version of the Scriptures and in 1886 the revision was ready for the public. Did the Church use the more correct version of the Scriptures? No, it did not. It still reads the less correct and false version. As long as the Church prefers a false message to a true one, wars may be expected to continue on earth. The Angels had common sense, which the Churchmen have not or they would not play into the hands of the workers of evil who choose darkness rather than Light. Long ago in China Confucius told the world to meet good with good and evil with justice. That was the true message of the Angels—“Peace on earth to men of good will.” But the Church prefers the sloppy, unethical, Pollyanna version—“Peace on earth, goodwill to men.” Goodwill to Hitler, to his ministers and generals; goodwill to the murderers of men, women and children for five years past. The Angels had common sense, and until the Church learns that common sense is the greatest of virtues wars will continue to be bred and fostered on earth. “Peace to men of goodwill and war to all others” is the lesson that we ought to have been learning, and perhaps we have learned it to some extent following the example of Russia and insisting on justice for criminals. Our Theosophical Society needs to learn something of the lesson also when we are told by Adyar that to tell the truth about people is to attack them.

The meeting at Yalta in the Crimea fortunately took a common sense view of the situation, and, as Prime Minister Churchill announced subsequently, the

Atlantic Charter did not apply to the Nazis. There is no easy way of dealing successfully with deceit, falsehood, rapine, massacre and cold-blooded murder. The ethics of the Sermon on the Mount were intended for Disciples of the Way. The Gospel that appealed to the Lambs, suited the Wolves perfectly, but from an entirely different angle. This is a difficulty which the Disciple must face. Either he must be prepared to accept his karma as his enemies present it to him, and bless them for their good offices in doing so, or he must shift his ground and endeavour to develop strength for his test in a later incarnation. Lead us not prematurely to the test, is practically the sense of the clause in the Lord's Prayer.

Germany has had no experience of war in her own territories since the Napoleonic period. The German people have to learn the hard stern lesson that is being taught to those who allowed evil things to be done by the Germans and their Allies when they might have been stopped in the beginning. The invasion of China, the occupation of the Rhinish provinces, the invasion of Abyssinia, and other evils were winked at by the "Peace on earth" people who lacked the moral indignation or the ethical energy to spring into action. The Nazi rascals estimated their chances of getting away with still greater crimes by the complacency with which the Great Powers allowed them to pursue their first rascalities. They found each crime easier than the last until they were prepared for the greatest of all—the enslavement of the entire human race. The British conscience at last protested with all its might but found no support until Japan attacked the United States directly. Whether it was the U. S. conscience or the U. S. epidermis that had the first twitch may be decided later by historian psychiatrics but the main point now is that the two English-speaking powers and the embodied conscience

which calls itself Russia, became of one mind and challenged the Evil.

These three together with China and France, and a score or more of minor nations, all lacking moral convictions and most of them like the juniors in the Bible who did not know their right hands from their left, calling themselves neutrals, because they were unable to distinguish right from wrong, these Allies, happily finding themselves able to do so, are minded to administer Justice for the whole world and to this end are to meet in the earthquake city of San Francisco in a World Security Conference on April 24. Let no tender hearted critic think that the mighty conquerors of the Hitler rascaldom will not do justice. They may not walk humbly nor cultivate mercy too dangerously, but they will have the ability to do justice and justice will be done. Meanwhile the Lord's Prayer will be on the lips if not in the hearts of all churchgoers, and they ought to mark the closing sentence—"For Thine is the Kingdom, and the POWER and the Glory." Even the heaven of heavens cannot be ruled without Power.

So in April we will see how much Wisdom has been united with the Power that has finally brought Germany to her knees, and mightily wrestled with the Enemy in the Pacific Ocean. Russia is preparing for the final attack upon Berlin as we write, and the German people are reluctantly taking to heart the bitter lessons of defeat. They cannot be so bitter as the terror of German rule.

A. E. S. S.

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- Letters that Have Helped Me**, by Wm. Q. Judge;
- Raja Yoga**, a collection of articles by H. P. B.;
- The Mahatma Letters**, by Two Masters.

## FOR EASTER KEEPSAKES

The following books have just been received from the binders, and owing to the advanced prices of material due to the war, prices have had to be raised from the moderate rates.

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by H. P. Blavatsky.

60 and 75 cents.

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by Thomas W. Willson.

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