

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXVI., No. 2

HAMILTON, APRIL 15th, 1945

Price 20 Cents.

PLANNING

The millions of words that have been written in the last few years for the information and instruction of the Lords of Karma are a sad comment on the intelligence of humanity. Adyar has outrivalled all its competitors on what should be done, and the last mail brings a new five-year plan which presumably is to supersede all previous ones. A little reflection should assure one that to the victors is reserved the planning, and we can only hope that their social wisdom is equal to their battle sagacity. They are the agents of Karma and through them the Great Law will be administered, and humanity, wise and powerful, or weak and sinful, will reap as it has sown. Unfortunately ignorant men, isolationists, patriots of narrow views, doctrinaires in religion, bigots of every breed, often clutter up political action, and in the exercise of their free will and their democratic power of numbers cause the best laid plans to "gang alee," but this also is considered in the crop that has been sown and stands ready for reaping.

Our judgment is constantly being challenged by the policies of statesmen and political leaders, and if we are not loyal to the best interests of the race, and exercise the greatest care in coming to decisions as to the wisdom of measures proposed for our consideration

by the responsible heads of governments in authority, we may be allying ourselves with the hordes of folly instead of the armies of the Voice.

A vast change has come over the international scene in this generation. Commander Stassen has summed it up in a sentence. "There may be diplomats who do not know it; there may be many political leaders who are afraid to admit it; there may be many people who do not understand it, but the extreme principle of absolute nationalistic sovereignty is of the Middle Ages and it is dead. It died with the airplane, the radio, the rocket and the robomb."

Stassen, who is a Republican, has suggested seven points to be kept before the United Nations Conference at San Francisco to which he has been appointed a delegate by President Roosevelt. These cardinal points represent future U. S. world policy as the Republican party views it, and as far as we can judge they vary but little from the Roosevelt programme.

First, he affirms, we shall join with our present Allies "to build a definite continuing organization of the United Nations of the world, based on justice and law and insured by force."

Second, that we do not subscribe to the extreme view of nationalistic sovereignty; that we realize that neither this

nation nor any other nation can be a law unto itself, "and that we are willing to delegate a limited portion of our national sovereignty to our United Nations organization."

Third, "That we consider the future welfare and peace and happiness of the people of America are inseparably intertwined with the future welfare and peace and happiness of the world."

Fourth, that we will use the enormous productive capacity of America to "contribute to the gradual advancement of the standards of living of the peoples of the world, not as recipients of charity, but as self-respecting men and women."

Fifth, that we believe in freedom of information through press and radio and school and forum.

Sixth, that those who were aggressors in this war shall be stripped of all means to make war and shall remain so stripped.

Seventh, that we are and remain a democracy of free citizens and will explain our system to the world, but will leave it to the peoples in each nation to decide for themselves their own form of government so long as they do not trample on basic human rights or threaten the peace of the world.

Incidentally, it is noteworthy how entirely opposite to the practice of some theosophical societies these cardinal principles will be found, nor are the churches and religious bodies generally consistent supporters of these principles or they would not be so unfamiliar to the public as appears to be the case.

In any case there are practically irreconcilable elements in the post-war situation which with the best will in the world make harmonious planning difficult beyond argument. To bring the military, the economic and the ethical forces into working agreement, to mention only some of the elements involved, will require diplomatic genius of the first order; to secure co-ordination and co-operation among such ordinarily dis-

cordant and incompatible elements, demands transcendent wisdom. Stalin, Roosevelt and Churchill have genius, but it has so far only dealt with military issues, though with such success that the world may hope to see them equally successful with economics and ethics.

In the past secular and sacred affairs have been kept strictly separate. In Tibet the Teshu Lama presides over one and the Delai Lama over the other. Have we advanced so far in evolution that one small head can carry as much as two? Or has the development of the masses gone so far that they will respond as faithfully to the proposals of the Wise, as, for example, the two hundred million Russians respond to their all-embracing Constitution? If the three leaders can remain faithful and true to their responsibilities, the miracle may be achieved and the ideal of international brotherhood arise out of the self-sacrifice of the slaughtered millions.

A. E. S. S.

SCIENCE AND THE DECLINE OF FREEDOM by MICHAEL POLANYI

Not many of us, I think, realize as yet what we have lost on the Continent of Europe. I was born and brought up on the Continent and now I teach chemistry at Manchester University. I am not much over fifty, yet sometimes when I am face to face with my students I feel little better than a relic of a civilization which has long been submerged. As I was talking to one of my students the other day, I mentioned that in my youth I had never seen a passport. He asked me whether I had never travelled at that time, and was astonished to hear that you could travel right through Europe without a passport and could settle down wherever you pleased without a labour permit or any other permit. He could scarcely believe it when I told him

that in my youth I would not have understood what is meant by 'concentration camp' and that there were so few refugees of any kind that I would probably never have heard of them. Yes, we were very free and very tolerant on the Continent of Europe before the last war. And yet within my own lifetime, freedom and tolerance have been submerged under totalitarian governments through wide ranges of the Continent.

My generation—the generation of modern intellectuals to which I belong—entered on its heritage at the opening of this century with immense hopes for the future. Science was our Pole-star. Guided by science we were determined to make a clean sweep of all ancient stupidities, of all silly obstructions to human happiness, and to rearrange life in a thoroughly rational and scientific fashion. Could anything be more sensible? What then has gone wrong? Were we set upon by reactionaries; did they carry the day and defeat our aspirations? Was that how the transformation started in Europe? No, I believe that is hardly the truth of the matter. The downward course of liberty began on the contrary with a great victory of the progressive movement. The revolutionaries of our time who started the transformation were a group of highly gifted and most modernly educated people. As to a scientific outlook: they claimed to be the first politicians ever to possess such an outlook. Their political methods were based on what our generation thought to be the scientific view of man: the view that man was fundamentally an animal; that man's ideals were mere passing shadows while his appetites were firm, tangible and eternal forces. They taught that in politics sentiments could make no real difference and self-interest alone was decisive. They argued that social progress could be achieved only by smashing up the class holding power and re-

placing it by a new class. They were convinced that once such a change proved necessary, its execution was a matter of mere practical expediency; a job to be performed efficiently, unaffected by any moral considerations.

Naturally you may say that in a way these theories remained only on paper. At least the great revolutionaries were full of sympathy and generosity even while they declared these sentiments to be useless and misleading. Yes, that is true. But their human passions only confirmed their determination to remain adamant in their political methods. To stop at nothing and to take no chances, and to impose their rule, when assuming power, relentlessly on every particle of human life. Such was, I think, the first origin of totalitarianism in Europe. The first blow against freedom and tolerance was struck by my own scientifically-minded generation who would suffer no obstruction in achieving what appeared to them the necessary progress of mankind.

But what about the Nazis and Fascists? Surely their gangs were actuated by sheer lust of power; by no higher considerations than greed? Did the Mussolinis and Hitlers, the Goebbels and Himmlers derive any of their ideas from any kind of scientific outlook? Yes, I think in their own way they did. Take the typical Nazi. His beastliness is not that of the untaught savage. No, his inhumanity is of a highly sophisticated kind. He is beastly because he believes that the beast alone in man is real. He is not ignorant of morality, but he despises it as worthless cant. He may not lack natural kindness, but he has stamped it out fanatically from his own heart. His evil instincts are firmly grounded in a theory that lust and power alone are real. Remember that the Nazi comes from a nation unsurpassed in the number and high standard of its universities. There can be no

doubt, I believe, that his mentality is a logical expression of the scientific outlook as accepted on the Continent at the opening of this century.

I suppose this account of Continental history sounds very remote and queer in England today. But I assure you that England herself appeared very remote and queer to us modern intellectuals on the Continent at the opening of this century. In our eyes Victorian England was a curious sort of anachronism. Here, we were told, still survived scientists who believed in God; and the great Charles Darwin himself had been a religious believer. Labour leaders in Britain preached in church, and highly educated people kept worrying about the opinions of bishops on birth control. They seemed not to have heard of class war; nor of the discovery that morality is a purely conventional matter and that physical power alone is a real force in history. Though Britain was rather admired in various other ways, in these respects she—and of course America as well—appeared hopelessly backward in the eyes of advanced people on the Continent. However, some of us have travelled a long way since those early days. Today I feel that if the English-speaking nations were backward in accepting the modern Continental views, they were backward only on a path of error and disaster. I think now that this kind of backwardness has probably saved Britain and America from national disintegration and from the fate of totalitarian subjection which many great peoples of the Continent were doomed to undergo.

How long can the English-speaking world hold out against the trend which has engulfed the Continent? How long can they resist the kind of conception of man and society, apparently based on science, which destroys faith in human ideals and hence undermines freedom and tolerance? Have the English-speak-

ing countries not been invaded already, during the inter-war period, by a process called 'moral disillusion'? Have they not received their first training in class war and also in the practice of national opportunism? Is their immunity against the scientific outlook of the Continent not dissolving before our eyes? Surely, unless the main body of Europe reconquers its moral faith and restores freedom and tolerance again, the English-speaking peoples, and their friends in Continental Europe holding to the same ideals, could not maintain their ideals and their freedom for long?

What then, can we hope for? We live in a scientific age. No conviction can survive in our midst which is contrary to the teachings of science. The question is: must science teach a materialist view of man and society? Or can we assert, in contradiction to the Continental outlook, that it teaches faith in ideals? Yes, I think we can. Every discovery of science has its starting-point in a guess which is yet much more than a guess, and represents an act of faith. In fact the scientific method as a whole must be taken on faith by the scientist before he can even make a start in science. To become a scientist he must unquestionably accept the main body of scientific tradition and fully adhere to the ideals transmitted by that tradition. In this light the triumphs of science confirm rather than impair the roots of our Christian civilization. They testify to the power of traditional ideals on which our civilization rests. The new scientific outlook which I see approaching will clearly recognize that science is only one form of truth which is of the same substance as all the other forms of truth. It will recognize that we cannot believe in science without becoming involved in the whole range of human ideals of which the ideal of science is only the youngest sister. In this light science may help in reconquering our

faith in traditional ideals.

Looking back today on the logical sequence of events in the course of which freedom and tolerance were lost over large parts of Europe, we cannot doubt that when we once more regain our traditional faith we will establish again the foundations of freedom and tolerance in Europe.—*Home Service*.—*From The Listener, 1 June, 1944.*

A GUIDE TO RIGHT LIVING OR RELIGION WITHOUT A CREED

By One Who has Read, Thought and Experienced

TO THE MEMORY OF MY REVERED FATHER WHO LIVED THE LIFE

(This monograph was written many years ago by M. G. Sherk, who kept a drug store on the Don Mills Road, Toronto, and gave the MS. to the Editor with the stipulation that it be not published until after his death.)

Education is the great factor in disintegrating man's beliefs. It exposes them to the light of reason which dissolves out the dross and leaves only that which has any semblance of permanency. The salvation of the world is in education but it must be along spiritual as well as material lines.

I.

The Material Aspect

Good and evil are opposite or different poles of the same thing. Good is positive, evil is negative. In reality all is good, but different conditions are created according to the pole that influences most.

To explain it further we might classify good as right, evil as wrong.

Good can not be apart from evil, they are always together, are associated, only if we so will it the good will overcome the evil.

Good influences create peace and harmony, evil influences create discord, unreality.

We might call them the good spirit and the evil spirit.

If we pray to the good spirit we will attract conditions that are good. If we deliberately do evil we will attract evil conditions. If we seek to always do evil, we "sell ourselves to the devil."

The positive end of life is good, the negative is evil.

We cannot pray for the killing out of evil for it is always with us. We can only pray that the good influences be uppermost so that they can overcome the evil.

Good influences are healthy, evil influences are unhealthy.

We are all more or less mixed up with good and evil influences. If it were not so we would be perfect.

We may have good influences in us and therefore have a good influence on others with certain influences and we may have other influences that are bad and so with them may have an evil influence.

We influence unconsciously with our good and evil influences.

If the prevailing influences are good our influence in general will be good and so with the evil.

We may have good influences and not know it and evil influences and not know it.

We must not try to disassociate ourselves from the evil influences for we then become narrow and bigoted. We can only will to let the good predominate.

By study we can find out what the good and evil influences are, also by past experiences. We must not presume to know infallibly for many things that are considered evil are really good.

We must study to find out what the good influences are and what the evil.

We must not condemn any one for shewing evil influences for we have the same in us.

It may be necessary to avoid people who have evil influences but we should

not condemn them or despise them.

The only defence against evil influences is good influences. We may keep them away with our will but they will come again and perhaps at a time when we are not prepared to resist them and so get in unless we build up a fortress of good.

As we said before we may call the two influences the good spirit and the evil spirit. To put ourselves in the right relation to it we can pray to it. We care not where it is. We think it is largely within ourselves but it may be without as well, for we are not only acted on by the power within ourselves but we are influenced by others, present and absent. We are like magnets. We attract others and others attract us. "Like attracts like".

It is wonderful the influence a good man has and likewise a bad.

Let us live in accord with the good influences within us and will to attract only the good without.

Let us pray or will that good influences come to us. We must not consider ourselves as apart from evil for we cannot be apart from it. It is always within us as well as around and about us. Evil influences may be in the people who come in contact with us or they may be in the thoughts from other people in the ether around us that are waiting to come into the aura of persons who are in a condition to receive them and so attract them.

Let good thoughts go out to others and good ones will come back. Let bad thoughts go out and bad ones will return and so create discord.

It matters not what the religious beliefs or practices of people are they must conform to the above or they cannot have peace.

It is related of an Indian who had never heard of Christianity, that he went out into the forest and threw himself on the ground and prayed to the good spirit and wrestled with it until

he was filled with peace and joy. This condition will come to every one who puts himself in relation to it.

We must not antagonize evil, we must overcome it with good. One does not need to become an ascetic to overcome evil. Christ associated with publicans and sinners.

Let us consider evil from all sides and so find out our relation to it. An ascetic puts himself apart from evil.

If evil is suppressed by force it only lives to crop up again.

I am not suggesting anything new for the Bible says: "Overcome evil with good".

As I said before many things that are considered evil are good and we may add that many things that are considered good are evil. Many people that consider themselves good do not know this but the coming transformation of social conditions will show this to be so.

We must not try to reason ourselves out of good. It is plain to us if we really desire it, even a child can understand it, but we must remember that "strait is the path and narrow is the way."

Then again we must not be pharisaical but have a contrite spirit. We are no better than others. We all have evil influences in us.

We cannot make a compromise with evil as many in the churches try to do even the ministers.

We do not know but what many of the influences both good and evil come from discarnate spirits.

Do not be swayed by any superstitious belief you may have had but depend on the good influence that belongs to you and the evil influence will disappear.

Whole communities have been completely changed by the good influence that has been awakened among them by the old-fashioned revival meetings of the pioneer church fathers. Many men who were rough, uncouth and wicked were converted and to their dying day

lived lives of honour and respectability. They followed the good influence instead of the evil.

People should not be frightened into following the good influence. They should be shown the way and if they once enter the path of good and clearly discern where it leads they will learn to love it and will desire the fruits of a good life rather than an evil.

We are all swayed by good and evil influences. It is the evil influences that make our lives discordant not the good. The good influence makes life worth living. It enriches life. The fruits of a good life are peace and happiness,—an end to be attained only by those who follow the good influence.

A person can follow the good influence without going to church but no doubt anyone that can is benefitted by assembling with God's people provided he does not allow himself to become narrow and bigoted.

Always keep in mind the goal of a life in which the good influence is followed. Always remember that it pays in this life to follow the good influence to say nothing about the next.

We can never understand life rightly until we recognize that it has a good and evil influence. Some people try to do it but the lives of such people lead nowhere.

If a person has allowed himself to be controlled by evil influences of any kind, he will have to fight to overcome them, it cannot be done in the "twinkling of an eye," he will have to "watch and pray" and then if he has faith in the power of good he will be rewarded. The Bible says that "he that overcometh will be given a crown of Righteousness".

The elementary principles of right living every thinking person should be aware of. It is largely summed up in the Golden Rule—"Do unto others as you would have others do unto you."

We admit that we are all differently constituted both physically and mentally.

It is harder for some to resist evil than others but if we put ourselves on the plane of right living and persist in it, may it not be that we are helped or assisted by good spirits in the others around us, at least we attract good influences, and the ability to avoid evil becomes stronger. The same may be said of those who put themselves on the plane of wrong living. Doing good or doing evil become habitual if persisted in.

Roman Catholics when they are in danger call on certain saints to protect them. We can at least ask the good spirit or spirits around us to help us out of temptation. Future developments in spiritual matters may yet prove that there is a spiritual world around us and that we are helped by spirits in that world and also influenced by evil spirits.

Right living produces a sane condition of life. It is normal. Wrong living may be normal for a time but it is liable to become abnormal. Right living if followed sincerely and properly is a development. Wrong living in many ways is degenerating and disintegrating. Right living creates aspiration for better things. Wrong of certain kinds is deadening and leads to death. It is chilling to the good instincts in man. It in many cases produces an atrophied condition of the faculties from which there is no recovery. That is why it is so difficult for persons advanced in life to change their style of thinking. They have run in the same groove so long that a change would not be natural. Even persons who have been born and bred into a certain kind of politics or system of religion that common sense tells them is erroneous, do not like to think differently or leave it although they may know that what they are adhering to is absurd. People are naturally superstitious, they are inclined to pin their faith to anything they have been taught in early life and are afraid to break away in most cases. I love to think of the

home of my childhood and all its surroundings and associations but I know that many of the practices of the people then both religiously and otherwise were due to credulity and ignorance. Even now those practices, knowing how sincere and devout the people were who practised them have a charm for me but my honest judgment tells me they are not to be indulged in by an enlightened mind. They take you no further than you are. You can not rise above them for they hem you in and keep you down.

We should go into the silence frequently and let our minds dwell on the thought of the good influence so that it may abide with us and control us and so keep us from listening to the dictates of the evil influence. We will be strengthened by so doing. Be always on your guard. "Watch and pray that ye enter not into temptation".

We should also read books that have a bearing on the subject of right living. The Bible is a good book especially parts of it that give advice regarding right living. It gives the wisdom of Solomon, Jesus and others who lived centuries ago.

Right and wrong can never change. Right and wrong apply to human nature now the same as then.

We should not follow the good influence for the sake of some selfish motive—in order to be respectable or to gain eternal life. It should be for the sake of our own spiritual development.

We believe man has two natures, a spiritual and a physical. The physical at death returns to dust, the spiritual lives on, in what form we leave the almighty power to decide.

Do not think because you are trying to follow the good influence you are putting yourself in a class distinct from those who are not, that would be making yourself self-righteous. You are still in the same class, the human type, only you are trying to use your faculties differently.

You cannot be good and true to others unless you follow the good influence.

The spirit of jealousy and envy is so strong in some people that they begrudge giving others a good thought or good feeling. We should remember that the good of one is the good of all, or the common good. He that helps others helps himself therefore by our thoughts we should not try to keep others back from success.

It is a good idea to have a day of censure occasionally for if we succeed in getting along for a time without a fall from grace we begin to think we are firmly established in our ideals and when temptation comes it is surprising how easily we yield to it. Sometimes a fall discourages us and we give up trying to do better again but we should remember that all are fallible.

When evil thoughts come into your mind and you find it hard to shake them, send out good thoughts to others and so kill out bad thoughts. Let your mind dwell on thoughts of love for others. It will pay you to give up thoughts of ill-feeling towards others.

Do not be discouraged if you cannot overcome all the evil influences of your nature at once—it may take time—but follow all the good influences you can and in time if you are sincere, they will overcome the evil.

II.

The Spiritual Aspect

It may be that by following the good influences, we put ourselves in touch with spirits of higher realms who can then minister to us spiritually, at least we put ourselves in touch with a higher or spiritual intelligence, or a hidden world of intelligence which will help to guide our actions.

We must remember that there are the two planes, the physical and the spiritual and we cannot separate ourselves from the spiritual and live rightly. The spiritual plane is a realm of purity and

light and we should let spiritual rays or influences come from it at all times to kill out evil influences in us. Evil influences cannot stay with us if we allow ourselves to be en rapport with that spiritual realm and let the spiritual influence dwell in us. The spiritual realm or kingdom of heaven is within us. We only have to acknowledge it and live in accordance with it to have our lives become what they should.

If we give up reliance on the changeable material nature and put our trust in our spiritual nature, we truly experience a "change of heart" and are in a sense regenerated.

We can with advantage set apart a certain portion of time each day for concentration on that spiritual realm within us. On rising and going to bed are suitable times with a moment or two at midday as well. We should at least stop a moment and dwell on the fact that there is a good and evil influence. The thought will do us good. We do not need to fix our eyes on a cross or any other symbol to make us recognize the fact.

If we are deliberately doing wrong we are breaking the connection with that spiritual realm. This spiritual realm is not far away as some would have us think but is within us and is part and parcel of us. It is God within us.

We cannot rightly follow the leadings or promptings of the good influence within us and repel the evil influences unless we recognize the spiritual realm or kingdom of heaven within us.

We must admit to ourselves that there is a kingdom other than the material kingdom or we will wander away from right.

Cause and effect is true but some of us are willing to take the consequences and do wrong for the sake of certain pleasures. If we would enter the kingdom of heaven and have real happiness we must follow the guidings of the spirit which is back of all good influ-

ences if we only allow ourselves to feel its presence.

If evil influences come to you at once put yourself in touch with that spiritual plane.

If we allow ourselves to be always connected with the spiritual plane within us peace will come to our souls and abide with us. I have in mind the life and death of a saintly man whom I knew intimately. His life was always guided by the leadings of the spirit and on his deathbed he seemed to be in communion with that indwelling (Christ) spirit. Although he was orthodox which I am not it was the memory of his (my revered father's) exemplary life that helped to give me inspiration to write what I have. I feel that when I think and act rightly I am put in touch with his spirit.

The spiritual part of man represents (or stands for) life here and hereafter. It is all the same with the spirit for it never dies.

To live properly is to live in harmony with the spirit. Living in harmony with the spiritual nature within us changes our character and the tenor of our lives.

When evil influences befall us let us fall back on the spiritual realm or kingdom within us to protect us and strengthen us to resist the evil influences.

If we are willing to acknowledge the spiritual realm or Christ within us all the benefits of religion or a Christian life will follow.

Trust in the spirit and it will protect you from evil influences.

The spirit cannot act in harmony with the selfish interests of man.

A life of spirituality develops manhood whereas a life of impurity acts contrariwise.

We should let our lives be governed by the indwelling spirit. It will always lead us aright.

We cannot live apart from the spirit and have our lives be what they should. The fact is we cannot fight evil influ-

ences successfully unless we let the spirit abide in us.

Belonging to any church or any religion will not keep evil influences away unless we let the spirit abide in us.

It is just as well to let others know if necessary that we are allowing ourselves to be guided by our spiritual nature, then they will not be so likely to tempt us to do wrong.

Followers of the spirit suffer it is true for many things in-life the same as the material liver. Living in touch with the spirit does not take away the effects of injudicious actions. All are subject to the law of cause and effect. Still a spiritual life helps us to bear with the results of our infirmities.

Remember, those who live spiritual lives have to go through experiences to get higher upon the road of development the same as those who live material lives only the road to the goal is a different one, still it does not relieve them from the ups and downs of life. The materialist may say I do not wish to avoid this or that seemingly wrong action for it is necessary for my development. That may be true but may not his development be gained easier and better by following the road suggested by his spiritual nature. His development may be just as full and complete and he will avoid the pitfalls and stumblings that the material course would give him.

If we follow the leadings of our spiritual nature we can feel that we have a definite object in view.

Many people have not the will to follow good influences unless they recognize the spiritual nature within them.

We must let our spiritual nature be the beacon to guide us to the haven of rest (eternal rest.)

There is something higher in a spiritual life than a material. It gives one an inspiration for what is best and true in life. It is not an aesthetic condition of living as many might suppose but a

true or genuine condition.

Man's nature can only be rightly changed by living in accordance with the laws of the spiritual kingdom.

If one lives in touch with his spiritual nature bad habits will of themselves disappear.

We must take our spiritual living into our daily lives—"Be not slothful in business, fervent in spirit, etc."

If we live in accord with our spiritual natures we may be more likely to feel the influence of our departed friends who lived spiritual lives. Why should it not be possible for our actions to meet with their approval and disapproval? As long as we are on this earth plane, why should our loved ones not send thoughts and feelings to us?

Human nature cannot be permanently changed for the better unless people recognize the spiritual nature within them.

In regulating our lives according to good and evil influences we have to consider three things, intellect, feeling and will.

In recognizing our spiritual nature the promptings or feeling for good is stronger and is more easily influenced by the will.

One can belong to any religion or believe in-almost any creed and still be guided by the spirit but it is not necessary to believe in anything other than the spirit to live in touch with it. It is true belonging to any church helps to keep one in touch with spiritual things and yet in many ways it misleads. Then there are people who cannot belong to a church and live spiritual lives. They do not see the consistency of what the church teaches and the living of a spiritual life. They seem to be able to live more straightforward and upright lives than if they belonged to a church. Still we believe in the assembling of people of the same belief. Constant fellowship is necessary for the imparting and perpetuation of knowledge as well as to

keep up interest.

It is not the business of the spirit to protect one from danger or accident. That work belongs to the part of man that protects the material nature. One can suggest to the subconscious mind protection and by the laws of the subconscious mind one may be protected or he can by the suggestion and will of others be protected. Still we are subject to the law of cause and effect and at times nothing we may do will avert disaster. Every one gets what he deserves sooner or later. It is true by putting ourselves in touch with our spiritual nature that nature may at times through the subconscious mind protect us.

The spiritual plane has laws that are different in their workings from the laws of the material plane. Most people do not recognize the spiritual plane and in many cases their conduct in life is antagonistic to the laws of the spiritual plane. "The natural man is enmity against God."

If we are following the guidance of the spirit we have a good object in view. We generally have an object of some kind whether we know it or not but if our lives are aimless we must always incline toward the evil influence.

An influence goes out with every thought of others. When we are thinking or talking about others we are sending thoughts or influences to them. "Do not backbite." By backbiting we do ourselves harm. We must not think evil of others for evil thoughts as well as good return to the sender.

To live rightly we must exercise the three virtues, faith, hope and charity. Faith in the power of good. Hope in the final overcoming of the powers of evil, and charity or love for all mankind.

There is no "corner" on salvation. There is no special privilege given to anyone to grant it. It is free to every one who puts himself in touch with his spiritual nature and recognizes the good and evil influence.

Let go the fleeting material nature with its appetites and passions and cling to the spiritual nature which prepares you for eternal destiny.

III.

Spiritual Thoughts in General

If we trust in the spirit we need not worry about anything *i.e.* providing we forget self and selfish interests. We should only get what we deserve anyway only we must place ourselves so that we can get that and no more.

Under proper conditions we need not offer any mental resistance to the will of others. The spirit will resist for us.

The spirit requires absolute surrender to God or Good.

The spirit requires that man repent of his sins and make restitution.

The spirit requires the forsaking of evil.

We cannot have peace in our souls unless we rely on the spirit and accept its conditions.

The spirit does not tolerate anything but the truth. It does not recognize or make any compromise with erroneous teaching. It must be the truth, the whole truth and nothing but the truth.

It insists on purity in thought, word and action. It is not a matter of believing one thing and doing another.

It does not tolerate blasphemy or vulgarity.

The spirit insists on the brotherhood of man. It has all the instincts and attributes of fatherhood, motherhood, sisterhood and brotherhood wrapped up in it. It is a reservoir of sympathy. We must let our minds dwell on this fact in order to receive benefit in full measure. In the Jewish religion is taught the fatherhood of God. In the Protestant religion is taught the brotherhood of Christ and in the Roman Catholic religion is taught the motherhood of the Virgin Mary. Such ideals have an effect. It is true the power of the spirit is based on ideals. They create the thought

force of the spirit but the result depends on whether the ideals in whole or in part are true or false. We know that many of the ideals of the powerful religious organizations of the world are false. Witness the results.

The ideal must be right, according to reason and not according to blind belief. It is not a matter of being hypnotized by certain teachings. We must be convinced in our own minds.

There is too much religious Kaiserism to-day. The religious societies arrogate all goodness to themselves and their members therefore presume to be the only ones in touch with God and holy things. Some of them assume to have spiritual authority and condemn those without their pale to eternal perdition.

One of the outstanding features of a truly spiritual character is humility and that is a virtue that many of the religious autocrats of to-day do not possess.

There is too much of 'there is none other good but me'.

We need to get away from autocratic spiritual authority as much as from autocratic government.

The Bible is a wonderful book. It contains the knowledge and wisdom of sages and seers and yet why should there not be sages and seers now? We should be just as capable of interpreting the divine will to-day as men were in days gone by if we only put ourselves in touch with it.

When spiritual living ceases to be a monopoly of the churches then will more people be likely to conform to it. With all due respect to devout worshippers, it is unnecessary beliefs that keep many people from giving proper heed to the subject of the 'higher life'.

Persons who are fully decided in their own minds to live spiritual lives are just as much "born of the spirit" as those who have received the rites of any church such as baptism, confirmation, holy communion, etc.

The time was when piety and ritualism could go hand in hand but we believe that time is past.

We can only put ourselves in right relation to the spirit of the universe through ourselves (the God in us). We are component parts of it (that great spirit) therefore to be in harmony with it we have only to observe the conditions.

I don't see that we are responsible to any spiritual authority outside ourselves for our actions. Our spiritual authority is the God within us.

The Christian church would have us believe that salvation can only come through Christ. To my mind we are our own 'Saviour'. We must look for our 'Saviour' within ourselves. Why expect a being who lived nearly 2000 years ago to have any direct influence on our lives! It is only by his teachings that we can be influenced. They show us the way to a 'higher life'. The ideals that he gave to the world cannot but have an influence.

In whom or what can we trust if we do not trust in the spirit. When everybody and everything is against us the only thing we can depend on is the spirit (or God) within us.

Living in touch with the spirit makes us free. But in order to have freedom we must observe the conditions. It is necessary that we have restraints and restrictions placed on us or we will overstep the mark. We are obliged to consider ourselves subordinate to something. We think we should be subordinate to our 'higher' or 'spiritual self' which is subordinate (being part) to the great spirit of the universe.

In order to advance spiritually and live properly it is necessary that we have a system of living that combines the material and spiritual natures. Perfect happiness cannot come unless the physical works in harmony with the spiritual.

Living a spiritual life should not be a

constrained condition but should be easy and natural.

Discipline is necessary in leading spiritual lives. We must be trained to discipline of some kind otherwise there will be chaos. One way to discipline ourselves is by duty. Not only our duty to ourselves but our duty to others. A life to be truly spiritual cannot be altogether bound up in self. The Bible says—"visit the sick and fatherless, etc."

To begin with we must understand our relation to each other. We must grant to others the same rights and privileges as we have ourselves. We must respect others' rights. We must harbour no ill will toward others. If we do not harbour ill will we may soon get over our 'pet' and in the end may attract good influences from those who dislike us. We will be attracted toward each other.

We should not be ashamed to apologize to each other for our mistakes.

We may receive others but we cannot deceive the spirit (or God).

We cannot get in touch with people if we hold ourselves aloof from them. We have got to 'vibrate' to them. When we have their sympathies we are in a position to influence them and do them good.

Although individuals we are parts of one great whole therefore our interests are to a large extent necessarily "communal." In the future reconstruction of society we will be obliged to recognize this fact.

We must not esteem ourselves too highly spiritually for the spirit is no respecter of persons.

We should form associations for mutual help as well as for the study of social and spiritual problems. The influence of a body is more powerful than that of the individual. Belonging to a society gives confidence and assurance to the individual.

In living spiritual lives in order to 'Grow in Grace' it is necessary that we increase in knowledge and understand-

ing. Higher education is required to put equally capable people on more of an equal basis intellectually. We all should know something of the sciences to have a proper conception of the universe. Why should children be allowed to leave school as soon as they have acquired a rudimentary education! They need more knowledge than that to be able to form a thorough judgment of things in general. We think there should be compulsory higher education even if night schools have to be kept open for those who cannot otherwise get it.

We must constantly watch the influences we are using. Our characters are largely expressions of the different influences that have been created in our lives by the experiences we have gone through, therefore by counteracting the influences we modify our lives. Our experiences must be such as to make us progress otherwise we will in a large measure revert to the original type. Both heredity and environment have a great deal to do with our characters perhaps one about as much as the other.

Although living a spiritual life means development here and trust in the future both here and hereafter we cannot but think on what existence will be like after death. It is our privilege and duty to study it. There is no telling what developments there will be along that line, perhaps in the near future. From an evolutionary standpoint we may be entitled to more knowledge concerning it. My logical inference is that this life is only a preparation for the next and that our place or standing in the next is conditioned according to our degree of development in this. Away with the commonly accepted idea of "Rewards and Punishments". Of course there are always rewards and punishments but I believe them to be more the result of actions than of beliefs (they are an effect).

A religion is no good that makes people Sunday saints and everyday sin-

ners. As to Sabbath observances we would leave that to the individual to decide. It is not a strictly religious obligation. We need a day of rest and quiet. We need a day for condemnation and censure. We need a day for religious instruction and thought. Otherwise the day is no holier than any other. It is only holy to the extent we make it holy by thinking of spiritual things.

We often wonder why it is that men of the highest education and culture wind up in some of the antiquated religions. It surely cannot be a matter of reason, if it is, it is reasoning from wrong premises. Presumably they think they are without a spiritual ideal and rather than not have one at all they accept one that is spurious. We should have more faith in ourselves and our own possibilities of unravelling these mysteries. It is a God given power if we are only willing to undertake the task.

Implicit faith in the power of the spirit brings great results. Witness the results of faith healing, the running of charitable institutions, etc., by prayer. In regard to healing by faith, christian science, mental science, etc., although the mode of healing may be different I believe it all has to do with the spirit which permeates all things. It is only getting what is ours if we are put in a position to claim it.

A man must have the mental attitude of prayer whether he expresses himself audibly or not. The poet fully describes prayer when he says:

"Prayer is the soul's sincere desire Uttered or unexpressed".

The trouble is spoken prayer is liable to become too formal and gives one the idea that you are talking to someone far away when it really should be the spirit within you or with which you are in touch. "The sincere and fervent prayer of a righteous man availeth much" for when he prays he appeals to the spiritual essence within and around him and

not to an imaginary being.

It is sometimes necessary to flee from the evil influences from without, until we have more strength to face them properly. The evil influences within us can be either transmuted or overcome by the power of good.

In these days of great social changes it is necessary more than ever that we have a definite attitude of mind regarding things spiritual for some of the great religious machines of the world see the spiritual chaos among the free-thinking minds of the world and expect to reap a rich harvest from what they are looking—for—a relapse into superstition and ignorance. We cannot therefore have too much education spiritual as well as material. It is our only salvation.

PHONETICS

Editor, *The Canadian Theosophist*:—
I have been studying the Divine Symbolism and phonetics of the Sanskrit, Hebrew, Greek and English. This language series seems to reveal much Hidden Wisdom of the great architect of the Universe.

From the Hebrew words "UR, ER, NER and ESH" meaning, FIRE and LIGHT we get over 1400 English words dealing with energy, power, spiritual force and etheric and electromagnetic activity in the universe.

From UR we get PUR as FIRE in Hebrew and PYR in Greek; in English it becomes PYRE and FIRE. The phonetic root and symbol has remained with man from the beginning.

UR-GE is from UR. The word S-PIR-IT is most revealing; PIR is FIRE in the midst. The symbol "s" refers to the spiral, serpentine or vortical fluid power in the ether. The entwined serpents of the Caduceus of Mercury symbol is the origin of this symbol "s". The Dove's Wings of the Caduceus emphasize that this is the Power of the Holy Spirit (Matt. iii. 16) with which Christ was

annointed in the presence of John the Baptist.

The word S-PIR-AL reveals the SPIRAL SPIRIT—POWER—of GOD. AL is from EL or ALLAH in the Hebrew. The words POWER and POUR come directly from Hebrew UR and PUR. The word POUR signifies the "fluid nature" of the fundamental ether which is under the code word "waters" in Genesis i. 1, 2, 3. From this we learn that pulsating spiral spirit (unseen) motion in the ether whirls ("waters") is the cause and origin of LIGHT. Scientists, take notice!!

NAT-UR-E reveals that which is BORN (natus)—of POWER—in the ETHER. The word NAT-UR-AL means BORN—of the SPIRIT POWER—of GOD.

The basis of all energy seems to be rotary, whirlwind, spiral, vortical motion and this is hidden in the words: T-UR-N, T-WIR-L, C-UR-L, CH-UR-N, WHIR-L, ROT-OR, VOR-TICAL, TOR-OIDAL, WR-ING, R-ING, C-IR-CLE, S-PHER-E, ST-IR, VOR-TEX, S-WER-VE, C-UR-VE, etc. The Hebrew root UR becomes VR and thus WR; from them we get all the following roots: AR, ER, IR, OR, UR, VIR, VOR, VER, FER, PHOR, PHER, PUR, PER, PRO, PRE. Words like TOR-SION and TUR-IN show us the true meaning of the "+" or "tee" symbol. The vertical polar axis and an equational plane or horizontal plane is indicated. The symbol "I" (eye) is the spinal column or pillar or axis of rotary ether fire. This is shown in the rod of the Caduceus of Mercury, the Rod of the Spiral Spirit Power of God. This Rod that became a serpent in the hand of Moses indicates the kind of water-moving, earth-shaking etheric fluid power which was used to part the waters of the Red Sea when Israel was liberated from Egyptian bondage.

Christ said "Come unto—me and I will RE-FR-ESH you". RE means to act again; FR means POWER from UR, VR, and ESH is exact Hebrew for etheric spiritual energy.

UNI-VER-S-AL is a word revealing the

ONE-POWER-SPIRIT-of GOD. The word UNI-VER-S-E reveals that there is only ONE-POWER-in the SPIRALS-of the ETHER.

The English Language is made for the Fifth Kingdom or the Fifth Root Race of Anglo Saxons who are being regenerated spiritually in America and especially on the West Coasts of Canada and the U. S. A. Theosophists have known of this trend for many years.

We are told in the symbolism of the word UNI-VER-S-IT-Y what a true universality should teach. It is the truth about the ONE-POWER-of the ETHERIC SPIRIT FIRE—with axial (I) rotation (T) —of pervading or piercing (V) power. Y is made of I and V; V (*vee*) symbolizes the piercing rays of etheric power shown in the SWORD (S-WORD) point or the point of the ARROW of DELIV-ER-ANCE. (Eph. vi. 17; Heb. iv. 12).

Our language has been prepared for our use centuries ago. We must open our eyes and accept and use this wonderful gift from The Great Designer and the Master of the Great Unseen Brotherhood to instruct the new generation so that knowledge of Truth will be our guide in the New Dispensation or Golden Age of material and spiritual prosperity.

Other words which your readers will enjoy studying are: N-ER-V-E, CH-UR-CH, CH-ER-UB, IN-ER-T, R-ES-T, R-USH, FER-VOUR, S-UR-VIV-AL, S-UR-VIV-E, FOR-CE, WOR-K, EN-ER-GY, or E-NER-GY, S-UR-GE, SPL-UR-GE, TH-ER-MAL, F-IR-ST, PR-IME, OR-IGIN, VIR-G-IN, PUR-E, PUR-ER, PUR-EST, (Est from Esh), ET-ER-N-AL or E-TERN-AL. These all originate in "UR, ER, NER, ESH" in the Hebrew root language.

C. W. Deans,
Vancouver, B.C. M.Sc., M.E.I.C.

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THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th day of every month.



Editor—Albert E. S. Smythe.

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

Subscription: **TWO DOLLARS A YEAR**OFFICERS OF THE T. S. IN CANADA
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Printed by The Griffin & Richmond Co., Ltd.,
 29 Rebecca Street, Hamilton, Ontario.

OFFICE NOTES

The American Theosophical Society, of Wheaton, has been through an election, and like Canada has determined to change its General Secretary, known in the U. S. as National President. The Committee on balloting reported as follows: For President, James S. Perkins, 1319; E. Norman Pearson, 255; S. A. Cook, 77; Nine Others, 12. Mr. Perkins is elected. For Vice-President, E. Norman Pearson, 1263; James S. Pearson, 282; 21 others, 57. Mr. Pearson is elected.

* * *

Mr. Cook, the retiring president of the American Theosophical Society, has been analyzing the answers given by Lodge members to a recent questionnaire. Under the Caption "Literature" as an interest-retaining factor, it was asked what literature especially, and

these answers were given: The books of C. W. Leadbeater, 106; of Dr. Besant, 95; of literature generally, 53; of books of H. P. Blavatsky, 44; of C. Jinarajadasa, 39; of L. W. Rogers, 23; of J. Krishnamurti, 18. Thirty-four other authors were mentioned from 1 to 9 times.

* * *

One is often asked—Upon what should one meditate? The serious student may pick up some hints from the simple but thoughtful article by the late M. G. Sherk that appears on other pages. It is the statement of a godly, righteous and sober man, who lived as he thought and gave true account of his stewardship. Many may think it unworthy of preservation, but it is the kind of experience any ordinary man may have, and having it may rejoice in its strength and truth. It does not dwell on material things of the physical plane, but on the eternal intangible things. It is the story of any every day victory.

* * *

Another of the old guard, a pioneer if ever there was one in the ranks of the Society, has been called across the river in the person of William Clark, of the Orpheus Lodge, Vancouver. The notice of his passing supplied by his Lodge testifies to his courage and fidelity. Some years ago he toured the Dominion, visiting the Lodges and giving addresses. He alarmed some who were unaccustomed to plain speech. But his rugged utterance and downright convictions impressed all who admired honesty of purpose and clarity of design. He certainly chose to be a door-keeper in Zion rather than dwell in the courts of the erring.

* * *

The death is announced of Marie Rusak Hotchener, long a powerful psychic force in the Adyar ranks. She had been a brilliant operatic soprano but renounced her career in music to become Hon. Private Secretary to Col. Olcott,

president, T. S. and served afterwards in a similar position to Mrs. Besant. She had studied psychology with Bernheim, Liebault and Charcot attending clinics at Nancy and Salpetriere. Since 1910 she has been devoted to the Co-Masonic Order in which, with Mrs. Besant she was a 33rd degree member. In 1916 she married Henry Hotchener, with whom she edited several theosophical magazines, and carried out many lecture tours. On one occasion she paid a visit to Canada and addressed large audiences in Toronto.

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We regret the circumstances that prevented Mrs. Henderson of Victoria contributing the article she had intended regarding her late friend and fellow pupil Hon. Mrs. Arthur Davey. However English friends have supplied the biographical sketch that appears elsewhere in this issue, providing some valuable details of a branch of activity arising out of H. P. B.'s work which has been intentionally neglected and obscured by other elements associated with the Theosophical Movement. The Blavatsky Association however is not to be ignored, and like every well-disposed and single-minded effort has taken its place in the ranks of those who work for the Masters and humanity and nothing else. The Co-operation of Mrs. A. L. Cleather and her husband Col. Cleather, along with the support of William Kingsland, assured success to this well-timed effort.

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The Great Yoga of the West is called Common Sense, and it is a sufficiently rare commodity. Theosophists ought to abound in it, but, alas! it is far from plentiful. Karma Yoga is easily understood, for it has to do with action. Jnana Yoga has to do with mental agility and intellectual awareness. Bhakti Yoga has been identified with prayers and praise, and more or less sloppy emotion, but I have long held that the language of

Bhakti Yoga is pure poetry. Of this I have been further convinced by contact with a most beautiful book which I saw for the first time at Eastertide, though it has been published over a year ago. It is the work of our greatest living Canadian poet, Wilson MacDonald, and is called—*Greater Poems of the Bible*. It has confirmed my thought that poetry is the language and expression of Bhakti Yoga. All the posturing and praying, the kneeling and groaning, the weeping and wailing is a poor sort of Yoga but a few pages of this volume will raise one's soul to the Seventh Heaven.

THE GENERAL ELECTION

Lt.-Colonel E. L. Thomson, D.S.O. has been nominated by all the Lodges that have sent in nominations, and as no other candidate was nominated for the office of General Secretary, I am most happy to declare that he is elected by acclamation to the position, to take over from July 1st next. He has already assumed the duties and responsibilities formerly carried on by Miss Crafter, whose regrettable illness has unexpectedly brought about such a crisis in the affairs of the Society.

Hamilton was the first Lodge to make nomination returns, Miss Carr, the Secretary reporting in favour of Col. Thomson, and one Executive nomination.

The Toronto Lodge came next, Mr. Barr, the Secretary reporting in the following letter:—At the Quarterly Meeting last evening, three of the Toronto Lodge members who are on the Canadian Executive reported on matters relating to the General Secretaryship. Col. Thomson gave the longest report and told of his conversations with you. Following this there was a general discussion by the members. Some questioned the right of the retiring General Secretary to nominate his successor in office. The Chairman assured the meeting that the constitutional right of the Lodges to make nominations was not

involved; that the Lodge was free to nominate any member it chose and that the action of the Canadian Executive in supporting Col. Thomson was to be considered as a recommendation only. Further discussion indicated that the members present were quite ready to nominate Col. Thomson as General Secretary and the meeting then proceeded to the business of nominations.

The nominations were:

General Secretary, Col. E. L. Thomson.

Members of the Executive:

Mr. A. E. S. Smythe
 Mr. F. A. Belcher
 Mr. N. W. J. Haydon
 Mr. G. I. Kinman
 Mrs. W. Gough
 Mr. D. W. Barr.

So far as my nomination is concerned, I told the members that if not more than two other nominations were received from the other Lodges, I would withdraw and thus avoid the trouble and expense of an election. I also expressed the hope that Edmonton Lodge would nominate a candidate. The Lodge there seems to be alive and active and it would be very fitting if this Lodge were represented on the Board.

When you receive all the nominations, you will know whether an election is necessary. Will you please omit my name if eight, including me, are nominated.

Orpheus Lodge, Vancouver, followed with credentials from Mr. Harper, Secretary, nominating Col. Thomson, and Dr. Wilks for the Executive Council.

I have received no credentials from Edmonton, but Mr. Kinman reports that Edmonton has nominated Col. Thomson and Mr. Emory Wood, following Mr. Barr's suggestion, for the Executive. The names will appear on the ballot in alphabetical order — six members of Toronto Lodge and three of other Lodges. If the members of these three Lodges all vote their nominees No. 1, he can be elected, leaving four candidates

for the Toronto Lodge. Of course the members can vote for whom they choose, and the proportional representation ballot correctly expresses their mass desires. The candidates are:

Dudley Barr
 Felix A. Belcher
 Mrs. Gough
 N. W. J. Haydon
 George I. Kinman
 David B. Thomas
 Albert E. S. Smythe
 Washington E. Wilks
 Emory P. Wood.

It should not be forgotten when voting that they are not electing members to represent their Lodge, but an Executive Council to represent the whole Dominion.

Just as soon as members conveniently can, after receiving their ballots, they should mark them numbering all the names up to 9, then place the ballot in the envelope provided, on which he has written his name and Lodge, so that his good standing may be checked without violating the secrecy of the ballot, seal it and placing a 4-cent stamp on it mail it immediately so that it may be checked in good time for the scrutiny of votes, which Mr. A. S. Winchester, the P.R. Expert, has kindly consented to supervise.

All the nominees except two have been familiar to the members generally, and need no introduction. Mrs. Gough has been assisting Miss Crafter during the past year and is familiar with the office routine, so was able to assist Col. Thomson during the recent crisis. She is also the leader of the children's Lotus circle. One of her daughters was recently married to a member of the Canadian flying forces, and he showed much interest in Theosophy while in Hamilton, attending the Secret Doctrine study class when possible. Mrs. Gough is an earnest and practical member and makes many friends. Mr. Wood was elected president of the Edmonton

Lodge a short time ago, and is recognized as adding much to the energy and initiative of his Lodge. He was the prime promoter of the Supplement to *The Canadian Theosophist* recently issued and with Dr. Wilks would form a capable team to represent Western interests in the Society.

If any member, in good standing, has not received a ballot by May 1st he should at once report the omission to Col. Thomson, 52 Isabella Street, Toronto, Ont

THE HON. MRS. ARTHUR DAVEY

The Blavatsky Association is well known to readers of *The Canadian Theosophist*, but perhaps the name of Mrs. Davey as its Hon. Secretary and for years its life force has not been in the forefront, nor would she have wished it so. Her sudden and peaceful passing on January 29th gives one the opportunity to bring to light some of the story of her devoted adherence to the cause for which H. P. Blavatsky stood to the world. A friend who saw Mrs. Davey's knowledge of, and enthusiasm for this cause evolving during over forty years may be permitted to pay tribute to her work.

The story begins after her first visit to Egypt where her husband the Hon. Arthur Davey was stationed for some years, Mrs. Davey and her two small daughters following him for the winter months. Perhaps it was the reading of Hartmann's "Magic White and Black", followed by Sinnett's "Occult World", and some Egyptian Karma, that opened the door to a new vista in life and prepared the way for her introduction to Mrs. Cleather of whom she had heard as one of the few faithful survivors of H. P. B.'s inner circle. As she gradually realized the importance of this contact and learned more of the work of H.P.B. a wish came to Mrs. Davey that A.L.C. (as her students always called her) might be moved to form her scattered

students into a Group for such instruction as might be given to untrained aspirants. The idea met with immediate response from Mrs. Cleather and such a Group was formed soon after. This functioned until Mrs. Cleather left England never to return, and was held loosely together by correspondence for some years thereafter.

When as a victim of the last ship to be torpedoed in 1918, Mr. Davey was drowned, Mrs. Davey and her two now grown-up daughters who were in full accord with her decided to seek out Mrs. Cleather who was then in Darjeeling, India. There they joined a study class on the Secret Doctrine led by Mrs. Cleather. Circumstances later brought Mrs. Davey back to England alone where she made many interesting Theosophical connections while distributing and selling Mrs. Cleather's first three books—"H. P. Blavatsky. A Great Betrayal". — "Her Life and Work for Humanity", and "H. P. Blavatsky. As I Knew Her".

At about this time Mr. William Kingsland author of "The Esoteric Basis of Christianity" and other books, writes in 1923:—"Quite recently I had put in my hands two books by my old colleague, Mrs. Cleather . . . This led to my obtaining Mrs. Cleather's address in India, and writing to her . . . I had entirely lost sight of her since 1895, and I was pleased to find from these two books that she was in the first place so loyal to H.P.B., and in the second place was making such a stand against the corruptions of Neo-Theosophy". In the same letter Mr. Kingsland, referring to the "Back to Blavatsky" movement declares; "I should willingly co-operate in any such movement *outside* of any T. S. organization". Furthering these views Mr. Kingsland's correspondence with Mrs. Cleather resulted in their joint founding of the Blavatsky Association with the co-operation of Mrs. Davey who became Hon. Secretary. Mrs.

Davey's home in London then became a centre for the Association and a regular meeting place for the Council. Study Classes were held and enquirers were always welcome to visit the very complete Theosophical Library.

In 1931 a Centenary Edition of the collection of Articles entitled: "In Memory of Helena Petrovna Blavatsky by Some of Her Pupils" was reprinted as a fitting tribute to the birth of H.P.B.

In 1933 Mrs. Davey undertook with the help of members the collecting and printing of the "Blavatsky Bibliography". This publication was not intended to be complete but nevertheless it represents to an astonishing degree the wide interest roused by H.P.B.'s books during her life time. Among other things, a watchful eye was kept by all on the Press for anything derogatory to the great World Teacher. Many letters were sent to current newspapers and magazines and perhaps most important among such corrections came when the new Edition of the Encyclopædia Britannica was in progress. She saw the great chance this offered to give the world a fairer notice of H.P.B. than had ever appeared in any such publication. The Editors accepted the paragraph written by the Association and the correction has now been made for all time.

"Mrs. Davey became closely acquainted with Mr. Trevor Barker shortly after he published the 1st Edition of "The Mahatma Letters to A. P. Sinnett" in 1923, now a classic of the period. Although he was then still a member of the T.S. Mr. Barker was a constant visitor to the Headquarters and Mrs. Davey had much to do with helping him to re-edit the Letters for a second Edition, and in the subsequent publication of "The Letters from H.P.B. to A. P. Sinnett." The originals are now safely deposited in the British Museum Library."

Unfortunately Mrs. Davey had contracted heart trouble with occasional

alarming attacks. When in 1940 the great air raids on London necessitated her taking shelter in the basement of her house under hard conditions and without sleep her doctor insisted that she must leave the town. She then went with her devoted Welsh maid to Wales. The bleak coldness there was a severe trial to her health. The inevitable separation from her beloved work and all friends did not daunt her brave spirit, and she carried on by voluminous correspondence many of her activities. At times she would write of her loneliness and isolation. But her courage never failed, even when her London home was bomb-damaged and twice entered by burglars. Courage and unswerving loyalty, once she was convinced of the Truth of the teaching she had received and the bona fides of its exponents were her great characteristics with a cheerful patience with those who came to her with questions or troubles.

Wondering how best she could employ her leisure during the winter of 1942-43 it was suggested to her that a bibliography of the works and authors quoted in the "Secret Doctrine" by H. P. B. would be a valuable addition to that work. This she steadily worked at with great patience, and produced a well tabulated alphabetical list involving over seven hundred entries. We were preparing it for the press when she died, and hope to have it published ere long.

Iona Davey had a somewhat forceful personality combined with a generally optimistic outlook on life. This carried her through severe trials which would have caused a weaker-willed individual without her faith in the fundamental tenets of the Wisdom Religion to succumb to circumstances. It also enabled her to impart courage and sympathy to others struggling in the meshes of their Karma. A wide range of interests with many cultural contacts in her early life in London gave her an understanding of many sides of life, and encouraged her

in the social work which she undertook for a time in the London slums and school clinics. Many besides her fellow-workers will miss her sadly.

DEATH OF WILLIAM CLARK

It is with great sorrow that we have to report the death of Mr. Clark. After an illness of more than two years he passed away on March 19th.

The Orpheus Lodge has to face the future bereft not only of a friend and fellow member whose place can never be filled, but of one who has been for more than thirty years the instructor and source of inspiration of the lodge.

It must be about forty years ago that Mr. Clark left England for Canada. A few years later he was a member of the chief Theosophical lodge in Vancouver at that time and a little later he joined a small group which called itself the Orpheus Lodge.

The Founders of the Theosophical Movement gave us Theosophy, a great teaching, the study of which enables us to obtain a grand comprehensive view of life processes, and so to orientate ourselves in a truer perspective. And at the core of these doctrines they gave us the essential teaching regarding the nature of man and his relation to the Universe. They left it to us, the students of Theosophy in charge of the teaching, to discover and put to use the interpretation and practical application of these basic principles. It is this work which the Orpheus Lodge, under Mr. Clark's instruction, has studied and in some measure endeavoured to apply. Every member who has enjoyed the privilege of this instruction knows well that he has received a gift beyond all value.

The following lines, we think express something of his spirit:

The door-keepers of Zion,
They do not always stand
In helmet and whole armour,
With halberds in their hand:

But being sure of Zion
And all her mysteries,
They rest awhile in Zion,
Sit down and smile in Zion
Aye, even jest in Zion
In Zion at their ease.

The gate-keepers of Baal
They dare not sit or lean:
But fume and fret and posture
And foam and curse between;
For being bound to Baal
Whose sacrifice is vain;
Their rest is scant with Baal
Whose sacrifice is vain;
Their rest is scant with Baal
They glare and pant for Baal,
They mouth and rant for Baal
For Baal in their pain.

But we will go to Zion
By choice and not through dread,
With these our present comrades
And those our present dead;
And being free of Zion
In both her fellowships,
Sit down and sup in Zion—
Stand up and drink in Zion
Whatever cup in Zion
Is offered to our lips!

WHITE LOTUS DAY

The War has interfered with our Fraternization Movement which must remain latent apparently for this year at least. But White Lotus Day is a perennial flower, and should be observed, and observed jointly by all who honour or have been benefitted by the services of the Messenger of the Masters. We recall an appeal issued in 1931 by Mr. J. Henry Orme on behalf of a representative Committee which organized a celebration of the Anniversary with representative speakers from several Societies not united in organization but deriving their inspiration and reason for being from H. P. Blavatsky. In many localities it would be possible to follow this example and we reprint Mr. Orme's

appeal as a reminder of what has been done, and done well, and of what may be done well or better next month.

It is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.—H. P. Blavatsky.

Los Angeles, California

April 30th, 1931

Dear Fellow Theosophist:

White Lotus Day this year is of especial significance, coming as it does in the Centennial year of the birth of our Founder, Helena Petrovna Blavatsky, and Theosophists all over the world are planning to lay upon the altar of her memory some appropriate expression of their high evaluation of the treasure of wisdom which the Great Messenger brought to us from the Elder Brothers of humanity.

As brotherhood and unity were the motivating ideals of her life, and the keynote of her message, it is believed that no more acceptable tribute could be paid to the memory of H.P.B. than a White Lotus Day service participated in by Theosophists of the various Theosophical Societies. Such a *union meeting* has been arranged by a representative committee of members of The Theosophical Society (Adyar), The Theosophical Society (Point Loma), and The United Lodge of Theosophists, to be held at the Hollywood Womans Club, 7078 Hollywood Boulevard, on the evening of Friday, May eighth, at 8 o'clock.

The enthusiastic co-operation of several leading Theosophists has enabled this committee to arrange a program of

such historic significance that this White Lotus Day celebration will be remembered as epochal in the New Era of The Theosophical Movement. The speakers will be:

Mr. A. P. Warrington, Vice-President
The Theosophical Society (Adyar),
Chairman of the meeting,

Mrs. Marie R. Hotchener, Editor *World Theosophy*,

Mr. J. Henry Orme, President The Theosophical Society, American Section
(Point Loma), and

Dr. G. de Purucker, Leader The Theosophical Society (Point Loma).

NEWS FROM FRANCE

The English *Theosophical News & Notes* carries the following account in its March-April issue:

Our Headquarters in Square Rapp has been given back to us, empty of all our belongings (some chairs, happily, excepted) but filled from cellar to attic with the spoils of the Gestapo.

Our Library was sent to Berlin; our stock of books for sale was destroyed, save a small number; all our material for secretarial work and propaganda is also gone. But our main preoccupation is the Society. We sent a circular letter to all our members, but many, either deported or refugees, have not been reached, a large majority in fact, and it will take some time before we come to know where they are.

We had our first meeting in our large hall for members and public on December 10. About 400 were there—a happy family meeting, with fine music and the grand old atmosphere revived. No advertising being allowed, the result was gratifying. But heating being an impossibility we have to wait for a more lenient season and lodge meetings are postponed. It is intensely cold now and has been for two months (*i.e.*, at end of January).

Finances are a preoccupying problem. I could only save a small part of our

cash, and our main capital was confiscated. We do not yet know if and when it may be restored to us, although the law is clear that it must be restored.

Our Council wishes me to express its deep gratitude for the help most kindly offered to us by the English Section for our Library. It would of course help us immensely if we could have early theosophical publications in English, especially *The Theosophist*, not to mention *Lucifer* and our classics, older and newer. Not only has our Headquarters Library been stolen, but also that of many members, including my own consisting of 1,500 books.

I have spoken of our losses and of what we lack, but I rejoice in saying that we have unbounded faith in our great work and in Those who inspire and guide it, and unlimited will and enthusiasm to achieve the task entrusted to us. I remain in charge until next Convention; deafness prevents me from continuing in that department, but I can still write and am not yet dumb . . . and better men come up!

Kindly convey my loving remembrance to your wife and our brethren around you. Tell the British T.S. that we add to our brotherly love for our brethren the gratitude of freed people for their deliverers. May Great Britain and America bear for ever the glory and the blessing they have won!

J. Emile Marcault.

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

WILSON MacDONALD

Last month the Toronto Lodge was privileged to hear Mr. Wilson MacDonald the Canadian Poet speak on his latest book "Greater Poems of the Bible". Before a large and appreciative audience he gave in his inimitable style his version of the "Creation" as discovered by him with its natural chorus as he expressed it, and which he intoned to a piano accompaniment. This was most impressive especially when he requested the audience to join in the last two stanzas. In the course of his talk he enlightened his listeners to the fact that buried in the prose of the Bible are many outstanding poems hidden in the well known lines of that remarkable book. It says much for Mr. MacDonald's perspicacity that he has been instrumental in unearthing as it were these gems from such a mass of prose. The entire talk was of a kaleidoscopic variety and many of his shrewd observations were of a distinctly original character, actuated by an acumen which delved into the depths of acute appreciation of the hidden meaning of things. Pathos and grandeur alternated with the cry of despair as evinced in the lamentations of Job, one of the greatest poems, as he pointed out, ever written by man. By special request he closed with a few extracts from his "Flagon of Beauty". Altogether a most enlightening, interesting and in some respects, whimsical discourse. We were particularly glad to welcome Mr. MacDonald on this occasion as it was his first appearance in public since his recent serious illness. In the course of his lecture the speaker intimated that he was at work on a version of Shakespeare that will present to the world another aspect of that remarkable man in an entirely new light.—E. L. T.

"THE TRANSCENDENTAL UNIVERSE"

One may have an extensive acquaintance with Theosophical literature and yet miss items of importance. Mr. D. B. Thomas, president of the Montreal Lodge surprised me recently by producing a book I had never heard of before, if I can trust my memory, which was published as long ago as 1893, and is a book of considerable importance. It is *The Transcendental Universe*, by C. G. Harrison, and published by George Redway, this copy being of the second edition.

There are six lectures "on occult science, Theosophy, and the Catholic Faith" and they were delivered, says the Preface, early in 1893 before the Berean Society, and "were prepared with special reference to the difficulties which many find in reconciling the truths brought to light by the Theosophical Society with the fundamental doctrines of Christianity; difficulties which frequently arise from an imperfect grasp, on the one hand, of the occult facts, and on the other, from insufficient acquaintance with the philosophical literature of the Church."

The first lecture, it is stated, deals with the conflict "behind the veil" which led to the formation of the Theosophical Society, and the subsequent ones to an examination of the Theosophical teachings in regard to man's origin and destiny, and the problem of evil in the light of occult science. One might well wish to recapture the optimistic spirit in which Mr. Harrison writes, and which pervaded the ranks of true Theosophists in 1893. "It would almost seem," to quote from page 3, "as if the chasm between 'exact science' and the 'superstitions of the past' were about to be bridged over, and the Caduceus of Hermes once more adopted as the symbol of creative intelligence."

With all this Mr. Harrison is no dyed

in the wool Blavatskyite. He writes, "there is reason for believing that she was ignorant, for the most part, of the true sources of her inspirations; that she was an instrument in the hands of unscrupulous persons who made unfair use of her remarkable gifts and exploited her, so to speak, for purposes of their own; and . . . she will be regarded as more sinned against than sinning." The subtlety of this attack should not be missed in appraising the book in general.

"She displays, at times, an extraordinary ignorance . . . Her 'Secret Doctrine', too, is exceedingly faulty, both in regard to its cosmogenesis and its anthropogenesis . . . added to which, her passionate invective, her perversion of facts, . . . all combine to render her a most unsafe guide to the Higher Wisdom."

Mr. Harrison, with his superior knowledge of the Higher Wisdom, is a safe and sane guide for those who trust him. Doubtless this is how he would have it. At any rate he is more of a Churchman than a Theosophist, and he demonstrates why. "There can be little doubt that the failure of modern Christianity to meet the intellectual requirements of the age is largely due to the mistaken idea that the Jewish Scriptures, in themselves, are a complete revelation, and that the gift of Divine Inspiration was restricted to one people and to one period of the world's history. This narrowness is entirely foreign to the spirit of Christianity. All truth is the heritage of the Catholic Church, (John xvi. 13, (When he, the Spirit of Truth, may have come, he will guide you into all the Truth, for he will not speak from himself, but whatsoever he may hear he will speak), and as there can be no real opposition between one truth and another, it is our duty to 'prove all things and hold fast that which is good' from whatever source it comes." It is difficult to see why his quotation should

not apply to any group of devotees, as well as one calling itself a church.

He quotes Justin Martyr, conceding this point: "this was so clearly perceived by the Greek Fathers that they did not hesitate to claim Divine Inspiration for the heathen philosophers. Those who lived under the Eternal Reason, such as Socrates, Heraclitus, etc., were Christians, even though in their day they were called atheists." Therefore, he argues, instead of denouncing Theosophy it would be better to ascertain how much truth it contains.

"We should do well to bear in mind the advice of Origen, and in dealing with such subjects as 'Karma' and re-incarnation, 'bring to the comprehension of subjects of such difficulty a perfect and instructed understanding. For if our minds be full of preconceptions and prejudices *on other points*, we may judge them (hastily) to be heretical and opposed to the faith of the Church, *yielding not so much to the convictions of reason as to the dogmatism of prejudice.*' Origen himself, though he had probably never heard of 'Karma', was of opinion that it was 'more in conformity with reason to believe that every soul, for certain mysterious objects, is introduced into a body *according to its deserts and former actions,*' rather than to suppose a fresh soul was created for every child born into the world. (*Cont. Celsus, Book I., xxxii.*)"

Mr. Harrison, however, concludes that Theosophy "is not adapted to ethical uses," but as a cosmogony is a valuable contribution to occult science. Yet he thinks it makes no attempt to solve the problem of free will, and is too fatalistic. This is an extraordinary conclusion, for it really provides in karma and re-incarnation the simplest and most easily understood provision for justice and free will that can be imagined. A man is perfectly free to exercise his free will on any proposed line of action, up till the moment that he goes into action.

Then he is bound by his act, irrevocably, and must abide by the result of his act; but once more he is free to act as he pleases with the new situation he has created by his act, and is perfectly free to do as he deems best under the new circumstances. The experience he gains by each act adds to his wisdom and knowledge of life.

"The doctrine of the WORD MADE FLESH, is alone capable, I repeat, of satisfying at once the religious instinct in man without at the same time dwarfing and degrading our conception of God." This doctrine is now interpreted by the Church to mean that the Word was made flesh in the person of one man, Jesus, while the original teaching was that the Word was made flesh in Mankind; such passages as II Corinthians xiii. 5 admit of no other meaning.

Through re-incarnation the latent Logos or Word becomes fully manifested in each man or son of God. This is the division between the official Churches and the ecclesia or society of just men made perfect. We may be sure that the priesthood with its dogma of Apostolic Succession will not return to the primitive teaching. It cares nothing for the solidarity of humanity with its other great religions all teaching fundamentally the same esoteric truths.

It required this artificial dogma to separate the Christian Church-goers from the other religious people of the world. They are not to be excluded from the spiritual world by priestly dogmas. They are included in such a statement as this (page 17): "What are called 'natural forces' have their origin on the same plane of existence as the human will, for between man and the Universe there is a mysterious correspondence."

Recognizing the two kinds of magic, white and black, he remarks that "the subject of black magic is too revolting for anything but the briefest mention. The nearest approach in the Universe to

anything like the popular conception of a devil is the Black Magician. When I say that the torture of animals is recommended as an excellent training for developing the faculties essential to the practice of black magic, I shall probably give you a better idea of its nature than actual description of its horrible rites would convey."

"A practical occultist usually belongs to a brotherhood, and I am given to understand that many of them are members of the higher orders of Freemasons, and constitute in that body an *imperium in imperio*. Others there are who belong to religious orders in the Roman Catholic Church, notably the *Jesuits*, to which they stand in the same relation as the others to the Freemasons . . . The true Black Magician is almost unknown in Europe, though the practice of evil arts is, I regret to say, far from uncommon, especially by amateurs. But the Black Magician is an Ishmael among occultists. His hand is against every man, and every man's hand against him. There are no 'Black' brotherhoods, for there can be no mutual confidence between men who are wholly self-centred."

The term Brothers of the Left "is used to designate *practical* occultists who devote their energies to the promotion of objects which have for their aim the interests of the few rather than the good of humanity in general." This is a warning very necessary to some members of The Theosophical Society.

With regard to Spiritualism, Mr. Harrison makes the following considered statement: "That the phenomena of the seance room are not due to the spirits of the dead, but of the living; that modern spiritualism is an experiment on modern civilization decided on, about fifty years ago, by a federation of occult brotherhoods for the purpose of testing its vitality and ascertaining whether it is capable of receiving new truths without danger."

Then follows a series of "revelations"

redolent of the sort of thing that Dr. Elliott Coues relied upon to upset Madame Blavatsky and her supporters in America, among them the statement that during the time certain action was being taken by some allied occultists, Madame Blavatsky "imagined herself to be in Thibet, but was in reality at Khatmandhu in the state known to occultists as 'in prison'"; also that K. H. was a real person, but neither a Thibetan nor a Mahatma, but "A treacherous scoundrel in the pay of the Russian government," that he was allowed to disappear and that Madame Blavatsky then substituted for him a mythical Mahatma M—— who never appeared in his astral body.

These allegations do not hold water beside the narratives of A. P. Sinnett, A. O. Hume, Col. Olcott, and many others, besides the *Mahatma Letters* as edited by Trevor Barker. After all this, continue the allegations, H.P.B. allowed herself again to be deluded, this time by a renegade Jew, who was keeping her alive, and who waited till she had finished the second volume of *The Secret Doctrine*, and then threw her over. Let G. R. S. Mead, the two Keightleys, C. F. Wright, James Pryse and others always in attendance in Avenue Road during this period, testify to the absurdity of this story. But it is an excellent example of the kind of excuses Church people accept to account for their failure to read even the *Introduction* and *Proem* to *The Secret Doctrine*. Any intelligent, open-minded and unprejudiced person who will read these two passages will be unable to find any room for these ridiculous yarns about Madame Blavatsky, but the chief object is plain, which was to make out that she was a spiritualistic medium, thus condemning her out of hand to all Church people.

In accepting these stories Mr. Harrison shows where his sympathies really lie. He says himself, page 36, "to cut a long story short, Madame Blavatsky

emerged from 'prison' a Thibetan Buddhist and the prophethess of a new religion." If there were anything that Madame Blavatsky did not do, it was to found a new religion. She denounced all organized religion repeatedly and declared herself a Nastika.

Then comes Mr. Harrison's pregnant admission on the same page 36, "whether for good or evil, she has made public an immense mass of information in regard to matters which, until quite recently, were never spoken of outside certain societies, but which is of such a character as to commend itself on its own merits to thoughtful persons from whatever source it may come."

In Lecture II. Mr. Harrison defines an Initiate as "one who has crossed the threshold of the unseen, with or without help; has passed the 'Dweller,' resisted the temptation to remain with her, and, undeterred by that fear which the unknown always inspires; has made acquaintance with the region beyond, and reduced into order a set of experiences, as wholly unfamiliar as is the world of sense to the new-born infant, by the ordinary commonsense process of intellectual classification." He adds that an Initiate is *not* necessarily an Adept, neither an Initiate, nor an Adept either unless he belongs to a certain class, is not necessarily a clairvoyant.

In this lecture he gives the Three Great Axioms which are the foundation of occult science. These are—

Seven is the Perfect Number.

The Microcosm is a copy of the Macrocosm.

All Phenomena have their Origin in Vortices.

Turning to another subject in this lecture, attention is directed "to the Slavonic people who belong to the *sixth* Aryan sub-race, and what do we find? A powerful empire which unites under a despotic government a number of local communes—Russia. The remains of a kingdom—Poland, whose only co-

hesive force is its religion, and which will be ultimately re-absorbed in the Russian Empire in spite of it Western Europeans are accustomed to speak of its barbarism, and in one sense they are right. Our civilization is a mere veneer on the upper classes, and is as much a foreign growth as Roman civilization in Britain. Their destiny is to evolve a higher civilization of their own in the future. The Russian Empire must die that the Russian people may live, and the realization of the Pan-Slavists will indicate that the sixth Aryan sub-race has begun to live its own intellectual life, and is no longer in its period of infancy. We need not pursue the subject further than to say that the national character will enable them to carry out experiments in Socialism, political and economical, which would present innumerable difficulties in Western Europe." This is an interesting passage, inasmuch as it differs from Madame Blavatsky's statement that made the Russians the seventh sub-race instead of the sixth.

Next comes a discussion of protyle, with the conclusion that it is not matter, *but is it force?* "Protyle, or the homogeneous basis of atoms, is therefore motion in an unknown medium or *pure objective force*, and atoms are simple force centres. Is there motion vortical? Such at least is Professor Crookes' opinion." He closes this discussion with a quotation from *The Secret Doctrine*.

The third lecture deals with the evolution of the God-idea. "The fuller *spiritual* apprehension of God requires faculties which are yet in embryo, and is reserved for future stages of man's evolution, when he will enter on the period of his decline of earth-life, and preparation for a higher consciousness."

The fourth lecture discusses the Christ idea and the nine orders of celestial beings, Seraphim, Cherubim, Thrones, Dominions, Might, Powers, Principalities, Archangels, and Angels.

"With our feet firmly planted on the rock of the Creed, there is no real ground for apprehension lest the contemplation of the celestial glories, which are revealed in the ministry of the angelic host, should so dazzle our spiritual vision as to make us forget that their exalted activities have their source in the Lord and Giver of Life, to Whom with the Father,—the Fount of Deity, and the Son,—His express Image,—the ONE HOLY and UNDIVIDED TRINITY, is alone due the supreme worship of every creature." Mr. Harrison's Church affiliations are sufficiently indicated in this ascription.

In the fifth lecture Mr. Harrison says: "It will be my duty to explain, to the best of my ability, certain facts in connection with a mystery known as the Mystery of the Eighth Sphere, which is a key to the problem of evil in the Universe." He states that Mr. Sinnett was the first to make public the idea of an Eighth Sphere in his book *Esoteric Buddhism*, a book which he says "contains nothing new that is true and nothing true that is new." He thinks, moreover, that H. P. B. is destitute of literary gifts, a matter on which the reader is the best judge, but he agrees with her that man never inhabited Mars or Mercury nor any of the visible planets except the Moon, but will in future inhabit three invisible planets as he has done in the past, these companion globes being invisible as H. P. B. contended.

It is idle to follow here the discussion of the Eighth Sphere, for Ignorance is the cloud over all understanding, and as he writes: "The Mystery of the Eighth Sphere must always remain a mystery to the uninitiated, and even to the initiated below a certain grade, as its comprehension requires the development of perceptive faculties latent in the majority of men."

In Lecture Six we are told that science has arrived at a point which will neces-

sitate a new departure in its methods; the conclusion, viz., that force is the homogeneous basis of the material universe." In spite of Madame Blavatsky having said that the companion globes of the earth are in co-adunition but not in consubstantiality, he insists that nearly everybody in The Theosophical Society thinks of them as so many visible planets so many miles from the sun.

The book as a whole is an interesting study. In 1893, the year of the World Congress of Religions in Chicago when the Theosophical meetings "stole the show," Theosophy threatened to be respectable and the Church had to do something about it. There was so much obvious truth in the literature it was impossible to ignore this aspect of the Movement. So the device was chosen of maligning the Masters, or Mahatmas. As they sought no glory and no fame this was the simplest course for any friend of the Church to adopt.

A. E. S. S.

POPULATION

The converse of the Malthusian problem has presented itself to our civilized nations, and the fact in itself bears testimony to the serious violation of natural law which has led to such a situation. France for a long time past has been troubled before a decreasing birthrate, for which the explanation is not far to seek. Small families were regarded as more conducive to comfort and the ability to afford the minor luxuries, and so the limitation of the family circle was adopted.

On the other side of the Rhine it was with the same object of more luxury and more enjoyment of the good things of life that larger families were encouraged and the nation's numbers multiplied. The more people, the bigger the armies, the better for conquest. And so we have had a cycle of war over the last two generations as the result of an ex-

pansion policy in Germany which for one of its main factors promoted a higher birthrate. France now fears being outnumbered by the German maternity policy.

The war has cut down the birthrate in all the contending nations, and as a remedy the marriage of young soldiers has been encouraged wherever they are located, and special home leave has been arranged for men who have had several years' military service abroad. Thousands of young wives with hundreds of babies are crossing the Atlantic westward to supplement the diminishing birthrate in the American continent.

Single women are finding marriage a more difficult problem than ever before, and this not merely on account of female employment, but the scarcity of males. In countries like Russia the scarcity of males has led to a settled resignation on the part of large numbers of women to acceptance of spinsterhood as a career, with the choice of professional and other employment instead of household duties. Some have even suggested a return to the Asiatic rule of polygamy as a necessary remedy for the evil of enforced celibacy.

Germany has practically enforced methods of rape and seduction upon unwilling females, while the Nazi teachings have induced others to offer themselves as unmarried mothers in order to stock the fatherland. These conditions are naturally shocking to the English-speaking peoples whose delicate sense of the proprieties have been unused to such barn-yard morality. It will always be a question whether it was the violated silence or the violated code that caused the shock, but in any case there does appear to be a letting down of the stringent sex standards that have been supposed to rule the lives of English-speaking people.

One fact always remains to impeach the nation as a nation, and only Russia of the nations under Christian stand-

ards has had the virtue to face it. There the choice has been made between prostitution and marriage, between bestiality of the German type and chastity. Other nations will find that a competition in virtue is one that Nature approves, with strength and wisdom for the successful competitor.

Brahmanism and Buddhism have codes of sex morality which compare favourably with European practice, and even Japan has a sex code superior to that of the average Christian. Such a film-picture as *Casanova Brown*, in which Gary Cooper has a part entirely unworthy of him, indicates the growing laxity of public taste. In this connection it is notable that by a peculiar inversion of moral sentiment the odium of illegitimacy is attached almost wholly to the innocent babe, then next to the mother who has become the victim of Nature's most cunning lure, while the guilty man usually escapes with the derision of his boon companions.

The topsy-turvy character of our ordinary sex sentiment is illustrated in our divorce laws and the attitude of Church traditions regarding them. A great deal is made of the sentence—"Whom God hath joined together let no man put asunder," but few Churchmen are willing to admit that this is begging the whole question. Who knows those whom God hath joined together? Does the man who issued the marriage licence know what God had in mind, for the marriage could not take place without the licence.

I wrote marriage licences for several years in Belfast, Ireland, taking the details from the prospective wedding couples or their parents, also sending copies of these details to the reverend fathers of the churches to which the couples belonged. Very rarely was any notice taken of these legal notifications, and a week later either the bride or the groom came and got the licence which I had written, and the registrating

magistrate had signed, swearing to the truthfulness of their statements. The magistrate, a fine old gentleman, much addicted to port wine, cannot have had any more divine insight respecting the prospective union than I had myself. He accepted my assurances of their regularity.

There were many interesting experiences in the course of these proceedings. I once issued the licence for a girl of twelve years, both the parents consenting, but God made no sign. A well-known music hall artist, Charles Coburn, got his licence but forgetting to come and collect it, I had to go and remind him of his engagement. Ben Davies, a well-known tenor, got his licence to marry Clara Butt, a well-known soprano. This was over sixty years ago, and I never traced any connection between these names and later celebrities. Was God more alert?

Nothing ever occurred in my experience of those years to convince me that the divine authority had any more to do with the marriages I helped to authorize than I had myself. Licences are issued everywhere in civilized countries, at different rates of payment, and all with the same object, to prevent deception and to bring marriage into formal order and decency and conformable to the best interests of the community. Clergymen and ministers were accustomed to solemnize these marriages on the authority of the licences I wrote. They made no enquiries concerning the sanctity of the part I had played in the proceedings.

Sometimes we were called upon to issue a Special Licence which cost Fifty dollars. It permitted the marriage to be solemnized outside a Church at any place decided upon and at any convenient hour. It was regarded as eminently respectable, but no additional sanctity was derived from the extra cost.

All this goes to show that marriage is usually regarded as a civil contract. This being so, there should be no difficulty in

admitting that the contract should be dissolvable by the civil authority.

Emendation: Those whom God has obviously put asunder let no man try to bind together.

A. E. S. S.

THE WAR

Germany, in her defeat, and after five years of the lash and tyranny under blackguards like Hitler, Himler and their crew, has developed the characteristics of a neurotic female. Unable to distinguish between truth and falsehood, or to know the difference between honesty and guilt, she does not know what she wants or where to look for the remedy for her woes. For five years the German people have been believing lies and rejecting truth until their moral sense has been blasted. In their ignorance they suffer from fear, the unconscious product of a guilty conscience. They do not know whom to fear most, the Americans, the Russians or the British. They have forgotten if they ever learned that man's greatest enemy is himself. They fight on, but have no confidence in their own efforts and hope more in disaster to their foes than victory for themselves. Their Rhine is no longer theirs. Vienna is ready to fall. Bremen, Hamburg and Hanover, are about to be captured. General Eisenhower does not expect any general surrender in Germany, but will proclaim victory on some auspicious occasion. Probably the Russians and their Western Allies will simultaneously enter Berlin as conquerors, and use the occupation of the national capital as a token of final conquest. Hitler has talked of coming out with a forlorn band of heroes and falling at the mouth of alien guns. But that is only his film-picture imagination. He may try to adopt his plan of retiring into the Bavarian Alps and organizing a guerilla warfare. - But guerillas are only to be found in genuine patriots and Hitler is not the sort of

man to inspire loyalty. If he is not sure of your loyalty he cuts your throat. The Allies are taking care that no German forces of any consequence can ensconce themselves in Southern Germany. Hitler is not of heroic mould. He is only a cheapjack Napoleon. The German Army used him more than he used them. Now he can use them no longer. The Allies, who by their appeasement peace policies permitted these evil developments to swamp the world must now shoulder their responsibilities lest a worse thing befall them. Millions of children, from infancy upwards and youths from 13 to 18 years of age, have been robbed of their birthright without even a mess of pottage to relieve their pangs. No decent citizen should raise any objection to any measures taken by the Allied Governments to bring succour to these sufferers. Less sympathy is being felt for Japan which is enduring disaster after disaster on the seas and whose five chief cities are constantly being bombed. A crowning calamity is the denouncing of the non-aggression pact with Russia by the Soviet Government. The treaty has still a year to run, but Japan rightly fears that when Hitler is done with The Mikado will be called upon to answer for Pearl Harbour, and his Chinese iniquities.

THE MAGAZINES

During the month of March we have received the following magazines: The Toronto Theosophical News; The Indian Theosophist, Nov.-December; The Bombay Theosophical Bulletin, 4 pp., December; The Theosophical Movement, December; The Aryan Path, Bombay, December; Eirenicon, Jan.-February; The American Theosophist, March; The Christian Theosophist, March-June; Theosophy, Los Angeles, March; United Lodge Bulletin 196, London, February; Theosophy in New Zealand, January-March; Eirenicon, Hyde, Cheshire,

Feb.-March; Ancient Wisdom, March; The Golden Lotus, March; Life, Coimbatore, December; The Theosophist (30 pp.), January; The Theosophical Worker, Adyar (6 pp.), January; The Aryan Path, Bombay (40 pp.), January; The Theosophical Forum, Covina, April; The Bombay Theosophical Bulletin, January; Dharma, Mexico, November.

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.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
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WORTH WHILE BOOKS

- Isis Unvelled and The Secret Doctrine by Madame Blavatsky;
 The Key to Theosophy and The Voice of the Silence by H. P. B.
 Magic White and Black by Franz Hartmann;
 The Perfect Way, by Anna B. Kingsford;
 The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;
 Reincarnation by E. D. Walker;
 The Light of Asia, by Edwin Arnold;
 Light on the Path and Through the Gates of Gold, by Mabel Collins;
 Letters that Have Helped Me, by Wm. Q. Judge;
 Raja Yoga, a collection of articles by H. P. B.;
 The Mahatma Letters, by Two Masters.

FOR 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.

ESOTERIC CHARACTER OF THE GOSPELS
 by H. P. Blavatsky.
 60 and 75 cents.

ANCIENT AND MODERN PHYSICS
 by Thomas W. Willson.
 60 cents.

THE EVIDENCE OF IMMORTALITY
 by Dr. Jerome A. Anderson.
 75 cents.

MODERN THEOSOPHY
 by Claude Falls Wright.
 75 cents.

THE BHAGAVAD GITA
 A Conflation by Albert E. S. Smythe.
 75 cents.

Order from **THE BLAVATSKY INSTITUTE**
 52 ISABELLA STREET, TORONTO, 5, Ontario

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos; The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

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