

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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WHAT ABOUT JESUS?

This is a question frequently put by those who have been approached by Theosophical propagandists. The man on the street, who rarely goes to church save on some high festival, often has more latent loyalty to the Nazarene than the professing church-goer. He senses something wrong with church teaching, he does not know what, and he is no student or scholar with ability to put things right. But reverence for Jesus comes natural to him, and he feels he can trust Jesus whatever the preachers may say, or threaten him with.

Whenever he opens his New Testament the first thing he reads is: "His name shall be called Immanuel," which, the church says, means God is with us, when it obviously means God is in us. There is the first difference between church doctrine and the teaching of Jesus . . . Jesus taught that the kingdom of Ouranos (the Greek word) is within you. The church translates Ouranos as Heaven and places it up in the sky or off somewhere in space. Somewhere, at any rate, not accessible by ordinary earthly means of communication. That jars the man on the street, for he dislikes second-hand methods of doing business. The preacher tells him to pray for what he wants and his prayer will be answered. This does not stand experiment. The unanswered prayers are so far ahead of the

answered ones that an answered prayer is always given publicity in the newspapers, like a testimonial for Soap.

Moreover, the man in the street believes in fair play, and agrees that if he is to pray it ought to be as Jesus stipulates. So he turns to The Lord's Prayer, and finds that there are only two things to be prayed for that have to do with earthly life, and on enquiry he learns from a friend that daily bread is a mistranslation and that the petition is for "the bread of the Coming Day," or as some preachers would say, "for the heavenly manna." As for daily bread and butter, he remembers that Jesus said that "your heavenly father knoweth that ye have need of these things" and it is needless to remind him. Never-the-less, the man on the street has often heard the preachers reminding God of his duties and giving him explicit instructions how he should act under the most complicated circumstances. The congregation always feels that with such a preacher God is in safe hands. The man in the street notes, however, that Jesus never attempts to advise God, but says, "NOT my will but thine be done, O Lord." The man in the street sees that Jesus is a positive and not a negative character, and must busy himself trying to find out what the will of God is, and concludes that Jesus expects him to do the same. That is what

prayer is meant to do and why it should be done in secret, and not on the street corners like the Pharisees.

Another thing about Jesus that pleases the man in the street is that Jesus is no accuser. He leaves that to the Adversary. Decent men do not need to be accused. They will readily acknowledge their faults and make good any damage they may have done. Jesus only found fault with one class of men—the Hypocrites. Woe unto them, he said. They deceive themselves more than others, and the truth is not in them. To be lacking in truth, so that one cannot trust one's own judgment is to be in a sorry case. Jesus was all truth, and the man in the street, in his weakness, swears by him.

The other thing in the Lord's Prayer, which was a request of a personal kind was "Deliver us from evil." He found on enquiry, that there were two Greek words used for evil or sin. One meant failure or missing the mark and implies that a man has at least been trying. No blame attaches to the man who honestly tries. The other word is the one used in the Lord's prayer—Deliver us from uselessness or worthlessness. That is a prayer indeed and few honest men fail to have it in mind at all times. The man in the street likes fair play and has no objection to the other petition with a condition bound to it—Forgive us our transgressions as we forgive those who transgress against us. This is a prayer for war times and for all who engage in war, there is no other way to wipe the slate clean. A fair bargainer, thinks the man in the street.

All the rest is easy if we can fulfil these few rules. We need to do so before we can hear the Hallowed Name, or expect the Kingdom to come or the Will of the Father to govern the earth. The man in the street had yet one more problem about God and Jesus who had said that "I and my Father are one." That must mean one in mind and

heart, for it was not in things one could see that such unity could be possible. Then he read what Paul had written to the Corinthians: "Know ye not that Jesus Christ is in you, unless you be reprobate?" That settled it. He read again: "Let that mind be in you which was in Christ Jesus." It was all a matter of mind and heart They being right, the body would obey. So it is all in man himself, whether he enshrines the Divine man in himself or not. God is love. Love is not outside us but in our hearts. God is light. Light is not outside us for Light is Wisdom and Knowledge and enlightens the mind within us. God is spirit, and spirit is Breath and Life and is our very Being within us. None of the high and glorious things of life are outside us. God is in us. That is the precious secret that priests and sooth-sayers have tried to hide from us for centuries. So it may be that the man in the street, a toil-worn pilgrim like Jesus himself, may become perfect even as the Father in the inner kingdom is perfect. For his is the power and the glory.

THE PATH OF THE SUN LAID OUT IN SOMERSET

In Relation to the Zodiac on a Star Globe
(Continued from July)

"The subject of this story is in the dominions of the Emperor Arthur, without any one lighting upon it."

"Ah, Man," said Owen, "would it not be well to go and try to light on that place?"

quoted from *The Mabinogion*.

During at least 2000 years, mine is the first approach to "that place" by the light of the stars, that has been made, and many will be afraid of the night sky, but for those who can keep their feet firmly planted on the ground there is a great reward, none other than the discovery of heaven on earth. So to continue our journey—

Aries

The effigy Ram of Somerset lies upon

the Polden Hills, and the earthworks that surround it, still to be seen by the old windmill tower, gave the name to the village Walton, where the 15th century parsonage, standing next to the church, marks the place of the famous star MIRA.

This "Wonderful Star" varies in brightness from a ninth magnitude star to a third magnitude star. Though it belongs to the present Whale constellation it falls upon this lamb Ram's back; no wonder he has turned his head to watch its vagaries for to astronomers it is one of the most remarkable stars in the heavens. The farm opposite to the Parsonage is called Crutches Farm; perhaps MIRA was thought to work miracles!

Menkar and other stars from Cetus fall upon the Ram's effigy body, but his own tiny constellation of Aries also suggests the turn of the head, for the stars Hamal, Sheratan, Mesarthim and others, form the curve of the neck which has been so faithfully perpetuated in the Agnus Dei.

An ancient British highway, called by the Romans, Street, runs all along the Ram's back, on which, between Walton church and Piper's Inn, is Riggiston Farm; Dr. L. A. Waddell told me the name was derived from Rigg, British Gothick name for Reg, king. (see page 226 of his Phoenician Origin of Britons, Scots and Anglo Saxons). Perhaps it was on this King Stone, Aries being a fire sign, that "the provost and lords of the city" wanted to "crown Lancelot in the midst of the fire" as The High History of the Holy Grail tells us. Branch 10. Title 4. But Lancelot protested saying, "Lords, of such a kingdom have I no need, and God defend me from it".

Between Reggiston and Pipers Inn, Stones are marked on the six inches to the mile map, possibly indicating the stars of Eridanus that fall in the great tail of this Somerset effigy.

Pisces

The ancient Eagle saith—"I went once on a journey to seek my food and I struck my claws into a salmon, thinking there would be food for me for a long time from him. . . . He came himself to me, to take fifty harpoons out of his back. Unless he knows something of that which you seek, I know nobody who can know of it".—from The Mabinogion.

The triskelion, formed of three whirling fish (like the Manx three-legged sign), is a well known sun symbol and may have originated on this "Path of the Sun", where the two Fish and the Whale's tail are in such close proximity that they are literally tied together by the three bridges of Arthurian and other legend, which span the river Brue. The bridge that in 1415 was called Pons Periculosus is still known as Pomparles, though its fishy character has been forgotten. In The High History of the Holy Grail the famous bridges are described as "lifting themselves by engine behind him" which was the romancer's humorous way of visualizing the flapping of the slippery tails, and the amazement and peril of the knights when crossing them!

It is from this Pomparles that the sun god King Arthur is said to have cast away his sword, when Christianity took the place of sun worship which then vanished in this Vale of Avalon.

The Hung Society by J. S. M. Ward, Vol. III, pages 51 to 58 sums up the different descriptions of the bridges of the Underworld and Paradise that are to be found still surviving the world over. He also describes other hereditary emblems from the Earthly Paradise such as the Boat of the Soul, the Sword, Mountains of Sunrise and Sunset, Circle of Heaven and Earth, Tree of Knowledge and Life, and many others. He says "We have already seen that despite the Reformation, old traditions died hard in England, and that the one concerning the "Underworld" survived well into the

19th century if, indeed, it is not still in existence".

The Whale in Somerset, instead of lying outside the circle of the Zodiac, as on modern star charts, stretches from the Fishes towards the pole of the ecliptic, in order, as the legend goes, to swallow the sun god; the Poets mention a tradition that Hercules was preserved in the body of a Cetus. (Lycophron V, 33, and Scholia).

The more modern legend that the sea monster was sent by Neptune to punish Cassiopeia by chaining her daughter Andromeda as a prey to Cetus, confirms this monster's rightful place in the sky, for the stars forming Andromeda's arms on modern star maps, stretch along his back from his tail to his dorsal fin; the most conspicuous star that falls on the effigy being alpha Andromedæ.

The stars of Cephus fall in the head of the Somerset Cetus. It is quite apparent, therefore, that these three people that we now see seated in the sky, usurped the stars of the sea monster, of which beast The High History of the Holy Grails says, calling him "Gohas of the Castle of the Whale", "this great land is his own that is so plenteous, in all these islands of the sea is there none that hath any puissance but he only, and so assured is he that no dread hath he of any. For none that is in this land durst offend against him".

The Somerset Fishes, when transferred to a stellar globe, are found to lie along the two ribbons of stars that bind them together and to the Whale; so here we have the explanation of that seemingly ridiculous custom of binding these three creatures together in the sky with a cord, but which apparently had its origin 5000 years ago.

Mackenzie says in The Migration of Symbols—The hazel "tree of life" grew in the Celtic Paradise of Avalon, and gods and men partook of its life-giving nuts. Nine sacred hazel trees grew beside a sacred pool and the salmon

swallowed the red nuts and thus got their red spots. He who tasted of the juice of the "King of Salmon" as did Fionn (Fingal) acquired prophetic power. (The hazel provided fire-sticks for the production of sacred fire—"fire from heaven".)

Glastonbury's Wearyall Hill being the Fish effigy of the earth zodiac and the "King of Salmon", the old Celtic parable becomes a tangible reality and needs no further comment. The eagle of the Mabinogion intended to "taste of his juice" when she struck her claws into him and thus acquire the prophetic power of astrology.

K. E. Maltwood.

A HEROIC SOUL

Madame Blavatsky was born according to our calendar on August 12, 1831 (Russian calendar July 31) and we present this tribute from the Bombay Theosophical Bulletin of May last, in celebration of her birth:

Many have heard of Theosophy, but few know of the heroism of the great soul that brought Theosophy to this age. Helena Petrovna Blavatsky, nee Hahn, in Southern Russia, was born on July 30-31 (midnight) 1831 in Ekaterinoslow in Southern Russia, of parents (who were) descended from German nobility from the father's side and on the mother's side a Russian noble family descended from the Grand Duke Rurik, the first ruler of Russia.

She was a fiery personality and a little incident of her life at 3, was symbolic of her life. A cousin was born in the family when she was about 3. A ceremony had to be performed for the new-born babe at midnight. All the members of the family stood in a circle round the babe with a lighted candle in the hand of each and the priest performed the ceremony. It was too much for little Helena; she fell asleep with the lighted candle in her hand and set fire

to the flowing robes of the person standing next to her, thus causing confusion and consternation. She was inexplicable and perplexing, and often incomprehensible to her most intimate relatives as she was later to many of her friends and foes.

Her adventurous, indomitable and fearless spirit made her seek the weird and the bizarre in reading, in adventures, and in companions. Her marriage was an adventure, and soon thereafter she left home at the early age of 17, travelling for years, among other places in Egypt, the less inhabited parts of the Americas, the East Indies and India. Travelling then was not so easy and comfortable as in our days and she endured hardships and braved dangers well worthy of one of the sturdier sex.

Several times she tried to go to Tibet which was then impenetrable, until she succeeded after years in crossing the border. She met there and during her stay received instructions from her Master whose image she had seen in dreams and visions from her early childhood and whom she had the happiness to meet in flesh and blood and to talk to in London in 1851.

There was a marked change and increase in her powers and faculties after her visit to Tibet and her life thereafter was a series of adventures in the service of her Master, in the carrying out of His orders and in living the life according to His instructions.

While in Paris in 1874, she received an order from her Master to go to America. An utter obedience to her Master was her marked characteristic. Off she went, reaching America 'alone, unfriended' and almost penniless. There she had to work for her living by making cravats and other fancy articles, till remittance of money from her father reached her. Soon thereafter, she met at Chittenden at a seance in the Eddy Farm Henry Steel Olcott, another serv-

ant of her Master, with whom she was to work till the end of her life in the cause of Theosophy.

The Path of discipleship of the Masters is strewn not with roses, but with thorns which prick, and agonize and make the feet bleed. So had H. P. B. to brave public opinion and calumny and suffer tortures. Her intense enthusiasm and devotion for the work of her Master, led her to sacrifice herself and contract a marriage of convenience in the hope that it may be helpful to her work in hand, but which ended in a fiasco, causing her intense suffering. At the outset her task was to contact the onrushing tide of materialism by showing that there was something beyond materialism, that is by apparently supporting psychic phenomena. But at a further stage, in the progressive expounding of the philosophy behind these phenomena, she had to expose the frauds and phantastic claims and explanation of the spiritualists. This attack against the spiritualists appeared like a somersault and brought a heavy broadside from the spiritualist press charging her as a turncoat.

She had a very sensitive and delicate nervous system and a constitution which made her the best available psychic of her days, eminently fitted for the occult work of her Masters; but this delicate system combined with a body in poor health rendered her intensely susceptible to all kinds of pain, physical, emotional or mental.

The progress of The Theosophical Society after its start in America in 1875, was an uphill task. H. P. B. with Col. Olcott arrived in Bombay on February 16th 1879, and for sometime things seemed to go smoothly; but later she had to brave and fight not only the opposition of the materialists and the Christian Missionaries, but the suspicion of the British officials, etc., who regarded her as a Russian spy and the

indolence and conservatism of the Indians. In India she had a busy time of writing articles, travelling from place to place, performing wonderful phenomena and being worried and pestered and even slandered and maligned by some of her nearest associates. This culminated in 1885 in the Hodgson report which branded her as a forgerer, fraud and charlatan. The ingratitude of some friends, the dropping of some others under the wintry chill of the report and the public accusation as a charlatan made her feel like a hounded animal. She could not take legal proceedings against her maligners; her health failed; and she was obliged to leave India, the land of her Masters, and retire to Wursburg, a small German town. She was not well provided with money and in the hardships that she had to bear, she sometimes felt herself very badly treated by Col. Olcott and other friends.

The rest of her life she spent at various places in Europe, Wursburg, Ostend and finally London, and never returned to India. Though in these her last few years, she was surrounded and taken care of by a few faithful friends and pupils, her body which was never very strong, now became almost a wreck with ill health. Her enemies never left her in peace. She suffered intensely and her life was often unbearable.

Yet in spite of an ailing body and wretched health she worked with prodigious energy. Not only did she give to the world during this period *The Voice of the Silence*, *The Key to Theosophy* and her wonderful masterpiece *The Secret Doctrine*, but she started and edited *The Lucifer*, founded and worked the Blavatsky Lodge, London and trained several of her intimate pupils.

Faithfully and loyally did she serve her Master and His cause, Theosophy. The reward of service is further opportunity to serve and service must needs

involve suffering which is the joy of sacrifice. H. P. B.'s devotion and self-surrender to the Masters was duly recognized, as may be seen from the letters of the Masters to various correspondents and from the writings and letters of H. P. B. herself. Early in 1885, she was seriously ill in Adyar; her life was despaired of, and Col. Olcott who was on tour in Burma was sent for. However, soon thereafter, her Master was seen to go to her sickroom and H. P. B. suddenly recovered after the visit. At this visit, her Master gave her the choice, whether she would choose to live with her wretched body and suffer while she had to complete a certain work that the Master would like to be done, or whether she would be relieved of her body and the suffering she was undergoing. She chose to live to serve and to suffer. Subsequently on several other occasions, when her body was collapsing, her Master visited her and vitalized the body to pull through the crisis.

On 8th May 1891 when she was ill but when her condition was such that the doctors did not expect her to pass off, she suddenly left that wretched and dilapidated body of hers.

Hers was a strange life: pure and chaste, of great nobility and generosity of heart; of a truthfulness, frank and straight-forward character. She had the peculiar misfortune of having ungrateful friends, of being betrayed by some who had benefited through her, and of being maligned and slandered by some who either could not understand her or disliked her personality. Hers was a life of utter devotion and self-surrender to her Master, which we may carefully study and worthily endeavour to emulate.

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As a well-spent day brings happy sleep, so life well-used brings happy death.—Leonardo da Vinci.

ON INDIAN CULTURE

[The following are suggestions for work sent by Dr. Bhagavan Das, to the Hindustani Culture Society and read at a meeting of the Society, held at Allaha-bad, on 25-3-1945. They are thoroughly theosophical in conception, promotive of Brotherhood, and are practical. We therefore reproduce them here with pleasure—Ed. of I. T.]

Much as my mind desires the pleasure of seeing and conversing with you on a matter intimately concerning the welfare of our country, my unfortunate body thwarts the mind. I therefore content myself with laying a few thoughts before you in writing. Since you have thought fit to place upon me, despite my entreaty to the contrary, the burden of the presidentship of your Governing Body, a burden which I am unfit to bear, being an unpractical and even opinionated theorist, by constitution—you will very kindly bear patiently with the many defects you will find in what follows. A long-standing addiction of mine is to try to get clear ideas of the meanings of those important words which we have to use in connection with public work, or even private. The name of our Society is "Hindustani Culture Society." Obviously, the name of an association is important. It tells, or ought to tell, the public, what the association stands for, what is its main object, the purpose and reason of its existence, what it intends to do. There can be little doubt as to the word Hindustani. It clearly means what belongs to Hindustan; thing, as well as person bred in India as a child of the Motherland; also all that concerns such a person. The word Society is also fairly clear in meaning; a collection of individuals, who have a common interest, and are organized together as the tissues and organs, and systems of these, in a living body.

What is Culture?

But the word Culture presents difficulties. I do not know, indeed I doubt, if all of us mean the same thing by it; have the same idea as to what it consists in or of. A way of dressing? Perhaps. Of speaking? To some extent. Of mutual salutation? Also. Education? Some, of course. But in what, and of what kind? Well, there may be variations. Possession of knowledge? Some, certainly. But, again, of what sort? Of various sorts. A way of behaviour in business relations? That also. And in domestic life, between the members of a family? Yes. And ceremonial celebrations of domestic events, births, marriages, etc.? Yes, surely. Some sort of religious aspiration? Perhaps, yes. Some appreciation of one or more of the varieties of Fine Art? That too. And social gatherings, public festivals, celebrations of historical events, seasonal holi-days, etc.? Yes, Table manners and conventions regarding the ways of eating and drinking? Yes, some. Any particular style of house? Scarcely, or perhaps yet, with much variation. Possession of literature and science? Surely, some. A common language? Certainly, as means of communication, of understanding each other.

The Meaning of Civilization

Each of these random-seeming questions, and tentative, hesitant, answers, carries its own uncertainties and incompleteness; but, also, each answer possesses an element of truth. How to make up an idea of Culture, which idea will be a fairly complete rational rounded whole? Let us see what would be a good equivalent in the Hindustani Language for the word Culture. In English, Civilization and Culture have closely allied, if not exactly the same, connotations. Culture is the internal condition of the individual, of which civilization is the external expression; generally speaking. As adjectives, 'cultured' and

'civilized' are often used as synonyms. In Hindustani, 'culture' would be shishta-tā, samskriti, tahzib, tātib, or shāyistagi, and civilization would be sabhya-tā, sam-ud-āchāra, tahzib, or taur-tariq. Simpler and more popular words would be chāl, dhang, tarah—but they are scarcely adequate. 'Civilization' has probably the same root as sabhyatā i.e. sabhā, civis, an assembly, a city; 'civilized' and 'sabhya', both mean one who is a worthy citizen, worthy to sit in an assembly. Culture, on the other hand, comes, as is well known, from the Latin cultus, a plough. Cultivation of the mind means tilling, preparing, refining, and sowing with good valuable useful seed, moral and intellectual, which will yield wholesome 'spiritual bread' of life. Samskriti, refining, has the same implications also. So too shāyistagi and tahzib. The idea of refining, making better, giving polish and finish, is common to all these words. The dictionary explanations of both culture and civilization include the word refinement. The essence of Culture then, must be the refinement of the human being in all his aspects; and civilization, the expression of it in all departments of the collective life of a community, a nation, of such individuals. A civilization is only an explication of what is implicit in human nature.

Departments of National Life

What, now, are the main aspects of human nature, and the corresponding main departments of national life? The three main aspects are intellect, character, and body, respectively corresponding to Jñāna, Ichchhā, Kriyā, i.e., Ilm, Khwāhish, Fe'l. Good and strong intellect, good and strong character, good and strong body, these make up a good and strong Culture. Goodness of intellect means a large store of useful information, ability to distinguish between right and wrong, between helpful and harmful; strength of intellect

means quick grasp of all kinds of facts, firmly retentive memory, power of decision. Strength of character means strength of will to do or to avoid; goodness of character means steady direction of the will to righteous action; it means unselfish desire prevailing, and selfish desire being (not wholly absent, by any means, but) subordinate. Goodness of body means pleasing shape of face and figure and just proportion of all parts; strength of it means vital stamina, hardiness, toughness, power of endurance and of muscle, and ability to do action quickly and unfalteringly. A person possessed of such body, character, intellect, is a fully and rightly 'cultured' individual. Correspondingly, every noteworthy, historical, civilization—like the dead Egyptian, Babylonian-Chaldean, Assyrian, Greek, Roman, Mexican, Peruvian, etc., and the living ones, Chinese, Indian, Hebrew, Persian, Arabian, and Modern Western—every one of these is marked by (1) a more or less distinctive way of education and body of knowledge, science, philosophy; (2) a distinctive religion, system of morals and manners, way of domestic and social life, with which are connected its fine arts, painting, sculpture, music, poetry, special types of religio-secular architecture, and public celebrations, holidays, festivals, rites and ceremonies, sacred books, shrines and places of pilgrimage; (3) some predominant forms of economic and political activity and enterprise, agricultural, industrial, adventurously commercial, boldly colonizing, militarist, benevolently and educationally missionary, or compellingly proselytizing, monarchical, oligarchical, republican, etc. The great Institutions of Human Society, coming down from time immemorial, changing their forms more or less from time to time, viz., Law-Religion, Property, Family—these constitute only another expression of the same.

Our Work

It will be seen readily, that these triads cover all the questions and answers noted before, and all others of the like sort; and they tell us what the essence of real Culture and Civilization is. The one is the inner grace; the other, the outer manifestation.

It is obvious that the finer the Culture, the finer, the more bene-scient, bene-volent, bene-ficent will be the Civilization which embodies and expresses it; and, vice versa; in a virtuous circle.

If these thoughts, which may, perhaps, savour of pedantry, are not wholly wrong, then, it seems, Societies like the Hindustani Culture Society (and there are a number of movements today, started and working in several parts of our country, which have similar objects) are undertaking a very great, but exceedingly worthy, adventure. It is sowing the seed, planting the sapling, of a Hindustani Culture and Civilization, which, to begin with, will endeavour to combine what is best, what is essential, in the Indian and the Arabic-Persian, or, more expressively, the Hindu and the Muslim, Cultures and Civilizations.

For helping the growth of this seed and sapling, we may divide our work into three corresponding kinds:—

Intellect

1. For creating a body of popular common knowledge.

(a) Young persons should be trained up, to work in pairs, one Hindu and one Muslim, each familiar with Samskrit as well as Persian, and knowing a little of Arabic also if possible. University authorities and managers of public libraries could help immensely in this work, if they would only realize its vital importance for the welfare and uplift of our people, and give serious attention to it. These young persons should be specially acquainted with the best works of Vedanta and Tasawwuf, and with the most important portions of the scrip-

tures, both Hindu and Muslim. They should go about the country, giving lectures, from the same platforms, to the same gatherings, stressing the identities and similarities.

(b) Writers of Hindi and Urdu should be persuaded to acquaint themselves, each, with say five hundred pairs of Sanskrit and Persian equivalents, and to use them, i.e., both terms of each pair, side by side, in their writings. Then all their readers will soon become acquainted with all these pairs. Also Urdu and Hindi writers should be persuaded to minimize the use of *Izafat* and *Samasa* i.e., compound words, and increase that of separate prepositions (*huruf-i-rabit, karakas*).

(c) The help of sympathetic editors should be secured and the existing Hindi and Urdu dailies, weeklies, monthlies, should be utilized for publishing articles of popular interest and instructional value; especially on common civic duties.

(d) Small books, of select quality, should be published, in which the very same words should be printed in both scripts, Urdu and Nagari, page facing page. They may be modelled on the best of the many popular series of books that have appeared in English and other European languages, and should cover as many branches of knowledge as possible, bye and bye; Hindu and Muslim history in particular, and the history of the Human Race in general; and also, specially, those religious beliefs and practices of the Hindus and Muslims, respectively, which are regarded as (1) essential, and as (2) less essential. The series should also include books giving general information as to the main kinds of livelihood-earning vocations; and hints on how to decide, for oneself, what vocation he is fitted for and likely to succeed in.

In this way we may hope to build up in our people, good and strong intellect, well-stored with useful knowledge, as

one-third of our Hindustani Culture.

Emotion

2. As regards the second third, common aspirations and ideals in religion, morals, manners, civic duties, private and public hygiene, art, domestic and social life, public fasts and feasts, festivals and holidays, days of mourning and of rejoicing—preparation for the growth, strengthening, and observance of these will have been made by the spread of right knowledge on these matters. Groups of Hindus and Muslims, who have established full sympathy, firm friendship, and common understanding among themselves, may set example to the public, by appropriate demonstration on appropriate occasions. All movements for the spread of truthfulness, non-violence, justice, moderation, chastity, prudence, courage, fortitude, tolerance, patience, and the other cardinal virtues, recognized and honoured in all religions and systems of morals, as well as clean foods and drinks, avoidance of drugs and intoxicants—all movements for the spread of these are helpful here.

3. The last third of Hindustani Culture can be promoted by co-operative commercial and industrial enterprises, in which both Hindus and Muslims take part. All movements for constructive nation-building work, maternity welfare, village improvement, cottage industries, better and more productive agriculture and arboriculture, rural and urban sanitation, medication, combination or co-ordination of the various systems of medical treatment in vogue, cattle-promotion, and so on, are directly or indirectly promotive of this department of common culture, provided Hindus as well as Muslims take part in these jointly, more and more. Such co-operation should be promoted by all such Societies by all means.

The Key-note

Briefly, the key-note of the new Hindustani Culture should be reconcili-

ation, synthesis, co-ordination of all sorts of persons and things, races and religions, ways and methods, ideas and views, types and individuals, by assigning to each its proper time, place, and circumstance.

To recapitulate; Every Civilization, every Culture, is threefold, (a) It has a store of general and special kinds of knowledge, science, learning, literature, language, which store embodies some out of the infinite shades of Universal Spirit-Matter; (b) It has special tastes, ideals, aspirations, ruling passions, characteristic arts, recreations, buildings, towns, worships, religion; (c) and its characteristic ways of living, forms of government, of behaviour, enterprises, colonizations, conquests, commercial and mechanical activities of all sorts. (a) The larger, the more varied, the more carefully ascertained and rational the knowledge; (b) the nobler, the more æsthetic, artistic, philanthropic, the ideals, tastes, aspirations, emotions; (c) the more refined the ways of living, and the more humanitarian and wide-reaching the enterprises and activities, the greater, finer, nobler, and longer-lasting, the civilization. The highest, finest, best Civilization is that which has discovered, and puts into practice, the only remedy for Politico-Economic Conflict, viz., a Scientific Social Organization, and the only remedy for Communal Strife, viz., the Universal Essential Religion which is the core of, and runs through, and reconciles, all particular religions; and thereby provides a sufficiency of wholesome Material as well as Spiritual Bread for all.

We should endeavour more to utilize existing institutions and infuse the right spirit, right ideals, right ways of work, into them, than to create new institutions; we should cleanse the existing and available bottles and put the wholesome medicinal drinks, sharbats, arqs, āsavas, pānakas, into them, rather

than construct new bottles. In this way we shall economize public time, money, energy, effort.

Though Hindus and Muslims have been more prominently mentioned above, it should be understood that co-operation of followers of all other religions, living in India, is to be equally cordially invited and welcomed. Such is the Ideal of Hindustani Culture which we should place before ourselves. Obviously the way to it is long. But we can begin walking upon it now, step after step; and stage by stage, we can approach the goal. We have only to keep our eyes fixed unwaveringly upon the ideal.—*From The Indian Theosophist, March-April.*

HINDUSTANI CULTURE

The inauguration of the Hindustani Culture Society at Allahabad on 25th March under the lead of Dr. Bhagavan Das, Sir Tej Bahadur Sapru and others will be sincerely greeted by all. The venture is vastly significant in that the promoters have adopted the right approach to the problem that faces the country. The political and economic problems of the country will solve themselves once the central fact of cultural unity is allowed to function. The need of the hour is therefore to perceive the rift which Indian cultural life today is developing and to adopt the right means of reconsolidating the age-old unity to which centuries of India's history testify. As the Society's statement of objects points out, "the rude shock of Western culture broke up this unity of medieval Indian life" and unleashed ideologies which today have brought about a conflict of opposing forces—"impulses of self-assertion and self-indulgence" on the one hand and "interests of fellowship and counsels of reason" on the other. The New Social Order in India can have no significance without a resolution of this essential

conflict. The power which she needs can come only from a revivification of that unity. Rightly do the promoters of the Society believe that

"History, experience of affairs, and common sense teach us that power is generated only through good fellowship, social coherence, agreement on the fundamental values and ends of life. Where men's minds are united by identity of aims, their hearts throb in unison, and arms are strong; on the contrary, where men do not agree on essential principles, and there is confusion in their counsels and conflict in the conceptions of life, the blood-stream runs sluggishly through the body-politic and the muscles of society lose their vital tension."

It is the power of this unity which the Hindustani Culture Society attempts to bring to present-day India by promoting an awareness of the fundamental values and the purpose of life, of the possibilities of altruism, of the unity of religions, of the reconciliation of the individual's and the nation's needs. Political in its demand for power, economic in its fight against mass poverty, social in its attempts at communal harmony and moral in its inculcation of the ideal of self-identification with the country's interests, the Society's task is as comprehensive as it is complex. With the right recognition of the historical processes of amalgamation and assimilation of the varied strands in India's long cultural history the Society envisages the emergence of a new cultural synthesis, a new and united way of life and outlook. Only in such emergence can India hope for harmony within and power without.

Sir Tej Bahadur Sapru is the President of the Society and the Vice-Presidents are Dr. Bhagavan Das and Dr. Abdul Haque. Nothing could be more convincing of the *bona fides* of the move than the fact that four out of the seven other members of the Governing Body are distinguished Muslims.—*From The Aryan Path for May.*

THE GENERAL SECRETARY'S NOTES AND COMMENTS

During a transition period such as is taking place in the T. S. in Canada today owing to a change over of officers, there is bound to be a certain amount of overlapping of duties and more especially some confusion in the minds of members as to Who is Who. In order to clarify the situation and avoid unnecessary trouble and incidental expense I would draw the attention of members and magazine subscribers to the list of officers and other information at the head of the Editorial page of our periodical and focus it upon two items (A) "General Secretary—to whom all payments should be made and all official communications addressed" and (B) "Editor of Magazine—to whom all letters to the Editor, articles and reports for publication should be sent." Those two items are really important. If the difference is not clearly kept in mind there is bound to be confusion as between duties carried out by those officials in Toronto and Hamilton. Those two places are over forty miles apart. Therefore misdirected letters containing monies and articles for publication, etc., become mixed and there has to be readjustments causing undue delay and trouble. Mr. Smythe held the double appointment for so many years that he became a kind of institution and force of habit is hard to break; but we are out to relieve him of part of his burden and it is only by paying attention to these details can this be done. I ask co-operation from all concerned in the matter.

* * * *

I am happy to state that I am in receipt of dynamic letters from some of our new members of the General Executive. This is what I want and wish to encourage, especially from those too far away to attend our meetings. I can assure the writers that the ideas and suggestions so conveyed will be duly

digested and placed before the next meeting when the various points will be discussed and necessary action taken. I would point out that it is only by activity such as this can the Executive compiled as it is, function to a degree compatible with the ideals of our Founders.

* * * *

Amongst the many new members who are joining the Society and to all of whom I accord a deep and hearty greeting I am especially delighted to register the name of my eldest daughter Mrs. Viola Campbell who has joined the Vancouver Lodge. The pleasure is all the greater because I know that if ever there was a person inherently imbued with the spirit of Theosophy it is Viola and I am certain the Society will be the richer for her presence.

* * * *

Since taking over my duties I have been delving into our sanctum at 52 Isabella Street and found a veritable treasure trove there. Interesting documents, photographs and records abound. On the shelves are bound volumes of the Canadian Theosophist from the very beginning; in a plain suitable binding which is most attractive. Within the covers I was enthralled—for there is a regular mine of valuable articles, theses and records of the Society fascinating to a degree. I pass this information on. Should anyone desire to purchase any of these volumes (there are not many) for their own delectation or wish to give them as gifts, and I heartily commend this suggestion, they should get in touch with me. The price is \$2.50 per volume. Whilst on the subject of the Sanctum it seems an opportune time to express our gratitude to the Toronto Lodge for its magnanimosity in placing this office at our disposal for so many years without any remuneration. There are three or four complete sets of the Canadian Theosophist and it may be well to mention that no volume will be sold that would

break one of these few sets.

* * * *

Our profoundest sympathy and condolence is extended to Major Conn Smythe and family in the sudden demise of his young daughter Patricia who passed away from a heart attack whilst on a holiday with her parents. Karma acts in this way and is seemingly inexplicable to many who do not realize its workings, those who do, understand these things and recognize the Law, nevertheless sympathy and compassion in full measure go to those who suffer "the slings and arrows of (seemingly) outrageous fortune" and to the young life that has so suddenly departed back to the Elysian Fields.

* * * *

The other day whilst on vacation I had the pleasure of a lunch and a long talk with Mr. D. B. Thomas, President of the Montreal Lodge who is now a member of the General Executive. Mr. Thomas told me he hopes to come to Toronto for our meetings and judging from the talk I had with him we are to have new ideas and furbished ideals to further our endeavours.

* * * *

Visitors to the Toronto Lodge will regret to learn that "Nigger" the large friendly black feline who frequented the premises is no more. He retired gracefully from this vale of tears in the same manner as he always appeared at our meetings, poised, urbane and dignified. We will not forget how he greeted in his friendly fashion members and visitors alike whether at lectures or socials, and how to make things homelike he would stroll amongst the audience at our meetings and even patrol the platform seemingly just to see that everything was in order. We shall miss Nigger. He is now in his feline heaven. I cannot but think he is about ready to emerge from the Group Soul and soon enter the Human Kingdom.

E. L. T.

WHO THE GENERAL SECRETARY IS

It is not generally known in our Theosophical circles that our new General Secretary has been a resident of Canada for a quarter of a century, and that during that time he has been an active citizen, contributing in no small measure to the civic life of the country, and participating in various ways by



THE GENERAL SECRETARY

his services to the progress and effectiveness of our Dominion development. During nearly all that time he has been associated with the Ontario Hydro Electric Commission. He was elected Employees' Representative in their E. R. Plan. He was also a prime mover in the H. E. P. C. Branch of the Canadian Legion, of which he was president and still is editor of the Branch magazine. At one time he was presi-

dent of the Imperial Veterans' Association, and he still takes a great interest in the affairs of the "Returned Man". In 1927 he joined the Theosophical Society, becoming a member of the Toronto Lodge, serving on the Executive for many years and as President for two terms. He has always been very active in Art and Drama circles in Toronto, founding several organizations in these interests, outstanding being the Amateur Art Club, and the Arts Club, of this last he is still president. He has held several "one man" exhibitions of his paintings. He is also a member of the Canadian Authors' Association. Behind all this there lies the back-ground of a family military tradition. His grandfather had been an executive of the General Post Office in Dublin and he married Catherine Artemesia Carroll, daughter of Sir William Carroll, sometime Lord Mayor of Dublin. His father, Malcolm Edward Thomson, youngest son of this marriage, was educated at Trinity College, Dublin, and Sandhurst College, England; he was gazetted ensign to the 77th foot, the Duke of Cambridge's Own, East Middlesex Regiment. After a few years of military life he resigned to take up a medical career; and in that sphere he gained many honours. He married Alice Lee and had five children, Oswald, Edward, Vivian, Kathleen and Stafford. Our Edward was actually born at Aldershot, was educated privately and tutored at Bedford for the Army. He was gazetted to the 3rd Bn., Northamptonshire Regiment, was stationed at Aldershot and at the Verne citadel, Portland. He attended the funeral of Queen Victoria in London and at Paddington station was between the German Emperor and King Edward VII, as the cortege left for Windsor. Transferred as Captain to the York and Lancaster Regiment he served in Malta and South Africa during the South African war. He was in

Major Paris's Column in command of a detachment of his own Regiment when they trekked to Kuruman across the Kalahari desert. Later he was in command of Pudimoe Fort near Tiger's Kloof, Orange River Colony. At the end of the war he had the distinction of taking command of the Representative Detachment of the Regiment to the Coronation of King Edward VII. and returned to England for that purpose. He was awarded the South African medal with four clasps; "Transvaal", "Orange River Colony," "S. A. 1901," and "S. A. 1902." Given a Commission in the Regular Army he was gazetted to the Royal Garrison Regiment and served in Malta and South Africa; being stationed at Pietermaritzburg and Pretoria he saw the funerals of Paul Kruger and Cecil Rhodes. The Regiment was disbanded under the Haldane Scheme and he was transferred to the Royal Norfolk Regiment, serving in Bloemfontein and Pietermaritzburg. In the latter place the Regiment had the duty of taking King Dinizulu prisoner during the Natal Rebellion and he was escorted to Durban and placed on board ship to be incarcerated in St. Helena. He was Transport Officer for two years, then retired on a modified pension to serve in the Special Reserve, and rejoined the York and Lancaster Regiment. He attended the funeral of King Edward VII, and at the Coronation of King George V was again appointed to command the representative detachment of the Regiment and for this was awarded the Coronation Medal. At this juncture he married Miss Winnifred Rebecca Hawkes, youngest daughter of Edward Claude Hawkes, A.M.I.C.E., a noted Civil Engineer who died in India after a shipwreck on the Ganges. Mrs. Hawkes married, for the second time, Captain J. F. Nelson Price, Bedfordshire Regiment, whose father was Colonel Sir

William Price, commanding troops at St. Helena. In 1913 Col. Thomson came to Canada and was employed as organizer at the Robinson Stores in Winnipeg, the second largest stores in that city after Eaton's. In 1914 he had been to England for the Training with the Special Reserve and was on his way back when the Great War broke out. He was held up in New York for a time, but eventually booked a passage on the Lusitania which had an eventful voyage to England. He joined his Regiment at Sunderland and, contrary to expectations, did not go to France at once, as he was required for training purposes, being a qualified Machine Gun Officer. Shortly afterwards he was appointed Commandant of the Roker defences, and later Staff Officer to General Pink., Commander of the Infantry Brigade, rushed from the south of England in anticipation of a German raid. His headquarters were at the Roker Hotel, and he was in command of all the local forces with 500 men of his own battalion, a troop of the Scottish Horse, and a detachment of R. E. S. He placed Roker in a state of defence, and from orders received from Winston Churchill, then First Lord of the Admiralty, was prepared to destroy rolling stock, docks, etc., to the extent of over a million pounds if a raid had come off. In conjunction with this scheme he sank five ships at strategical points to prevent German raiders from approaching landing places. He was rushed to France to join his regular battalion in December, 1914 and went into the line at Chapelle d'Armentieres, serving through the winter of that year under the most distressing circumstances. At the battle of Neuve Chapelle he was taken to hospital at Le Treport with many complaints, the result of the privations in the waterlogged trenches. Later on he was sent to Osborne, Isle of Wight, to recuperate, and from there to Gilsland to take the waters for rheumatism, etc. He

rejoined his Regiment in the Salient, and from there was transferred to the 3rd Division as Second in Command of the 12th Bn. West Yorkshire Regiment with whom he remained for two years. Some of the principal engagements were "Bazentin-le-Grand," "Longeval," "Guillemont," "Serre" and "Bullecourt" for which he was mentioned in despatches. Incidents in connection with these are too numerous to mention. He was transferred to the 61st Division and took command of the 9th Bn. Northumberland Fusiliers on the battle field near Maison Rouge when the commander was sent home for inefficiency. Two of the most important battles were those of "Maresches" and "Sepmeries", for which he was again mentioned in despatches and awarded the Distinguished Service Order. At home on leave he was summoned to Buckingham Palace and received the decoration from King George personally. Col. Thomson commanded this battalion at the Armistice and continued to do so for a year afterwards. Later it was used as a disbanding unit and at one time was over two thousand strong. Finally he handed it over to the Government, equipment, stores, transport, etc., and there was not one query as to anything being out of order in connection with the Regiment. This certainly is good and sufficient testimony that things must have been in good shape. To end it all he went to Monte Carlo for a good rest, and then left for Canada where he and the Theosophical Society have had the good fortune to meet and harmonize. I commend this sketch to the members as well as others who may be interested to know what valuable gifts of leadership and organizing ability Col. Thomson has placed at the disposal of those who are pledged to form a nucleus of the Brotherhood of Humanity on the basis of the motto that there is no Religion higher than Truth.

A. E. S. S.

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OFFICE NOTES

Will members of the Society please note that if their annual dues are not paid promptly as now due, they are liable to have their magazine cut off the mailing list in September. Three months' grace to raise the five cents a week of our dues seems enough for Canadians even in war times.

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Mr. Belcher and Mr. Dustan of the Toronto Lodge have been donating books to the splendid magazine *Devenir* for translation into Spanish. We have not been informed of the titles, but no doubt they are theosophical classics. *Devenir* is the most heartsome undertaking that has got started in many years and is intended to supplant the fairy story literature about Julius

Cæsar, Venusian animals and other delightful yarns which are being narrated for South Americans.

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Several correspondents, including Mr. Haydon, have written asking where in her writings did H.P.B. say what is mentioned in the April C. T. The April issue of the C. T. can be had for 20c from 52 Isabella Street, Toronto, and when readers do not think it worth while to read the first statement I do not think it worth while to write it a second time.

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Mr. Kartar Singh, of the Kapoor Lumber Company, Victoria and Vancouver, and Mr. George McMurtrie of Toronto, paid a visit to the Editor on Thursday afternoon, 26th July. They had driven from Toronto, and Kartar had arrived the previous day by airplane from British Columbia. He was enthusiastic about this means of locomotion and waxed eloquent on the charm and beauty of the scenery as seen from aloft. He may remain till the 8th, and promised a return visit to Hamilton. Mr. McMurtrie had news of Mrs. Jocelyn Mitchell who has been engaged in literary work and has two books ready for publishing.

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Very kind and sympathetic letters of condolence have been received from the Montreal Lodge and others and are now acknowledged, on the quite unexpected and sudden death of our little granddaughter. Her father, Major Conn Smythe, felt she was compensation enough for all he went through in the war, and this so sudden extinction of her life of ten years came as a wounding shock. When I was 42 I lost his sister of 12 years almost as suddenly, and now 42 years later the cycle comes once more with its sad message.

There is a Reaper whose name is Death
And with his sickle keen
He reaps the bearded grain at a breath
And the flowers that grow between.

The magazine *Theosophy* has been running a deeply interesting series of Studies in the "Glossary" the third of which appears in the July issue. In the June issue there is a summary of what is known of the occult teachers and their work. "All along the stream of Indian literature we can find the names by scores of great adepts who were well known to the people and who all taught the same story—the great epic of the human soul." "In the quiet unmovable East there are today, by the hundred, persons who know of their own knowledge, that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers." These articles would make an admirable and useful book.

* * *

Mr. Haydon reports that the Lotus Lodge of Philadelphia "has been dissolved, as the members are not willing to support policies at headquarters of which they do not approve." This is an old story in Canada where members in Victoria and Vancouver who were most urgent in pressing for the formation of our Canadian National Society were the first to withdraw. It is a violation of two of our basic principles—Universal Brotherhood and Karma. We all have to pay taxes whether we believe in the politics of the Government or not. Theosophists who do not object to pay under the constraint of the civil law, should know better than to refuse to recognize the demands of the moral law of Karma. Or do they not believe that every jot and tittle of karmic law is justly administered?

* * *

Our good friends in St. Thomas, are to be congratulated on the marriage of their daughter, Oba Geraldine, which took place on June 18. It was quietly solemnized in Washington, D.C., where Oba, who is a graduate of Toronto University, has been for three years past with the British Air Commission. Her husband is Lieutenant Joseph Ivan

Boyd, Adjutant Generals Division, United States Army Air Force, son of Mr. and Mrs. Edgar E. Boyd, Conway, Mo. He had just returned to the United States after active service in Italy. The bridal couple left for Denver on their wedding trip with a later intention of being the guests of Mr. and Mrs. Garside, at their summer home Shebeshekong, Parry Sound, before going to Miami, Florida where the Lieutenant has been posted.

* * *

We print elsewhere a letter from Mrs. Jane Clumeck, one of Dr. Arundale's Secretaries, which shows still further what a depth of darkness and lack of true understanding the Adyar people have been labouring under for years past. All the other Theosophical bodies have all along recognized what was needed, and *The Mahatma Letters* from the very first pointed out what was required to save the world, and hoped that the Theosophical Society would do the work. Dr. Arundale has confessed his inability to make up his mind whether to devote himself to straight Theosophy or to carry on with what he termed the entanglements of the subsidiary barnacles he finds delaying the voyage of "The" ship. In the Watch-Tower in the June *Theosophist* Dr. Arundale changes the "entanglements" to "tributaries" so that he leaves his readers more confused than ever as to his true state of Lower Manas. Why can he not do what all the other Theosophical Societies are doing, stick to Theosophy and forget distractions? We suggest he take a few weeks and study *The Key to Theosophy*.

* * *

A writer in *John O'London's Weekly* has been discussing John Keats as a Poet for Today. A real poet is a poet for all time and needs no introduction to the poetically minded. However, a great many people are not aware that they are poetically minded, just as an

immense number of people do not know they are Theosophists, although their evolution has advanced far into that realm of thinking. All true poets are Theosophists and the so-called or professing Theosophists are taking advantage of those less instructed than themselves, when they announce their disregard of poetry. All religion of the proper sort thrives on its poetic affiliations. The Bible without its poetry would be a lean and unattractive volume, as Wilson MacDonald's volume on *The Great Poems of the Bible* amply testifies. In fact there would be no religion without the poetic faculty. It takes the mind of a poet to imagine Jesus and Christianity without Jesus would be a rather stupid affair. And that is why so many stupid people are supposing themselves to be Christians. They cannot imagine Jesus. If they could they would never be satisfied with the churches they attend. "It is as foolish to condemn Keats," writes the Jack o'London critic, "as it is unjust to condemn Fanny Brawne because at the age of eighteen, happy, sociable, and affectionate, she did not understand that the penniless poet was a genius, who was tormented by his love for her." Tormented, but not by physical passion; tormented by the idealization of his imagination; the creature of his dreams made flesh, but unresponsive to the yearnings of his soul, longing to pour out his dream wisdom and the beauty of his inner world to the image which was deaf and blind to his visions of love. "I am certain of nothing," Keats wrote, "but of the Holiness of the Heart's affections and the Truth of imagination." The dwellers in a material world who can think of nothing but physical passion, must fail to understand this Holiness which makes Love sacred, and which is sacred because God is Love.

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Listen to this! "We are on the threshold of a new World and we must

without fear or favour declare that Theosophy matters more, that the Theosophical Society matters more, than any movement or activity which may have been born from them. And we must see to it without fear or favour that there is the freest possible access to them and the freest possible continuance of life in them. Nothing more is needed than Theosophy and The Theosophical Society for the peace, the happiness, the evolution of any individual. Indeed, Theosophy alone suffices, for a man-created form always contains within it the elements of disruptive influences. Abolish all our subsidiary activities, and if but Theosophy and The Theosophical Society remain to us, we shall in truth have lost nothing, even though a colour here and a colour there have been obscured. The pure white light will shine all the more brilliantly. And as I have said, even The Theosophical Society may go, so but Theosophy remains accessible to the world through one channel or another." We have all been saying this for years, but apparently Dr. Arundale has just discovered it. If he had read the U. L. T. *Theosophy*, or *The Theosophical Forum* from Covina, or *The Aryan Path*, from Bombay, or *Eirenicon*, the English free lance, or *The Canadian Theosophist*, to mention no other "channels", unless he were willfully blind, he could not have missed it. Will he act on his discovery? Will a flea jump? He starts to hedge at once. "Now remember that I am thinking of the multitudes, not of the select few, large in numbers though they may be, who will in due course be needing one or another of our subsidiary activities for their further unfolding." All this and pages more, is to be read in "On the Watch-Tower" in *The Theosophist* for June. No doubt he is doing the best he knows how, and *mirabile dictu*, he prints the first chapter of *The Ocean of Theosophy*, by William Quan Judge, in this June issue of *The Theosophist*. This

is a real testimony that Dr. Arundale is in earnest when he talks of a return to Theosophy.

DR. ARUNDALE'S CULPABILITIES

Last month when the Adyar General Report came in it was too late for more than a reference to Dr. Arundale's suppression of an important part of my report as General Secretary for 1943. *Suppressio veri* in a Court of Law is a crime and is dealt with accordingly, but in the Court of Honour which we have supposing Adyar to be, such acts are naturally regarded as inconceivable. But since Mrs. Besant did not hesitate to doctor *The Voice of the Silence* moral standards have been slack as we have seen on several occasions, notably the late Mr. Warrington's conduct of the Arundale-Wood election. We did not think however that anyone would venture to tamper with the report of a General Secretary. Yet Dr. Arundale has committed the offence. If any official paper or "State Document" should be safe from alteration or excision a General Secretary's report might have been expected to be safe. But Dr. Arundale has undertaken to misrepresent the Canadian General Secretary in his duty to his fellow members of the Canadian National Society; to misrepresent the Canadian National Society to the other National Societies; and to the world at large. The portion omitted dealt with the non-dogmatic and neutral character of the Theosophical Society and Dr. Arundale's violation of that principle. "You too, Sir, have been guilty," I wrote in charging him with his error. Whether he was ashamed or afraid of publicity cannot be determined but he acted as no worthy guardian of the rights and privileges of the Society would dare to act. Whether he consulted with his Council on the matter does not

appear, but it is scarcely conceivable that these gentlemen would all agree to such a course or to the setting of such a precedent. I challenge Dr. Arundale to repair his error by publishing that part of my report which he suppressed, and thus demonstrate that he has still more moral stamina left worthy of the office he holds.

Albert E. S. Smythe.

ON A VISIT TO PARIS

BY JOHN COATS

It was for me a most thrilling experience to get to Paris in time for the first Convention of the National Society in France since the war. When I received the invitation it seemed almost impossible to get the formalities through in time—renewal of passport, exit permit, French visa, support of a Ministry (this is essential), passage to France, etc.—but somehow everything went smoothly, even if a bit hurriedly, and since I did not get the final permission to travel until 10 a.m. on May 5, the train leaving at 12.10 for the Convention next day in Paris, for me somewhat agitatedly.

The journey on the other side was of course a bit slow, as naturally the railway lines have suffered in the war, and the train arrived in Paris at 5.45 on Sunday morning. There are no taxis and no cafes open—there is nothing much to be had in the cafes anyway, unless one is a lover of mild beer. At 6 a.m. there is nothing but the metro, which is doing Trojan service in a condition of permanent indigestion. I went with a fellow traveller to the Place de l'Opera. Never have I seen anything so deserted. A feeling of temporary despair was conditioned and negated by the real joy of being once more in the heart of most beautiful Paris. I managed to scrounge a breakfast eventually through a military friend, and eventually arrived at Square Rapp at about

9.30. There to my great joy, as I had not known he was living there, I found Prof. Marcault, who immediately asked me to stay with him.

Although the food question is a very variable quantity, all I actually met seemed quite well, though I believe there are many French people who are not. The food situation in the country is not too bad at all, but owing to the disorganization of transport, which is now righting itself, the big towns in particular have suffered.

I have been asked to preside at their first Convention since the occupation, and this was held on Sunday, May 6. While Prof. Marcault, the retiring General Secretary, was reading the telegrams from abroad and messages of goodwill from members unable to be present, another telegram arrived—it was the President's. It came at exactly the right moment to be received with tremendous enthusiasm and happiness. The Convention consisted mostly of Paris members, as travelling difficulties in France prevented more than half a dozen from coming from the provinces. Prof. Marcault is almost completely deaf as a result of the cold in the concentration camp, which makes life rather difficult for him. It seems that there is a very slight improvement and he has an instrument which makes ordinary conversation possible, but not easy.

The new General Secretary, Mr. Ben-zimbra, was elected with enthusiasm, and he is certainly someone with great zeal and drive. He holds an important position as chief assistant to one of the Ministers and will, I believe, have wide contacts.

The Convention was a very wonderful one in many ways. There seemed to be a tremendous resurgence of life and it was indeed a great honour to be there. It made one feel very humble in face of the Majesty and the Presence which one

seemed to sense and is impossible to describe. The whole thing seemed so linked with the V-day celebration and the amazing enthusiasm of the populace of Paris. There were hundreds of thousands of people in the Champs Elysees parading up and down in great processions with flags of all the nations, singing and joyous. Every jeep was crowded to capacity, but in some miraculous way there did not seem to be any accidents. Up they went, slow motion, through the vast crowd, flag-bedecked and gay, to the Etoile, flood-lit again in the evening for the first time since the war, and then back to the Place de la Concorde where the fountains too were playing once more. I even saw one happy reveller desporting himself and splashing water over the crowd, who took their douche in good vein. To the right was the Chambre des Deputes, beautifully floodlit, to the left the Madeleine the same, and everywhere a vast crowd of happy people. It was the greatest and most thrilling experience to enter into (or try to), the reawakening spirit of France. Just as England has been changed by the trials of war, so did one feel a new sap rising, determined, and I hope I am right in saying, more international in spirit. Never has there been so much goodwill towards England, and the question was asked me many times, with an *arriere pensee* obviously towards the depressing capitulation of 1940: Do the English, and will the English really like us? I said I felt sure that although our lessons in this country had been different in this war, we too, had become less insular, that there was a great admiration for the heroic work of the F.F.I. and the underground movement which had so much assisted at the time of the invasion from D.-day onwards, and that I felt we were more open to be friends. We have had our full quota of bombs and other horrors, but Paris, which is

in the centre at least is not in any way damaged, has had the Germans, and it is the release from the terrible moral servitude which the French have endured which gives rise to the great joy which manifested on Liberation Day and again on V-day. It was the most wonderful privilege to have been there and to have been able to take to them the greetings of the world which had not been dominated.

On the Tuesday, May 8, I came from this scene of gaiety to the peaceful quiet of the White Lotus Day celebration, when the stage in the Salle D'Adyar was a mass of white flowers in front of and surrounding the portraits of H. P. Blavatsky and Col. Olcott, which due to some happy chance had not been removed by the Gestapo. Members of the Society had written special music for piano, choir and violin, and this, interspersed with the readings, brought a wonderful atmosphere of peace—a kind of Amen to the hectic experience outside.

One evening I spent with the Mallet family. They have been in Versailles most of the war and many of the books which are now returned to the Library at Square Rapp, having been removed by stealth by devoted members before the bulk was despatched to Germany, have been secreted in some of their cupboards, where they fortunately evaded investigation by the Gestapo.

The Library is gradually resuscitating itself. Practically all the English books were removed, but many of the French ones have been resupplied from stocks of 'Editions Adyar'. Still, however, some thousands are missing. We are hoping to replace English books from here through the Federation, and the 150 odd French books we have in the Library in London have been earmarked for the assistance of the Library in France. As soon as it is possible, they will be despatched.

How I wish some of the French members could travel abroad again soon and go to the Conventions of other Sections, so as to be brought once again into closer contact with the work all over the world. They have been so cut off, but now they do feel more linked again to Adyar, and more particularly to the President, to whom everyone sent warm and devoted love.

THE BLAVATSKY ASSOCIATION

The Council of the Blavatsky Association wish to make it known to all those interested in the spread of the teachings of true Theosophy as given out in the works of Madame Blavatsky, that, although they have sustained a severe loss in the death of their able and devoted Secretary, the Hon. Mrs. A. J. Davey, they are continuing to pursue the activities of the Association to the extent of maintaining the lending library and procuring for members and friends any books in connection with the Teachings that they may wish to purchase. Any enquiries from those interested will be welcomed. It is hoped that by these means the knowledge of The Ancient Wisdom made available through the writings of Madame Blavatsky may be extended to an even widening circle. All communications should be addressed to the Hon. Sec. (Miss H. K. Salomon) 34 Regent's Park Road, N. W. I.

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

THE PRESIDENT HAS SAID

International Headquarters,
Adyar, Madras, India,
Publicity Department,
19th July, 1944.

Dear Friend,

As the President has said, we are groping for a new presentation of Theosophy with the incentive that a people's need is our greatest opportunity. On the basis that the individual matters more than the presentation itself, we would like to establish a network with the centre at Adyar—the main intersections being the General Secretaries while the numerous intersections are formed by Theosophists all over the world.

We want the intersections to have the characteristics of the new world: live-wires who are dynamic, ever-young, understanding, and deeply convinced of their own living Theosophy—never proselytizing. That is why we appeal to you to help us build this network.

With the inner serenity which comes from a realization of our great Truths, Theosophists are equipped to dispel the wide-spread distress and unhappiness in the world today. But in order to do this we feel that we will have to change our presentation, even radically and iconoclastically if need be, without fear or prejudice. We need a new outlook and we want to tap each intersection in each country for fresh ideas arising out of the needs of that particular locality.

We want your articles on subjects of interest to the new world for our magazines. We want your constructive criticisms, your viewpoints, your ideas and suggestions. We want your active co-operation and help in this transition from the old to the new.

Sincerely,

(Mrs.) Jane Clumeck,
Secretary, "The New World Calls."

THE "ELIXIR OF LIFE"

(From a Chela's* Diary.)

* A chela is the pupil and disciple of an initiation Guru or Master. Ed.

BY GEORGE MITFORD

"And Enoch walked with that Elohim, and the Elohim took him."—GENESIS.

(Concluded from Page 160.)

Next comes meat-eating, and for the very same reason, in a minor degree. It increases the rapidity of life, and energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage (who has to exist and

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, &c.,) are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses which include not only those things usually known as "vicious," but all those which, though ordinarily regarded as "innocent," have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case)—must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much to hasten the "etherealizing process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated unto degrading superstitions. The Western monks and the Eastern Yogees,

who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will-power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarf development. It is no use to fast *as long as you require food*. The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward craving. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclination must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite," which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West, and its name has been vulgarized to the make-believe sham known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the con-

sciousness—the assurance that all *must* be right in the Kosmos, and therefore, with *you* a portion of it—must be retained. The process of life must not be hurried but retarded, if possible; to do otherwise may be good to others—perhaps even to yourself in other spheres, but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, though "existing" so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni*; and it is correctly put and must be so, unless all "adeptism" is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is; more secure than a naked baboon; not secure in the sense in which the deva (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety; would be destroying one element necessary to

his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all if not indispensable at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depths of the forest, the expanse of the desert, or the heights of the mountains. Is it not suggestive that the Gods have always loved the “high places”; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaus on the earth?§

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

“Suppose, however, all the conditions required, or which the reader will understand as required (for the details and varieties of treatment requisite, are

§ The stern prohibition to the Jews to serve “their gods upon the high mountains and upon the hills” is traced back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words, to pursue adeptship. This prohibition had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter sense: for it is not India alone whose sons accorded divine honours to the WISE ONES, but all nations regarded their adepts and initiates in a supernal light.—G. M.

too numerous to be detailed here) are fulfilled, what is the next step?” the reader will ask. Well if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow:—

First the Neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him. He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. “Action and Re-action are equal.”

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, diminish the quantity. You will ask: “Can a man exist without food?” No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealized par-

ticles of matter to contribute towards support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those "gross" parts of his physical body which still remain to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse—he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power) must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men pervading each

other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealization of the densest and most gross of all should leave the others literally more at liberty. A troop of horses may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost, there would be little to retard it. And as each interior entity is more rare, active, and volatile than the outer and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result. The *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

But there is another portion of the Great Secret to which we must allude, and *which is now*, for the first, in a long series of ages, allowed to be given out to the world, as the hour for it is now come.

The educated reader need not be reminded again that one of the great discoveries which have immortalized the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors, the more surely and completely in proportion to their proximity in the scale of life. One result of this is, that, in general, organ-

* He is in a state similar to the physical state of a fœtus before birth into world.—G. M.

ized beings usually die at a period (on an average) the same as that of their progenitors. It is true that there is a great difference between the *actual* ages at which individuals of any specie die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it*. It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of "Death" would be proportionally less as the years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially prepared. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced "interior men" (whose normal duration is always greater even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.†

From that time forward, the course of the aspirant is clearer. He has conquered "The dweller of the Threshold"—the hereditary enemy of his race, and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence and new powers to second it, can press onwards to perfection.

For, it must be remembered, that

nature everywhere acts by Law, and that the process of purification we have been describing in the visible material body, also takes place in those which are interior, and not visible to the Scientist by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarefied Individuality is merged at last into the INFINITE TOTALITY.

From the above description of the process, it will be inferred why it is that "Adepts" are so seldom seen in ordinary life; for *pari passu*, with the etherealization of their bodies and the development of their power, grows an increasing distaste, and a so-to-speak, "contempt" for the things of our ordinary mundane existence. Like the fugitive who successively casts away in his flight those articles which incommode his progress, beginning with the heaviest, so

† In this connection we may as well show what modern science, and especially *physiology* have to say as to the power of human will. "The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practise medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone."—*Dr. George M. Beard.*

the aspirant eluding "Death" abandons all on which the latter can take hold. In the progress to Negation everything got rid of is a help. As we said before, the adept does not become "immortal" as the word is ordinarily understood. By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead too, and absolutely unconscious of the world; he is oblivious of its pleasures; careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. For the new ethereal senses opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions; and far away down in the mist—both literally and metaphorically—is our dirty little earth left below by those who have virtually "gone to join the gods."

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist to "procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: "This is not *god-like*. This is the acme of selfishness" . . . But let him realize that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to In-

carnation." And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* "higher powers." Well, there, as plainly as words can put it, is the PATH . . . Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies also beset the way of the neophyte. And that for no fanciful cause, but the simple reason that he is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but would, like a baby, imagine in one case, the moon to be within his reach, and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once by one quick dash through the grave. As has, in fact, often been the case many would be prepared willingly to die *now* for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in unimaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of

increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (2ndly) as has been already said—THIS is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel, know, and enjoy *EVERYTHING* when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein Our Knowledge becomes Ignorance, and the Everything itself is identified with the NOTHING.—From *A Guide to Theosophy*, edited by Tukaram Tatya, 1887, Bombay.

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

A NEW IRISH WRITER

I left Belfast in 1884 because there did not seem to be any dawning hope of escape from the stodgy thought atmosphere of the time. Orange men were the pace setters of the day and all of them had forgotten that the Battle of the Boyne was fought to free Catholics as well as Protestants from political and social domination. The Catholics were not interested in freedom for anybody but themselves. But a great literary group was born and began to show itself even as I sailed away. Sons of the manse and the rectory like Canon Hannay and Robert Lynd, the fathers of each of which I have heard preach; Louis McNeice, son of a Bishop; St. John Erwin, son of Ulster and now Hugh Shearman, grandson of a rector, with a mighty pen not yet wholly dedicated but on the main road. These observations are suggested by the April-June issue of *Theosophy in Ireland*. Mrs. Alice Law is General Secretary for Ireland but Miss Hornedge is editor of the magazine and is fortunate in having Mr. Shearman as a contributor. Frankfort Moore was sub-editor of the *Newsletter* and wrote wonderful articles about Henry Irving's performances when Sir Henry appeared with his company on a Belfast stage. After Moore went to London my old friend John McDowell wrote the dramatic reviews for the *Newsletter* Tuesday mornings for some years. We had organized the Richmond Literary Club, but it failed to produce much literature, though it may have helped to create an audience. About this time I had contributed two sonnets to *The Irish Ecclesiastical Gazette*, and they so impressed the Diocesan Secretary, Mr. Joseph John Murphy, that he paid for a subscription for me in the Linen Hall Library, which was then situated on the present site of the City Hall. Through this I made my first acquaintance with John Ruskin. Now,

I am told, Belfast is quite a literary centre. Anyhow, Miss Hornedge has an eye for good writing and fills her last five pages with reviews by Mr. Shearman of recent books. The first and longest, running on the third page, is of *Stephen Hero*, the first draft of James Joyce's Portrait of the Artist as a Young Man. We have only room for two short paragraphs:—"The end is a 'reductio ad absurdum'; and yet we cannot be content to leave Joyce complacently classified as one of the mere passing curiosities of literature. He had greatness, a bleak greatness that repelled many. His last writings which, on the whole, mystified and irritated his world-wide and wonderfully tolerant public, were more than the product of unbalanced eccentricity. They were as we have said, the product of an artist's 'yoga', the outcome of a mighty struggle for integrity, and a product of what is an effort of every mystic, to merge the personal in the impersonal, the particular in the universal. The clue to the failure is surely contained in *Stephen Hero*. A decidedly anti-clerical book, it shows the young Joyce as deeply influenced by the predominant characteristic of the church against which he revolted—the desire to express relationship and experience in a dogmatic form, an unreadiness to abandon himself wholly to a reality beyond reason." Mr. Shearman handles Capt. Morrish's *Outline of Metaphysics* somewhat cavalierly, but is quite gentle with Mr. Drinkwater's Blavatsky Lecture on the Western Mysteries. Of *Invisible Anatomy* he says "the whole book is readable, and wisdom and practical good sense are to be found all through it."

A. E. S. S.

BOOKS ON THEOSOPHICAL SUBJECTS

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ANOTHER BACONIAN

Claude Bragdon, architect, author, artist and all-around genius, has avowed himself a Baconian, in an article contributed to *The American Theosophist* for July, entitled "The Seeing I." The occasion was the reception by him of a copy of Alfred Dodd's little book of the re-arranged sonnets as *Shakespeare's Sonnet Diary*, now in its ninth edition. He quotes the *Times Literary Supplement*:—"The author believes that The Shakespeare Plays and Poems were written by Francis Bacon. He examines the Sonnets, finding a new reading in the Dedication that they must be re-arranged to reveal their message, which is an account of Bacon's thoughts in the light of the interpretation of his life that he was Queen Elizabeth's son by Robert Dudley." The article briefly summarizes the evidence against the Stratford actor and for the St. Alban genius. Mr. Bragdon as an artist however, concentrates on the 1623 folio portrait which he declares:—"It is the face of a *mask*, and lest this be not apprehended by the beholder, there is a clearly discernable double line at the jaw, inexplicable for any other reason. The length of the face is out of all proportion to the width of the shoulders; the body is a 'tailor's dummy,' on which a mask is seen to rest, out of alignment. The engraving shows an impossible coat, for the shoulder-breasts do not correspond, one being a left front breast, and the other a left front-back. They are mute indications of two left arms and hands—that the Author writes 'left-handedly.' And should one ask who is this Mr. Front-Back, hid behind a mask poised on a body which is no body, the name itself is an anagram which contains the answer: FR-BAC—Francis Bacon."

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The path of duty lies in what is near,
but man seeks it in what is remote.—
Confucius.

SORROW IN THE FAMILY

Suffering a heart attack, 10-year-old Constance Patricia Smythe, daughter of Major Conn Smythe, manager of Maple Leaf Gardens, and Mrs. Smythe, of 68 Baby Point Rd., died suddenly Wednesday, July 11, at the family summer cottage, at Orchard Beach. She had been at the cottage since July 1 with her parents and had given no indication of any heart condition.

Constance attended Humbercrest School and Sunday School at Humbercrest United Church, where the funeral service will be held Saturday afternoon at 2 o'clock.

Surviving besides her parents are a sister, Mrs. Jack Houtt, and two brothers, Lieut. Stafford Smythe, R C N V R., and Hugh Smythe at home.—*Globe & Mail*.

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.

THE WAR

Two of the Big Three historic figures who have been representing the dominant forces in this world war have now been withdrawn from the drama in which moral conceptions of life are displayed in conflict with the non-moral earth-beings whose sole motive for existence is to seek forms of power. Joseph Stalin is the survivor and it now remains for him to show by his wisdom and moderation whether he is worthy to be the survivor. It is not that any one of the three was greater or more worthy than the others; each had his place to fill, his contribution to make, and his responsibility was to use the moral forces at his command in the way best fitted to achieve victory. The two men who take the place of those now out of the picture, may or may not be worthier men, but it is as leaders and not as men they will be judged; in this respect they may even prove to be worthier than those whose places they take. If our Christian or near-Christian friends could understand the almost practical identity of Karma with what they speak of as Providence, which is simply Karma with an unnecessary dash of personality thrown in, they would have less difficulty in understanding such problems of the war as the death of Roosevelt and the retirement of Churchill present. The war is essentially a conflict of ideals, the Allies having elected to champion moral force, and the enemy brute force. As all human action is mingled with error, we must not imagine that the Allies are immaculate, nor that the enemy is totally depraved. Karma, or Providence, takes care of the blunderers, and there are not a few. Politics is responsible for most of the blundering, and as politics is mostly a greed for power, so-called neutrals may look to their leaders for the cause of their neutrality. Spain particularly, is an example of the neutral, and why it is classed with the enemy. A few other

neutrals sympathize with the Allies, and for amiable reasons favour them. India would have been neutral had the old psychic leader, Gandhi, had his way. The rejection of Lord Wavell's plan as a first step towards dominion status for India, appears to have been a shrewd recognition by the Moslems that the Churchill government would be rejected, and that the chance of better terms from Premier Atlee was worth taking. We shall see. Owing to the general printers' holiday, I have been compelled to write before the close of the month, and must be excused from speculation. But practically the foreign policy of Atlee and of Churchill differ but slightly. An early close of the Potsdam council is looked for and agreement as in earlier councils is expected on all important points. Japan has been regarded as excluded from the council debates, as it looks as though Russia does not wish to fight Japan if the Mikado can be defeated without Russian aid. The Japanese profess to minimize the definite terms of unconditional surrender sent out from Potsdam because Stalin's name was not signed to it. Unquestionably he would know of it and approve or it would not have been issued from Potsdam. The Japanese are terribly anxious to save face, but so were the Germans. Japan had better ignore face-saving and trust the Allies. The great event of the month was the publication of the result of the British election. Many circles think their rejection of Churchill was a grievous error. He himself must have more than half expected it, as his invitation to Atlee to go to Potsdam indicated. Pure magnanimity would not explain this step. The people of Britain have not forgotten what Balfour did with his majority in a khaki election, and they were not going to let the Conservatives have another chance to impose their minority will on the unwilling majority. Besides this, the Labour Party in Bri-

tain has been schooled and trained to an intellectual level much beyond anything to be found in Canada or the United States. Here the idea is to follow a Union Boss like Mr. Lewis. There it is the development of men of Prime Minister or Presidential calibre. This they have done, and if Mr. Atlee makes good, as it is expected he will, there will need to be a reorganization of both the Liberal and Conservative parties before an old line party can hope for another victory at the polls. In a word, Britain has the Democratic idea. It is not a name but a condition and means knowledge, intelligence, and devotion not merely to the party, but to the general welfare, to that of the chimney sweep as well as of the King. Neither Japan nor Germany had these ideals and they are too vital, too strong in moral force, for any party to ignore them. If the Aquarian age needs any justification of its reputation it has only to point to this last British election as a sample of the kind of history it will place on record. And so the noble strife goes on between Ignorance and Wisdom. The Japanese should have listened to their ancient philosophers and cultivated Wisdom—Bushido. But they hearkened to German flatterers and chose the Path of descent. There are bitter lessons for them to learn and the sooner they begin as the Potsdam ultimatum warns them, the sooner they may seek to establish themselves in the civilized world again, which they deserted to join Germany's barbarism.

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NEIGHBOURLY GREETINGS

The Theosophical Society,
Secretary General's Office,
Covina, California,
July 16, 1945.

Mr. Albert E. S. Smythe,
5 Rockwood Place,
Hamilton, Ontario, Canada.

Dear Brother Smythe:

Through the pages of the *Canadian Theosophist* we learn of your retirement as General Secretary of the Theosophical Society in Canada, and I am writing these few words on behalf of the Cabinet and staff here at Covina to express our deep appreciation of your many years of devoted effort on behalf of the Theosophy of H. P. B. and the Masters. We are glad to read that Col. Thomson will continue the same policies you inaugurated and adhered to throughout the whole of your administration.

As we work forward towards the end of the century we feel there will be a drawing together of all true Theosophists. There is so much to unite upon so long as the message of the Founders holds first place in our hearts. Opinions on other matters it is the right of each of us to hold, but all Theosophists can work together with those principles upon which there is universal agreement, working separately where views diverge.

With fraternal and cordial good wishes from us all,

Yours most sincerely,

John P. Van Mater,
Secretary General.

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THE MAGAZINES

During the Month of July we have received the following Magazines: *The Theosophical Movement*, Bombay, May; *Life*, Coimbatore, April; *The Indian Theosophist*, Benares, April; *The Bombay Theosophical Bulletin*, May; *East-West*, Los Angeles, July-September; *Theosophy*, Los Angeles, July; *Cartas Semanal*, T. S. in Mexico; *The Middle Way*, Buddhist Society, London, May-June; *The American Theosophist*, Wheaton, July; *U. L. T. Bulletin*, London, No. 201, July; *The Aryan Path*, Bombay, May; *The Theosophical Worker*, Adyar, June; *Revista Teosofica Argentina*, May-June; *Evolucion*, Buenos Aires, April; *Lucifer*, Boston, July-August; *The Aryan Path*, Bombay, June; *The Ancient Wisdom*, St. Louis, July; *Theosophy in Ireland*, Dublin, April-June; *Baconiana*, July quarter; *The Golden Lotus*, July.

THEOSOPHY UP TO DATE!

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THE VOICE OF THE SILENCE.

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

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