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Divine Wisdom

Brotherhood

Occult Science

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ST. PAUL'S ALLEGED FALSE METAPHOR

St. Paul cannot too often be defended against the reproach cast upon him fifty years ago by Dr. Goldwin Smith, touching the argument about the seed sown in the ground that it must die before the new life can appear. The Church would rather let St. Paul suffer in literary reputation as the author of I Corinthians than sacrifice their dogma. St. Paul was too well versed in rhetoric to go before the clever scholars of Corinth with a false metaphor and he did not do so. Goldwin Smith did not bring his knowledge of Greek to bear upon the passage, but accepted the interpretation of the Church that the corpse, already dead, was the seed sown in the earth that would spring to life again. The Church has made a grave-yard discourse of this chapter, which St. Paul could not possibly have intended as verse 50 makes evident. As a grave-yard exhortation to those who blindly believe in the resurrection of the physical body, could a more bitter mockery be conceived than the closing verses: "O grave where is thy victory, O death where is thy sting?"

What a difference when the chapter is read as St. Paul intended it to be: a pæan of jubilant life and birth, of life more abundantly, of birth and rebirth on the physical earth, of birth in the psychic world, of birth in the noetic or spiritual world. All this is concealed

from the English-speaking reader by mistranslation of important words and the apparent transposition of one or two verses. One Greek word in particular appears to have gained the enmity of the theologians. It is the word *psyche*, or *psyche* in English, the butterfly, applied by the Greeks to the human soul, which flits and flutters from flower to flower of the desires of life, so that a man changes from hour to hour, from day to day and from year to year, so that he is never the same at one period of life that he was at another. Jesus and Paul both use the word to represent the human soul or personality, but the translators do their utmost to conceal or camouflage this fact, because "saving the soul" is the great mission of the evangelical preacher, though Jesus taught that he who would seek to save his *soul* would lose it, the changeable personality having to be abandoned so that the stable spiritual Self, the ever present Christ principle, available to every man, may become the basic reality of his existence. The translators make Jesus say that "he who would seek to save his life shall lose it," which is nonsense. (See Luke ix. 24, and kindred passages for the substitution of *life* for *soul*.) A similar deception as found in the writings of St. Paul. Verse 44 of this 15 chapter of I Corinthians may be studied as the basis of Goldwin Smith's

charge of false metaphor. The Authorized Version reads: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." The word "Natural" should be "psychic," and is so rendered in the margin of the Revised Versions of 1881-1886. "Natural" conveys to people generally the meaning of common or ordinary, so that the corpse is understood to be meant as what is "sown" in the burial of a dead body. This is an entire misconception of Paul's teaching. Burial in a grave of a dead body was not in his mind at all. What he speaks of is the psychic body, sown at birth in a physical body, to be raised in its reincarnation or resurrection, the conditions mentioned duly applying to the psychic body which the experiences of the disciple must change it into a more glorious spiritual body or if he fails try again in another incarnation. These conditions obviously do not apply to a body of flesh and blood as verse 50 makes plain. It, that is, the psychic body, is sown in corruption: it is raised in incorruption: it is sown in dishonour (how can this apply to the mortal bodies of our beloved ones?): it is raised in glory: it is sown in weakness: it is raised in power: it is sown a psychic body: it is raised a spiritual body. There is a psychic body and there is a spiritual body.^k It depends wholly on the disciple himself of what kind of flesh his next body shall consist of if he reincarnates, whether he shall have a terrestrial or a celestial body: whether he shall share the glory of the sun or that of the moon or a star. If he is able to transcend the psychic world he will become a quickening spirit, for the "second man is the Lord from heaven."

It is clear enough from all this that Paul used no false metaphor. The psychic seed, which is the personality must die, as Jesus taught: "If any man will come after me, let him deny himself and take up his cross daily and follow

me. For whosoever will save his soul (*psuche*, personality) will lose it: but whosoever will lose his soul for my sake, the same shall save it." Luke ix. 23, 24).

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians iv. 1, 2, 3, 13).

A. E. S. S.

TO KNOW THEOSOPHY

You say that for three years you have been endeavouring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the study of so called Theosophy, and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theosophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally well in the Hebrew bible and in the Yoga philosophy, in the New Testament as well as in the Bhagavad-Gita.—*Quoted by Theosophy, October, from The Path, February, 1888.*

IS THERE FORGIVENESS OF SINS?

BY N. W. J. HAYDON

Of the many problems which are met in the Comparative Study of Religion, none is less open to proof, or even satisfactory evidence of a solution, than this one. The reading you have just heard, from H.P.B.'s "Key to Theosophy" (Chap. xi) presents the extreme opinion of orthodox Christianity, one based—not on any reasonable series of deductions from known facts, but entirely on the authority of certain writings, which have been translated many times, from Hebrew, from Greek, from Latin as well as from Aramaic, all of which—in the first instance—so far as we have any information at all—were based on the *memories* of their writers, long after the teachings are said to have been spoken. It is, moreover, a matter of history, and admitted by numerous contemporaries, that those responsible for passing on these teachings, had no scruples about altering them to suit large portions of the earliest known writings which did not support their opinions.

This marks the dividing line between the Comparative Study of Religion, and the so-called science of theology; the former tries to "prove all things, and hold fast to that which is true." The latter starts with the premiss that these writings are true and unchanged from their originals, and that its only duty is to impress that theory as a fact on the minds of their supporters by every means available, regardless of reason, or history.

Before discussing any subject, especially one so controversial as this, it is always advisable to define the terms to be used, as far as possible. The Oxford Dictionary tells us that the oldest known use of the word Forgiveness, in English, occurs in Bede's History of the Church, written in the 9th century. It is derived

through the Anglo-Saxon tongue from an "unknown Teutonic source," but the idea it embodies is immeasurably more ancient. To my mind it is the result of wishful thinking based on the quality of Compassion, which is stated in the oldest scriptures to be an attribute of Deity.

In our Christian environment with its Hebrew foundation, it is natural to think of these "oldest scriptures" as meaning generally the Old Testament and particularly "the five books of Moses." Further research brings to light several important details, not known to the majority of its supporters, outside the professional clergy. For example—in Cruden's Concordance, the word translated forgiveness occurs only twice in the Old Testament, once in the singular and once in the plural, and five times in the New Testament, although its collateral forms occur many times. But, according to The Jewish Encyclopedia, there are three words translated into this English equivalent. These are Nisha, Slach, and Kabir, and each is found three times between the books of Genesis and Hosea. Nisha means toleration, Slach means forgiveness, and Kabir means to cover up, or put out of remembrance as if the sin had never existed.

There is a great difference between toleration and making non-existent—if the latter were conceivably possible, yet the King James version uses but one word for both ideas.

In referring just now, to Genesis as one of the oldest scripture, we must recognize that this point of view is entirely a psychological illusion resulting from the arrangement of the books of the Old Testament in what seems to be their chronological order; naturally the period of creation would precede all others, but the description of that period must have been made at much later time. There is, too, a considerable diversity of opinion amongst Biblical

scholars as to whether these oldest Hebrew books were all written by Moses, or came from other sources. As to even their claimed age, the Pentateuch is far from being amongst the oldest scriptures; for the date of Moses' life is fairly well fixed, by Egyptian records of contemporary event, as no earlier than the 13th century B.C., and critical analysis of their various styles of writing reduces the age of portions of their contents to the ninth century B.C. Others claim that the actual story of creation was borrowed entirely from the Babylonians and rewritten for the benefit of the Hebrews sometime after their return from exile in that country, about the fourth century B.C.

Another quite worthwhile debate can be conducted as to the proper definition of the word sin. A popular one would be doing what one knows to be wrong, but by what criterion shall right and wrong be judged? No group of similar thinkers can set a universal standard.

We know that actions and policies, which seem eminently wise and good to a savage, would bring civilized people to jail, if they were found guilty of them; or should we say white people, instead of civilized, since the ethics of ancient Egypt, Indian, and China—not to mention mediæval, "Christian" Europe, were quite different from those customary amongst ourselves. Apparently, too, we must go back to even earlier times, for, as St. Paul tells us, "before the Law there was no sin." Evidently human laws have grown by slow and painful progress from moral laws, which had origin in physical or divine laws; the three systems overlap and interpenetrate each other, and consciousness of their workings has not been coincident with obedience to them.

Where, then, can we go from here. Theosophy teaches that a basis of truth underlies all religious beliefs, so it is more helpful to seek this basis for ethics than either to dismiss this problem as

childish, or to deny its existence as merely an old-fashioned opinion. It is certain that just as ignorance of a physical law is no defence against the consequences of opposing it, so equally the same result follows breaches of law on other planes of life, as long as they are based on inherent authority. Even human laws, which change with every generation, gradually build up a residuum, whose validity is supported by experience as definitely unchangeable.

Perhaps some will ask But what about "original sin?" I used to think this doctrine was a mere theological nightmare, born of a credulous period and reflecting the cruelty of despotic governments. But now, I think it is an effort to restate the age-old working of Karma, from long before there was any humanity as we understand this term today. The Secret Doctrine affords an unlimited field for its workings on all planes of being; long before the "sin of the Mindless" as it is called in the ninth stanza of Dzyan there was also the refusal of the "sons of Wisdom" to enter the primitive bodies then awaiting their use. If this refusal was the Original Sin of this Manvantara, then the story of Adam and Eve, is but a parable of yesterday's events. But, whatever its place in time, we still suffer its effects in the frailties of our own, personal equipments. As we are told in the Light of Asia . . . do one wrong—The equal retribution must be made, Though Dharma tarry long."

This teaching is echoed by St. Paul in his Epistle to the Galatians (vi, 7-8) where he states "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." Yet this same man is quoted in the Acts of the Apostles (xiii, 38-9) and in his Epistle to the Corinthians (One, vi, 9-11) with statements which offer and uphold that much abused doctrine, "Justification by Faith", or belief, which H.P.B. so strongly condemns in

the 11th chapter of her Key, as you have heard. This direct contradiction is one of the many blemishes in the Christian system that Wm. Kingsland points out in his enlightening work on "The Gnosis or the Ancient Wisdom in the Christian Scriptures", which I heartily recommend to your attention.

On the other hand, I would suggest to you that a great deal of Paul's arguments is missing from the transcriptions which have come down to us, whether by intentional omission or otherwise. H.P.B. refers to him as "another Initiate" (Key, vi.) so that this complete reversal of teaching, if correctly attributed to him, must have some reason suitable to the occasion. This may be found in that branch of Occultism known as Psychology, through which we can find explanations for so many problems of our emotional and mental experiences. On this one before us, we are shown that belief, or faith, promotes the growth of a state of harmony between the believer and the object of his belief, which becomes an open channel for the flow of power from the greater to the lesser constituent, by which obstacles, previously existing in the believer's mind are gradually dissolved, and they become united.

This process is suggested in the 103rd Psalm, the whole tenor of which supports the statement by "Higher Critics" that its origin is of far later date than those properly ascribed to King David; that its author was a mystic of entirely different circumstances and outlook. Two verses of it are frequently quoted "Like as a father pitieth his children, so that Lord pitieth them that fear Him, for He knoweth our frame, He remembereth that we are but dust."

This brings in a new factor to the solution of our problem—that of Compassion on which so much emphasis is laid in "The Voice of the Silence" and in the "Bhagavad Gita." In the former H.P.B. refers to the "Masters of Com-

passion" and again (page 73) she translates "Canst thou destroy divine compassion? Compassion is not an attribute.. It is the Law of laws—eternal harmony, Alaya's self; a shoreless, universal, essence, the light of everlasting right, and the fitness of all things, the law of Love eternal." In a foot-note she adds "this is the Law of Absolute Harmony, with the implication that its nature is to remedy all discord, suffering and sin." In the 10th chapter of the Gita, Krishna speaks of "my Divine Compassion" which destroys the darkness of ignorance and its train of consequences, by the "Lamp of spiritual discernment." Then, in the 13th and 18th chapters, he develops this teaching to the limit of our comprehension.

All this can be restated concisely in one sentence; that Omniscient Justice, aware of all causes and motives throughout all incarnations, makes all necessary adjustments to suit the purposes of evolution equally with the immediate capacities and needs of its agents on all planes of being. Where can we, so finite in our outlook, presume to put limits to its powers!

Perhaps we have been governed in coming to this conclusion by the assumption that ignorance is the chief cause of offence, yet it is dreadfully true that ignorance is no defence against the laws of both Nature and humanity. How many babies die every year by so-called accidents; how many scientists have lost their lives or become cripples through their experiments in search of more knowledge. We merely obscure our thinking with much talk of Divine Love, while we ignore that fact that, so far as it is Divine, it is not tied to families, or societies, or even nationalities. If Love and Justice are synonymous terms, then our philosophy can not admit any claims to partiality, or any tinge of favoritism. There cannot be any "chosen people", no matter what Moses may have said to the contrary,

and the history of the Jews should make us grateful for our freedom from such attention.

But what can be said for offences that are intentional, born of undisciplined desire, or of superior strength, whether of mind or body. Even here our modern laws are showing the effects of a slow recognition of Compassion. We have our Prisoners' Aid Societies, Probationary Courts and other efforts to reclaim offenders back to self-respecting society. There were "Cities of Refuge" in Israel, out of which grew the privilege of "Sanctuary" in mediæval Christianity. All these were attempts to defend against consequences, they are more or less conscious attempts to recognize the ties between the physical world of results, and the astral, or mental, worlds of causes. Part of the price of offence is paid by the body, part is paid through the discipline of the soul. While our statutes do not recognize the soul—in so many words—they do so continually by implication; even our commercial law recognizes it in its practice of renewing notes for debtors, to fit payment to capacity for making it. But while our dealings with each other are inevitably linked with terms in time, on the higher planes the words of Edwin Arnold's "Light of Asia" still hold—

"Times are as naught
Tomorrow it will judge,

Or after many days." But Divine Justice demands payment, and Divine Love sees that payment is made—"The Equal retribution must be made, though Dharma tarry long."

You will note that the word used is Dharma, not Karma and carries the implication of a moral power. Karma, or the Law of Cause and Effect, is un-moral like the rotation of the earth or the law of gravity—"It knows not wrath, nor pardon, utter true its measures mete, its faultless balance weighs." but Dharma means an obliga-

tion, and it carries that meaning when used in the motto of our Theosophical Society—"satyat paro n'asti Dharma", the sort of obligation which is so well stated in the French phrase "noblesse oblige."

You will also note that I referred to Divine Justice, and to Divine Love, or Compassion; these terms are usually thought of as qualities, and therefore abstractions, but in this connection are not so regarded. They are dynamic, not static, and the Ancient Wisdom has a name for them, when so acting together, through great souls, or "Bodhisattvas," which still links them with humanity. This name is given to one who has made such progress on the path of evolution that but one more incarnation is required before the realm of Nirvana is open to him. The name means one who has become awakened to complete wisdom; in fact its philosophical meanings are many and they are exhaustively dealt with by Har Dyal, M.A., Ph.D., in his thesis on "The Bodhisattva Doctrine in Buddhist Sanskrit Literature," by which he earned this academic honour from The University of London, England; and your study of it will be well repaid. These great souls are also known to us as "Nirmanakayas" because (page 17) a Bodhisattva wishes to help all beings to attain Nirvana. He must therefore refuse to enter Nirvana himself, as he cannot, apparently, render any services to the living beings of the worlds after his own Nirvana (is taken) . . . This is his great sacrifice for others. He has taken the great Vow "I shall not enter into final Nirvana before all beings have been liberated." He has girt on his spiritual armour and wishes to continue his work as a Bodhisattva in all worlds and universes" so that while still in touch with this earth and its peoples, he is also guardian to those of all creation. This teaching seems to offer a source of agreement between the con-

flicting theories of a "Personal God" and the impersonal "good Law" of the Buddhists. It also offers a way of redemption, not by dependence on the good qualities of a Saviour, but by one's own efforts, supported and encouraged—in their early stages—by example and teaching of more advanced minds. The Gita tells us this too, where Krishna says to Arjuna "I am the warrior fighting within you."

No: I cannot see any place for Forgiveness of Sin, as popularly understood, nor any reason why self-respecting souls should want it, especially vicariously. But Divine Compassion helps us steadfastly to balance our account with Divine Justice, so that even Judas Iscariot, or Adolf Hitler, may gain ultimate redemption.

HUMANITARIANISM AND THEOSOPHY

Humanitarianism would seem to be a legitimate, nay inevitable, development from and application of the Theosophical teaching of the One Life. Humanness is an outward and visible sign of an intuitional perception of the oneness of the Divine Life pervading every kingdom of Nature. In the *Voice of the Silence* of H. P. Blavatsky we read:

"Let Thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun . . . let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self . . .

Thou shalt not separate thy being from Being, and the rest, but merge the ocean in the drop, the drop within the ocean . . . So shalt thou be in full accord with all that lives; for as the sacred river's roaring voice whereby all nature sounds are echoed back, so must

the heart of him who in the Stream would enter thrill in response to every sign and thought of all that lives and breathes."

"Compassion is no attribute, it is the law of laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal."

The humanitarian spirit is thus revealed as the logical outworking in human character of the divine law of Harmony. Humanitarianism may therefore be regarded as an integral part of Theo-Sophia.

One realizes that the Theosophical Society is a neutral body, existing but to teach the Ancient Wisdom and therefore may not become a partisan in politics or religion, civics, education, culture or ethics. Nevertheless, the practice of compassion by individual Theosophists and an active campaign for humaneness by groups of members of the Society can hardly be said to violate the Society's neutrality. To believe in universal human Brotherhood as an established fact in Nature is to believe in the universal compassion of the Deity who has made all men equal in His sight. Theosophically-minded people naturally reflect the Divine Compassion in their nature by the expression of fraternity, goodwill and kindness to all men. Theosophists quite naturally admit all men into a fraternal or compassionate relationship with themselves and by so doing put into practice the Theosophical doctrine of the Oneness of Life.

But this One Life of God does not reside in human beings alone. It lives and moves within and throughout all created beings and things. The principle of Fraternity must therefore be extended to include all life and especially all sentient life. It is the Brotherhood of all Life which is the true fact in Nature, and that Life is sacred, even as the Lord Buddha said:

Life, which all can take but none can give,
 Life which all creatures love and strive to keep,
 Wonderful, dear, and pleasant unto each,
 Even to the meanest; yea a boon to all
 Where pity is, for pity makes the world
 Soft to the weak and noble for the strong.¹

For the student of the Ancient Wisdom, the Cosmic Crucifixion becomes a spiritual reality. Christian literature describes the Logos as, "the Lamb, slain from the foundation of the world," dying in very truth that we might live. Because of this sacrifice of God through compassion for created things, the Deity, or That which is Nameless and forever unknowable by finite human mind, sacrifices and voluntarily crucifies "Himself" in matter that all may have life in "Him."

Therefore we know that, in dwelling deep within everything that lives, down to the smallest atom in the Universe, "God" lies buried. He sleeps in the mineral, He dreams in the plant, is conscious and stirs in the animal and becomes self-conscious in man. Cruelty to any sentient being is cruelty to THAT.

The wondrous life of God is ever expanding outwards and upwards towards greater fulfilment, more-ness and ultimate full manifestation. The One Life in all becomes more complex and more perfect as It passes through each Kingdom of Nature until finally it emerges perfected, having risen out of the prison of purely human nature into the freedom and bliss of the Superman. Furthermore the inner, upward urge of the God within to ever greater spiritual unfoldment does not cease, even when Superhumanity is reached. For still, the Immanent God, the One Divine Life

¹ *Light of Asia*, Book V.

which, buried deep in matter, has toiled upwards in Its long climb to super-humanity continues the process of self-perfecting until Flamehood of the Divine Nature is attained, and each man that was only man at last has become that for which monadically he was "born," a Creative Logos.

The doctrine of the existence of the Immanent God within both the Universe and man, who finally attains perfection or full and conscious union with God Transcendent, is an essential of the one true Theosophical and humanitarian religion. There can hardly be a more lofty and more truly wonderful concept of Divinity and destiny. For when the Oneness of all beings within the Omnipresent Divine Life is fully realized, human passion becomes transmuted into superhuman compassion.

This is the true transcendental magic, and as the Master K. H. wrote to A. P. Sinnett: "The business of magic is to humanize our natures with compassion." When this is achieved all cruelty becomes unthinkable, an abomination, an expression of monstrously-exaggerated mind-matter or the Satanic attribute in man. Cruelty should be recognized for what it is and what it may become, namely, a weapon in the hands of the dark powers which ever strive to kill the God-Light and God-Life within the soul of man. By intensifying the cruelty in man, man's enemies seek to hold back his evolution towards the stature of the perfect man.

In the early days of the Theosophical Society we find the Master K.H. writing to A. P. Sinnett of the Great White Brotherhood's attitude towards the work of Dr. Anna Kingsford in her fight against the evil of vivisection. Here are the Master's words:

"The Society will be a great help to, as well as a secure channel for, the flow of its President's [Dr. A. Kingsford] philanthropy. Her constant and not altogether unsuccessful strife in the cause

of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to a consideration of our Chohan . . . hence our Maha Chohan's preference in this direction."

And yet again Master K.H. says concerning Dr. Kingsford: "Suffice that you should know that her anti-vivisection struggle and her strict vegetarian diet have won entirely over to her side our stern Master."

It is indeed a wonderful thought that they of the Great White Brotherhood, the Men made Perfect in Compassion, would and do notice, inspire and champion a single individual who is active in the humanitarian field. They must still do so. For it is not likely that they, who are Perfect in Wisdom, Love and Knowledge and who embody in perfection the Oné Life and One Law would change in modern times their humanitarian attitude and policy towards sentient beings, whose need of their aid and our protection is now more than ever so pitifully urgent. In this thought there is a great inspiration for us all. For surely we may draw near to the Masters through the way of compassion. Knowing that they and their Superiors are deeply concerned with the evolution of the One Life in the animal kingdom upon our globe, we men and women should also be deeply concerned.

There is a momentous phase in animal evolution in which occurs individualization from group consciousness to self-consciousness. Individualization is a major stage of development reached by unfolding Life. Individualization could perhaps be called a kind of first great Initiation, the first birth of Life from the Group Soul into existence as a single self-supporting "cell" or unit in the "body" of the Logos.

We are taught that the nascent mind of the animal is developing and reaching upwards to the evolutionary point at

which the great mystery of individualization will occur. The first Aspect of Deity, God the Father, descends into the newly formed mind-body and thus uniting with the soul or chalice makes of it a Causal Body, an Ego-man, a spiritual individual. Life in general then becomes Man in particular.

There are three among the methods of individualization. The first is by a stimulation of heart and mind by love. The second is by developing the animal's intelligence, and the third is by causing it to hate until the emotion of hate humanizes its mind and individualization takes place. In the midst of agonizing suffering, and as a result of a feeling of intense hatred towards its torturer, the dawning intelligence of the animal is energized by a powerful will. And by this most undesirable method many an animal enters the human kingdom.

Students of Occultism understand that this is one of the most terrible crimes that man can perpetrate upon embryo-man. To cause an animal to individualize through hatred is to force the new animal-man to begin his human evolution towards perfection handicapped by a Satanic bias in his nature. Man can thus make it almost impossibly difficult for such a man to feel the emotions of love and kindness, and to develop in his nature the other spiritual qualities that should be his guiding star in the long upward road to fully-unfolded Godhood. By cruelty, man has placed a brother's feet upon the way of hate, of darkness, of spiritual death, instead of upon the way of Divine Light and Life.

From these considerations it is clear that Animal Welfare work grows naturally out of the Theosophical teachings concerning the One Divine Life. That Life is desecrated when man ill uses animals. It is debased when he deliberately maltreats them. It is foully injured when man wantonly tortures

¹ *Mahatma Letters*, pp. 400-403.

animals supposedly for his own pleasure and benefit. Cruelty is the monstrous devil which bars man's upward way to a new level of awareness, for it seeks to prevent man's ascension to Buddhic consciousness. As Ahamkāra bars the way leading from the lower to the higher mind, so cruelty bars the way from the higher mind into Buddhi. Lust of power and cruelty are the twin enemies of man on the upward arc. They must be defeated for the sake of the spiritual progress of the world.

The plight of animals in the world to-day at the hand of man is heart-breaking and tragic to a degree. It constitutes an almost irresistible appeal to all Theosophists to enter this humanitarian field of work on behalf of the one Life in the Animal Kingdom. — *By Sandra Chase in The Theosophist for September.*

A CANADIAN BOOK AT ADYAR

The Gospel of the Redman, by Ernest Thompson Seton. Methuen & Co., Ltd., London, 4/-net.

The author, better known for his tales of wild animal life and nature-lore, has presented in this small volume a necessarily brief compilation based on traditions, customs and words of the Redmen of North America, as well as testimony of Whitemen since the time of Christopher Columbus, to show the Redman as he was at his noblest, and not as he has become during the centuries of expansion and conquest by the Whiteman. The teachings of his wise men, the various tribal codes of ethics, morality and spirituality not only compare favourably with but are indeed strikingly similar to the fundamental principles underlying the highest cultures and greatest civilizations that the world has known.

The Redman has acknowledged and given thanks to a Great Spirit from whom all creation proceeds and in whose Scheme man is only a little higher than the animals, by reason of

“a larger measure of understanding and a better knowledge of the “Great Spirit.” He has believed in the immortality of man's soul, and has nurtured his body in cleanliness, chastity, strength and beauty to be a fit temple for the indwelling spirit; his actions have been patterned in dignified courage, honour, tolerance, charity and service, for the welfare of his tribe and nation as also the welfare of the stranger, who was always considered a guest. His prowess in hunting and trapping was exercised only to the extent of supplying needed food and clothing, never for pleasure or wasting, for he regarded animals as “little brothers.”

It is for the reader to judge whether there may not be more than a little truth in a Redman's laconic comment: “The Whiteman's creed is fear of dying; the Indian's creed is the joy of living.” In any case, Mr. Seton's research introduces a subject which the general reader will find of interest to continue, and presents to the student of comparative religions, philosophies and civilizations, who would pursue the subject still more exhaustively, yet another fascinating link in the chain of Brotherhood which binds all humanity.—*A review by E. N. in The Theosophist for September.*

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 traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

A PATH OF PROSPERITY

It was tantamount to throwing a window open in a closed room with a fetid atmosphere and allowing God's own pure air to flow in. I had listened to the morning radio broadcast as I breakfasted and was despondent at the sound of the unctuous mouthings of the commentator as he announced the long list of murders and violent deaths that had occurred over the week-end followed by the customary reports of strikes, and politics all couched in a sensational manner. Not a ray of sunshine, not a gleam of hope; nothing constructive, nothing but gloom, horror and murk impregnated with an aura of death and hopeless forebodings. At the office I glanced over the morning *Globe & Mail* (Sept. 23), a duplication of what I had heard but augmented and apparently made more tasty by pictures of murderers, people in death struggles, cars mutilated beyond description with black patches denoting blood. Such is the mental pabulum dished out to the masses each day. With the usual sinking feeling I scanned the seemingly endless pages of human strife; and then, like an oasis in the desert I came across an article in the midst of the Financial Section. It was headed "Sweden and Canada" with a sub-heading "The Oldest Company in the World Running a Forest for Seven Centuries—Still on Toes. Apparently the reason why Canada was coupled with Sweden was that the writer went on to show in a very tentative fashion how it might in some slight degree emulate that country. However here is the article, it is well worth reprinting:

BY ROBSON BLACK

Falun, Sweden, Sept. 8 (By Mail).—Almost 400 years before the Hudson's Bay Company received its charter, a timeless giant stepped out of the copper pits at Falun, put on a suit of self-renewing Armour, and started his stride

of the centuries.

He is known here as Stora Kopparbergs Bergslags—The Great Copper Mountain Company—and with the year 1288 still blazoned on his forehead, he is as up-to-date as a rocket plane.

Here stands the oldest joint stock company on earth, and its significance in this series of articles is that it has vigorously operated forests for a little short of 700 years and those forests never were richer than in 1946. In other words, the Great Copper Mountain Company, like many other enterprises here, proclaims that forest resources under intelligent guidance can have everlasting life.

Natural Resources Company

Stora Kopparbergs took the form of a modern company by "articles of association" that are curiously similar in phrasing to a legal document of this present day. "All the rights, possessions, and properties we transfer without reservation" and so forth. (Any Canadian lawyer at any hour of the day knows the words and music). For centuries before gunpowder came, the open copper pits were fractured by immense bonfires built against the face of the rock. The nearby forests provided the pyramids of fuel, for Sweden is a country virtually without coal. The costs of National Government, or wars of freedom or conquest were in a large part financed by the Copper Mountain. Three thousand tons of pure metal annually went on the market at the startling price of \$3.50 a pound.

Exhaustion ended the copper mining in recent times, but iron and steel and forest industry poured fresh life into Kopparbergs' arteries. With the new industrial age, chains of hydro-electric plants, vast works for fabricating the iron and wood, broke the pattern of the timbered wilderness, bringing new towns and new grouping of workers' homes.

But the "primeval forest" did not budge an inch. It remains Kopparbergs' great economic link from the epoch of the world's industrial expansion. For wood is in short supply over the two hemispheres; and lands like Canada that are built upon an economy of wood may well regard their forests as the treasure-house of the future.

Way to Get Workers

At over 600 years of age, Kopparbergs took with a willing stride Sweden's stringent law of 1903. This imposed upon everybody—big business and little farmer alike—a compulsion to use only the "interest" of any living forest. It is the same thing as flocks and herds—you shall take the increase and not a whit more. All over the woodland empire of these great Swedish companies, the word "exploitation," in its sinister sense, has given way to "management" under the skilled codes of engineer-foresters. Fortunately, the woodlands have been rendered nearly fireless because the shrewdness of the people despises the wastrel. Over this rolling forest terrain where farms, of course, could never flourish, millions of clear, straight shafts of spruce and pine rise in lovely parallels from the blue-green moss. And when you walk through them with the forester, he talks of them with the vibrant pride of the husbandman. All these sensate and expanding creatures are the children of his skill and affection.

Canadian readers will discern Sweden's overall plan of "managing" lands and woods for the advantage of the nation by the following curious situation. Kopparbergs long ago bought 120 farms to get possession of their rich forest properties. No company by law can buy a foot of timberland ever again. But another law says that any farms a company now owns shall be maintained under maximum production of field crops and livestock. This, of course, is

to sustain the general food supply. So Kopparbergs rents the farms to tenants, provides them with excellent homes—many with central heating and running water—and not only upholds food production but ensures a reservoir of ready labour for woods operations. The world-wide problem of the lure of towns and cities has hit this land too, and local workers must be coaxed to stick with the tall timbers.

Competition in Conservation

While Sweden has a Labour Government of "Social Democrats" there appears little risk of nationalization emptying industrial management. Excellent as is the State's handling of its fifth of all woodland property, it is no better than the conservation job done by the private companies on their 30 per cent of the national area, although they get no financial aid whatever from public sources. Presently both forms of management will be matched or exceeded by the skill and zeal of the farmers who possess half of the national forest supply. We travelled yesterday to the opening of a new and beautifully-equipped school for the training of farmers' sons in forestry. The waiting list is long. One of the lads said to me: "An axe is all right in its place, but I need more know-how to show me where its place is."

Lessons For Canada

The application of any Swedish scheme of things to Canada can be oversimplified, but perhaps there are some items than can bear the ocean voyage:

1. Private commercial enterprises in forest industry are nobody's whipping post. They answer to rigid national laws to sustain national stability. But such industries are encouraged to set up their own bureaucracy within a company's structure and they don't wait long to do so. They step right out and match the State at every point of "conservation."

2. Political patronage hasn't a chance to fasten its claws on the main body of people running the forests. They are amply guarded by tradition and by civil service unions.

3. Sweden spends 9 cents an acre yearly on the culture of her forests. When foreigners ask: Does it pay? the national answer is that it does pay when you measure it by the nation's productive powers as a whole. That's the answer to everything: "The nation gains by it; therefore it is a good investment."

Just as "The Great Copper Mountain Company" has kept itself undiminished and impregnable since its first meeting of directors in 1288, so in a real sense the whole terrain of Scandinavia has become a fully-integrated and continuous corporation. These people have one common impulse: to use the good earth and the good forest and leave a better earth and a better forest.—*From Globe & Mail, Sept. 23, 1946.*

Some who read my comments may think I am decrying this country. I would say, I am a naturalized Canadian. I have lived here for over a quarter of a century and my family was brought up in it and live here also. We are proud of it, still are not blind to her faults. There are many things that might be improved and the above article definitely points to improvements of a particular kind. It is good to know there are countries where the people are not ravening wolves ever seeking to devour each other. It is good to know that people can live together without that eternal and relentless greed for gold. It is good to know that some people have one common impulse to use the good earth and the good forest and "leave a better earth and a better forest". "Take out of the earth only the interest" say the people of Sweden. Could that not be applied to this country before it is too late? How the profiteers

would laugh at the mere suggestion! What do they care for posterity? Let the future take care of itself. What a lesson this article teaches us. I feel better for having given it a little more publicity and hope that thereby I may sow a seed from which will spring a desire to make of our natural resources a gain and a pleasure to all men. There is a motto used by a great public concern in this province "Dona naturae pro populo sunt" meaning the gifts of nature are for the people. This I fervently believe in and should I think be taken to heart.

E. L. T.

THE THREE TRUTHS

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

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

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

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

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

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

Several requests for the services of Professor Ernest Wood as lecturer to the lodges have been received and I have forwarded them on to him. At present he is on a lecture tour in the States and it may be some time before he can make any definite arrangements to come to Canada.

* * * *

To the many enquiries for bound volumes of the Canadian Theosophist it can now be definitely stated that the shortage of early volumes will soon be rectified. At present we have none of volumes one to seven on hand but some are now at the Binders, as well as volumes nineteen to twenty-six, on completion we shall be able to supply complete sets which unfortunately we have not been able to do for some time. Great delay has been caused by post-war conditions such as lack of material and shortage of labour but this has now been overcome.

* * * *

According to the several notices that have appeared in these columns the magazine will be discontinued to members who are in arrears of their Dues as at September 30, also Subscribers to the Magazine to whom notices have been sent and no replies received. This action unfortunately is necessary as the magazine cannot be produced without funds.

* * * *

Mr. Harry Adaskin, a member of the Toronto Lodge, and a well known figure in the musical world, is now the head of the faculty of music in the University of British Columbia, and is domiciled in Vancouver. We wish him every success in the important position he occupies and know that both he and Mrs. Adaskin will contribute greatly to the cultural life of any place where they may happen to be; and whilst we regret their

leaving Toronto we know that their presence will be Vancouver's gain.

* * * *

I am often asked what I think of the L.C.C. Briefly by analogy I would say that when a scholar leaves High School and enters Varsity he leaves behind him all that appertained to his development so far. He now graduates to the Hall of Learning and conforms accordingly. Again, when a traveller has reached his objective he discards his mode of travel. Thus when a person of any denomination reaches Theosophy he throws aside with his blessing the trappings and ritual that helped along the road. He now serves the Higher Self and nothing of earthly nature is of any use. To commune in the Presence he must as the Christ said "Retire into his closet and pray." That word pray to my mind means commune. There in the sanctity of the heart nothing else matters. It is sacrilegious, to use an ecclesiastical term, to think of ritual or even prayer. A person who has reached this stage communes in spirit and all earthly dross is forgotten. That is my personal opinion, some may not agree, but in the final analysis it is one's own personal approach that matters.

* * * *

The following letter from the President contains information of general interest and is published accordingly: "Adyar, September 19, 1946. Dear Colonel Thomson. This is to send you my cordial thanks for your photograph, which will be deposited in our Archives. When I was Vice-President, I collected the photographs of all General Secretaries then functioning and also all their predecessors. You must have read of the famous 'Shrine' or little collapsible cabinet in which miraculously appeared certain of the Letters of the Masters received at Adyar. This cabinet hung in a fair-sized room which H.P.B. used as a workroom. It was next to her large bed-sitting room, which is three

steps higher. For many years I used the Shrine Room, as it was called, as my office, and only after February 17th this year moved into the large room which was H.P.B.'s bed-sitting room, using it as my office. There at a very large table, 8 feet long, I sit in the middle, in front of me Dr. Arundale's secretary and now mine, Miss Elithe Nisewanger with her typewriter, and behind me a second secretary recently arrived from New Zealand, Miss Helen Zahara with her typewriter. I have made the old Shrine Room now into our Archives Room. In it there are four large steel cabinets 6 feet high. In the first of them are the thirty-three scrap-books of H.P.B. In the earlier ones especially she has written at the side all kinds of fascinating remarks and historical comments. In that safe also there are all the diaries of Colonel Olcott, the first of which was kept jointly by H.P.B. and him. Then filed into envelopes and carefully catalogued is all the correspondence received in the early days. This work was done by Miss M. K. Neff. The other safes are full of other Archives material, among them photographs. These must be kept in the dark away from the damp, and particularly protected from various destructive tropical insects who thrive on photographs. I have also just lately put in the room all the books which H. P. B. had which bear her autograph. Perhaps one of these days when the Society is rich we shall be able to make photostatic copies of H.P.B.'s Scrap-books, in book form and put them on sale. I am quite sure they will be found by the new members as fascinating as I always find them. With kind regards, yours sincerely, C. Jinarajadasa."

E. L. T.

October 28th, 1946.

PITY THE ANIMALS

Editor, The Canadian Theosophist:—

I was most interested in the suggestion from a member in Vancouver that the Lodges should take up definite work in regard to the welfare of animals, and I am sure every Theosophist would back up the suggestion.

However, my own idea would be that the proposed Order of St. Francis should be for the endeavour to eliminate cruelty wherever it is found towards the animal world, and not be especially directed towards helping the SPCA any more than any other organization formed for the purpose of animal welfare. There are many animals that do not come under the jurisdiction of the SPCA, and which have no protection against the barbarity of humanity. The wild animals are trapped in a horrible and agonizing manner; in Vancouver the wild ducks on Lost Lagoon are deliverately chased and wounded year after year by hooligans, but are not under the protection of the SPCA, but of the Game Wardens. These are two examples where such an Order as suggested might help, but which are not connected with the SPCA. I could mention very many other examples of animal life needing help, which would be neglected by the Theosophical endeavour if they only concentrate on helping the SPCA.

I hope something tangible will come of this idea, and will look forward to hearing more about it in the future.

Yours very truly,

Nona E. Webster.

1262 Duchess Avenue.,
West Vancouver, B.C.

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OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.

Visitors to the Editor are always welcome, but it would oblige him greatly if friends would, as far as possible, time their visits to the last half of the month after the magazine has been published and there is more leisure for conversation.

Will those concerned kindly send their subscriptions, changes of address to the

General Secretary in Toronto. The editor, forty miles away in Hamilton has nothing to do with these matters, and only attends to editorial affairs, articles and letters for the magazine, books for review, etc. Read the banner-head at the top of the Official Notes column.

A new volume of poems by Dr. Ernest Fewster is announced—*The Wind and the Sea*. It will have a foreword by Dr. Lionel Stevenson, Professor of English, University of Southern California. It may be ordered from Mr. W. G. Stephen, 1300 Robson Street, Vancouver, B.C., price \$1.54. We regret to hear that Dr. Fewster's health is highly precarious.

Mr. John Alexander, a well-known Hamilton citizen, who has been travelling in Great Britain since the close of the War, recently returned and paid a visit to the editor. He brought a consoling and fraternal message from Mrs. Agnes Sharpe, formerly of the Hamilton City Council, now residing at Morecambe, Lancashire. Mr. Alexander thinks the world will never realize what Britons at home have endured and are still enduring. But, he says, they can take it, and though they never cease grumbling, they face the future with cheerfulness.

The announcement three months ago by *Eirenicon* that the magazine would be discontinued may be accepted as correct, but we have received each month since a single sheet filled on both sides with the good stuff to which we have been accustomed. For this we are grateful. *Eirenicon*, however, is somewhat pessimistic about the future of the world, split up, as it is into two, or three discordant groups of nations. If our Christian friends would only follow the example of Jesus, whose "goings forth have been from of old, from everlasting," and instead of teaching themselves to loaf in heaven, would reincarn-

ate speedily, and "descend into hell," this wretched earth of ours, and try to save the world in earnest, we might have a brighter future than any one can dream.

✧ ✧ ✧

The following extract from a letter by Mr. D. B. Thomas to one of his correspondents in Ottawa will indicate the spirit in which he is carrying out the mission authorized by the General Executive:—"In my opinion the only Theosophy worth while is that of the original teachings of the Masters and H.P.B. and this seemed to be the consensus of opinion of those I met in Ottawa too. There are many other group, organizations, societies, etc., that can and do teach the diluted form. I have no quarrel with these organizations, even though they fail to give credit where credit is due, for the simple reason that the majority can only take the teaching in a diluted dosage. It is my considered opinion that the duty of Theosophists and the Theosophical Society is to keep the original teachings of the Masters and H.P.B. crystal clear, to see that the lamp is well trimmed so as to be readily perceived and recognized by the earnest searchers after truth. It is our duty to do this, and it is the least we can do for what we have ourselves received. It is not for us to dilute and lead the searcher into a labyrinth of by-paths however alluring they may be; human nature is prone enough to do that without any leadership."

✧ ✧ ✧

I have received the September issue of *The Theosophist* from Adyar, and during the six month's editorship by The President I have nothing to retract from what I said of the April Issue. All views continue to be presented as is fitting in a theosophical journal, while none is unduly favoured. Theosophists are not expected to swallow all they read, but mark, learn and inwardly digest what they read or hear, before they discriminate and pass judgment.

Mr. Jinarajadasa has maintained a steady level of excellence, and without filling his pages with "C. J." has availed himself of his valuable knowledge of the archives of the Society, providing historical detail, and with a large and varied staff of assistants, is able to give an abundance of instructive and attractive articles. We need no longer fear the verdict of the public on such a magazine.

✧ ✧ ✧

Shrimati-Rukmini Devi, widow of the late Dr. Arundale, is on a visit to England at present, and has been giving addresses in London. The *News & Notes* reports her as saying: "The feeling with which we have carried on the work during these past years has been one of impersonal dedication to the Masters. We have all joined the Society because of our idealism, because our higher and inner selves craved for the touch with Reality which will bring us closer to it and which will give us greater opportunity for service. Never has there been so great an opportunity for us as theosophists as at the present time. Although the world has the same forms, the attitude of mankind has changed, and therefore the contribution we have to make must also change. It is for us to search and find in what ways we can give that contribution."

AMONG THE LODGES

The Montreal Lodge has once more had the pleasure of a visit by Dr. A. B. Kuhn, who on October 8th, 9th and 10th spoke on the following subjects respectively: The Jonah-whale Allegory; The Shed Blood of the Christ; The Theosophical Foundation of Christianity. Needless to say, these talks were all very much enjoyed, the last one especially drawing a great deal of favourable comment. The Tuesday (members) Group is during this season continuing its study of the Secret Doctrine; considerable progress has been made

through the first volume. Red Cross and other wartime activities having come to an end, the past year has been a noticeable increase in attendance at our various meetings. At the same time we are able to report an increase in membership, bringing us now to forty-one.

* * *

Mr. D. B. Thomas of the Montreal Lodge has reported to the General Secretary on his work in Ottawa, "that at a meeting held at the home of D. L. Ellis on Thursday, October 31st, fifteen (not including writer) present, it was decided to form a Study Group; a leader, secretary and a treasurer were appointed, place and time of meeting agreed upon, also the book for study, meetings to start Wednesday, November 6th. It is intended that should matters work out satisfactorily that a Lodge be formed later."

SEMI-JUBILEE CELEBRATION OF TORONTO

THEOSOPHICAL HALL

On October 8th, 1921, a door opened! It was the door of the Theosophical Hall, 52 Isabella Street, Toronto, the new home of the Toronto Theosophical Society! To celebrate the 25th Anniversary of this event a Social Evening was arranged for Saturday evening, October 5th, 1946, with a musical programme followed by refreshments. Approximately one hundred members and invited guests were present, and the members of twenty-five years' standing in Toronto Lodge were distinguished by the wearing of a red rose by the lady members and a white carnation by the men. The guests were greeted by a welcoming committee, Mr. Dudley W. Barr, chairman, and ushered into the main hall where the benches were arranged at the sides leaving a large central space for small tables.

Mr. George I. Kinman, chairman of the evening, welcomed the guests from

the platform and sketched briefly the ideas that led to the formation of the plan for the celebration of the 25th Anniversary. In introducing Mr. N. W. J. Haydon, President of Toronto Lodge, Mr. Kinman drew attention to the fact that this year Mr. Haydon had completed 50 years' membership in the Society, and Toronto Lodge had recognized this in electing him to the presidency this year. Mr. Haydon gave an interesting account of the progress of Toronto Lodge from place to place until the present location was attained. Many of the details and sidelights were new to more recent members, but many of those present could enter whole-heartedly into the incidents related—and in some instances later on added a bit more on their own!

As the evening was planned as a "family party" of the Toronto Lodge it had been decided to invite musicians who were members of the Lodge, or "closely related" to members. Mr. E. B. Dustan, in charge of the music, arranged a programme to include Miss Lois Sutherland, pianist, daughter of Mr. and Mrs. W. Frank Sutherland; Mrs. Dorothy Wild, soprano, wife of Mr. Arnold Wild; Mr. R. G. Manson, violinist, one of the Lodge members, accompanied by Mr. Cliff Von Kuster; and Mr. Harry Somers, pianist, son of Mr. and Mrs. R. Somers. These artists provided an enchanting programme of music, with such artistry in their interpretations that the evening will be a long-remembered one by those present in the candle-lighted atmosphere of the Toronto Theosophical Hall.

Buffet supper was served from long, flower-decked tables, with Mrs. E. Cunningham, Mrs. D. W. Barr, Mrs. E. B. Dustan, Mrs. R. Somers, Miss M. Stark, Miss F. Kelly, Miss L. Gaunt serving the salads assisted by Mrs. R. Illingworth, Miss M. Todd, Miss F. Moon, Miss I. McArthur. Presiding at the tea and coffee urns were Miss M. Hindsley

and Miss K. Lazier. Out of town guests included Mr. Emory P. Wood, President of Edmonton Lodge; Dr. Alvin B. Kuhn of Elizabeth, N.J.; and Mr. and Mrs. Albert Emsley of London, Ont.

After the supper hour Mr. Kinman invited several of those present who had been active at the time the hall was opened, to say a few words, and Mr. Oscar S. James, Mr. J. Purdy, Mr. Harry Tallman, Mr. W. T. James, and Mr. Edward Hermon recalled many incidents of the early days. Mr. and Mrs. E. Kershaw, superintendents of the building since its opening twenty-five years ago were called on to rise and received a hearty round of applause.

Mrs. Felix Belcher graciously accepted the tribute of those present and rose to acknowledge their thanks for the part she and Mr. Belcher had played, and the assistance which they had given to make the Theosophical Hall a reality.

The Special Committee in charge of the arrangements for the occasion comprised: Mrs. E. Gunningham, chairman; Mrs. D. W. Barr, Mrs. L. Anderton, Miss E. Budd, Mr. N. W. J. Haydon, Mr. E. B. Dustan, Mr. D. W. Barr, Mr. G. I. Kinman. The Social Activity Committee of ladies carried out the supper arrangements and were assisted by the men of the Society in arranging the Hall and looking after the tables. The evening closed in the traditional fashion with the singing of Auld Lang Syne.—M. K.

TWO NOTABLE DEATHS

The 17th of September should long be remembered as the day of the death of two prominent men of science and art, Sir James Jeans in Britain, and Claude Bragdon in the United States. Sir James Jeans with Sir Arthur Eddington has maintained a high literary standard in the exposition of modern science and all his volumes are practically indispensable to the reader who wishes to keep abreast of the 20th

century. These may be mentioned: *The Universe Around Us*; *The Mysterious Universe*; *The Stars in Their Courses*; *The New Background to Science Through Space and Time*; *Science and Music*; *Physics and Philosophy*. These constitute a library in themselves, which means that the rising generation will possess a new starting point for its thinking.

Sir Arthur Eddington and Sir James Jeans have represented Science to their contemporaries as Huxley and Tyndall two or three generations ago represented Science to the people of their day. But in those days those who read Tennyson got a better idea of what was behind science and what science might lead to than the great agnostics could give them. So, in the present day H. P. Blavatsky stands ready to point the way unfolding science may take provided mankind observes the laws of the universe which are ethical in their operation. The universe is an ethical organization. An ethical universe does not appeal to official science so Blavatsky sits and waits with abundant evidence constantly accumulating to justify her forecast.

Claude Bragdon had gone farther in the study of occult Nature than most men of science. I first became aware of his work nearly sixty years ago in the Chicago *Chap Book*, in a small cartoon depicting the wisp of a soul spiraling upward from the body of a suicide. He paid much attention to the problem of the so-called Fourth Dimension, and was interested in light, colour and music, and as an architect translated these into form. He was a member of the Theosophical Society and collaborated in the construction of a beautiful bridge at Peterborough. Among his books are *More Lives Than One*; *The Beautiful Necessity*; *The Eternal Poles*; *Delphic Woman*; *Four Dimensional Vistas*. He is best known as an architect in the United States, where at

Rochester his fine railway Terminus is greatly admired. Elsewhere in these pages we have presented the article he wrote on Art for the four-volume Adyar work, *Where Theosophy and Science Meet*.

As a last word from Sir James Jeans we append a few paragraphs from the closing pages of his last volume, gently resolute though disappointed, but finally reconciled to the conditions in which Life uncovers its treasures.

"There is a temptation to try to round off our discussion by summarizing the conclusions we have reached. But the plain fact is that there are no conclusions. If we must state a conclusion, it would be that many of the former conclusions of nineteenth-century science on philosophical questions are once again in the melting-pot.

"Just because of this, we cannot state any positive conclusions of any kind, as for instance that materialism is dead, or that a deterministic interpretation of the world is obsolete, but we can say that determination and freedom, matter and materialism need to be redefined in the light of our new scientific knowledge. When this has been done, the materialist must decide for himself whether the only kind of materialism which science now permits can be suitably labelled materialism, and whether the ghostly remains of matter should be labelled as matter or as something else; it is mainly a question of terminology.

"What remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds: In this and in other ways, modern physics has moved in the direction of mentalism.

"Again we can hardly say that the new physics justifies any new conclusions on determinism, causality or free-will, but we can say that the argu-

ment for determinism is in some respects less compelling than it seemed to be fifty years ago. There appears to be a case for reopening the whole question as soon as anyone can discover how to do so.

"This may seem a disappointing harvest to have garnered from so extensive a field of new scientific activity, and from one, moreover, which comes so close to the territory of philosophy. Yet we may reflect that physics and philosophy are at most a few thousand years old, but probably have lives of thousands of millions of years stretching away in front of them. They are only just beginning to get under way, and we are still, in Newton's words, like children playing with pebbles on the sea-shore, while the great ocean of truth rolls, unexplored, beyond our reach. It can hardly be a matter for surprise that our race has not succeeded in solving any large part of its most difficult problems in the first millionth part of its existence. Perhaps life would be a duller affair if it had, for to many it is not knowledge but the quest for knowledge that gives the greatest interest to thought—to travel hopefully is better than to arrive."

AND WHAT OF ART?

BY CLAUDE BRAGDON

Although seemingly not germane to the subject of this volume, "Where Theosophy and Science Meet," any book purporting to deal with the trend of the times and the movement of consciousness should not leave Art out of account. It is vitally related to Theosophy and to Science also, however little it may appear so from a merely cursory view.

That order of human activity which goes by the name of Art (though the Greeks had no word for it) should be conceived of as an ever-flowing tidal river fed from the excess creative energy of a people or of a period—like

the seminal fluid, generated by, and in turn generating, sexual love. For just as this love insures the continuance of a race, so does Art insure its deathlessness in the memory of mankind. Campaigns and conquests are forgotten; but a nation which fails to achieve its apotheosis in beauty, perishes unhonoured on its rubbish heap.

For one function of Art is to preserve for future generations a mirror-image of the consciousness of the people which produced it—"To show the very age and body of the time his form and pressure." By this index alone it is possible to trace with certainty the fluctuations of the spiritual tide. For all truly great Art is something beyond and above the expression, in terms of beauty, of man's habits, tastes, and beliefs; it is the presentation, through a chosen set of symbols, of his spiritual philosophy, his confident hopes and inspired dreams. In this high sense our Machine Age is aesthetically sterile, because it is without a spiritual philosophy, confident hopes, or inspired dreams. Therefore its nearest approach to true æsthetic expression is, all paradoxically, in the field of invention, engineering, and manufacturing: A steel bridge, an automobile, an aeroplane, all products of a concerted effort towards space-conquest, which is the dominant note of today, their forms rigidly determined by their functions and expressive of those functions, come nearer to the true ideal of Art than everything which goes currently by that name.

But with the unification of Theosophy with Modern Science—which it is the aim of this book to chronicle—the Machine Age might discover for itself a spiritual philosophy, confident hopes, and inspired dreams; it might again concern itself with themes commensurate in dignity and importance with those which inspired Egyptian, Greek, Christian and Buddhist art. Because Theosophy is only a restatement, in

terms acceptable to the modern understanding, of that same *Ancient Wisdom* which constitutes the inner content of every world-religion and—did scientists only know it—of Science itself. Lost sight of for the past few hundred years, this Wisdom is even now renascent in Theosophy, as the Machine Age hurries toward its climax and its close.

For during that Age, the conquests of Science, capable of delivering man from most of the hardships and hazards to which he is subject, instead of being used for the conservation of human life, have become agents of enslavement, exploitation and destruction. The suicidal results of such perversion of scientific knowledge and achievement in the wholesale slaughter of modern warfare, in starvation in the midst of plenty, in the mechanization of man's mind and soul, are becoming now so glaringly apparent even to the unthinking as to stir up a kind of counter-revolution of ever-growing intensity. Along with this reversal, and as a consequence of it, there should come some new influx of spiritual light such as dawns in the universal human consciousness at those times when the soul, awakening from its age-old slumber, comes again near the surface of life.

Spiritual fermentation of this order, of which history provides many examples—in Egypt, in Greece, in Mediæval Europe, and in India, in China and Japan following the introduction of Buddhism—must needs find an outlet in Art, even in new forms of Art, as was the case in France during the rise of Gothic architecture, when the windows of Chartres and Amiens gave a new glory to sunlight itself.

When today we use the term "Modern Art", we can mean only Revolutionary Art—Art, so to speak, in explosion. For there is a world-conflict going on in this field, just as in every other; the old crystals are being broken up. Take the case of Architecture, for example, the

most "static" of all the arts. In common with all the rest it is undergoing profound and revolutionary changes underneath our very eyes, though for the most part we are blind to them.

The rigid economy made necessary by the depression, operating in conjunction with that stern, rationalistic attitude of scientific efficiency developed during the World War, has had the effect of sweeping away all "applied architecture"—cornices, columns, pilasters, and the like—which serve no useful purpose, but which used to be considered necessary on purely æsthetic grounds. Except in the field of Governmental Architecture, which represents the conservative and traditional—and sometimes even there—the engineer and the technician now dominate the profession, in consequence of which the idea of a building as a working machine has replaced the idea of it as a work of art. Not that it makes no pretence to beauty, but it is a beauty of a different kind—the beauty of *utility*, of perfect adaptation of means to end, by reason of which "every increase in fitness is an increase of beauty." The "battle of the styles" has ceased to be a vital issue and is now important only to schoolmen. Eclectic architecture has been largely superseded by so-called "functional" architecture, the guiding principle of which is that the function should determine the form, and the form express the function. It will be interesting to trace the genesis and growth of this idea, which is revolutionizing Architecture.

It appears to have been first formulated and practised by Dankmar Adler, an eminent Chicago architect and engineer, who in the year 1887 determined the form of the Chicago Auditorium (the largest in America up to that time) strictly in accordance with its function as a place to hear and see. The rise of the floor from the orchestra pit to the back was determined by acoustic principles so that the direct outward move-

ment of the sound waves would encounter every part of the floor. This, together with the shape and disposition of the reflecting arches above, gave the interior its architectural character, so different from any then-existent opera house, and later imitated in New York's Radio City Music Hall. The Auditorium was distinguished for its acoustical perfection and the ease of vision from every seat. Frank Lloyd Wright said of it: "To this day, probably, it is the best room for opera, all things considered, yet built in the world."

The Auditorium was the joint production of Adler and Sullivan, for Adler inspired his gifted young partner, Louis H. Sullivan, with this idea of functional architecture, with the result that together they continued to produce buildings of an altogether novel type. Frank Lloyd Wright, a draughtsman in their office, making "Form Follows Function" his slogan also, when he began the practice of Architecture on his own account, applied the principle in his own individual way. These men exerted small influence on the architecture of their own country, then given over to the schoolmen, with their imitations of the historic styles; but Sullivan and Wright caused what amounted to a revolution in contemporary European architecture, and this in turn had important repercussions in the land of their birth. This came about in the following curious way:

The commissioners from European countries sent by their governments to report on the World's Columbian Exposition held in Chicago in 1893 were not interested in its architecture as represented by the famous "Court of Honour," for this was of a sort with which they had been long familiar, and of which, truth to tell, advanced Europeans were growing a little tired. Louis Sullivan's Transportation Building, however, relegated, so to speak, to the Exposition's backyard, excited the ad-

miration of some of these commissioners, because it was so unlike anything they had ever seen. Not only was it beautiful in a new way, but it was the only building on the grounds which was not more or less an imitation of something else. This one alone *looked like what it was*—a well-designed and gaily-decorated enclosure, of no particular permanence, for the housing of exhibits only as long as the Fair lasted. In other words, here was *functional* architecture, in comparison with which that which constituted the Court of Honour appeared both pretentious and false. The commissioners were so impressed by this, and by Adler and Sullivan's Auditorium, Schiller Theatre, and other buildings in Chicago, that they took photographs and drawings of them back to Europe for exhibition and for use in museums and schools. Some years subsequent to this, books of Frank Lloyd Wright's drawings of his architectural work were published in sumptuous editions in Germany and in Holland, and widely circulated. The thing happened at a time when, although American architects, almost without exception, remained incorrigible eclectic, European architects were beginning to revolt against the traditional styles, and were on the lookout for new forms, materials, and methods which should express the modern taste and the modern temper. These hints they found in Wright's houses. European architecture is of necessity *horizontal*—it knows not the skyscraper—and Wright's houses, built for the prairies of the Middle West were horizontal too, thus providing for these men the sort of model of which they were in search.

In this way was inaugurated that new manner of building which Sheldon Cheney has named "The New World Architecture." Having set its stamp on a large part of Europe, it found its way back to the land of its origin, America, to which European architects still

looked for inspiration and guidance, because it was the land of the machine, and they had adopted the machine as their archetype. Accordingly, unlike Sullivan and Wright, they stripped their constructions bare of ornament. Le-Corbusier singled out our great grain elevators and manufactories for admiration because built solely with an eye to efficiency and economy, the form determining the function in every case. He cites the aeroplane and the ocean liner as examples of a new kind of beauty achieved solely by these means.

The outstanding merits of this New Architecture are these: its practicality, its competence in fulfilling the imposed requirements, its employment of new materials and building methods, the elimination of needless expense and useless labour, and its general effect of cleanness, lightness, brightness, and the absence of all "stuffiness." On the other hand, it is usually lacking in grace and charm; there is no appeal to the æsthetic sense or to the imagination. One reason for this is that it abjures ornament as something alien to its chosen archetype, the machine. It is true that Louis Sullivan, who well deserves the title of the first architectural modernist, declared that it would be greatly to our æsthetic good if we would refrain from the use of ornament for a period of years in order that our thought might be concentrated acutely upon the production of buildings "well formed and comely in the nude." Nevertheless, ornament has always heretofore been a necessary concomitant of every architectural style, and was so recognized by Sullivan himself, not only in his own practice—for he was one of the greatest masters of ornament who ever lived—but in his philosophy of architecture as well, for he says: "We feel instinctively that our strong, athletic, and simple forms will carry with natural ease the raiment of which we dream, and that our buildings thus clad in gar-

ments of poetic imagery, half hid as it were in the products of the loom and mine will appeal with redoubled power." Sullivan's lyrical spirit would have had scant sympathy with those pedestrian practitioners who would make of architecture a purely utilitarian art, admitting no beauty other than that which resides in the perfect adaptation of means to ends. The phrase "Form Follows Function" did not sum up Sullivan's entire thought. His archetype was not the *machine*, but the *organism*, and in organic life the element of vicarious beauty—witness the entire vegetable kingdom—appears to enter in.

Ornament is indeed the *flower* of architecture, blooming only after root, stalk, leaf are well developed, and blooming not at all if the plant be not vigorous enough to support it. For ornament represents excess of life, excess of beauty—the spilled wine from a cup over-full. Ornament is related to structure as song is related to speech, as dancing is related to walking. Watch a child walking along the street: presently the tide of life becomes too powerful for that manner of locomotion, and the walk becomes a hippity-hop—a dance. Expressing as it does a superabundant vitality, this dance corresponds to ornament. To the self-styled Functionalists ornament is taboo because they have so little joy of life that they do not want to dance and sing. Were that lyric, Dionysian spirit in them it would express itself in the work of their hands as ornament.

Joy is not in them, nor in the other devotees of pure rationalism, because they have no "spiritual philosophy, confident hopes, or inspired dreams." So if we discover in this New Architecture, in spite of its straight thinking and technical competence a certain aridity and sterility, it is because the times are like that—*mind-ridden*—the soul not having yet risen to the surface of life.

But this Modernistic Architecture of

the Machine Age has at least the merit of being in tune with its spirit—utilitarian, competent, unsentimental, scornful or mere prettiness—and on that account it is an improvement upon the Architecture which it is so rapidly replacing, which though superficially more pleasing abounds in falsehood and pretence. And the same thing is happening to all the other arts—their very stridency proclaims that they are sounding the modern note at last. If Jazz and "swing" music takes popular precedence over that of "Bach, Beethoven and Brahms" it is not because it is more beautiful than theirs, but because it is in tune with these times and they are not. In painting and sculpture we discover the same thing happening: Brancusi's elemental forms in polished steel and brass, and Archipenko's archetypal bronzes are the only sculptures which seem suited to the new type of stripped and sanitary interior; as the paintings of Matisse and Picasso seem best suited to adorn its walls. The world-mood of the moment has at last found momentary expression in the work of men such as these, bold enough to emancipate themselves from outworn conventions no longer adequate to express the subtle and quick-moving spirit of the times. The Machine Age here finds objectification in Art.

Science has at last invaded the sacred chamber of Art. It is the use of the scientific method and the utilization of scientific means as applied to the problem of "shelter" which has created the New Architecture rather than the influence of any one man or group of men. Such things as cantilever construction, structural glass and stainless steel *forced* the development of new architectural forms. These will doubtless crystallize into something no less definitely a "style" than the historic styles of the past.

Music is being, and will increasingly be, drawn direct from the vibratory

ether without the intervention of the dozen different instruments which constitute the modern orchestra—the application of Science to this art in the mere matter of sound production, transmission, amplification, is practically limitless. The sculptor who does not call to his aid science and mathematics will find himself outdated, and the painter who ignores the chemistry of pigments, spectral analysis, polygonal synopsis, and such-like scientific matters will be left at the post. But the aid of Science to Art is limited to ways and means of expression. With that search of the soul for beauty which Art is, Science has nothing to do. Its own quest, which is for the truths latent in phenomena, and the utilization of those truths, is perhaps not fundamentally different but is arrived at by a different route, and through the use of a different faculty, the reason, in contradistinction to the intuition, or the creative imagination, which is the artist's *sine qua non*.

The aims and ideals of modern Science may be stated in the very phrase which Madame Blavatsky chose as the slogan of the Theosophical movement: "There is no Religion Higher than Truth." This would indicate an affinity, not to say an identity, between the two which with the advance of Science during the past few decades is becoming increasingly apparent. But Theosophy holds within it the promise and possibility of a rich spiritual life, which is something that Science, from its very nature, cannot possibly give, although once given, it can vastly enrich. The prime requisite of great art is a rich spiritual life; until we have this, we shall lack the other. Thus the union of intuition and reason, the fusion of Theosophy and Science, the "Marriage of East and West" is the consummation devoutly to be wished. Science now lacks the inspiration, the "sudden light" which its own independent confirmation of the Theosophic Scheme would give,

while Theosophy, without this confirmation, is bound to be suspect to the type of mentality which will accept nothing until it has passed through the alembic of scientific analysis. But life viewed in binocular vision through the twin lenses of Science and Theosophy, focussed to form a single image, would give that image depth, reality, volume, higher by an entire dimension than the image which we have. Art, striving to reproduce this image, as it needs must, would recapture the wonder, mystery, and transcendence which characterize the great art of past ages, the product of peoples possessing a spiritual philosophy, confident hopes, and inspired dreams.

For when the soul rises to the surface of life Nature becomes an ever-living scripture, a kind of picture-writing of the truths of spiritual experience, projected in recognizable symbols, rather than a field for scientific investigation or a storehouse to be ravaged for man's material needs. This in a measure accounts for the art-flourishing in the wake of every spiritual upheaval, it is a reassembling of these symbols in the effort to express the supersensuous world in terms of the sensuous.

By every sign such a spiritual upheaval is now due, and will be signalled and signalized by that rapport between Western science and Eastern transcendentalism to which it is the purpose of this book to call attention. For the thing has already happened: it is only the *recognition* of it which is delayed.

In what new art-form will this marriage between East and West be celebrated? In an art of light; because just as definitely as music—the art of sound—was a *seeking*, so will colour—music—the art of light—be a *finding*. For light is the visible symbol of an inner radiance, and colour is the sign-manual of joy and happiness. Science has for the first time in the history of the world made such an art possible: such an art

is "Where Theosophy and Science Meet."—*From Vol. iv., Where Theosophy and Science Meet.*

KRISHNAMURTI AGAIN

BY HUGH SHEARMAN

Authentic Report of Ten Talks given by Krishnamurti, Ojai, 1944, 73 pp., London, 1945 (Krishnamurti Writings, Inc.), 2/8.

There has lately become available here in the British Isles a new set of talks from Krishnamurti, the first we have had since 1940. It is perhaps the highest tribute that a reviewer can pay to these talks of Krishnamurti to say that it is futile and unnecessary to discuss them. Many have tried to expound and interpret Krishnamurti and all of them whom this reviewer has heard or read have somehow failed. It is not that their words, as words, have not been true or even in some fashion enlightening; but Krishnamurti, speaking for himself, speaks as one having authority. He speaks as one who knows in a way that those who discuss his words do not know.

Theosophists have a pleasant sense of proprietorship with regard to Krishnamurti, a sense of proprietorship which he has, with gentle candour, often shocked. Up to about 1925, Krishnamurti, to judge from his recorded utterances, had apparently little to tell the world which any other earnest, pious and pleasant young man with a theosophical background might not have told. He spoke, as others about him spoke, of One who was to come.

Then suddenly he began to speak for himself, in the first person, expressing himself in a way that won him world-wide recognition as a great mystic of a character very pure and deep and rare. What had happened to him? He himself did not offer to explain. On the contrary he made it clear that explanation would be both irrelevant and mislead-

ing. It is true that an explanation was offered by leading theosophists; and prophesies had been made about him when he was quite a child, which became impressive enough in view of the way in which that child, chosen as it seemed by chance from many millions of small Indian children, developed in later years. Since then other explanations have also been given. But those sayings about him he neither repudiated nor endorsed and when people asked who he was he replied, "I am all things, for I am life."

The present set of talks show the same sure clarity and strength that we have known in the talks that have gone before. If they can be said to have any one general theme, it is perhaps relationship. This fact of relationship, and Krishnamurti's efforts to enable his audiences to live with him into an understanding of it, bring to mind a suggestion that may seem quite naughty alike to some of the rather dogmatic people who claim to expound Krishnamurti and to some who follow the various activities of such bodies as the Liberal Catholic Church.

It may be remembered that certain teachings were given out in the Theosophical Society on the subject of the Seven Rays, and it was declared that the Seventh or Ceremonial Ray was the one now coming into dominant influence in history. But far wider implications can be seen in this. Bishop Wedgwood hinted at them once when he spoke of it as the Ray of Right Relationship. Relationship is indeed the problem of the age. And how closely it is linked with ceremony and symbol will be seen by those who will take the trouble to seek a parallel between the symbols of, say, the Christian mass, of masonry and other ceremonies and the symbols discovered at a certain level in our separate selves by Freud and Jung and others. The modern age is indeed discovering that relationships, symbols and cere-

monies without are a reflection of relationships, symbols and ceremonies within and is treating with no little reverence the old theosophical assertion that "Man is the microcosm of the Universe." Or, in other words, which take us back to Krishnamurti, the world problem is the problem of the individual. And so there arises the paradoxical suggestion that Krishnamurti might be regarded by some as a portent of the Ceremonial Ray. It is a naughty suggestion, indeed, both to those who glory in his iconoclasm and to those who are embarrassed by it; but it might be worth a second thought.

The present set of talks, too, might by some people be tentatively labelled as rather "psychological," just as earlier talks might almost certainly have been labelled "mystical." The frontier and differentiation between such classifications, of course, lie in our own associations of ideas, and Krishnamurti has never claimed to have found life to be fundamentally divisible. To some who have been reading or hearing Krishnamurti in the past there will be some new things in these talks. His suggestions about writing down one's thoughts on a piece of paper, for instance, would almost certainly have been decried as a heresy by some of his more ardent exponents and interpreters of a few years ago. They would probably have said that to write one's thought on a piece of paper was a "prop" or "crutch" or some other equally improper thing.

In the questions and answers, several old chestnuts turn up. For example, a questioner asks Krishnamurti, "Do you think you will ever come back to the Masters?" In the context one cannot but feel that the question is as irrelevant as if the questioner had asked, "Do you think you will ever come back to chimney-sweeps, or to accountants, or to automobile engineers?" In his answer Krishnamurti claims that in the motive of the questioner is the desire to do his

living and working in some vicarious fashion.

"A teacher with whom you are directly in contact is one thing," says Krishnamurti, "though it has its own dangers; but to be supposedly in contact with those whom you are not directly in touch with, or in touch with through their supposed representatives or messengers, is to invite superstition, oppression and other grave hindrances . . . Fundamentally, what can the Masters tell you? To know yourself, to cease to hate, to be compassionate, to seek reality. Any other teaching would be of little importance. None can give you a technique, a set formula to know yourself. If you had one and you followed it, you would not know yourself; you would know the result of a formula but not yourself."

This is a matter round which much feeling has vibrated. But if there was one who was in direct contact with the Masters, would he ask such a question? And, if such a question were put to him by another, would he, in the circumstances, answer otherwise than Krishnamurti has done? — *From Theosophy in Ireland, issue of July-September.*

STANDARD THEOSOPHY

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

CHICAGO

Years ago there dwelt in Chicago a man who cherished the dream that his city could be beautiful, throned at the verge of wide slow-lapsing waters. He made drawings and plans to this end, but while he lived no one took note. He died. The dream, left houseless, sought other fosterers — and found them! Proudly, by the waters, today Chicago lifts herself, embellished with marble: munificent in art-galleries and museums. Ugly buildings crowded the lakeshore. They were yanked out ruthlessly, and replaced by water-gardens and grassy stretches with trees and companies of iris. But the Lake, mindful of an ancient affront—or, perhaps, merely out of boredom or wilfulness—is banking sand upon its eastern shore, and thrusting sturdily against the stone barriers on its western one. Slowly the Lake is moving westward. It has heard, mayhap, of California!

I have a chance to make friends with the Lake, since I am here on a lecture-tour that will last some weeks. I shall see several places in the vicinity of Chicago, and already I have experienced "the infinite variety" of its weather. I am staying at a hotel on Michigan Boulevard, and when I have nothing else to do, I walk where I can see the skyscrapers that like giraffes or palm trees lift their heads above the meaner herd, the poorer jungle, of shops and warehouses. On my right hand, as I walk—if I walk far enough—there is a wide clear stretch of sky. Yesterday, walking far enough, I was aware that the sky was darkening with a fury as sudden and capricious as any that the Lake can boast of. I came to a stand-still: and as I pondered the wisdom or foolishness of going on, or turning back, something—was it a sound unheard, a flash of invisible light—something made me turn towards the expanse of free sky.

At that moment the heavens opened, and in a splendour of ethereal light the storm-lords showed themselves: leaning upon the wind, lashing the stallions of the whirlwind. They had the brightness of the sun and the cold strangeness of stars. Immense, in the immensity of the heavens, they moved with a speed so swift that it seemed motionless. Their outblown hair was writhing flame. Their countenances annihilated space.

Unable to endure the vision, I turned and almost ran to my hotel. Before I reached it, the storm broke. Luckily I was close to a shop, and took refuge in the doorway. Never have I seen such a storm! The rain fell in torrents; in sheets; in waterspouts; so stricken through by lightning that it fell as molten silver, and again as burning gold. The sky, that was like a great hollow shield, flamed from horizon to horizon: rose-incandescent — incandescent green and amethyst, as the storm changed mood. I could have wished that storm to last, but all of a sudden the rain ceased and the veils were torn from the firmament.

I walked home through sunlit streets. —*By Ella Young in her book "Flowering Dusk"*.

SECRETS OF THE GLANDS

The story of our physical glands and their mechanical function is connected with one of the greatest mysteries concerning Man. The glandular system of the human body with its various ganglia and counterparts is so constructed as to allow every human being when he so desires, by adhering to "The Law", to escape for all time from the bonds of physical matter and its attendant ramifications.

Our human-mechanism is of evolutionary status,—that is, we are always in a state of flux and growth, even to the smallest cell in our physical body. We are literally a towering Babel of microscopic and teeming life. Yet, be-

hind all this form there stands the unknown, intangible "Something" that we cannot chain or see even with the microscope.

There are many factors bearing upon Man which we in our ignorance cannot fathom. We admit scientifically of a rate of vibration far beyond our capacity to see or measure and upon which our physical universe, including Man, is dependent. Yet, in our blindness, we consistently demand objective proof of all function, forgetting the scientific and proven facts, that behind all physical matter there is that higher vibration known as the Etheric, a realm or world upon which all matter, including the physical body of Man, depends. In this veil of matter, so thick before our eyes, so immersed do we become, that we forget it is all illusion and phenomena based upon the more realistic although subjective world of the Etheric Realm. Not being able to see behind the scenes of matter with our physical eyes, we constantly ignore these very foundations upon which all physical matter is based, and this partly is the reason why we miscalculate the human equation. Correct relationship in the judgment of all things physical must forever be based upon the four realms of matter, otherwise it is not correct judgment and not even worthy of serious consideration. And so it is with our physical body; no correct estimate of it can be made unless we take into consideration the four realms of matter of which it is composed.

More important, in many ways, than the physical flesh body itself, is that other body, the invisible and subtle Etheric form or mould upon which the physical body is cast, or we should say, literally poured, and without which there could be no physical mechanism or function. Even with all this, Man is not his body, either physical or Etheric, for these are no more than states of matter through which he functions for

certain periods of time. Our story of Man from the standpoint of his physical, glandular system, and its operation, has all to do with the Etheric counterparts or centres of these important secretive glands and their adjacent ganglia.

There are two creations that continually excite the wonder of Man. One is the vault of heaven with its myriads of stars, planets, nebulae, and so forth, all mathematically in order; and the other is the construction and architecture of the human form with its myriads of cells, glands, and other particular parts. Those who have perfected their sight beyond that of the ordinary, bear witness and testimony of the likeness between the starry heavens and the Starry Body of Man. A study of Zodiacal Philosophy connects these two intelligently.

We are concerned only with the "Endocrine System", those special glands in Man that enable him by "Right Action" to liberate himself from the trammels of matter. So-called death does not liberate Man in the real sense of the word. All that death does is to transpose a Consciousness from one state of matter to that of another, from a gross physical state to one of rarer and finer quality. It does not truly "Liberate", for, if it did, Man would not be here today with his age-old bundle of problems.

Man's control of these centres leading to his liberation from matter is affected by the Science of Activation. This is not easily accomplished, it is not the work of one lifetime but of many lives. Those great Saviours and Sages who were able to conquer all physicality in one life, had spent hundreds of previous lives in preparation. All men have this opportunity, and in this respect all men are equal.

Of the twelve centres, known as the "Ductless Glands", seven of them have virtual dictatorship over the entire

body, and it is these seven sacred centres, the control points of our destiny, that we can rightfully call the "Liberators". Special thought and action upon their functions transposed to their corresponding Etheric Centres virtually releases Man from all physical matter. This, of course, can only happen when "Right Thought" and "Right Action" have become the Law in Man, and when this has been successfully concluded, the result is termed "Realization", or, if you prefer the older term, "Cosmic Consciousness". In any event, it is the Great Bliss of Contentment, and when Man can so perfect himself as to reach this point in evolution, he is absolved from all further physical rebirth and death, for he has become like the perfect dewdrop that slips into the shining ocean. He is AT-ONE with ALL, and ALL is AT-ONE with him. —From *The American Philosopher*, No. 1.

WORTH WHILE BOOKS

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

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*: from John Pryse,
 919 SOUTH BERNAL AVE., Los Angeles, Calif.

ATLANTIS OR LEMURIA

Editor, The Canadian Theosophist.—Mrs. Dalzell states in her letter on page 345 of your issue for October, that the theory of the Greek alphabet as a relic of "The Lost Continent" is "uncorroborated by any other writer", also that she "hoped to hear of it from other sources."

In answer to both let me say that this story was first presented by the late Augustus Le Plongeon, M.D., in his book describing his explorations of the ruins of the Mayan civilization in Yucatan. This book was reviewed by Wm. T. Stead in his monthly *Review of Reviews*, a year or so before the second Boer War started in 1899, where I read it. I don't recall the title of the book, but think it was *Sacred Mysteries of the Mayas*, but I do remember the Greek alphabet part of it very clearly, for personal reasons.

As to Dr. Albert Churchward, it is much open to debate whether he can be justly considered an "authority on Freemasonry". He rides his "Solar Mythos" theories to the limit of their endurance, and some of Colonel James Churchward's opinions on Lemuria are equally fantastic.

While the antiquity of the art of stone cutting is lost in the mists of time, the proofs of a system of symbolical and ethical teaching, based on it, have not yet been discovered outside the limits of authentic history.

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AN OLD TIN CUP—A VISION

Just why or by whom we were chosen, my mother and myself, to give this particular service, I know not, unless—well perhaps we shall see.

The service of which I am about to speak was to watch over and care for a corpse, that of a man, how old or how young I did not know since I had not seen the body uncovered nor had I known him in life. In appearance, however, as he lay there upon a rough bier, about as high from the floor as a table, beneath a white sheet covering, he looked to be six or more feet tall.

The room in which he lay was of good size, but bare, very bare. A scanty-looking bed, the only furniture, stood in one corner. It seems we were to be sole watchers over this corpse while it remained there, so a bed had been placed that we could rest when desired.

My mother, from time to time, lifted the sheet at the head and applied some kind of solution to the face, then covered it again. Why she seemed to pay attention only to the face, and why I did not take a peep at the strange corpse, who seemingly was neither kin nor friend of ours, was a mystery. Instead, I occasionally lifted the sheet at the feet, and each time I did so I noticed particularly how thin they were, and how worn as from much walking bare-foot.

After one of such examinations, I walked into an adjoining room, which, though large, was like the other, very, very bare. Not even a chair nor stool graced its time-worn appearance; however, there was an old, worn, unpainted drainboard and sink across the room from the door opening to the one I had just left. Hardly had I reached the sink when a voice behind me said, in low, sad tones: "Will you please give me a drink of water?"

Without turning to see who had spoken, I reached for the only available

thing, an old tin cup, on the worn drainboard. Rinsing it as best I could, I filled it with water from the tap, turned and walked toward the door through which I had come a moment before. Strange as it may seem, I never thought to look at the one who had asked for the water, until I saw two bare feet. Then quickly looking up at the speaker, lo! what was my amazement to see what had been our silent charge standing in the doorway, bearing a striking resemblance to our imagination of the one we call Jesus the Christ. Pitifully and greatly embarrassed, I stammered out some kind of an apology for the poor-looking tin cup.

A sweet smile lit up his deep, searching eyes as he took the cup, praised it and thanked me for it as graciously as though it had been worth a king's ransom. A feeling of humility, yet of great joy, swept over me and, falling to my knees, I clasped my arms around his feet and cried aloud: "Oh! master, master, beloved master! so it was you all the while we were watching over and caring for, and I knew it not. Please, please forgive my stupidity and lack of understanding." Reaching down, he lifted me to my feet and in a voice, full of tenderness, said: "As thou hast asked, so shall it be."

Then suddenly I thought of a widow I knew who was frail in health and very poor, and having three small children to support besides herself, and I said: "Please, master, will you heal her frail body for the little children's sake? She is all they have." He answered: "I will." Then I asked him if he would heal my back, which had been very painful for so long, and again he answered: "I will." And it was done, then and there, in that strange, dingy old house, by him over whom we watched without knowing; him that had lain three days in the physical tomb in our care. It was he who arose to Life Eternal, yet lingered, to minister unto the humble and lowly

of spirit. It was he who came to humble surroundings, seeking for himself service among the lowly. He was thankful and gave praise for even a drink of water from an old tin cup. (Both the widow and myself were healed.)

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THE MAGAZINES

During the month of October we have received the following magazines: The American Philosopher, September, No. 1, quarterly, C. A. Benton, editor, Rutland, Vermont; Theosophy, Los Angeles, October; Fraternidad, May-June, Santiago, Chile; Teosofia, Santiago, Cuba, September; Evolucion, Buenos Aires, August; The Junior Theosophist, vol. xvii. No. 1, Covina, Calif.; Eirenicon, Aug.-September; The American Theosophist, October; The Aryan Path, September; United Lodge Bulletin, 215, September; The Theosophical Forum, Covina, October; Bulletin Theosophique, Paris, France, September; Theosophy in Ireland, Dublin, July-September; Eirenicon, Sept.-October; Theosophia, Denmark, October; Ancient Wisdom, October; The Modern Mystic and Monthly Science Review, October; The Theosophical Movement, Baroda, India, September; Revista Teosofica Argentina, Sept.-October; The Bombay Theosophical Bulletin, September; The Golden Lotus, Philadelphia, October; O Naturista, Rio de Janeiro, Brazil, September; O Pensamento, Sao Paulo, Brazil, September; United Lodge Bulletin, No. 216, October, (17 Great Cumberland Place, London, W. 1); Chatter, Hamilton, October; East-West, 1880 San Rafael Avenue, Los Angeles, 31, Calif., Nov.-December; The Theosophist, Adyar, September; Toronto Theosophical News, November.

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