

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XXVIII., No. 7

TORONTO, SEPTEMBER 15th, 1947

Price 20 Cents.

KRISHNA, GAUTAMA, JESUS

Never do a mean thing with the right hand,
Never do a cowardly thing with the left hand.
Never speak a shameful thing.

These precepts cover all the ordinary acts of simple life.

The three elder religions agree on this, and Parsees and Moslem and other important faiths practically follow the same code. The real difficulty is the absence of friendly relations. All the great religious heads were friendly to simple men and women. They asked for nothing but virtue and took nothing but love. They were patient with sinners and considerate with all. They all agreed with Jesus that it was not what a man said, but his deeds that were important. "Every man shall be judged according to his deeds." They were all Comforters in the sense of giving strength. What we chiefly lack in our religious relationships is friendliness which usually fails over dogmatism. If we agreed to dogmatize with St. John about God and agree that God is life or spirit, God is light, and God is love, all might be well, for no religion can teach us more and no saint can live with higher aims. It is when the analytical

mind takes hold and begins to ask questions and make enquiries that trouble starts. These are largely the result of the difference of meaning of words in different languages.

It is a world of pities that the theological colleges do not make an intimate study of comparative religion, and that the clergymen of the Christian churches do not familiarize themselves with the Voice of God in these other messages and gospels of the human race. When the race was broken up into hostile nations the case was different but now that the world is one people we should learn that God is one God with one voice for all and to all. The truth of man's immortality needs to be known universally. "I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal body experienceth their infancy, youth and old age, so in future births shall meet the same." This is a priceless truth from the *Bhagavad Gita* and wedded to St. Paul's "Be not deceived; God is not mocked. Whatsoever a man sows that shall he also reap;" combines to form complete but simple philosophy of life.

A. E. S. S.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom).

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you.

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the

friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

"Those of you who know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile neither reward nor even acknowledgement for the good you may have done. Reward and acknowledgement are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness.

"Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights.

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made

a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their inner light will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

“Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has

to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have individually no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

“The problems of true Theosophy and its great mission are, first, the working out of clear, unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptations into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

“Such is the common work placed before all who are willing to act on these

principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merit or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

(From *Lucifer*, January, 1888)

AN ANCIENT INDIAN UNIVERSITY

A vivid and picturesque account of the ancient Indian University of Nalanda was given by Vaswaniji, addressing a crowded meeting of the Gita Class on Feb. 10, in St. Mira's New Building.

The Nalanda University, which had over 12,000 resident students and over

3,000 teachers, was founded in Bihar in the first century A. D. and continued its great work till the 8th century, when India witnessed a great storm of foreign invasions. The University was built on the ideal of heroic living. Pupils were taught to dedicate themselves to great thoughts and noble undertakings. "Live heroically," Vaswaniji exhorted. "The work of the world calls for righteous resolves which may charge every act with a courage and hope, of strength and *shakti*. Around us is the great sorrow of the world; around us are poverty, starvation, hunger, the anguish of millions of men and women. Living in such a world see that you build up heroic virtues!"

The Nalanda University, Vaswaniji continued, was situated in a spot blessed by nature's beauty. Modern India's great universities were situated in noisy cities. But the conception of a home of culture in ancient India was that it must be situated away from the din and bustle of crowds, in the beauty of nature's boundless space and limitless light. Living in such surroundings, the students developed naturally the quality of love of beauty.

Reverence formed the basis of education in those days; and knowledge was intimately related to life. Knowledge was actually understood as perception of the laws of life. Current education, Vaswaniji concluded, did not grow out of our life and was examination-ridden. True culture was different from passing examinations.—From the May issue of "Excelsior!", Karachi, India.

"Where troops have been quartered, brambles and thorns spring up. In the track of great armies there must follow lean years." — From *The Sayings of Lao-Tzu*.

THE THEOSOPHICAL MOVEMENT

"The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world The cycle I spoke of refers to the whole movement." M.L. xlvii.

In ages to come when we have moved far from our present half-animal civilization, the historians of that time may trace the date of the conception of the new age of Brotherhood to the year 1875 when the seeds of the Theosophical Movement were planted. The Theosophical Society which was founded in that year, was one seed-bed, and in the minds of most of the members and adherents, the Society was the only organization through which Theosophical ideas were promulgated at that time. Later on in the same Letter the names of Edison and Crookes are mentioned, both of whom were scientists—Professor Crookes' experiments with 'radiant matter' formed an important link in the chain which lead to the present state of scientific knowledge concerning nuclear physics and to the acceptance by Science of the 'illusivè nature of matter'.

That was seventy-two years ago—a long time in the life of a generation of men, a fleeting instant in the life of a race. The Movement is for the race and in terms of the larger life cycle, the Movement may still be in a pre-natal state, not yet fully incarnated because its vehicle, the race of Man which it will inform has not yet been born. Here and there in the world there are little groups of persons who have responded to the impulse and who are endeavouring to make the spirit of the Movement a living power in their own lives. Many of them have associated themselves with one of the Theosophical Societies and share in the work of bringing the teach-

ings and ideals of the Ancient Wisdom to the attention of their fellow-men and in maintaining centres, open to all enquirers, in which Theosophical literature is available to all who seek it.

While the members of the Societies can now be numbered in the thousands, the proportion of the total membership to the number of egos in incarnation is very small indeed, a mere 'trace' percentage. This percentage however may have a determinative quality in the life of the race comparable to the significance of 'trace' elements in agro-chemistry; the absence of an element such as boron results in poor crops, but if boron is present in even the proportion of one to a million, plants are enabled to have a healthy growth and to assimilate foods which would otherwise be non-usable.

The Theosophical Movement has influenced many persons outside the Societies and a quietly-wrought but substantial change has taken place in attitudes and approaches to religion, philosophy and science since the days when the Movement was launched in America. The Movement was designed "to guide the recurrent impulse which must soon come and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Aryans . . . Its chief aim is to extirpate superstition and skepticism and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny and know for a certainty that he can live hereafter"

Wm. Q. Judge wrote, "The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. The Theosophical Movement, being continuous is to be found in all times and in all places. Wherever thought has

struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned . . . Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell."

The Movement might be likened to the Higher Self; the Theosophical Society, to one of its vehicles. There must of necessity be some organized body or bodies through which the spirit works, but it is the Spirit, the Theosophy, which draws men and not the outer forms of organizations. Theosophy restores to man faith in himself by offering to him the ancient truths of Man's immortality, his self-responsibility for his own destiny, his continuity of existence over many lives and his essential unity with Life itself whose illimitable powers and glories may become manifest through the man who has awakened from the illusions of the little self and who has won his way to the One SELF of the Universe. "There is hope for man only in man."

Of the place and purpose of the society itself, H. P. B. wrote in the *Key to Theosophy* "If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a

large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish."

In place of the 'Society' of her day there are now several societies. She doubtless foresaw this as in 1888 she wrote to W. Q. Judge: "Night before last I was shown a birds' eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious theosophists. The former are greater in number than you may think, and *they prevailed . . .*" In her first message to the American Convention in 1888 she wrote: "But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*"

Whatever the local loyalties of a Theosophist may be to his lodge or his society, all should be united in the greater loyalty to the 'spiritual, universal, invisible, continuous' Theosophical Movement.

"Hermetic philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be in the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to the surrounding circumstances."—From *The Mahatma Letters*.

REASON AND MIRACLES

On a certain day, Rabbi Eliezer Ben Orcaz replied to the questions proposed to him, concerning his teaching; but his arguments being found to be inferior to his pretensions the doctors present refused to admit his conclusions. Then Rabbi Eliezer said, "My doctrine is true, and this Karoub tree, which is near us, shall demonstrate the infallibility of my teaching." Immediately the Karoub tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off. But the Rabbis shook their heads, and answered, "The Karoub tree proves nothing." "What," cried Eliezer, "you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine." Immediately the rivulet, obeying the command of Eliezer, flowed backwards towards its source. But again the Rabbis shook their heads and said, "The rivulet proves nothing. We must understand before we can believe." "Will you believe me," said Rabbi Eliezer, "if the walls of this house wherein we sit should fall down?" And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed, "By what right do the walls interfere in our debates?" Then the walls stopped in their fall out of respect to Rabbi Joshua, but remained leaning out of respect for Rabbi Eliezer, and remain leaning until this day. But Eliezer, mad with rage, cried out: "Then in order to confound you, and since you compel me to it, let a voice from Heaven be heard!" And immediately the Bath-Kol or Voice from Heaven was heard at a great height in the air, and it said, "What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken his opinion ought to prevail." Hereupon Rabbi Joshua rose and said, "It is written: 'The law is not in Heaven; it is in your mouth and in your heart.' It is in your reason; for again

it is written, 'I have left you free to choose between life and death, and good and evil.' And it is in your conscience, for 'If ye love the Lord, and obey His voice within you, you will find happiness and truth.' Wherefore then does Rabbi Eliezer bring in a Karoub tree, a rivulet, a wall, and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain cases a tree can unroot itself, a rivulet flow backwards, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teaching of Rabbi Eliezer? No doubt these miracles were very extraordinary and they have filled us with astonishment; but to amaze is not to argue, and it is argument, not phenomena, that we require. When therefore, Rabbi Eliezer shall have proved to us that Karoub trees, rivulets, walls, and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies and estimate them as Eliezer requires."

The Talmud.

I cannot control a feeling of repugnance to going into particulars about this, that, and the other phenomena that may have occurred. They are the playthings of the tyro and if we have sometimes gratified the craving for them. . . we do not feel called upon to be continually explaining away deceptive appearances, due to mixed carelessness and credulity, or blind skepticism, as the case may be. For the present we offer our knowledge—some portion of it at least—to be either accepted or rejected on its own merits independently—entirely so—from the source from which it emanates." — From The Mahatma Letters.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th day of every month.

Authorized as second-class mail, Post Office Department, Ottawa.



Subscription: TWO DOLLARS A YEAR

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ont.
 Dudley W. Barr, 52 Isabella St., Toronto, Ont.
 Washington E. Wilks, 925 Georgia St. W., Vancouver, B.C.
 Don C. Hatt, Box 97, Adelaide St. P.O., Toronto 1.
 David B. Thomas, 64 Strathearn Ave., Montreal West, Que.
 George I. Klinman, 46 Rawlinson Ave., Toronto, Ont.
 Emory P. Wood, 12207 Stony Plain Road, Edmonton, Alta.

GENERAL SECRETARY

Lt.-Col. E. L. Thomson, D.S.O., 52 Isabella St., Toronto, Ont.
 To whom all payments should be made, and all official
 communications addressed.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All Letters to the Editor, Articles and Reports for Publication
 should be sent to The Editor:

Dudley W. Barr, 52 Isabella St., Toronto 5, Ont.

Printed by The Griffin & Richmond Co., Ltd.,
 29 Rebecca Street, Hamilton, Ontario.

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.

Note to members in arrears of dues. The membership fees which include the subscription to the magazine, are due and payable on July 1st of each year. The magazine is sent to members in arrears for three months following but after that it is discontinued until the dues are paid. Will all members in arrears please note this and send in

their dues to the secretary of their Lodge before the end of September. The October issue cannot be mailed to those members who have not paid up.

* * *

We have a note from Mrs. K. E. Maltwood of Vancouver Island stating that a few copies of "A Guide to Glastonbury's Temple of the Stars", long unprocurable, have now come to hand and are available at Two Dollars a copy. Requests for copies should be sent in promptly. Mrs. Maltwood has also a supply of the following publications relating to the Glastonbury effigies: "Air View Supplement," one dollar; "The Enchantments of Britain," one dollar; "King Arthur's Round Table of the Zodiac", seventy-five cents. Mrs. Maltwood's address is "The Hatch, Royal Oak, Vancouver Island, B.C.

* * *

An interesting series of articles on "Glastonbury's Mysterious Wheel of Life" by Robert J. Scruton is being published in the current issues of *The Modern Mystic and Monthly Science Review*.

* * *

In the death of George Agnew Reid Canada loses its dean of great native artists and the world one of its most distinguished men. Mr. Reid never lost sight of humanity in his art and his art was always inspired with the magic of human sympathy. When Theosophy was introduced to Toronto in 1889 Mr. and Mrs. Reid quickly gave their adherence to the movement and it was in Mr. Reid's studio at the east end of the Toronto Arcade that the president of the local lodge announced to the assembled meeting the death of Madame Blavatsky in 1891.

"MABEL COLLINS"

Editor, The Canadian Theosophist.—A few months ago I was asked if there existed a biography of our former eminent F. T. S. Mabel Collins; this resulted in much time and postage being used for completely negative results—from official sources. So I had to compile it myself and offer some inadequate gleanings for your pages as material for some other student-historian, who has benefited by her writings, and may be able to prepare a more fitting memorial.

Mabel Collins was her birth name, not a pseudonym, as according to the 1890 edition of *The Encyclopedia Britannica*, she was born in Guernset, in 1851, her father being Mortimer Collins, a poet and novelist, who wrote a "best seller" entitled "Sweet Anne Page." Her early education was his personal care, as he had his own ideas about what girls should be taught, and she, too, blossomed out in a "best seller" entitled "The Prettiest Woman in Warsaw," and other secular prose.

In 1871 she married Dr. Kenningale-Cook, and their first home was a "little Victorian villa", with a large garden, opposite the residence of Madame Isabelle de Steiger, from whose "Memorabilia" I have gathered much of what follows. Dr. Cook was editor of *The Dublin University Magazine*, and his wife had a part in his literary labours; but they continued to live in Bedford Gardens, London, until their marriage was broken by a separation, some ten years later.

Mrs. Cook became a "much admired private medium," and Mme. de Steiger used to meet her at Spiritualistic reunions. Madame was, then, a member of *The Theosophical Society* "under that still greater medium, Mme. Blavatsky, whose arrival and doings in London had a tremendous and overawing effect on the Spiritualists". Mme. de S. gives several pages of Chapter 'xxiv

to this period and mentions various persons who became prominent in theosophical circles at that time—Dr Wyld, Mr. Massey, Miss Arundale, Mrs. Kingsford and Mr. Maitland. To these last two she attributes the teaching to English Spiritualists of the "quite new" doctrine of Reincarnation, which they had received from the French occultist, Allan Kardec.

By 1881 the Theosophical Society "was quite established" in London and "the great Russian lady" had arrived from New York; both Dr. and Mrs. Cook had, by this time, read the two volumes of "Isis Unveiled", which Mme. de S. had loaned them. Mrs. Cook had just published—under her maiden name—a remarkable booklet on spiritual lines ("Light on the Path") which she said was written psychically, but not automatically, and in Greek script, evidently coming from a soul of a very high grade.

After Mrs. Cook had become acquainted with Mme. Blavatsky, she brought this booklet to her attention and was told the author was the Master Hilarion, a Greek Christian. Later, M. C. became a "devoted disciple" of H. P. B. and wrote other books of a mystical type. When H.P.B. started her own monthly magazine "Lucifer", in September, 1887, she had "Mabel Collins" as Associate editor and this alliance lasted for the first three semi-annual volumes. Then, according to Mr. Jin-arajadasa's "Golden Book" of T. S. records, "dissensions arose between them," the alliance was dissolved and M. C. left the T. S. although there was no active estrangement between her and the leaders, and she continued to publish little mystical books. She died, in 1927, at her home in Cheltenham. The only photograph of her, that I have been able to find, is signed and dated 1911.

It is not easy, at first, to account

for "dissensions" between a "devoted disciple" and her teacher, which could have such a result, and Mr. Jinarajadasa allows her very little space; but Mme. de Steiger states that Mme. Blavatsky "from her first arrival (in London) had declared war on Spiritualism and its disciples". If we recall the background of "Light on the Path", M. C.'s association with that organization, and the emotional disturbance that led to the separation from her husband, one can infer the causes with some certainty.

As her secular writings would be of little interest, here, I have not attempted a list of them; but the following comprises all I can find out along mystical lines:—

- 1881 Light on the Path—many later reprints.
- 1895 Green Leaves.
- 1904 Scroll of the Disembodied Man.
- 1905 Illusions.
- 1905 Love's Chaplet.
- 1906 The Awakening.
- 1907 Idyll of the White Lotus—several later reprints.
- 1908 Fragments of Thought and Life.
- 1909 One Life, One Law.
- 1910 The Builders.
- 1912 The Transparent Jewel.
- 1913 Reprint of A Cry from Afar.
- 1913 Through the Gates of Gold.
- 1914 The Crucible.
- 1917 The Story of the Year.
- 1917 When the Sun moves northwards; reprinted in 1923.
- 1917 Our Glorious Future — also a second edition, not dated.
- 1919 As the Flower Grows.
- 1920 The Story of Sensa.

In 1909, Miss Lillian Edger gave four lectures at Adyar, entitled "Gleanings from 'Light on the Path'" but I found no data about its author in any of them.

N. W. J. Haydon.

SECRET DOCTRINE TERMS

ALAYA—"Alaya has a double and even a threefold meaning. In the Yoga-charya system of the contemplative Mahayana School, Alaya is both the Universal Soul, Anima Mundi, and the Self of a progressed Adept. 'He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true nature of existence.' Buddhi is a ray of the Universal Spiritual Soul (Alaya) Alaya, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can only reflect its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakaya intellect, and will be distorted by the flitting images of everything perceived in a mind that is itself liable to be disturbed."

The word 'Alaya' is a compound of the privative 'a'—'not' and 'laya' from the verb 'li' to dissolve. It means therefore, 'not dissolvable', 'the Indissoluble', the eternal, unbroken Soul of the Universe. According to the teachings, man is linked with the Universal Soul through his sixth principle, Buddhi, and "the man strong in yoga, 'is able to merge his soul with it.' This is not Nirvana but a condition next to it." Alaya also denotes the Spiritual Self in man, indissolubly linked with the One Universal Self; if through the gate of Buddhi a man in deep meditation reaches to 'his' Alaya (to use an awkward phrase) he is merged with the Cosmic Soul.

It is interesting to note a correspondence between the basic idea of this Sanskrit word and the Greek word meaning Truth, 'Alethe'. The privative 'a' is the same; 'Lethe' was the river of forgetfulness over which the souls of men passed in coming into incarnation and in which the memory of previous experiences was lost. But there was

that which was not forgotten, the Unforgettable memory hidden deep in the heart, of man's link with the Oversoul, the soul memory of the unbroken Divine Unity.

"Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them."—*Voice of The Silence*.

"THUS HAVE I LEARNT"

("Thus Have I Learnt" by T. L. Vaswani, published by the Excelsior Book Club, Krishta Kunj, Karachi, India; 105 pages, paper-covered, price \$1.50)

These short paragraphs of an Indian mystic come like a cooling stream in the hot and arid deserts of endless political discussions.

A lover of the stars and of the flowers, T. L. Vaswani feels that his country will never be completely free until it has regained for new creative uses, the lost wisdom of the ancient Rishis. He hopes that the flute of Krishna may sound once again in tender compelling strains.

"The wisdom of the Ages,
The wisdom of the Sages,
Is in the one word—Love". p. 65

He feels that to bring together East and West, in a new creative fellowship, for the service of Atma Vidya—the new synthesis of the future—is the task for all enlightened individuals. "I dream of a day" he says, "When all the world will know the One Religion in all religions, the one Logos in all prophets . . . the one Atman in all nations." This Atman, the centre of all illumination and aspiration, is One. Seek the one and you will find the All, he says.

The book was published before India was given her formal freedom to run her own affairs; whether the writer still feels that East and West must meet and understand each other remains to

be seen. It is the dream of all those who know that East and West are two aspects of that tremendous energy, which is Atma-Shakti, that Will which must be done on Earth, ere Earth can rest in accomplishment.

What new compelling melody may come forth from the flute of Krishna none can say; one thing is certain—the haughty Brahmins of both east and west will be left behind, companionless, as in the ancient days.

Madeline Hindsley, B.A.

THE PHILOSOPHY OF ANALOGY AND SYMBOLISM

A REVIEW

The Philosophy of Analogy and Symbolism, by Lt.-Col. S. T. Cargile. Messrs. Rider and Co., London. Price 21/- net.

The author has endeavoured to symatize the whole field of symbols and correspondences in such a way as to enable all sciences, philosophies, religions, and other branches of knowledge to be analyzed so as to reveal their archetypal structure. One must admit that he has brought together many an interesting fact, that many descriptive passages are well worth reading, but one hesitates to pass judgment on the success or otherwise which has attended his most ambitious effort. The present reviewer must admit failure in his attempt to find the Ariadne's thread which might lead him out of the labyrinth of the correspondences which are presented in the course of the argument.—W. F. S.

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use
Supplied on request. Forty years' experience
at your service. Let me know your wishes.

N. W. J. HAYDON,
564 PAPE AVE., TORONTO

EXCHANGE MAGAZINES

We regret the delay in acknowledging receipt of the Exchange Magazines which came in during the past two months; these include:

The American Theosophist.
 The Theosophical Forum.
 Theosophy.
 Devenir (March).
 Theosophia.
 The Aryan Path.
 Ancient Wisdom.
 The Phoenix.
 The Golden Lotus.
 Teosofia (Cuba).
 The Bombay Theosophical Bulletin.
 O Teosofista (Brazil).
 The Indian Theosophist.
 The Round Robin.
 The Link (South Africa).
 New India.
 De Theosofische Beweging (Holland).
 O Naturista (Brazil).
 The American Vegetarian.
 Evolucion (Argentine).
 O Pensamento (Brazil).
 Life (India).

**ORIGINAL AND UP-TO-DATE
 THEOSOPHY**

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 10c each post free, our ten H.P.B. Pamphlets, including early articles from **LUCIFER** and Letters from the Initiates.

FOR THE BLIND

STANDARD THEOSOPHY IN BRAILLE

Freely lent. Apply For List.

THE H. P. B. LIBRARY

348 FOUL BAY ROAD

VICTORIA, B.C.

**IMPORTANT NEW LAW
 OF UNIVERSE DISCOVERED**

One of the greatest enigmas of modern physics has just been solved by a United Kingdom scientist. Professor Blackett of Manchester has described to the Royal Society researches which provide evidence for a new law of the universe. This law establishes a connection between the theory of electromagnetism and that of general relativity as well as linking electricity and magnetism with gravitation. The absence of any such observed link has long been one of the most baffling puzzles which has exercised the best scientific brains the world over since Einstein first propounded his General Theory of Relativity in 1915.

Professor Blackett told an audience of eminent physicists, astronomers and mathematicians how for a number of years he had been studying the effect of the earth's magnetic field on the intensity of the cosmic rays which are deflected by it as they sweep into the earth from outer space. The result of these researches has led him to put before the world evidence for what is in fact a new law applying equally to the largest stars and to the infinitesimal neutron of the atom itself.

His theory is that rotating bodies—including the Earth, Sun and the stars—produce magnetic fields by virtue of their spinning motion. This law, which it may well be possible to test by laboratory experiment, thus establishes for the first time a definite relation between gravitation and magnetism. Professor Blackett has reduced this cosmic principle to terms of a simple equation comprehensible by all with scientific and mathematical training.

This discovery, the importance of which it is impossible to exaggerate, will start a whole new trend of scientific thought and experiment. It has given great impetus to further research

on the physics of the earth and the stars as related to the behaviour of cosmic rays.— *United Kingdom Information Office Bulletin (July)*.

DIALOGUE IN AIN SOPH

We who have come this far, shall we endure

To the eternal formless ONE secure,
Or shall we give just the mind as token
Leaving the heart as an exile, broken?

* * * *

Said high mind to low mind,

*"How goes it head,
now the heart's soft patter
is silenced?"*

Said low mind to high mind,

*"How does it feel
now the door is closed with
naught to reveal?"*

*So low mind and high mind
as one called in*

*the skull, blood and cross-bones
soft clothed in skin,*

and low mind now whispered,

*"Ye Gods, behold,
'tis good and delightful,
but O so cold."*

*but high mind just shivered
words of dismay,*

*"No heart in the business,
'tis but as clay."*

* * * *

We who have come this far, we shall endure

When the heart is the mind's investiture,
When the shadows blend into just one
thing

To which all life is journeying.

H. L. Huxtable.

"The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

"For the Sake of the soul alone, the Universe exists."

Yoga Aphorisms of Patanjali.

THOUGHT AND VISION

One of the frequently quoted phrases from the Voice of the Silence is 'The Mind is the great slayer of the Real; let the disciple slay the slayer'. I suppose it is some faculty within us, higher than mind, which recognizes the truth of this axiom; mind alone would not possess this power; we would require to postulate a mind which was capable of knowing the Real and was also capable of knowing that mind itself was the destroyer of Reality. If the mind did possess these capabilities, the problem would not be so intricate. Possessing such a mind, the thinker would be able to move freely within the circumference of that mind. The word 'thinker' is used as in attempting to make mind a subject for examination, we, the thinkers, set ourselves apart from it. We think of ourselves as entities, which when a discussion arises concerning this mind quality of ours, have the power to view mind objectively and as a limited faculty.

It might be argued that there are two kinds of mind in man; one the work-a-day mind which deals in concrete things, which is largely dependent upon sensory messages which it receives and which at times is flooded by emotions and passions; the other mind, a Higher Mind, which would have the power of looking objectively at its lower reflection, the lower mind, but which in addition, would have the power of dealing with abstractions and the power to comprehend Reality.

But if this were so, again the problem of the mind would be simplified. It would become a problem of process only—mastering the process by which the thinker would move out of lower mind and function in the Higher Mind. Then if the premise were correct that this Higher Mind is capable of comprehending Reality, we, the thinkers, having moved into Higher Mind, would be able

to use its powers to view Reality for ourselves. Patanjali says however, "The mind is not self luminous, since it can be seen as an object. Nor could the mind at the same time know itself and the things external to it. If the mind be thought of as seen by another more inward mind, then there would be an endless series of perceiving minds, and a confusion of memories."

Mind Not Self Luminous

We therefore become uncertain of the premise that even Higher Mind has the power of comprehending Reality and of viewing it directly. Mind, whether higher or lower must be a receiver and a tool. Again we are driven to postulate an entity, a Self—not necessarily a thinker—which stands behind mind. No matter how we divide and subdivide man's functions and vehicles of consciousness, we cannot escape the conclusion that the elusive Self is not this and is not that and is not the sum total of this and that. If we call that Self a Thinker, we are dissatisfied because of the limitations which are implied in using such a word. A thinker is a being who acts in a limited way, namely by thinking. But there is a knowledge which we are aware of and which apparently arises without thought on our part. It might be argued that the thinking has been done subconsciously or super-consciously and that while we were not aware of any process of thinking, nevertheless we have arrived at that knowledge through some process of thought. Because of the fact that any knowledge which we have, must be in the mind before we can use it, it is difficult to refute this idea. P. T. S. Iyengar in his work on the six schools of Indian Philosophy, points out that the mind derives a pseudo-subjectivity by reason of the fact that it is an inner organ with which we continually identify ourselves.

Let us drop the word, 'thinker' and substitute for it the time-honoured and

more inclusive term, the Knower, the incomparable Self above and beyond mind. The Knower and the mind are separate; the mind, whether Higher or Lower, is always objective to that Self; the Self is the only true subjective. The mind is an instrument of the Knower and one of its functions is reasoning. Reason analyses, compares, relates particulars to generals and generals to particulars. In the scientific examination and analysis of phenomena, reason examines particulars and then endeavours to find general laws which relate a group of particulars. This is called inductive reasoning. Having established a general law which includes all the observed phenomena in any group of particulars, reason then endeavours to apply that general law to another group. This is called deductive reasoning. This process is circular and proceeds from the examination of particulars to the establishing of laws, and thence down again to the examination of further particulars in the light of the established general law; then up again to new and more inclusive general laws and so on.

The Wheel of Thought

A turning circle is often used as a symbol of this process, but it is not complete as the observer of the process is not represented. He is a Knower, a Self and as such belongs in the symbol. The observer, the scientist, is also a Thinker and as such is involved in the actual process. He is part of the phenomena which he is observing and his mental processes establish the general laws which he proclaims. Without the observer, the symbol is a circle only, so let us add him by drawing a smaller circle in the centre of the larger one. This smaller circle represents the mind of the observer and the empty innermost of that circle might be thought of as the ever subjective Knower, the Self. Now the symbol has become a wheel; the larger circle is the rim, the smaller

circle is the nave; the empty innermost of the nave is that which enables the wheel to turn. Let us now add a base as representing the phenomenal universe, and also add a sign of direction and the sign of the mathematical infinity and then we will have a more complete symbol of the process by which science hopes to know all things. The wheel rolls on and on, over new phenomena; general laws are established and these laws are rolled down upon new particulars; the inductive and the deductive processes continue and discovery, examination and synthesis proceed in regular order. It is a pleasing picture and our minds like it; it is so neat, orderly and complete; it would seem to justify the hope of acquiring universal knowledge by means of this process. And yet in the ancient symbols, the manifested universe is represented by a square and our wheel can roll only within the bounds of that square. Then there is also the problem of the empty innermost, the living observer at the heart of the wheel and over that heart the rim can never pass.

Logic

Logic is a process of reason, a process which promises much; it promises us that through logic we may establish the exact relationships between parts and may even know the Whole. Logic reaches heights in mathematics and with a series of equations commencing with twice two is four, it swings onwards and upwards in space and time to leave us gasping in the rarefied atmosphere of highly abstract equations relating to mass, energy, and rhythm. Immersed in their own method of approach, some mathematicians assure us that 'God' is a mathematician, but a very famous mathematician, Einstein, once wrote, "as far as the laws of mathematics refer to reality, they are uncertain; and as far as they are certain they do not refer to Reality."

Logic delights in syllogisms, a form

of argument based upon admitted premises; in addition to its other functions, the syllogism has a value in that it gives us an assurance of truth because at the end of the syllogism, we are able to say in a different way that which we had affirmed at the beginning;

"All men are mortal,
Socrates is a man
Therefore Socrates is mortal."

Perfectly logical. We have two premises and we have a 'therefore'; the form is complete and the process cannot be questioned. And yet the 'therefore' points to a conclusion which you and I cannot accept. Despite the logic, we believe that Socrates is immortal. A man is not his body and we do not think of a body when we speak of Socrates. We think of Socrates the teacher, the bright immortal spark from the flame of divinity, the spark that lighted a fire in men's hearts and minds in ancient Greece, a fire that burns on today after 2000 years. However if we cannot accept the answer, we should not blame logic. Logic is as impersonal as a calculating machine and it has not the remotest personal interest in the answer it produces. It simply takes all the factors which we give it, adds, subtracts and divides and says, 'here is the answer.' If we say 'That is not the answer we want', logic regrets but does not budge; so we put another combination of factors into the logic machine and turn the wheel again.

"All men are immortal
Socrates is a man
Therefore Socrates is immortal."

Still being logical we have arrived at an opposite conclusion. Logic is not a certain guide under all circumstances. A statement may be logical and false; it may be logic and absurd; it may be logical and true; but it is not necessarily true because it is logical.

Most systems of thought are, like syllogisms, founded upon certain premises;

Euclidean geometry for example. A point has position but no magnitude; a line is composed of points; a straight line is the shortest distance between two points. No one has ever seen a point, a line, or a straight line; but that does not interfere with the logical development from the premises. We should remember that the premises are mental concepts only and are subject to change. Logic requires of us that we shall be consistent and coherent within the periphery of our premises—and that our arguments, like a surveyor's description of a parcel of land, shall close with our point of commencement.

Theologies are based upon admitted premises; take for example the Christian system. The theologian says, 'let us assume an all-wise father-god, a creator; let us assume that a portion of his creation rebelled against him; let us assume that he sent his son as a sacrifice and a reconciliator to purify and heal the rebellion'. We may not agree with the postulates, but once the premises are accepted, a logical conclusion can be reached. We may protest that the conclusion does not admit of justice, but justice is not a logical necessity arising within the premises.

Theosophy sets up its own postulates; it says, 'let us assume an absolute; let us assume a process of emanation; let us assume a cycle of necessity for every soul; let us assume a universal law of cause and effect; let us assume a process of reincarnation.' Do we accept these by means of the mind alone? Can we from our experiences of this life prove that there is a law of absolute justice, an unfailing law of cause and effect which works as certainly in human thought, emotions and desire as it does in physics? In many cases these postulates have been accepted despite the opposition of mind in the first instance.

(To Be Concluded.)

RIVERDALE ZOO

Always I shall remember
The dignity of the tiger pacing the
miles of his cage,
The bear dying with the heat
Licking his tongue so wearily
In the dirty water of his pool.

In every eye being animal
There was no anger at this death-
less prison,
No hatred, no curse on the dumb
lips,

Only pity, an endless, deep-
rooted pity
For those other eyes looking in at
their hell.

Raymond Souster.
(Published in
Canadian Poetry Magazine)

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.