

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXVIII., No. 9

TORONTO, NOVEMBER 15th, 1947

Price 20 Cents.

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## MORE TRIBUTES TO A. E. S. SMYTHE

### MONTREAL LODGE

Albert E. S. Smythe has passed on to a well deserved rest and to a great glory. We of the Montreal Lodge do not expect to look "on his like again"; true as steel, sharp and keen as a two-edged sword, no ambiguity in his statements, which were lucid and clear, forthright and to the point. A lady told the writer that Albert was all right even though he called her a "nit-wit", she added that she found out later that he was not far wrong.

Albert was also gentle, kind and thoughtful, ever ready to advise, help, and encourage when and wherever he found a responsive chord . . . as exemplified in this hitherto unpublished poem to a child:

*"She measured up and gained the Cup—  
Let's fill it to the brim*

*With good advice and well-earned  
praise,*

*Sweet understanding of the right,  
Dear dreams of duty—beauty bright,  
That she might reach the utmost peak,  
Open all doors, find all we seek,  
Inherit earth with all the meek—  
Cherish the lovely, chase the grim,  
Work for the Master, live for Him!"*

His one all-encompassing thought in which he lived, moved and had his being was that of the Divine Wisdom, that others should find and experience that larger understanding, that greater freedom; this made him always eager that the great truths be not beclouded and lost by the allurements of pseudo Theosophy.

Those who have attained Albert's stature are all too few.

*"But here and there are teachers  
touched with might*

*And filled with gifts, devoted from  
above;*

*We owe them duty, and they bring  
us light*

*And healing leaves of Faith and  
Hope and Love."*

Of such was Albert Ernest Stafford Smythe.

Should the Grand Architect of the Universe ask Albert to name his greatest wish, the answer would come strong and clear, "God! grant that I may soon return to earth to serve my fellowmen."

D. B. Thomas.

Lt.-Col. E. L. Thomson, D.S.O.,  
52 Isabella St.,  
Toronto, Ont.

Dear Col. Thomson:—

It was with deep regret we read of the passing of Mr. Smythe last week and later had it corroborated by Dr. Wilks after his having received word of it from you. One by one those great servants of H.P.B. and the Masters are passing away, and in Mr. Smythe's passing, we feel we have lost a dear personal friend. He has been our inspiration in the Vancouver Lodge for many years. So long as he was at the helm we felt he would steer our Canadian Theosophical activities calmly through the confusion of ideas and mental and emotional conflicts. Now he has gone we must strive to ever remember his example and to be worthy of it. It has never been easy for him, we are sure, for much must have been thrust upon him; but he carried on nobly to almost the end of his long life, ever trying to show us the greatness that is required by those who would aspire to be Theosophists.

We, in the Vancouver Lodge, will never forget our love for him, nor his splendid example. We truly appreciate all he did for Theosophy, not only in Canada, but through our magazine the world over. And we will carry on on our efforts enriched by having known such a worker, and endeavour to emulate him, even if in a very small way and so strive to be worthy of the great Theosophical Movement to which we belong.

You will miss Mr. Smythe very much Col. Thomson. We know that you loved him too. We feel sure he was a very close friend and guide to you since you so splendidly took up the task he was forced to abandon because of ill health. Having him there meant so much to all of us, even though he was not so active as heretofore. However, we must not

regret our loss so much and thereby fail to remember that we must carry on as he would wish, and by our regrets weaken our efforts. We must send him on his way rejoicing. He will always be *great* in our memory, and his inspiration will ever live in our hearts!

With very kindly wishes to you from the Vancouver Lodge, Col. Thomson, we remain,

Very sincerely yours,

Hannah Buchanan, Pres.

October 7th, 1947.

4621 West 6th Ave.,  
Vancouver, B.C.,

#### TRIBUTE TO A. E. S. SMYTHE

*To the Editor of The Star*.—Sir: Well did you state, in your issue of Oct. 6, of the late Albert E. S. Smythe, that "He lived a useful life and was respected by all who knew him." To this writer, Mr. Smythe was truly a great soul whom the world sees all too few of. His teachings and exemplary life in the theosophical movement are inestimable. Who can calculate the value of a moment's encouragement and inspiration of high spiritedness? What followed from John Wesley's momentary "heart-warming" experience? What came of Paul's momentous vision on the road to Damascus? What empowered John B. Gough's resurrection from the dregs of drunkenness to the heights of temperance oratory, but a few words of encouragement by Jesse Goodrich at a time of low-ebb in Gough's life? So, more than one fearful soul in Toronto and Canada has been freed from all manner of ecclesiastical and religious fears and fetters by their good fortune of coming in contact with Mr. Smythe. Well do I recall his persistent proclamation that we take to heart the teaching that "There IS a light that enlightens every man who cometh into the world." It is a tremendous contrast to that of

the powerless customary orthodox religious teaching which seems to emphasize that there WAS a light which came into the world. Yes, Mr. Smythe lived a very useful life—and to me I should like to bear full testimony—he lived a great life, the fruits of which have hardly begun their deep and wide significant service to humanity in these epochal times.

Willard A. Stewart.

10 Springhurst Ave., Toronto.

(*Toronto Daily Star*, October 10.)

### A. E. S. SMYTHE—AN APPRECIATION

By R. V. G.

Chief interest in today's story of the death of Albert Ernest Stafford Smythe in Hamilton lies in the general opinion of the man on the street in the fact that he was the father of Conn Smythe. But, as a matter of fact A. E. S. Smythe was a leader of men, too, and but for his rugged independence of spirit and mind would likely have inscribed his name in Canada's hall of fame.

All A. E. S. Smythe's gifts of heart, mind, and soul were those of the literateur, the philosopher, the deeply religious leader, the independent thinker, and the chemist in God's laboratory of the mind, ever at work trying to discover God's secrets of the soul . . . . .

We first met A. E. S. Smythe in 1909. He was buried deep in a pile of newspapers in his editorial office in *The Toronto World*, poring over a score of newspapers and magazines from all over the continent. Scissors and newspaper cuttings were his laboratory aids, and he was ever researching, and, as he often told us, "seeking the unvarnished truth."

Albert Ernest Stafford Smythe was so independent in his thinking and so retiring in disposition that the later generations forgot that in his prime he was not only a profoundly learned editor but had also been one of the best reporters of his time.

Rugged, independence of spirit, indomitable perseverance and a searching mind, formed the basis of the late poet-philosopher's character. Self sacrifice was his driving force, and he was essentially the teacher . . . He has gone to those regions where the faulty structure of human feeling and opinion will likely no longer affect him. We remember with deep reverence and love his daily column "Crusts and Crumbs" in *The Toronto World*.—(From *Welland-Port Colborne Tribune*, October 7, 1947.)

### A TRIBUTE FROM VICTORIA

As not a member of any Theosophical Society yet a life-long Theosophist I appreciate Mr. Smythe as amongst the earliest to spread and hold to the original teaching of Theosophy in the West. He made a bridge of impersonality across which periods and persons became of little account beside the truths that stood out in them as the life of Theosophy.

Fairness was Mr. Smythe's watchword, and it meant more than permitting the outlook of the opposition to be printed. I think he realized that a view he disagreed with, or for some reason opposed, might contain a gleam of a different vision to some one else, and beside that chance he set little store by personal feeling that so often colours or suppresses inner conviction. Some time ago I noted that trait in the Editor was recognized by Mr. Furze-Morrish when some extremely expressed opposition (not to say abuse) on his part, was printed in the Magazine as all in the day's work.

I first knew Mr. Smythe the year he became head of the Theosophical Society of Canada and I came to Victoria, as the old friend of friends of mine; but I soon grew to value his sound place and influence in the Theosophical life of Canada, and I shall greatly miss him from that field.

H. Henderson,

The H.P.B. Library, Victoria, B.C.

## THE MYSTERIOUS MARKINGS OF NAZCA

Only a few years ago we were electrified by the discovery of the amazing astrological structure of the Somerset Zodiac in southern England. Here was found a configuration of the zodiac inwrought into the features of the countryside, hill and dale, water courses, estuary coast lines, old Roman roads and walls, covering one hundred square miles and outlining the twelve signs of the zodiac. Its presence came to light only as the result of our ability to photograph the landscape from high in the air. The figure of Leo the Lion measured four miles across from nose to tip of tail. Indications pointed to its presence there at least 2700 years B.C., or nearly 5000 years ago. The discovery, the credit for which goes chiefly to Mrs. Maltwood, left us in awe at the ancients' engrossment with the interests of astrological religion.

Now we have another and in many respects just as astonishing a discovery from another quarter of the globe, which again demonstrates the central and basic part astrology played in archaic religious cultism. These discoveries should really constitute an epoch in our slowly opening vision of the rationale of primitive astro-religion the world over.

The new revelation comes from Peru, where of course esotericists have long known that there flourished a high development both of civilization and of occult religion. Again it is aerial photography that has brought landscape markings into sufficient *Gestalt* or configuration to provide suggestive clues to their very, very cryptic significance. *The Natural History* magazine for May 1947 runs a long article detailing the character of the markings and the thrilling story of the steps leading to a presumptively correct elucidation of their meanings.

It is difficult to describe the spectacular markings without the aid of the photographs. Briefly, they consist of a mystifying maze of absolutely straight whitish lines running in all directions for miles across the darker gray surface of the desert of the Nazca region of southern Peru. The lined regions in several places extend for miles with a considerable width. On ground examination they are found to have been made by the removal of the surface layer of pebbles, uncovering the more whitish subsoil several inches down. The pebbles are piled up along the side of the bared line.

The first supposition as to their purpose was that they were roads, and a later idea suggested canals. But, since many of them ran up hill and down dale, the water guess had to be abandoned. At times the white markings broaden out to hundreds of feet, but almost invariably these taper to a point, making long sharp wedges in the pictures. Sometimes there are wider bands, rectangular and trapezoid in shape. All certainly very mysterious.

The article in *Natural History* was prepared by Prof. Paul Kosok, of Long Island University, New York, in collaboration with Maria Reiche, of Lima, Peru, both of whom, with others, investigated the new Peruvian phenomena extensively on the spot. It was a sudden intuition on the part of Prof. Kosok that provided the first clue to the unraveling of the mystery, as far as it has gone. For back of it all still lurks the mystifying engrossment of the ancient religions of the world in the star-groups of the heavens, and their universal employment of time and labour in imprinting the face of the heavens upon the hills and plains of the earth.

I believe I may be pardoned for not thinking it entirely irrelevant to this

writing that I recount the immediate first impression I had upon casting the first glance at the photographic prints in the magazine article. The article was sent me by a lady who had attended a lecture of mine in New York on September 14, 1947, Miss Isobel MacCrimmon, but I had had no intimation whatever beforehand as to the nature or possible meaning of the pictures. But the surmise that instantly flashed through my mind was that the strange lines must have some *astrological* reference or connection. This would be the first thought of one who has delved deeply into ancient religious study. The astrological element is predominant everywhere. Sure enough, the first ostensibly valid clue that Prof. Kosok unearthed—or “unheavened” in this case—came to him at the exact time of the southern winter solstice, June 22, when he stood at a point on the mountain uplands where one of the heaviest of the long lines converged, as it were, centrally with other ones, and noted that the sun sank on the horizon point exactly marked by the heavy line in view.

From this he deduced that the whole series of markings were astrological delineations on some scheme of diagrammatic representation not readily apparent to the eye. So while the tangle of lines seemed to present an inexplicable riddle, the astrological Ariadne's thread was followed with results that, though by no means decisively clear and convincing as yet, appear to be on the line of the true solution.

Strange to say, the Spanish *conquistadores* never mentioned these markings, and the present inhabitants are equally mute about them, having no legends or traditions that might help to explain them. They would not have been roads, for they had no relation to towns or cities.

The great line upon which the Professor and his wife stood, also at a point of focus or radiation of other lines,

obviously marked the date of the winter solstice! If this was so, then, it was natural to assume, the other lines would mark the datings and movements of other prominent seasons, constellations, stars and conjunctions. Further study seemed to add to the validity of this scheme of explanation. Many of the lines had a solstitial direction, others decidedly an equinoctial one. As the two solstices and the two equinoxes are the main astrological nodes of zodiacal symbolism, adumbrating the history of the divine soul of man in its journeyings, like the sun, around its physical, emotional, intellectual and spiritual-intuitional “zodiacal” cycle of evolution, the basic religious purport of all such ancient etchings on mother earth's visage can quickly be sensed.

Little by little “this astronomical approach had produced some positive results, for some sign of order had been detected in what had been an apparent chaos.”

Since the end of the war Miss Maria Reiche has resumed her field work, visiting Nazca during the periods of the September equinox and the June and December solstices of 1946. “The extensive observations and new charts prepared have not only confirmed the validity of our whole approach,” writes Prof. Kosok, “but have raised the results to a new level.” These results are classified as follows:

(1) The apparently chaotic mass of markings possess a definite element of *organization*. Many radiate from a limited number of centers, and in some of the centers there are found the remains of old stone structures, which might have been observation posts or “altars.” No lines or figures have been found that do not bear relation to others in some organic fashion. This is indeed very significant.

(2) The single lines form only a minority of the markings. Some of these are solstitial lines. One line

marked the movement of a shadow of a prominent hill. Others marked the position of the shadows on important days of the year.

(3) Most of the lines are double, like parallel roads. No luminous explanation of this duality is advanced. But all symbolism is dual, and it should not be too difficult to divine a plausible answer to this riddle.

(4) The geometrically-shaped figures, triangles, rectangles, pyramids, are of various sizes up to 500 feet wide and several thousand feet long. "Their purpose has not yet been determined." They are surmised to have been enclosures within which thousands of worshippers gathered to celebrate appropriate festival rites. Large stone heaps are found at either end of these figures. Lines outside often point directly to these "altars."

(5) Then there were huge drawings of figures several hundred feet long. Some nineteen of these were found. "They have the shapes of plants, many-headed serpents and other animals, while some consist of geometric designs, including spirals." I note the prevalence of the number seven in some of these immense sketches.

Totemic origin and rationale are suggested, but it is now, fortunately, being discovered that there is a connection between totem symbolism and astrology.

(6) Pebble-piles and short parallel lines found in conjunction with the geometric figures "may have been recording devices for heavenly or earthly events. But they require further study." Social as well as astrological purposes are suggested for the various forms of the tracings. This is a supportable conjecture, as ancient religionism invariably linked ceremonial and social usages with purely symbolic elements.

There remains much still to solve, says Prof. Kosok, principally the identification of the large number of lines or

"roads" that are not directly related to the solstices or the equinoxes. Five possibilities present themselves:

(1) Risings and settings of the sun on other days than the equinoxes and solstices.

(2) Risings and settings of the moon.

(3) Risings and settings of the various planets. The periodicities of Venus, and possibly Jupiter and Mercury were apparently used by the priesthood for calculations.

(4) Risings and settings of important stars. The Pleiades provided a common time marker to the Peruvians, as did the heliacal rising of Sirius to the Egyptians.

(5) Derivative directions, — the tracings of side lines from main lines marking the cardinal directions.

Prof. Kosok says that in 1941 in the north of Peru he measured the alignments of various pyramids and found somewhat similar evidence of solstitial and equinoctial alignments, as well as the repeated recurrences of other figurations that have not yet been identified. Present irrigation plans for this region will soon blot out all this remnant of ancient culture and primeval esotericism.

The thesis is that the observation and knowledge of heavenly movements and positions came to play a central role in the regulation of agricultural and social, as well as religious life in ancient Peru, — as it did elsewhere. The throb of life pulsated in closer harmony with the nature in earth and sea and sky in olden times. Social rituals naturally aligned the life of the people with the times, seasons and periodicities, as well as the symbolic astrological meanings that nature reflects in her life. Here one will find the involved keys to the meaning behind all ancient rites. They delineated and dramatized the essential kinship between the nature external to man and the nature within the sphere

of his own constitution. All studies of primitive culture will work around eventually to the discovery and greater understanding of this kinship.

One of the old chroniclers, Cieza de Leon, write: "These Indians watched the heavens and the signs very constantly, which made them such great sooth-sayers." Prof. Kosok closes his article with the significant observation: "Thus as we pursue our study, we must bear in mind the close and continuous relationship between ancient Peruvian astronomy and the whole life of the people. Only thus can we obtain results that will be a step forward in understanding both." So we may be able to broaden our knowledge of the early stages of human development, "the remains of which now present us with such a host of perplexing questions."

Theosophy, it can be said, holds the answers to most of these questions.

Alvin Boyd Kuhn, Ph.D.

Elizabeth, N.J.,

September 16, 1947.

## 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.

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Montreal Lodge has drawn my attention to an error made in the membership report as published in the July issue. I am now happy to make the following correction. The paid-up membership of the Montreal Lodge for the period ending June 30th, 1946 was 42, and for the period ending June 30th 1947 was 46, whereas in the above mentioned report I showed the membership to be 38 and 44 respectively.

✱ ✱ ✱

That our new editor is succeeding in his efforts is proven in the fact that I am in receipt of many letters of appreciation for the excellence of our official organ. This is most gratifying, not only to those in authority but naturally to the editor himself who by virtue of his office cannot thus express himself; it encourages him in his efforts to maintain the magazine at its well known high level of excellence and enables him to look to the future with confidence and assurance of its continued appreciation by all who read the Canadian Theosophist.

✱ ✱ ✱

Sent me for review is a 'note' by D. D. Kanga entitled *A Timely Warning*, published by the Theosophical Publishing House, Adyar, Madras. This is something more than a 'note' for it is a pamphlet comprising some twenty-four pages. It treats of the industrial and technological development of India and is intended to be instrumental in moulding public opinion and also as a timely warning to statesmen, not only of India but also of other countries, on the important point that the problem of social and economic organization cannot be solved if the spiritual nature of the individual man is not taken into full consideration. New India must build on a new basis and not repeat the mistakes of her contemporary civilizations.

E. L. T.

## 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

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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 Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Travelling Librarian, 52 Isabella Street, Toronto, Ont.

✧ ✧ ✧

Contributed articles are always welcome and because of the decreased size of the magazine, short articles of from six hundred to fifteen hundred words are received with special gladness. We are all familiar with the story of the clergyman's sermon which was too long

because he did not have time to shorten it. Writings to a fixed limit of words is a good discipline, and reducing an article of say two thousand words to fifteen hundred without deleting any essential matter, often results in a better article, clean-cut, concise, pithy and better phrased.

✧ ✧ ✧

*Theosophy in Ireland* has made its first appearance since last March; the fuel crisis in Ireland was the cause of the delay. The Editor, Mrs. Hornidge, is in America. The Acting-Editor regrets that owing to the restricted space the book reviews have fallen in arrears and hints that further economies may be necessary.

✧ ✧ ✧

One of Canada's outstanding musicians, a distinguished pianist, composer, teacher and radio artist, Ernest H. Dainty, died in Toronto on Oct. 30th after an illness of several weeks. He was one of those souls whose extraordinary 'gifts' (the Theosophist would say 'earned powers') were manifested in early life. At the age of twelve he was well advanced in a musical career and toured Canada as a prodigy boy pianist. He was deeply respected and well-beloved by a host of friends; many young musicians, who are now well-known artists, owed their first opportunities to him. His interest in Theosophical thought and in the study of the Secret Doctrine was known to few.

✧ ✧ ✧

The lost continent of Atlantis is a subject of perennial interest. The *Saturday Night*, Toronto, has run two articles recently on the Swedish expedition under the leadership of Professor Hans Peterson which recently left Gothenburg to gather information on the mystery of the world's drowned continents. The first article was headed "Europe may soon be second Atlantis",



but the word 'soon' is doubtless used relatively as the text says that 'millions of years hence' future scientists may be dredging relics of European civilization from beneath the waters of a future ocean.

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The discovery at Victoriaville in the Province of Quebec of the fossilized remains of a whale 'which could date back 600,000 to 800,000 years' might stir up interest in the 'lost continents' and 'forgotten oceans' of Canada and North America. Fossilized oysters, some complete with fossilized pearls, have been found at Red Deer, Alberta, and also in the maritime provinces of Prince Edward Island and Nova Scotia. Red Deer is now 2800 feet above sea level. It is estimated that the site of Victoriaville was once three hundred and fifty feet below sea level. Apparently a slow but measurable rise of the eastern seaboard is continuing and soon, (again relatively) the waters of the St. Lawrence River may carve a new southern channel to the sea, although it is not likely that a consideration of this is responsible for the long delay in the proposed St. Lawrence Waterway! The 'fixed and stable' earth is constantly changing and the Secret Doctrines records many of the major alterations which have occurred in the past 18,000,000 years.

### DREAM OR VISION?

I do not know just what to call it. One moment I was wide awake, looking at the clock. It wasn't time to get up, so I reached for a book.

Suddenly I was in space. Not only in space, but it seemed that I *was* space. I was conscious of no form which I could say was "I", yet the consciousness of space and of every atom contained in space, was *my* consciousness. The feeling is hard to describe, yet there seemed nothing unusual about it.

Space seemed full of gray atoms, each atom with a little silver spark in it. The sparks and "I" were one, likewise the gray atoms. There then came a feeling of separateness and I, still having no form, watched. All had previously been still—a dead stillness. Now there was movement. In some places the gray seemed darker, more dense. Then there were great globes.

Through Space came seven long, light fingers, each finger tipped with a living flame. Unerringly each finger sought a globe, and I saw the living flame from the finger-tips spread through the globes in millions of tiny flames, glowing, radiating.

The globes moved, almost as if they danced, for the movement formed a pattern and as they moved they produced sound. One globe, like a dark fire opal, came near me. I resisted, and resistance brought individual consciousness.

There was no more space, only myself reaching for a book, and my clock, registering about two minutes from the time when I had previously looked at it.

N. Dalzell.

### THE LAST LAP

#### TO THE UNKNOWN

Hear how well  
A pupil rose to fame  
Not fame of worldly things,  
But another state.  
He dared! And won him so.  
But that is not all.  
Not by daring alone  
Did he succeed,  
But counted in were  
All his deeds  
From birth to birth.  
The last lap is run  
By strength and will alone.  
Lives and lives build up  
For the last lap  
To the Unknown.

V. I. S.

## G. B. S. AND REINCARNATION

After the Wheaton Convention in August, Colonel Thomson received from Mr. R. Lloyd Jones of Australia who attended the Convention, a copy of a portion of the preface to George Bernard Shaw's *Parents and Children (Misalliance)*. Mr. Jones drew attention to Shaw's statements concerning immortality and reincarnation. Shaw wrote: "With all our perverse nonsense as to John Smith living for a thousand million æons and for ever after, we die voluntarily, knowing that it is time for us to be scrapped, to be remanufactured, to come back, as Wordsworth divined, trailing ever brightening clouds of glory. We must all be born again and yet again and again."

"After all," he went on to say, "what man is capable of the insane self-conceit of believing that an eternity of himself would be tolerable even to himself? Those who try to believe it postulate that they shall be made perfect first. But if you make me perfect I shall no longer be myself, nor will it be possible for me to conceive my present imperfections (and what I cannot conceive I cannot remember); so that you may just as well give me a new name and face the fact that I am a new person and that the old Bernard Shaw is as dead as mutton."

With a typically Shavian twist he added, "Thus, oddly enough, the conventional belief in the matter comes to this; that if you wish to live for ever you must be wicked enough to be irretrievably damned, since the saved are no longer what they were, and in hell alone do people retain their sinful nature; that is to say, their individuality . . . Therefore let us give up telling one another idle stories, and rejoice in death as we rejoice in birth; for without death we cannot be born again; and the man who does not wish to be

born again and born better is fit only to represent the City of London in Parliament, or perhaps the university of Oxford."

Some time after this preface was written, Shaw interjected his unorthodox views (the word 'unorthodox' may be redundant) into what was intended to be a very serious discussion conducted by the *Daily News* on the question "Where are the Dead?" Shaw wrote, "What I propose is that your next few contributors shall discuss not whether we are immortal or whether the soul is immortal, or whether the dead are seeking lodgings in infinite space, but whether I, Bernard Shaw, am going to persist to all eternity in a universe utterly unable to get rid of me, no matter how desperately tired it may become of the Shavianism, or how intolerably bored I may be by myself."

"Can there never be enough of me? Never too much of me? Also, am I myself to have any say in the matter? Am I or am I not to be allowed to hand myself back to my Creator and say, 'will you be so kind as to pulp this worn out article and remanufacture it, if possible, without any of the glaring defects which made it so troublesome to myself and others'?"

He proceeded to ask his readers to try to imagine an eternity of G. B. S. with 'millions upon millions of Shaw plays' and 'billions upon billions of letters to the press intensely irritating to many worthy citizens'.

In another passage in his letter Shaw said, "Frederick the Great was very far from being in all respects a trustworthy spiritual guide, but when he said to a soldier who was running away, 'Confound you, do you want to live forever?' he said a mouthful."

"Let no controversialist try to evade the point by assuring me that I shall

survive not as myself but as the just man made perfect. He might as well tell me that the chariot of Pharaoh survives in the Rolls-Royce. When I use the word 'I' as I frequently do, I mean myself with all my imperfections, if any, on my head."

"I mean the celebrated G.B.S. almost unbearably individualized, with his consciousness and his memories, his tricks and his manner, complete and exact in his G.B. essence. Otherwise the controversy is about nothing."

Out of all this two facts appear, first that Shaw does or did at the time, believe in a process of reincarnation, being born again and again each time a bit better than the last; and second that he has no use for the theological belief in an eternity for the personality.

Theosophists will have no difficulty in accepting Shaw's word 'remanufacture' to describe the process which occurs between earth lives, nor in accepting his view that upon his death the personality, 'the old Bernard Shaw, is as dead as mutton'. The personality of each new earthlife is new, unique; the peculiar combination of elements composing it, physical, psychical, emotional, mental, never existed before and will never come together again in exactly the same combination. Each new incarnation is a 'remanufacture' of old materials, a 'confection' in the older sense of that word, something which is put together. When death occurs, the combination breaks up, the personality is gone forever; but the Theosophist would add that there is a continuing Self—not an immortalized personality—which draws the fine essence out of the personal experiences and projects in each new incarnation, the new combination for the next personality. The unknowable, the unpredictable in the new incarnation is the influence of that Immortal Self. Add to this the doctrine of Karma—and Shaw would doubtless insist upon this and would reject the

injustice of a new incarnation being 'better' if some 'betterness' were not carried forward out of the past—and there is the age old doctrine of cyclic return to earth under the great Law.

Shaw is a refreshing draft after a bit too much of what-were-you-in-your-last-incarnation type of Theosophical literature.

## YOUR GUIDE TO PHILOSOPHY

There are five great Propositions, five great Laws to the understanding of all life and its varied activities. These constitute the basic foundation of all Knowledge and Wisdom. They are as follows:—

1—UNIVERSAL PHYSICS: There are Four Realms of Matter. These make up Man's universe and are known as the Physical, the Etheric, the Vital, and the Manasic, the realm of Mind. These are the conditioned states in which Man lives, dwells, and has his being. He carries on all his activities in them whilst in incarnation and out of it. These Four Realms are differentiated by vibration and are seemingly invisible from each other, yet one is actually the phenomenon of the other, with the realm of Mind, Manasa, controlling all.

2—THE DUALITY OF MAN: The soul of Man, a lunar-being, and the Spirit of him, the Lord-of-Mind, constitute two separate entities as widely separated in their respective evolutions as the Poles of the Earth. These are fused in the body of Man as "God the Father", the Knower of all things, and "god the son", the student. One is actually the custodian of the Mysteries, the other is a candidate for them. Such is the constitution of Man, a combination of seven principles made up of a lower quaternary and a Higher Triad, operated by an immortal duality.

3—REBIRTH AND COMPENSATION: The Law of Rebirth is the cycle of necessity applicable to all sentient Beings and covering all manifestation. To the school-room of physical life on Earth all must return again and again, until all conditions have been mastered. To this end, we must take into account the Law of Compensation, that never-ending law of adjustment which guarantees justice for all, for "As ye sow, so shall ye reap".

4—RACIAL EVOLUTION: From the advent of Man upon this Earth, millions of years ago, to his completed evolution millions of years hence, Man's racial status adheres strictly to the Septenary Law of Nature. Functioning over this immense period of time there are 7 Great Races. Of these, three of them become divisional; that is, they divide into sub-divisions, making a total of twenty-one major divisional races to which all Man's racial activity is confined. Man began his evolution on Earth as all one-race or "No-Race", and will complete his evolution here, the same way. Eventually, we shall again be "all for one and one for all." Thus, in time, our evolution will end the nightmare of Race.

5—THE GLANDS OF SALVATION: These constitute the Seven Major Endocrine Glands of the Human Body. Only through the "Science of Activation" upon these Glands can Men escape from these realms of matter. The Activation of these is one of the great secrets of the Universe. Hidden in the New Testament of the Christian Bible is a complete exposition of them. However, the Ministry is unaware of the Golden Key they possess, and strange to say, would resent the true story of this greatest of all Mystery plays.

Into these five great Laws fit all of Man's activities and all of his conditions. Unless one knows these Funda-

mental Laws, the Foundation of all real Knowledge, one belongs to that ignorant state of humanity, the "LIVING DEAD". — (From Issue 1 of the "American-Philosopher")

### "THE CREATIVE POWER"

"The Creative Power" by Clara M. Codd; 40 pages, paper covered, published by The Theosophical Press, Wheaton, Illinois.

In the first of three chapters of this little book, Miss Codd gives us the timely reminder that the physical world is a vast storehouse of symbology and that in every manifestation of life we may discern the inner reality it shadows forth. The physical powers of man reflect the tremendous creative powers of Deity; hence their extraordinary sanctity in the past. But with the development of man's mental powers he has increasingly lost his instinct for reverence and much of his free natural play of feeling. The author deplores this cleavage, this new sense of the unworthiness and insignificance of the emotions. Love is the great motive force behind life, she says. Many people have forgotten how to exercise and express their emotions. Suppressed in normal avenues, the emotional nature takes revenge by expressing itself in undesirable ways. The world wide prevalence of sex problems comes from the exaggeration of one factor in it, physical gratification. But where passion is exalted, lit by love, physical union can take on a very beautiful and inspired meaning and the lovers can become to one another as a door to God.

Acknowledging the rarity of such an experience, Miss Codd seeks to find a reason for, and a solution to modern man's problem. In our utilitarian mechanistic age men have become machines instead of creative artists. For the mass of mankind it is largely this stunting of his emotional life, this

denial of "the joy of creation" that has channelled his creative force into a purely physical sex function. The answer, says Miss Codd, seems to lie here—increase the flow of creative power on other levels and the pull on the purely physical will become less. Miss Codd has, we feel, put her finger on the reason for the apparent confusion in our standards. In our blind exaltation of the scientific intellect, we have overlooked the fact that it is unconcerned with moral and æsthetic values. They are not its department. To be informed about external things is not enough if we neglect the subjective and human side of imagination and emotion.

Of celibacy, the author says, "There is a natural celibacy which occurs in the Occultist or Saint who has perfectly transmuted the creative urge to higher levels. The process cannot be hastened with impunity; it is the result of long and patient directing of thought and emotion towards divine and impersonal ends." The most perfect physical union is a reflection of this true bliss, according to Miss Codd. Thus the enduring bond between religion and sex can be understood. The creative impulse on the physical plane is but the lower pole of that mystical creative force which brings the soul into union with God.

In her second chapter, *The Inner Development of Children*, Miss Codd reviews the three stages of a child's development, physical, emotional and mental. With the modern psychologist she deplors the over stimulation of the child's emotions. While agreeing heartily with her that the best atmosphere for the developing ego is one of "affectionate peace", one feels doubtful if this could be created by any but those wise and fortunate parents who have themselves attained it.

Toward the end of the book she relates that the ancient Indian lawgiver, Manu, ordained for men of his highest

caste a four hour meditation daily. When he was asked what he would ordain for women, his answer was, "Motherhood is the Yoga for Women". This, of course, gives Motherhood a great deal more dignity than is accorded it at the moment. When by one school of thought it is treated with derision and contempt and by another with a sickening sentimentality, yet it still leaves woman, apart from her natural function, somewhat out on a limb. Children today are very largely removed from the influence of Mothers. Schools, movies and radio, one would venture to say, do even more to mould them; also they grow up. Perhaps what Miss Codd calls "the right and ancient ideals" will not apply today. Could woman even realize her "great and divine powers", much less exercise them whilst living a sequestered life, is the question. India has not proved it so.

This is a thought provoking little booklet.

E. C.

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## PROBATION AND DISCIPLESHIP

*Extracts from the Mahatma Letters*

"It is he alone that has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbour."

"Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Let him come by all means, as the pupil to the master, and without conditions; or let him wait, as so many others have and be satisfied with such crumbs of knowledge as may fall his way."

"And though we neither push nor draw into the mysterious domain of occult nature those who are unwilling, and never shrink from expressing our opinions freely and fearlessly, yet we are ever ready to assist those who come to us."

"I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions."

"And to begin with let him rid himself of the maya that any man living can set up claims upon Adepts. He may create irresistible attractions and compel their attention but they will be spiritual, not mental or intellectual . . . nothing can draw us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge and still not even make his current felt a feather's weight with us if his power is confined to the Manas . . ."

"Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the 'right hand path' if he have the ability within him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course."

"As we do not require a *passive* mind but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent . . ."

"It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of what he may become capable under different and every kind of opportunities."

"Self-personality, vanity and conceit harboured in the higher principles are enormously more dangerous than the same defect inherent only in the lower nature of man . . . The mass of human sin and frailty is distributed throughout the life of a man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces."

"Yet every earnestly disposed man may acquire such powers practically. That is the finality of it; there are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of nature before you; *take what you can.*"

## SECRET DOCTRINE TERMS

Maya—Illusion; "Matter is Spirit at the lowest point of its cyclic activity; and both are—Maya." S.D. 1, 693.

The word 'maya' is from the Sanskrit root 'ma' to measure; hence that which sets limits or boundaries; although maya might also mean 'immeasurable', H.P.B. uses the words 'inaccessible' and 'unreachable' on page 426 Vol. 1 S.D.

In its ordinary usage, maya indicates various forms of illusion such as sleight of hand, conjuring, juggling, or false appearances, fanciful or fabulous. Sir Monier-Williams states that in the earlier Sanskrit literature maya meant 'art', 'wisdom', 'extraordinary power'. In the 4th Chapter of the Bhagavad Gita, Krishna says 'I am born but through my own maya, the mystic power of self-ideation.'

In its philosophical sense maya is the veil of illusion which hangs between the Infinite and the finite, rendering their relationship inexplicable, unknown and unknowable, 'Man . . . is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute.' S.D. 1, 82.

In Indian thought, inexplicability, holds a position of deep metaphysical significance. In the intellectual philosophies of the west, the factor of inexplicability, that which is unknowable through the intellect, is not entirely ignored—because it cannot be—but it is certainly not considered as having an importance which would warrant its elevation to a necessity. Perhaps our western thinkers consider this 'inexplicability' to be due merely to the absence of complete data or to a failure to reason through the facts already known. This, however is not so; the reason is an excellent tool and it is the duty of every student to develop the mind to a high degree of efficiency. It should be trained to think logically and clearly, to discard non-essentials, to dis-

cover relationships between parts, to find the synthesis between related but apparently opposed concepts. It should be disciplined in concentration and its tendency to wander off along lines suggested by passing emotions or by impacts from without, should be restrained. The Voice of the Silence says that he who would hear the Voice and comprehend it, has to learn the nature of Dharana (intense and perfect concentration of the mind). But while a good mind is necessary, mind is not the faculty by which Reality is known. The functions which it performs are essential but limited and intellect alone cannot embrace the Unity that is—always the veil of illusion hangs between it and Reality.

The problem with which the doctrine of Maya deals is this: if Monism 'That which exists is One' is true, how then do we account for the world with its masses of particulars? If the Self is One, how can we explain all that we call the non-self? We realize that this non-self is not real, we know that it is temporary, limited, passing, partial, but at the same time it is not non-existent. You and I are not non-existent and neither is the world in which we live and work. What is the relationship between the One, the Universal, the Absolute and the empirical realm, the world of experience? The Vedanta says we cannot, through logic and reason alone, know the why and the how of that relationship. This inexplicability is Maya. If we ignore this and endeavour to formulate a relationship which is satisfying to the mind, we must forego Monism and accept pluralism or dualism. "It is only daring Theology—never Science or Philosophy—which seeks to gauge the Infinite and unveil the Fathomless and Unknowable". S.D. 1, 47.

To return to the Vedanta position. The Absolute cannot be said to change and become the finite; nor can it be said

that the finite is an emanation of the Infinite, or that a part of the Infinite becomes the finite. All such words are self-contradictory. The Infinite is not subject to change, partition, growth or any qualification. To ask why the finite world exists, is to assume that the Infinite is an object which can be discussed in terms of space, time and causation. Why and how are unanswerable.

This doctrine of inexplicability is not a confession of weakness. It was formulated by men whose vision soared to the highest heights which mankind has ever reached. To their mastery of mind and to their intellectual powers was added an embracing awareness or intuition which carried them far beyond the limits of mind. From the mount of vision they acknowledged that human thinking, no matter how highly developed, is concerned with the relative only and not with the Absolute. The inherent inability of reason by itself alone to find Reality is fundamental in Indian philosophy. But Man is not barred from Truth; deep calls unto deep and from the depths of his own divinity there arises within man the mystic power by which he can pass beyond the veil of illusion and realize his own unity with the One Life of the Universe.

## THE OPPOSITES

Between the savage and the seer  
of mind and heart, what need to fear;  
the always-opposite compels  
the seven cycles, seven spells,  
the unknown weaves its web austere  
until the twain are very near.

Between the savage and the saint  
within man's breast there is no taint  
of dust, of lust, of gold or gain;  
'tis but opposing pull and strain  
puts joy and beauty in constraint  
between the savage and the saint.

Between the savage and the seer  
emotions aims but to endear,  
desire that outruns all delight  
is anguish of the lunar night;  
devotion is the charioteer,  
the sun, twix savage and the seer.

Between the savage and the saint  
there is no secret, no complaint;  
no sight nor sound, or anything  
but what the unknown gives it wing  
to sing its song, and so acquaint  
the two in one, within the saint.

H. L. Huxtable.

"If a man live in Jesus, or if Jesus lives in him, it follows that the mind of the Christ, which is an aspect of the Cosmic Mind, the Over-Soul, is operative in and is transforming the nature of the man of flesh and blood until he becomes a new Being, or in other words, has been 'born again'. Has any other power than the Christ principle this effect? It depends not on the name one gives to the Principle, but on whether one responds to its influence. The mind of Whitman, the mind of Blavatsky, the mind of Plato, the mind of Buddha, or the Krishna of the Gita, the mind or the *nous* of any prophet or reformer may convey the divine afflatus of the Cosmic principle, which Christians speak of as the Christ, and which is universal and accessible to every man if he wills; for this is that Light that lighteneth every man that cometh into the world . . . ."—*Crusts and Crumbs*.

A. E. S. Smythe.