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“THE THEOSOPHICAL MOVEMENT”

By many the writing of a history of the Theosophical Movement will be regarded as premature. All contemporary histories are premature in the sense that a considered and absolutely impartial verdict cannot be expected of them. But they are of immense value to the generations that come after who will probably have additional and more voluminous records than are ever available to contemporary writers. Contemporary readers are also proverbially thin-skinned and unable to contemplate any record of events in which they have taken part without some disdain at the poor chronicler who attempts to pit his hearsay against their superior knowledge. But we must give the chronicler some credit for honesty, and when we know his special affiliations and have made due allowance for them we can, if we are sensible, obtain an enlarged knowledge of the subject he deals with. And even if he is wrong in some things he will recall much that might have been forgotten but for the reaction from his statements.

After reading the more or less anonymous work, “The Theosophical Movement, 1875-1925: A History and a Survey,” (New York, E. P. Dutton & Co.) and finding it of vast interest, there is nothing to be done but to recommend it to those who may be concerned and are unprejudiced. There is a cult growing up in the Theosophical Movement which forbids the perusal of any books not marked with official approval. We all know where that sort of thing first developed. It led finally to the Inquisition and the stake and took a revolution or two to

quell it. But silly humanity never learns and walks into every new trap the centuries provide.

This volume of 705 pages falls naturally into two parts, the first dealing with the Movement up till the death of Madam Blavatsky, and the second the period up till the present time.

There is no doubt this book is the most complete of any record of the Movement that has been produced up till now, and this is not forgetting Col. Olcott’s “Old Diary Leaves.” Col. Olcott was not over accurate in his work, as this history frequently proves from the Colonel’s own writings, the case of the Shannon letter being a notable example (p. 156-7). The Colonel was also deeply embittered against William Q. Judge, and the real reasons for this do not seem to have been brought out anywhere, though fuller treatment is given the matter in this volume than elsewhere. Col. Olcott’s record from shortly after Madam Blavatsky’s death till the end was vitiated by his senseless antagonism to Judge.

This began in 1893 and was traceable to Mr. Gyanendra Nath Chakravarti who till 1906 or 1907 appears to have filled the place now occupied by Mr. Leadbeater. Who the next potency will be behind the scenes cannot be determined at the moment, but it is safe to say that he will continue the antagonism to Judge. The point is not altogether whether Judge was all he was claimed by some to be, or as lacking in virtue as some others allege, as that he stood for the ideals associated with the teachings of Madam Blavatsky, while those who were arrayed

against him had repudiated her most important principles, and in many respects betrayed the cause for which she had laboured.

All this is brought out with more or less clearness and with as little partisanship as can be expected where two definite positions are being contested. The virtue of the book is that as long as it exists, and it is not likely soon to be superseded, it will be plain to the world that Madam Blavatsky taught certain principles, and that the Society which she founded to a large extent broke away from those principles and followed policies which she detested. There is a remnant which remained true to her conceptions, but they have so divided among themselves that they have little weight in the world compared with the mass of the majority who have never heard that Madam Blavatsky had a totally different conception of life than that now made current by the authorities at Adyar. Time alone can say which is rendering greater service to humanity, but if neither party is able to show brotherhood to the other it will only have become plainer still that Madam Blavatsky's ideals are fallen into disfavour.

It must be admitted that it is no easy matter for the stranger coming into the Society for the first time to discover what all the discussion is about. Karma governs the choice of members, no doubt, as well as everything else. Those who come in therefore, get what they want and what suits them. Is there a body of egos in the world to whom The Secret Doctrine as Madam Blavatsky taught it would mean life and salvation? Then this book bears to them a message to which they will be more readily guided through its pages, than if they had no knowledge of the happenings recorded there, happenings which ought to drive us away from the merely human elements in the Movement and direct us to those which are more enduring. In these human elements we find that which has occurred again and again through the milleniums. We have tried those things to the uttermost and they have always failed or led mankind astray. Those who would tempt us in those devious paths once more are small-

witted or inexperienced, and it is more likely that they are more fools than knaves. In any case Karma, to the real student, will be the universal solvent that renders hatred, malice, or any uncharity unnecessary in considering them.

Madam Blavatsky herself knew and bore with Col. Olcott's "self-esteem, his doubts, jealousies and suspicions; knew only too well the personal ambitions, rivalries and animosities with which the headquarters were rife. As appeared many years later, she addressed on April 11, 1885, a letter to Col. Olcott, in which she told him that no parole loyalty would suffice to repair the mischief which had been done; that she had willingly borne and would continue to bear in her own person the evil Karma engendered by him and by the Society, but that in deserting her the Society and its leaders were in fact deserting the Masters whose Agent she was; that she had done her best for them all, but that she could not avoid for them the harvest of their own mistakes and ingratitude."

This letter was written from Aden, after she had left India, and Col. Olcott suppressed it, and in all his voluminous writings never referred to it. The fact is that he never fully accepted the view that she was the Agent of the Masters, as they had themselves written, and all that followed in the history of the Society was the result of the acceptance of Col. Olcott's position on the matter rather than that of the Masters themselves. The dilemma to the student lies in the fact that there was no desire to have her accepted by the public as an infallible Agent or anything of the kind, but that it must continue to be, as it was for Col. Olcott and all who followed in his steps, a test of discipleship and discrimination.

The test is not acceptance of Madam Blavatsky as an infallible leader or agent, but of her message as the genuine message of the Masters' agent, a message which for ever does away with the exoteric fallacy of inspired leadership, but throws the aspiring student back upon his own divine powers. Christian-born people, as she warned many, "being taught to rely on their Saviour and scape-goat instead of

on themselves, they have never stopped to think that their salvation and future incarnation depend entirely on themselves, and that every transgression against the Holy Ghost (their Higher Self) will indeed be unpardoned in their present life, or *their next incarnation*, for Karma is there to watch their actions and even their thoughts." And she speaks very plainly following this.

"Observe," writes the Master, "that the first of the steps of gold which mount towards the Temple of Truth is—A CLEAN LIFE. This means a purity of body and a still greater purity of mind, heart and spirit. . . . How many of them violate one or more of these conditions and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the Gods. As pure water is poured into the scavenger's bucket is befouled and unfit to use, so is Divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion. There is a very, VERY ancient maxim, far older than the time of the Romans or the Greeks, more ancient than the Egyptians or Chaldeans. It is a maxim all of them ought to remember and live accordingly. And it is that a sound and pure mind requires a sound and pure body. Bodily purity every Adept takes precaution to keep. . . . But though they have been repeatedly told of this *sine qua non* rule on the Path of Theosophy and Chelaship, how few of them have given attention to it. Behold, how many of them are sluggards in the morning and time-wasters at night; *gluttons*, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbours' (brothers') interests in view; borrowing from Brother-Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, *even of luxuries*, for the sake of helping poorer brothers; forgetting the cause in general and its volunteer hard workers, and even debauchees *guilty of secret immorality* in more than one form. And yet all call themselves Theosophists; all talk with outsiders about 'Theosophical ethics' and

things, with a puffed-up, vain conceit in their hearts. . . ."

All this should make it very clear that it is not upon any leader or teacher that the student must depend for his advance. He knows what he has to do for himself and he must apply himself to the task. Incidentally all this discipline develops his WILL, which is the only means by which he can advance. And Madam Blavatsky, the essence of loyalty and compassion herself, put away from her all those who thought that she could drag them over the mountain tops of their aspirations. "Were any of you so foolish as to suppose that it was to poor H. P. B. you were giving your pledge?" she asks. "All she can do is to send to each earnest one among you, a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying; twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed?"

It is words like these that make the history of "The Theosophical Movement" intelligible. After seven years of absolutely faithful observance of this discipline it may be expected that the student will have the opportunity of coming in contact with a Teacher who will further instruct him. But who has given seven years of unflinching loyalty? "He *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS." So we can have little quarrel with this history when it states (p. 128) "the active and *earnest* Theosophists have always been but a scant fragment of even that handful of humanity which from time to time has called itself Theosophical."

There is an obvious tendency in this history to make it a brief in defence or in support of William Quan Judge. The unanimity with which official Adyar has opposed Mr. Judge calls for explanation, and such explanations do not require any deification of Mr. Judge. In fact his case has been spoiled by some of his friends making attempts of that character. It ought to be clear that Theosophy was intended for the western world. It was in the west the Society was founded. It

was to the west its literature was directed. It is in the west that it has its greatest strength even to-day. It was to the American Section that H. P. B. addressed those four important Convention letters which embody the whole policy of the Movement. The emphasis was always laid in the west on Ethics. "Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man." Yet it is not on the Ethics now that emphasis is laid.

Again, H. P. B. quotes the Masters, "the Society should prosper on its ethical, philosophical and moral worth alone." And there follows this important statement: "If one or two persons in the Society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias. But at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another superstitious dread of the thing; whichever of these may happen to obtain, they would be equally well pleased."

Now it was W. Q. Judge who wrote this last passage, and he always consistently set himself against phenomena and in support of the ethical and philosophical position. This is sufficient explanation of the enmity which Judge aroused. His writings remain to justify him, and the fact that they are banned and not allowed to be read is sufficient further evidence regarding this enmity.

"Every lawyer knows that the best evidence of anything is the thing itself; the best evidence in regard to anyone the acts and words of that one himself. Too many concern themselves with reputation—too few with *character*. Those who are ardent to learn the *truth* in regard to anyone or anything must soon come to distinguish between reputation and *character*."

"One has but to compare the record of H. P. Blavatsky for sincerity and consistency with that of any of her detractors, any of her followers, or *with his own*

as known to himself, to gain some glimmer of recognition that here in our own times in the personage known as H. P. Blavatsky is one who, in the luminous zone of the eternal great, shines with an undimmed light needing no borrowed radiance; a Messenger from other Spheres indeed."

This article touches less than 300 of the 705 pages of the important volume, less than the first half. Those who fear to read it, or read it with prejudice cannot be expected to get much out of it, but it conveys with such accuracy as human circumstances and frailty make possible a fair view of a certain phase of the Theosophical Movement. There are important omissions, and there is not such absolute frankness as might have been displayed in certain matters, but there is enough to guide the student who is independent and abhorrent of priestly domination, and anyone who can read this record with discrimination may almost get as much experience from it as though he had lived through the circumstances it describes. No man need regret that he has not had the experience in actual physical life which he may attain with a properly trained mind.

—A. E. S. S.

THE DESTRUCTION OF THE LIBRARIES

I. THE LIBRARIES

By LESLIE H. FLOYD.

Of all the instruments of culture man has created, none is more deeply connected with the inner things of the spirit than is the book. This is simply because it represents a supreme effort to break through that cell of time and space in which the personality is, imprisoned, a cell from which only awakening spiritual intuition can free it. Used in this way, as a means by which man can reach out across the world, across the ages, the book ceases to be a purely physical thing. It becomes a thing of magic, a mould of the mind of some great one at the moment of inspiration, into which we may pour our thoughts; and so contact, not his inner divinity, but our own.

It is not surprising, therefore, to find that some method of taking a permanent record of thought is as old as humanity, itself. The making of great collections, or libraries, of such records goes hand in hand with any appearance of civilization, at once the source and cause of the growing culture. Very often it happens that such records are not written. The libraries of many ancient people were to be found solely in the minds of highly trained men. Such a human book, or Bard, was taught accurately to store certain facts in his mind, as the honey-ant of New Mexico stores honey in its body, not for its own use, but to preserve it for the community. Very often he was neither a creative artist nor a sage, but solely a receptacle for knowledge, forbidden, on pain of death to add to or alter the lore entrusted to him.

Such a method frequently persists parallel to a highly developed written literature. It was the profession of the Greek rhapsodists, for example to give recitals, entirely from memory, of such works as those of Homer, accompanying them, no doubt, with certain traditional gestures and explanations considered too sacred to be entrusted to writing. In fact the true inwardness of the Mysteries, magical ceremonial and occult knowledge in general, is never written. It must be pass orally from master to pupil, in hieratic succession, through the ages.

The oral library is, however, too limited in scope to appeal to mankind, in general. The feeling that "the spoken word perishes, the written word endures" is instinctive; and written libraries certainly antedate history, as it is known to the exoteric historian. Where the furthest dim rays of his research penetrate into the early Mediterranean world, they show us the strange Minoans, or Myceneans, centring in Crete, but pushing their thriving colonies all along the shores of the midland sea. They are possessed of a great art, great religious ideas, and, undoubtedly, of a great literature. What was the nature of this literature we do not know. The script, like that of the Mayas of far off Central America, has not yet been deciphered.

In regard to the two great river-valley civilizations of the early world, those of

the Mesopotamian and Nile valleys, we are more fortunate. By a combination of apparent accident, and real hard work, modern savants have succeeded in deciphering inscription carrying us back to a very remote period. How remote this period may be is disputed. Various archeologists place it anywhere from 4,000 B.C. to 10,000 B.C. The student of comparative religions feels that he has good reason for adding many thousand years to the estimate.

However that may be, we know that the valleys of the Tigris and Euphrates, now so largely desert first appear historically, as a green and fertile land, dotted with a thousand swarming, brick-walled cities, where, in the temple precincts was elaborated a vast literature. The Sumerians, that mysterious beardless race, who preceded the bearded semites of Akkad, had, at the earliest period, such a literature. Thousands of years later, the library of the Assyrian Assur-bani-pal (Sardanapalus) which was discovered by Layard, in 1850, contained over ten thousand complete works. A curious point is that it was a public library, open to all students.

Babylon, within its walls, which, Herodotus tells us, were fifty-six miles in circumference, became one of the great culture-centres of all times. In her swarming markets, extreme West met extreme East. In her courts was elaborated the first known written code of laws, that of Khammurabi. On her temple towers, astronomy became a profound science. In her temple courts, scribes and sages from every nation studied and recorded their conclusions. Here developed that Semitic culture, which, as Matthew Arnold has shown, forms, with Hellenism, the basis of our civilization. Hence, through the borrowings of the Hebrews, came some of the root ideas of European religions to-day. Above all, hence, according to well marked tradition, came that Semitic form of the Mystery Doctrine which shows itself, for example, in Kabbalism.

The culture of Egypt, like that of Mesopotamia, appears in exoteric history fully developed. The men of the First Dynasty were, in essentials, civilized beings. The religion of the land, as it appears to us all

through the many millenia of its history, was, despite a certain surface grotesqueness, a profound study of spiritual ideas. In it are to be found the fundamentals, not only of the Christian faith, but of the Secret Doctrine which lies behind all religion. The literature that developed under these circumstances, is amazingly rich, even in the fragmentary condition in which we have received it. Besides the great temple collections, the royal libraries were, from the earliest dynasties, the charge of a special official of the court, and must have been a heavy charge. The library of Rameses II. (Ozymandias), for example, is said to have contained, among other works, "The Book of Thoth" in 30,000 volumes. Thoth was later known, to the Greeks, as Hermes. Probably, therefore, we have here the original of these works of Hermes Trismegistus (Thrice Greatest) on which is based that form of the wisdom religion known to us as The Hermetic Philosophy.

To such libraries, and to the mystic initiations of the temples came most of the great minds of the Greek world, Pythagoras, Plato, Herodotus, Plutarch. From them comes much that we know as Alchemy, Rosicrusianism, Freemasonry, as well as the basis of such sciences as that of mathematics.

Whence did these nations receive such knowledge? Certainly not from the barbarous West. Why not, then along the easy trade-routes from the immemorial civilizations of the East. If, as Theosophical students, we choose to consider what a nation has to say about itself as more important than modern speculations about it, we must face the probability that in India and China are to be found cultures—religious and literary—dating back many thousands of years before the earliest days of Egypt or Babylon.

The jealous custodians of such a culture care nothing for the opinion of the West. They choose rather to disguise than to exploit their knowledge, and are quite capable falsifying records to preserve their sacred things from profanation. "Along the ridge of the Altyn-tag," says H. P. Blavatsky in her work *The Secret Doctrine*, . . . there exists a certain hamlet, . . . with a poor looking temple

in it. . . . Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which . . . is too large to find room in the British Museum."

More directly connected with our own world, and yet typical of the ancient library, is that of Alexandria. It is typical as marking the culmination of a splendid period of human enlightenment—typical in that about it ebbed and flowed mighty religious and philosophic ideas—typical, unfortunately, in that it passed with the culture of which it was the focal point.

The city of Alexandria, founded by Alexander the Great, in 332 B.C., was connected, by well-marked trade-routes, both with the Roman West and the Far East. Essentially a Hellenistic-Greek city, it was yet the capital of Egypt; and, owing to the tolerance of its rulers, to it such races as the Jews brought a strong element of Semitic culture. It is not surprising, then, that the library and university, founded by Ptolemy Philadelphus, about the beginning of the second century B.C., should become the centre of thought for the Mediterranean world. Pergamum, with its famous library, even Athens, herself, with all her wealth of tradition, had neither the advantage of position nor the political power of the capital of a wealthy commercial nation. Rome was chiefly a legal and administrative centre.

By the beginning of the christian era, the Alexandrian Library possessed anything up to a million volumes, well catalogued, contained in two sections, the Brucheum and the Serapion. Here were studied, not merely the wisdom of Greece, but the mysteries of Egypt and Babylon. Here we developed such pure forms of mystic philosophy as Neo-Platonism and Gnostic Christianity, magnificent conceptions, doomed, externally at least, to destruction in their struggle with ignorant fanaticism. In Alexandria, too, backed by the most dangerous mob of the day, appeared that dogmatic form of so-called Christianity which was to trample down the very ideals of which it should have been the chief support.

(To be continued.)

THE USE OF THE SECRET DOCTRINE

III.

The problem of this Theosophical Society as of every other is to determine to what extent we should endeavour to popularize theosophy and to what extent we should leave that popularization to the play of natural forces. To what extent should we endeavour to remain an available reservoir for material and to what extent should we try to thin our ideas down for general use?

There will be many persons to take care of the second of these services. There will be first of all those of our own people who think success is a matter of membership, our workers who believe that many adherents, on whatever terms, will be gratifying to the Brotherhood; our writers who estimate the value of a book by editions and our orators who will cheapen their utterances for the sake of a large hall, well filled. There will always be those who get a comfortable feeling by compromising with official Christianity or with official Brahminism. All these within our own ranks on whose materialism we can rely for it that no profitable attenuation or adulteration will be neglected.

We can rely also on those who come into the Society for a time, pick up a few ideas, and then dropping the word theosophy altogether, and as likely as not repudiating the Society, vend fragments of the old wisdom religion, in some easily saleable form. We have had many of these, some of them eminent men now, and if we cannot admire them personally we can be grateful for their service to the spread of theosophical opinion.

We can rely also on those who have never had the courage to embrace theosophy but who are willing, even while they condemn it, to make liberal use of its concepts—lesser poets, essayists, new psychologists, psychoanalysts, various kinds of adventists, novelists in search of copy, reformers in search of a new argument, preachers in search of a new sensation.

In the hands of these the work of popu-

larization will be widely done. Their service of their own interests will make them greatly pervasive. A little man can crawl in where a bigger one cannot, and traders in ideas learn to display their wares very attractively indeed.

Such an extension of our sphere of influence is inevitable and as with any extension there will be a corresponding diffusion. Subtle distinctions must disappear, niceties which are vastly important in the realms of mind and spirit will be smudged when taken into the regions of emotion. Sentimentalities will creep in and with them gross distortions. False emphasis will be given some things and others will be all but forgotten.

The time seems at hand therefore when a rally must be made, not at one point only, but at many points throughout the world and to provide that as theosophy is extended into the various departments of human activity, the important and powerful departments of philosophy, comparative religion, anthropology, physics, biology, psychology, archeology, history and art must not be neglected, as they have been this past quarter of a century. Such a work will not demand cleverer men, it will demand more scrupulous and more patient men who are willing to wait longer for the fruit of their labours. It will demand men who realize that when they serve the working and serving student who will relay the message they are doing far more in the long run than if they filled the biggest hall in the world with ultimate consumers. When we reach the thinker we reach also those for whom he thinks. When we make an appeal below the level of clear thinking we flood this working body of ours with members whose emotional demands kill our useful work. We cannot exclude them but we need not bait traps for them.

In any such task as I have indicated it will be necessary then to keep certain requirements steadily in our minds. The first is that we shall be honest, that we shall not endeavour by clipping our material and conveniently forgetting some of it, to work our way into the good graces of anybody, least of all those pledged to the destruction of the theosophical movement. Even if we succeed

the effort is unworthy of us. Since we never do succeed and instead of gobbling the quarry are always gobbled, we might as well drop this kind of propaganda altogether. Our honesty would show itself in a forthrightness of speech and a determination to say our minds at any cost.

A second requirement would be serviceability. We would not be under any obligation to do fine writing nor to voice profound and invincible ideas. Chiefly we would be required to bring order and usefulness into our widely scattered material. To bring into the light of day forgotten and mislaid information, forgotten books. To put two things side by side where they can be compared and allowed to explain each other. We would make a great gain if we could teach our potential students and writers that the major part of academic scholarship is spade-work and that a collection like Frazer's *Golden Bough* is written with a shovel. It is chiefly useful because it gets related material between two covers.

Another requirement will be industry, a steady going forward, sometimes lighter and sometimes heavier going, but always with sincerity and as much courage as we can muster. We are not required to be final. We are only required to do a little better than is being done. That celebrated child who got a school prize for the answer that a quadruped had five legs had missed ultimate truth but he was better than all the rest of his class who said it had six. We need only keep a leg ahead of the other children.

The great requirement upon us is that we make use of our finest tool, *The Secret Doctrine*, remembering always what I have suggested, that the Doctrine will only trade secret for secret. If we come empty we will go away empty. It works when we do.

(The End)

"Fire, light, day-time, the bright fortnight, the six months of the northern path then, going forth, the men who know the ETERNAL go to the ETERNAL.

Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogi, obtaining the moonlight, returneth."—The Bhagavad Gita.

ANCIENT AND MODERN PHYSICS

III.

MATTER AND ETHER.

It is not worth while translating Homer into English unless the readers of the translation understand English.

It is not worth while attempting to translate the occult Eastern physics into the language of our Western and modern physics, unless those who are to read the translation understand generally and broadly what our own modern physics teach. It is not necessary that they should know all branches of our modern physics in all their minute ramifications; but it is necessary that they should understand clearly the fundamental principles upon which our scientific and technical knowledge of to-day rests.

These fundamental principles have been discovered and applied in the past fifty years—in the memory of the living. They have revolutionized science in all its departments. Our text-books on Chemistry, Light, Heat, Electricity and Sound have had to be entirely re-written; and in many other departments, notably in medicine and psychology, they have yet to be re-written. Our text-books are in a transition state, each new one going a step farther, to make the change gradual from the old forms of belief to the new, so that even Tyndall's text-book on "Sound" is now so antedated, or antiquated, that it might have been written in darkest Africa before the pyramids were built, instead of twenty years ago.

All this change has flowed from the discovery of Faraday that there are two states or conditions of matter. In one it is revealed by one of our five senses, visible, tangible, smellable, tastable, or ponderable matter. This is matter as we know it. It may be a lump of metal or a flask of gas.

The second condition or state of matter is not revealed by either of our five senses, but by the sixth sense, or intuition of man. This is the ether—supposed to be "matter in a very rarefied form, which permeates all space." So rare and fine is this matter that it interpenetrates carbon

or steel as water interpenetrates a sponge, or ink a blotting pad. In fact, each atom of "physical" matter—by which is meant matter in the first condition—floats in an atmosphere of ether as the solid earth floats in its atmosphere of air.

"No two physical atoms touch," said Faraday. "Each physical atom is the centre of an etheric molecule, and as far apart from every other atom as the stars in heaven from one another."

This is true of every form of physical matter, whether it is a lump of metal, a cup of liquid, or a flask of gas; whether it is a bronze statue or a living man; a leaf, a cloud, or the earth itself. Each and every physical atom is the centre of an etheric molecule made up of many atoms of the ether.

This duality of matter was a wonderful discovery, revolutionizing every department of science. It placed man in actual touch with the whole visible universe. The ether in a man's eye (and in his whole body) reaches in one unbroken line—like a telegraph wire—from him to the sun, or the outermost planet. He is not separate and apart from "space," but a part of it. Each physical atom of his physical body is the centre of an etheric molecule, and he has two bodies, as St. Paul said, a visible physical and an invisible etheric body; the latter in actual touch with the whole universe.

Faraday went one step further. He demonstrated that all physical phenomena come from the chording vibration of the physical atom with the surrounding etheric atoms, and that the latter exercise the impelling force on the former. Step into the sunshine. The line of ether from the sun is vibrating faster than the ether in the body, but the higher impels the lower, the greater controls the lesser, and soon both ethers are in unison. The physical atoms must coincide in vibration with their etheric envelopes, and the "note" is "heat." Step into the shade, where the ocean of ether is vibrating more slowly, and the ether of the body reduces its vibration. "The ether is the origin of all force and of all phenomena."

This etheric matter follows identical laws with prakritic matter, or, accurately, the laws of our matter flow from the

etheric matter from which it is made. The ether has two hundred or more elementary substances, each atom of our eighty or ninety "elements" being the chemical union of great masses of two or more of the etheric elements or their combinations. These etheric elementary substances combine and unite; our elementary substances simply following in their combinations the law which they inherit from their parents. They take form and shape. They vibrate through one octave, and take solid liquid or gaseous form in ether, as their types here in our world take it in prakriti, as their vibrations are increased or diminished. In short, the ether is the proto-type of our physical or prakritic world, out of which it is made and a product of which it is .

As this ether is "physical" matter, the same as prakriti, one harmonic law covering both, and as this ether fills all space, Modern Science divides physical matter into two kinds, which, for convenience in differentiation, are here called prakritic and etheric.

Matter is something—science does not know or care to know what—in vibration. A very low octave of vibration produces prakriti; a very high octave of vibration produces ether. The vibration of prakriti ends in thousands; that of ether begins in billions. Between them there is a gulf of vibrations that has not yet been bridged. For that reason science divides matter into two "planes," or octaves, of vibration—the matter of this visible and tangible plane being called prakriti and that of the invisible and intangible plane being called etheric. Across this gulf the two planes respond to each other, note for note, the note in trillions chording when the note in thousands is struck. Note for note, chord for chord, they answer one another, and the minutest and the most complex phenomena are alike the result of this harmonic vibration, that of the ether supplying Force and that of the prakriti a Medium in which it can manifest.

This knowledge of ether is not guesswork or fancy, and, while it is as impossible of proof as the axioms of geometry, it is worthy the same credence and honor. We are working on physical axioms ex-

actly as we work on geometrical axioms.

Modern science represents each and every prakritic atom as a globe like the earth, floating in space and surrounded by an atmosphere of ether. "The subdivision of prakritic matter until we reach etheric atoms hemically united to make the physical unit" is the correct definition of an atom. The prakritic physical atom has length, breadth and thickness. And it has an atmosphere of ether which not only interpenetrates the atom as oxygen and hydrogen interpenetrate the drop of water, but furnishes it with an envelope as the oxygen and hydrogen furnish the drop of water with one.

Each physical atom is the centre of an etheric molecule composed of many etheric atoms vibrating at a greater or lesser speed and interpenetrating the atom. Each may be considered a miniature earth, with its aerial envelope, the air, penetrating all parts of it.

The etheric plane of matter not only unites with this prakritic plane through the atom but it interpenetrates all combinations of it; beside the atom as well as through the atom. The grain of sand composed of many prakritic atoms is also composed of many times that number of etheric atoms. The grain of sand is etheric matter as well as prakritic matter. It exists on the etheric plane exactly the same as it exists on the prakritic, and it has etheric form as well as prakritic form.

As each atom of this physical world of ours—whether of land, or water, or air; whether of solid, liquid or gas—is the centre of an etheric molecule, we have two worlds, not one: a physical world and an etheric one; a visible world and an invisible world; a tangible world and an intangible world; a world of effect and a world of cause.

And each animal, including man, is made in the same way. He has a prakritic body and an etheric body; a visible body and an invisible body; an earthly body and one "not made with hands," in common touch with the whole universe.

(To be continued.)

"Only the unshackled Spirit can see the things of the Spirit without a veil."—The Mahatma Letters.

THE DREAMER

By MARGARET VICARY

Deep in his gentle soul there lies
All beauty of the earth and skies,
The glory of the dawn, the hush of eve,
The midnight hours, which mystic mean-
ings weave.

He knows the rapture of the singing bird,
And feels the truth in murmuring waters
heard;

To him each lonely flower lifts up
Soul meanings in its beauteous cup.

He knows not fear, nor hate, nor greeds,
Heeds not the wrangling of the creeds;
But dwells in peace, content by day or
dark

To be, in God's great beam, one humble
spark.

Summerland, B.C.

CONQUERING FAITH

By R. W. NORTHEY

O, for a faith that knows no fearing,
A courage that still struggles on
When all we have is disappearing,
And every hope in life is gone.

O, lift us up when dark depression
Seizes upon our wayward mind;
Let conquering faith be our possession,
Casting all doubts and fears behind.

Lone is the way and steep the going,
But perfect faith annuls all pain;
For well we know if our best we're doing
That every loss will prove a gain.

Comes knowledge through the soul's un-
folding,
Comes faith in answer to our call,
Comes peace and joy at last beholding
The Father's love behind it all.

IS THERE SOME SPECIAL BOOK
YOU WANT?

But you are not sure of the title,
or the author, or even if there is
such a book to be had—

JUST WRITE ME—I AM IN
A POSITION TO HELP YOU.

N. W. J. HAYDON, 564 Pape Ave., Toronto.

OUR FIRST OBJECT AND ITS MAINTENANCE BY HUGH R. GILLESPIE.

(Continued from May issue)

If further proof be needed of what was almost omniscience on the part H.P.B., we have, in the same edition of the "Key," an express condemnation of any official who uses his position to promote the interests of a sect which he favors.

The passage reads as follows: "No fellow in the Society, whether esoteric or exoteric, has a right to force his personal opinions upon another fellow."

"It is not lawful for *any officer of the Parent Society* to express in public, by word or act, any hostility to or preference for, any section, religious or philosophic, more than another. . . And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except the meeting consists of his co-religionists. After due warning, violation of this rule shall be punished by expulsion."

These quotations are so specific that the dangers which the Founders foresaw and tried to guard against are perfectly obvious, and the First Object was purposefully drafted to be at once inclusive and exclusive. It affirmed the right of every member to hold fast to his own beliefs. But at the same time it denied the right of any member, whatever his position, and whether in the esoteric or exoteric section, to use his position for the purpose of furthering the interests of any sect, on pain of expulsion from the Society.

In the past, Mrs. Besant has also taken this stand. She says in the Watch Tower Notes, July Theosophist, 1912: "Every exotericist naturally prefers his own religion, and asserts its primacy among all the religions of the world. But the T. S. cannot recognise the primacy of any one religion. Lodges may be Christian, Hindhu, Buddhist, Mussalman. . . But we must steadily guard in the T. S. as a whole, its first principle, "to form a nucleus of the Universal Brotherhood of

Humanity, without distinction of *creed*. . . Personally, I would rather perish with the T. S. as it is than flourish with a sectarian Society."

One more quotation from Mrs. Besant's Letchworth Lecture of Sept., 1919. Speaking of the Old-Liberal Catholic Church, she says: "You have there not Christianity as a whole, but one form of it. The Society should not be identified with that particular form because some theosophists help it, any more than it should be identified with any other division, such as a Baptist or Methodist."

Prospective members, may, therefore, be certain, that even if the leaders do err, the rank and file of the T. S. will always include those who, in spite of slander and persecution will ever maintain with honour and integrity, the neutrality of the Society; those who will maintain the First Object in its entirety; who will expel without compunction any official who evinces a disposition to betray our principles, and if necessary, as Mrs. Besant has said, who will rather perish with the T. S. as it is than "flourish with a sectarian Society."

If, however, we prove worthy of our trust, H. P. B. has promised that "the Society will live on and into the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

(The End)

"Lord, my heart has ever been a living coal upon thine altars."

—FRANCIS BACON.

F. T. S. Western Canadian Lodge (Canadian Section). Just in income tax-paying class, and wishing to remain there, would like to correspond with reader having land or farm for sale or long-term lease commencing season 1926. Address, Canadian Theosophist.

THE CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL SECRETARY

Albert E. S. Smythe, 22 West Glen Grove Ave., Toronto.

OFFICIAL NOTES

Members whose dues are not paid are not entitled to receive the magazine.

* * *

Sir T. Sadashiva Iyer has been elected General Secretary of the Indian Section.

* * *

We need twenty more members to be reinstated, or new members enrolled, before the end of June, to bring our total membership up to the level of last year. One from every lodge or two from the more active lodges will suffice.

* * *

Mr. E. L. Gardner has been re-elected General Secretary of the T. S. in England, and his year of office appears to have rendered him exceedingly popular. To judge by the new English magazine he has introduced a new spirit into the national society. The annual report also indicates encouraging progress.

* * *

We have previously called attention to the highly useful character of the articles published in *The Beacon*, issued at 452 Lexington Avenue, New York City. The last three issues have been especially good. It has been increased to 24 pages in size, and contains very helpful lessons on Patanjali and The Secret Doctrine.

A highly doubtful note pervades the editorial reference in *The Messenger* to Mrs. Besant's hoped for visit. "When it became doubtful whether Dr. Besant would come to the Convention," writes Mr. Rogers, "negotiations were begun for the next best thing possible—the attendance of Dr. George Arundale." In another note he remarks: "No word has yet come saying whether Dr. Besant will be able to attend the Convention and that probably means that conditions in India are unsettled."

* * *

Advance notices of the Second annual convention of the British Isles Federation, concurrently with the meeting of the fifteenth annual convention of the T. S. in Scotland, is to hand with an invitation to any members of the T. S. in Canada, who may be in Scotland to attend. Mr. G. S. Arundale is to preside and the features of the Convention are addresses by him on "The Work of the T. S. in the New World," a lecture on "Cosmic Ideas in Art," by James H. Cousins, and one on "Internationalism in Music," by Mrs. Cousins.

* * *

Secretaries will please note the beginning of our fiscal year on July 1. According to the Constitution each lodge is responsible for the annual dues then payable for each member on the lodge roll. Where lodges have been collecting five cents a week during the past year for this purpose no difficulty is felt in complying with the Constitution. All members two or more years in arrears may be reinstated on paying the dues for the year 1925-26. Members-at-large are requested to send their dues, \$5.00 for the year, as soon as possible to the General Secretary, to whom all remittances are to be made payable.

* * *

Two days after the appeal was written which appeared last month, for a fund of \$1,000 separate from the General Fund for the purpose of sending a lecturer through the Dominion to visit the lodges and if possible to break new ground, a gift of £50 came to hand from Australia for this very purpose. After the appeal was published a Toronto member sent a

cheque for \$50, so that nearly \$300 are thus available already. If the members are in earnest they should soon make up the balance of the \$1,000, and next season we shall be able to open with a clear certainty of definite work to be carried out.

* * *

Mr. George J. McMurtrie, Acting Book Steward for the Toronto Lodge, is able to supply at the noted post-free prices, the five important new volumes recently published: "The Semi-Centennial Edition of The Secret Doctrine," a photographic reprint of the original, two volumes in one, \$8; "The Mahatma Letters," \$6; "H. P. Blavatsky's Letters to A. P. Sinnett," \$6; "The Theosophical Movement, 1875-1925: A History and a Survey," \$5; "Rational Mysticism," by William Kingsland," \$4. The last mentioned volume is much the best exposition of and introduction to The Secret Doctrine available. Mr. Kingsland is one of the few survivors of the Blavatsky group. He has kept abreast of modern science and literature. He is dispassionate, impartial and clear-minded, and is quite the equal of Mr. A. P. Sinnett in lucid exposition, while having a fuller grasp of philosophic conclusions and a more intimate knowledge of The Secret Doctrine.

FELLOWS AND FRIENDS

The Fellowship Club, 51 Lancaster Gate, Hyde Park, London, England, is an exclusively vegetarian, residential Club for F. T. S. and members of kindred movements. The terms appear to be very reasonable.

* * *

Mr. J. M. Prentice, an old and devoted worker in the T. S., has been elected General Secretary of the Independent Theosophical Society of which the Sydney lodge is the organic manifestation in Sydney, N.S.W.

* * *

Thomas Cook & Son, the firm that caters to the wants of tourists in all parts of the world, are prepared to book reservations for any Theosophists intending to visit Adyar at the Jubilee celebrations this year.

In the death of Sir H. Rider Haggard the world of mystical literature loses a valuable and inspiring contributor. It was understood that he had some knowledge of occult matters in his own experience, and such books as "She," "Ayesha," "Red Eve," and a few others give color to this view. Few who have read it will forget the inscription on the statue of Truth in "She." On his death, on May 14th, Sir Rider Haggard was 69 years of age, having been born in 1856.

* * *

Mr. Lionel Stevenson, a member of the Vancouver lodge, who spent the winter of 1922-23 in Toronto, attending the University, where he took his M.A. degree, has been at the University of California, Berkeley, for two years past, and has just taken his Ph.D. degree there. Dr. Stevenson is only 22 years of age, but he writes with fine strength and maturity.

* * *

No more faithful member of the T. S. ever presided over a lodge than W. F. Gothard, who passed from this life on April 19, Primrose Day. Mr. Gothard had long been an investigator of occult phenomena when he first came to the Theosophical Society, and he had had some remarkable experiences in the woods himself. But he was a mystic rather than a psychic and he found no philosophy in Spiritualism so that the Circles of the mediums did not attract him. In Theosophy he found explanations of his experiences and a reconciliation of all the facts that had come under his observation with reason and law. He was a very earnest member after joining the Society when he became a member of the Hamilton Lodge and was at one time President of the Lodge. In recent years he suffered from failing health. The deepest sympathy is felt for Mrs. Gothard on her bereavement and her own poor health at the present time.

* * *

Mrs. Mildred Kensit, a member of the Toronto Lodge, who is an investigator in the Toronto City Probation Department, has been "written up" in the Toronto Star Weekly, which states that she "is the principal investigator, a clear-eyed English woman of poise, intelligence and

courage. Her investigations have led her into slums, Chinese joints, dives and doss houses, all sorts of places. . . . When a prisoner is found guilty and judgment suspended for investigation, it is Mrs. Kensit's job to find out if probation is possible or desirable. Her work, again, is positive, not negative. A relatively small percentage are placed on probation, but where there is a chance that probation will pluck some brand from the burning, Mrs. Kensit, after investigation, recommends, and so saves the individual from a prison sentence and possibly a ruined life. . . . She goes into every case with sympathy but not with sentiment. 'If you allowed sentiment to sway you,' she declared, 'you simply couldn't handle the work. . . . Mrs. Kensit investigates every type of case from every class and of both sexes from seventeen years of age to seventy and eighty. . . . She sums up the whole affair and lays it before the magistrate with possibly a plan for regeneration showing that the relatives will operate with some hope of success. She does not recommend more than a third of the cases that come to her as worthy of probation. The others are hopeless. They have no background giving the slightest chance of successful effort at reclamation. 'The economic situation is at the bottom of most of the cases I investigate,' she said. 'It is making hoboes out of scores of young men between eighteen and twenty-five.'"

ELECTION NOTES

GENERAL SECRETARY

Albert E. S. Smythe.

GENERAL EXECUTIVE

Roy Mitchell.

Mrs. Edith Fielding.

Harry R. Tallman.

J. Hunt Stanford.

Felix A. Belcher.

Laurance H. D. Roberts.

Miss Helena Hesson.

Only 293 valid ballots were cast. Two were sent in by members whose dues were not paid. Several more came in the day after the election. These have not been opened, and can be returned to the

voters if desired. It may be mentioned here that a great many members did not read the ballot, or did not profit from the instructions. One or two Lodges sent a number of ballots in bulk in a Ballot envelope, so that they could not be checked till the night of the scrutiny, involving unnecessary delay for the gentlemen who had volunteered their services. Enclosures were also made in some envelopes, and were consequently not found till the night of the count. There were no spoiled ballots. This took place on the evening of the 4th inst. at The Theosophical Hall, and Mr. A. S. Winchester, the proportional representation expert kindly took charge of the count. The table will enable the reader to follow the details of the counting. The 4th, 5th, 6th and 7th have been condensed to save space as only one or two votes were transferred in these counts. In the 4th, for instance a vote was taken from Mrs. Fielding and given according to the second choices to Miss Hesson. In the 5th, two votes were taken from Mr. Tallman and given to Mr. Belcher, and one of these was taken from Mr. Belcher, as he did not need it, and given to Mr. Thomas in the 7th. In the 6th count Mr. Thomas got a vote from Mr. Stanford. The other changes are easy to follow. The choice, it will be seen, lay within very narrow limits, and a few extra votes from any of the Lodges would easily have changed half the representation. The only change is the substitution of Mr. Laurance Roberts of Winnipeg, for Mr. Thomas of Montreal. There is a feeling that Toronto is over represented on the Executive with five members out of eight, and even suggestions that a new western section be organized. But the western members voted for Toronto members or so many could not have been elected.

"Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinities."—The Mahatma Letters.

ANNUAL GENERAL REPORT

Mrs. Besant's General Report at the Annual Convention of the T. S. is always an interesting document, and a guide to the progress of the T. S. in various parts of the world. The hard times which we have experienced in Canada have apparently struck other nations as well if we may judge by the falling off in the membership. Owing to the inclusion of 1,000 members of the Federation of Young Theosophists the total for 1924 has been raised above the last year's figures, but without these thousand the total for 1924 is 40,492 as compared with 40,996 for 1923. There were 5859 new members added last year as compared with 4938 the previous year, an increase of 921; but this means that there was a total lapse from last year's membership of 6363, always omitting the 1,000 Young Theosophists. The more notable increases are in England, 167; Holland, 137; France, 47; Italy, 59; Germany, 109; Cuba, 97; Dutch East Indies, 168; Spain, 109. The decreases affected the United States, 102, Scotland, 61; New Zealand, 34; South Africa, 131; Austria, 223; Norway, 57; India, 475; and Canada, 168, most of these last however going to raise the Non-Sectionalized members from 511 to 711 last year. It is notable that while 5859 new members came into the Society, 6363 old ones went out. The United States made the greatest gain of members, with 1211, which added to the numbers of 1923 make 8229, but only 6916 are reported last year, the lapse thus being 1313. Our lapse in Canada, therefore, exclusive of the withdrawal to Adyar jurisdiction, is not serious in comparison with the general condition. An effort should be made by all lodges to reinstate all members in arrears before the end of the month.

It is impossible not to be impressed with the drift away from the original intentions of the Society as it existed in the time of Madam Blavatsky, but with freedom and tolerance much may yet be done.

Canada has dropped from 13th place to 14th in the order of size among the Sections, Australia has dropped from 6th to 7th; Scotland from 11th to 12th, Dutch

East Indies takes Australia's place; Cuba takes Scotland's; Germany takes Canada's, going up two places; Austria drops out of the first 16, and Italy comes up to 15th place. The first five retain the order of the previous year, United States, India, England, France, The Netherlands.

"Brethren," Mrs. Besant concludes her report, "do you recognize the Joy of Service, when it is rendered as a humble aid on earth to that Will which makes for Righteousness and Bliss, that is served so perfectly by our Elder Brothers? We speak of it as a 'Service which is perfect Freedom.' It is far more. It is a Service which is Joy so profound that it is uttermost Serenity; a Service which is fed by an ever-upwelling fountain of intarissable strength; a Service which accepts every frustration, every set-back, knowing each as a seed of a vaster good, that acknowledges no failures, no defeat, because victory is ever with Ishvara, the Ruler, and a fragment of His Being is the Hidden God in man, the Inner Ruler Immortal. O my Brethren! If in the silence of the mind and the calm of the emotions, you had ever caught one glimpse of the Glory, of the Majesty, of that Supreme, you would not need my feeble words; for you would hear the Voice of the Silence, the Silence which speaks more eloquently than any sounds which are known to mortal ears, the Silence, because the Real is ever inexpressible.

There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others. —Sergeant Cox, quoted in *Isis Unveiled*, I., 615.