

THE CANADIAN THEOSOPHIST

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THE DIVINE ORDER OF THINGS

What the Occultists have never admitted, nor will they ever admit, is that man *was an ape in this or in any other Round*; or that he ever could be one, however much he may have been "ape-like" (p. 187).

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolution. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness" to man and:—

3. The Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a mislead-

ing word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

The student hardly needs any further explanation on the part played by the fourth Globe (Earth) and the fourth in the scheme of evolution. . . . Unlike the others the Fourth has no "sister" Globe on the same plane as itself, and it thus forms the fulcrum of the "balance" represented by the whole chain. It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. . . . It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things.

—The Secret Doctrine, I. 181 et seq.

"ISIS UNVEILED"

Many Theosophical students have but a fragmentary acquaintance with "Isis Unveiled." They think, with some reason, that it was written chiefly to prepare the way for the reception of a revelation that was to contain much of a nature too startlingly novel, to find any acceptance without such preparation. They believe that though the Sivaic attitude of its "lion-hearted" author was necessary in the seventies when so many obstacles obscuring the light of truth and blocking every avenue that might lead to it had to be assailed, yet, for those who are now able to study Theosophy with open and unbiassed minds it is better to devote the time that they can give to study to the "S.D.," the "Key" and other books written subsequently to "Isis Unveiled." I believe, too, that some people have an idea that there is nothing of any consequence in the latter that cannot be found in the later books.

This last idea is a mistake and while it is true that "Isis Unveiled" contains conspicuously very little of that portion of the secret doctrine which was to be so clearly revealed to the Western World at a later date by H. P. Blavatsky and A. P. Sinnett—"The Seven Principles," for instance, are nowhere tabulated, (though they are all mentioned separately in different parts of the book) and the reader may be left in doubt as to the author's belief in reincarnation, yet an immense amount of interesting information, quotations from authors inaccessible to most students, and many beautiful and illuminating passages occur all through the many pages of the two volumes before me.

I therefore propose to collect some of what the author says about different subjects and present them to readers of the Canadian Theosophist in a series of articles, not indeed, with any idea of saving students from the trouble of reading the book for themselves, but rather with a view to drawing attention to the value of its contents and to show that it has by no means been supplanted by the later books of its author. In fact one's understanding of "Isis Unveiled" is greatly

facilitated by knowledge gained from the "S.D.," and the "Key," for in the light of that knowledge the meaning behind many veiled hints may be seen, and the thoughts of the author expressed in vague phrases may be more clearly perceived than would be possible without that advantage.

In these days when every stronghold of theological dogmatism has been attacked and shaken to its foundations, and the materialism which for a century offered the only way to escape from the strangle-hold of superstitious religion has been in its turn attacked from within as well as from without the ranks of scientific circles, and a hundred cults have sprung into existence with freedom of thought, it is difficult to realize what dauntless courage was required to attempt the campaign of which the publication of "Isis Unveiled" was the first bold move in the open.

H.P.B. was well aware of the forces she would arouse in opposition, she marshals them before the reader's eyes in her preface:

"The Christians, who will see that we question the evidences of the genuineness of their faith.

"The Scientists, who will find their pretensions to infallibility placed in the same bundle with those of the Roman Catholic Church, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

"Broad Churchmen and Free thinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

"Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices.

"The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonour a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

"The contest now going on between

the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again—we are labouring for the brighter morrow.

“And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the greeting of the Roman gladiator to Caesar: MORITURUS TE SALUTAT! New York, Sept., 1877.”

One has to draw deeply upon one's imagination to picture the dramatic situation. Russia in those days was the most hated nation—by the British, at any rate; and the intellectual capacities of “the fair sex” were regarded with suspicion. Yet here was a Russian lady of whose education and experience nothing was known to recommend her to the consideration of any learned body, taking up her pen to confront all the scientific, philosophical and theological big-wigs of western thought and bigotry—the bishops, professors, D.D.'s, M.A.'s, and F.R.S.'s of two hemispheres; to challenge and attack their long cherished conceptions and established methods “showing neither mercy for enthroned error nor reverence for usurped authority;” to ridicule the complacent estimate of their long unquestioned superiority to the “poor heathen” and to the philosophers of old; and actually to propose that these advanced scientific leaders and enlightened Christians of the West should turn to the ignorant pundits of the East and the unregenerate pagans of antiquity for guidance and instruction!

And just as immense courage and a bold front were needed so also were exceptional powers and great learning essential for the production of this epoch-making book. No man or woman could possibly have made such an effort without many years of special study and preparation. The method adopted required an astonishing knowledge of books and manuscripts on all sorts of questions and of many periods and countries, for (as in the S.D.) the author calls upon the experts and recognized authorities on the

subject with which she is dealing to state their own case or advocate their positions in their own words; she makes those with whom she differs “accuse themselves out of their own mouths,” and quotes the opinions or statements of one group to upset those of another. One has only to turn over a few pages anywhere in the two volumes and glance at the foot-notes to be fully convinced of the great amount of book-learning and research involved in this convincing method of presenting evidence and argument.

As to the objects for which the book was written H.P.B. says in her preface that: it “is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old,” and that it “is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only key to the absolute in science and theology.” And on page 510 of vol. I. after showing up the unfairness of Balfour Stewart's treatment of the ancient philosophers regarding their scientific knowledge, she says: “The whole of the present work is a protest against such a loose way of judging the ancients.”

But it may well be asked: Why this intense desire to defend the ancients? That the issue at stake was deemed to be of tremendous importance is evident from the fact that not only was H.P.B. willing to sacrifice her whole life to it, but that her “Teachers” must have given freely of their time and energy to prepare her for her work and to sustain and aid her in its accomplishment.

Referring again to the Preface we find H.P.B. declaring “Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illuminated by the bright noonday sun of this Christian and scientific era.” Thus we are shown the desperate need and urgency for action. And the only way to save mankind from being destroyed by the “Great Heresy” was to restore the ancient teaching and philosophy of the Indian Rishis to their rightful place of

honour and reverence, for belief in the unity of humanity can be brought to replace the illusion of separateness only through a return to that forgotten Wisdom.

But it would be hopeless to try to gain a fair hearing for the saving doctrines taught by the ancients and secretly held by the esoteric philosophers of medieval Europe as long as it was supposed to be the outcome of belief in idiotic fables fashioned by worshippers of sticks and stones, or of the sun, moon and stars and traceable to the childish fancies of primitive peoples ignorant of up-to-date scientific knowledge, especially from a people who were either absolutely convinced that their lately gained freedom from ecclesiasticism was incompatible with any belief in the unseen or were still afraid to doubt the religious dogmatism they had been born into.

Hence the necessity for the iconoclasm and aggressiveness of "Isis Unveiled," but it was written in no callous spirit of destruction. The author says in her preface to Part ii. "Were it possible we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. . . . These have ennobled Christianity, but would have shed the same lustre upon any other faith they might have professed—for they were higher than their creed."

To what extent "Isis Unveiled" has accomplished the object for which it was written—namely, to prepare the ground for the establishment of the T.S., to which it is dedicated, whose main object was to imbue the public mind with some practical realization of the fact of the Universal Brotherhood of Humanity and of the necessity of observing its laws—may be gauged to some extent by perusal of its pages. There will be found set forth and challenged the crass, dogmatic materialism which has almost vanished from the recent utterances of our present day lead-

ers of thought; the superstitious reverence once paid to the pronouncements of priests and parsons of which there is so much evidence in its pages has entirely disappeared from amongst immense sections of the community; and the superiority of the ancients in many branches of philosophy and science is becoming every day more generally acknowledged.

Of course the exact amount of credit due to the publication of "Isis Unveiled" for these great changes must remain conjectural, but certain it is that neither anything approaching such a sweeping arraignment of our boasted modernities, nor such a complete vindication of the ancient philosophies and achievements had ever been attempted before. The work was unique, unparalleled, and was without doubt read by large numbers of the more intelligent writers and thinkers of that day so that the influence that it then exercised and has been exercising ever since must be far greater than has ever been admitted outside Theosophical circles.

Before ending this introduction I should like to remind those readers who have seen Mr. G. R. S. Mead's article in the May issue of the American edition of *The Occult Review* that "Isis Unveiled" was not "Englished, corrected or edited" by that accomplished gentleman as, according to him, was the case with "everything H.P.B. wrote for publication including the MS. of *The Voice of the Silence*," during "the last three years of her life." So that by reading "Isis Unveiled" one can judge H.P.B.'s unassisted ability to write good English and thence to what extent the beauty of the diction and phrasing of the S.D. and the *Voice of the Silence* are due to the "humble" attitude towards his corrections, etc., with which Mr. Mead credits her "in regard to the better things she wrote" and to the amendment of "whatever 'howlers' I was able to detect." One wonders whether he would have detected the use of slang which is generally regarded as a sign of weakness in the command of good language, unless the writer wishes to convey the impression that he is writing in a frivolous mood. One is relieved to be informed that "I did not,

however, alter the views and arguments of the authoress." Great, indeed, should be the reward for such magnificent restraint!

Victoria, B.C.

W. B. Pease.

THE EVIDENCE OF IMMORTALITY

By Dr. Jerome A. Anderson

(Continued from page 43)

II. Sense-consciousness

Another faculty of the soul, or mode of consciousness, is that of sense perception. Man's body is composed of numerous organs; some sensory, some for locomotion, some for thought, others for desire, and still others for vital or purely assimilative purposes, and all intended to enable him to contact this plane of being, maintain his foothold here, and to assimilate the wisdom accruing out of his manifold experiences.

The sensory organs are so constructed as to intercept, and enable him to take conscious note of, vibrations covering a vast, but very incomplete, are of the infinite cycle of life. From smell or touch up to the almost infinitely rapid vibrations of colour, his differing organs record the impressions or sensations produced by vibrations reaching him from without. There is, however, such a great hiatus between the higher and lower of these as to more than suggest the possibility of his evolving other sense organs to enable him to contact still wider areas of sensuous existence hereafter. Putting this aside for the present, we find the range of his sense-consciousness to be so great, and its reception of impressions by constant contact with material things so multitudinous, that he has all his attention fully occupied if he segregates, analyzes, and gathers the ethical meaning of the phenomena with which they bring him into relation. So again we see the necessity of thought as the dominant faculty during embodiment upon earth.

Like other animals, man's response to sense-impressions must always have been, and still is, largely mechanical. But as revolutionary ages rolled by, there was

accomplished the conscious segregation or differentiation of these stimuli into great classes and the consequent specialization of organs therefor, and so gradually and imperceptibly was built up man's present sense-organs. Just how these sense impressions reach the soul, the transient tenant of the body, is not within the province of our present enquiry; suffice it to say that the unity of source of all consciousness constitutes a common bond between the most highly developed and the most lowly, which enables each to touch a base where consciousness is common to both, so that the soul can be, and is conscious of the lowly vibrations of its sensuous body because of there being, from their common origin, something in its higher development which recognizes this, for it is a portion of the consciousness of the lower.

Were it not for this common basis in which all forms and differentiations of consciousness must root, entities at differing stages of their evolution would be absolutely cut off from all consciousness of other portions of the universe. Indeed, man is now conscious of but that small portion which he has actually experienced, and by experience evolved the latent potentiality of so doing into an active potency. For no manifesting entity possesses any state of consciousness which it has not evolved by actual experience in the Cycle of Necessity, or arena of evolution. Man knows and recognizes his material universe because, and only because he has *been* that universe in all its myriad details. He has buried himself in its rocks, pulsed with and in its rhythmic oceans, felt the peace and strength of its mighty oaks, or he could not now be conscious that such things exist.

While thought takes cognizance of these sense-impressions, it is not necessary to their existence, nor even to their recognition. The pure ecstasy arising out of the highest sense-consciousness excludes thought entirely. Indeed, thought would only mar its perfectness. Who that has ever had his soul enwrapped in the tones of a perfect harmony thought about, or tried to analyze, what was taking place? While it lasted, time was not,

thought had ceased its querulous interrogations and the soul was content. It had no questionings, no doubts, it did not even "exist;" it *was*.

Similarly beautiful landscapes, the low, ceaseless murmur of the restless waves breaking upon the shore, the roar of the storm, the stillness after it has passed—all these things reach not the soul through the avenues of thought. They may evoke thought, but they are really a memory, a reminiscence, of the soul, and penetrate it by means of the avenues of feeling. And, if perfect, they do not even evoke thought. Man does not have to reason with himself to know that he is happy; he does not even think of it until after the wave of perfect bliss has passed.

The vibrations of seeing, hearing, tasting, and so on, roll in upon the soul and man becomes conscious of them entirely independent of any thinking process. He usually does connect them with thought, but the connection is not essential to their existence or recognition. It is largely due to the association of ideas. At the awakening of sensuous life in man at each birth his world is new and wonderful, and he is little else than an animated interrogation point—as all who have the care of children will recognize. The habit so engendered becomes despotic in its sway, and, indeed, nature intended this, so that, automatically and by the association of ideas, his questioning analysis goes on long after perfect familiarity with any phenomenon has rendered this unnecessary.

But the crowning proof that sense-consciousness is distinct from, and not dependent upon, thought is to be found in the animal kingdom. Here it is seen in all its purity and perfectness, although here it is already at work upon the Herculean task of evoking the latent power of thinking in a soul which is revelling in the senses. The higher animals unquestionably think, but the star-fish as unquestionably does not—its slow, laborious response to some stimuli has not yet reached this plane of consciousness. But, *natura non saltet*, and we must not confound sense-consciousness with thought-consciousness because the two glide imperceptibly into each other. And

they are two differentiations of the one great Primal Consciousness, just as the senses themselves are but lower differentiations of the one sense-consciousness.

Sense-consciousness is thus seen to be the servant who prepares the way for thought—the pioneer who blazes out the pathways by which thought may guide its following footsteps. By its aid life becomes a long panorama of nature-sights and sounds, every one of which thought must analyze and understand. We may sit idly and drink in the sensuous impressions, but in so doing we are only laggards by the way. We should understand the meaning, from its ethical aspect, of every one of these.

It is not enough to classify and name, to seek external differences and similarities, the inner meaning of it all must be sought out. Knowledge which does not broaden the human character and make it more humane or god-like is no knowledge—its acquirement is time thrown away. But nature is infinitely patient, and although we must get our lesson before this earth grows old and dies, to give place to newer and, let us hope, more perfect ones, still the interval is so long that there is ample opportunity, and none need fail because of lack of this.

Sense-consciousness is probably one of the lowest and most humble of all the divine differentiations within the sea of conscious life, for it is certainly one of the most transient. Yet, nevertheless, it is an absolutely necessary accessory to other and higher states, so that it will not do to pass it by too quickly. Let us rather learn its lessons, assist it to perform its duties lean not upon its transient pleasures or the glimpse of life which it affords, but use it as a door through which we may enter the real college of life—as a preparatory department in the University of Being.

Desire-Consciousness

The consciousness of Desire is the natural sequence of sensuous perception. When one sees a beautiful thing, for example, he desires to be like it—to be the same as it. This feeling his dimly awakened reason attempts to satisfy by the possession of the thing physically. It is the craving for unity; the groping of the

soul painfully and blindly its backward way across the abyss of differentiations over which it has passed. Similarly those desires whose office is to penetrate life are at first related solely to that centre of universal life which the man feels within his own breast. He is conscious of no selfishness in desiring to live, so long as he has not separated his life from the infinite Whole. All desire is at its source pure and divine; it is differentiation and consequent further and further separation from its divine Source which permits of its becoming contaminated and tainted with selfishness. The purely divine desire to live thus becomes dulled, and for it is substituted the desire to live regardless of the rights of others, and, finally, the desire to live at the expense of others—the last and most selfish stage.

Yet a man does not necessarily associate thought with any of his desires. Memory and anticipation play a far more important part. One does not say, "I think that I want this thing," but "I want it." Associated with thought through memory and imagination, desire speedily falls under the sway of selfishness, thus acquiring a far higher potency; but it cannot be said to be the off-spring of thought. The desires are notoriously the strongest where reason and its concomitant, will, are weakest. When we say that thought precedes desire, we often mean that memory precedes desire or that we desire a thing because memory, through the association of ideas, or in some other manner, has brought the thing before our minds.

Desire is the motive for action on the part of all manifested life. Like all divine forces it is entirely impersonal and may be perverted into evil. The devil is but God inverted, as the old saying tells us. In its highest aspect desire is but another name for compassion, for what is compassion but the desire to aid others? All the faculties of the lowliest, most fallen human soul have their roots in divinity—are but perversions through ignorance of the divinely beneficent forces of nature. Even the desires that seem—and are—most selfish are but the efforts of the soul to gain happiness through what seems to it the shortest method, and are

due in the first instance entirely to ignorance.

Ignorance of the meaning and purport of life, of the nature and essential divinity of the soul; of the universality of the law of cause and effect, of the fact of the repeated return of the soul to earth, the arena of its evolution—all this makes a sad chaos of life. No wonder that men commit the most horrible of crimes in their endeavour to reach and permanently possess happiness. Men murder, steal, forge, enslave, form corporations and trusts,—commit all crimes—because their commission seems to bring happiness a step nearer. Truly we need higher conceptions of both life and happiness!

(To Be Continued)

ECONOMIC THEOSOPHY

A nation is as great and only as great as her rank and file.—Woodrow Wilson.

Robert: Whew! You are as mad as she is.

Poulengy: We want a few mad people now. See where the sane ones have landed us!—George Bernard Shaw, *St. Joan*.

During the last hundred years man has been constantly easing the task of earning his bread by the "sweat of his brow" by enormously increasing his productive processes. As a result local famine has to-day none of the terrors it formerly had. Any one of the three great industrial countries, Great Britain, United States and Germany, is capable of supplying the material wants of all the nations of the earth. Despite this huge gain, in a relative sense of daily hours and mass production of goods, the race is not a whit better off than it was in those distant times when famine had disastrous local results because of the impossibility of relief from centres of plenty being transported quickly enough. Man has solved the problem of production the lack of which formerly caused famine, but now, in the midst of plenty, still suffers from famine though it is artificial and not natural.

This would seem a decidedly peculiar state of affairs. But before investigating

the failure in distribution of industry, a few instances of the enormous acceleration of the industrial machine of to-day may not come amiss. These instances have been selected largely from "The Solution of Unemployment — W. H. Walkinshaw, M.A.

Twenty years ago an Austrian sociologist, Dr. Theodor Hertzka, made elaborate calculations as to the labour power—in addition to machinery—requisite to provide a population of 22,000,000 with all its necessities. He calculated that its 5,000,000 men need only work one hour and 2½ minutes a day for 300 days in the year. To produce their luxuries in addition, they would require 2 hours and 12 minutes a day for 60 days. In other words, allowing for mechanical progress in Western Civilization since 1900, we may take it that 2 hours work a day would suffice for all our economic necessities; the remainder of the time could be spent in cultural pursuits, and no doubt, theological disputes as to "the chief end of man."

A hundred years ago one man could cut and bind ¼ acre of grain; to-day one man with machinery, cuts, binds, threshes and sacks 50 acres in the same time.

Six men, by hand, require 115 hours to produce 40 gross of buttons; the same amount by machinery takes but 21 hours.

A girl can weave enough calico in one year for 10,000 people.

The cotton output of Lancashire in one week is sufficient for the requirements of all England for one year.

10,000 magazines once published in 170 hours now take 14 hours.

By machinery 500 lbs. of butter which formerly needed 125 hours now requires only 12 hours in manufacture.

A workman could sole from 5 to 6 pairs of boots a day, by machinery 450 pairs are done in the same time.

Sir Frederick Bramwell estimates that an engine of an Atlantic liner is equal to 117,000 rowers.

An American efficiency expert stated not long since that taking the productive facilities of the U.S.A., as a whole, including skilled and ordinary labour, machinery, tools, etc., the quantity of goods produced in a given time did not repre-

sent more than 5 per cent. of their industrial efficiency, (in other words Production was less than one twentieth of its possibilities).

The steel plants and the shoe industries of the U.S.A. can produce twice as much as the country can consume (or rather is allowed to consume).

In India one handspinner completes 1 hank of cotton a day; in England one man, with a mule, completes 3,264 in a day.

In the shops of Mr. Henry Ford 28 men used to do 175 assemblies of cars a day. Now it is 10,400 in eight hours. One man on a rivetting job does what 60 men were formerly needed for. In the U.S.A. one operator in 1890 produced 432 socks a day; he can now turn out 3,600 a day. A modern steam navy (steam shovel) does the work of 200 men, while in Glasgow a bricklaying machine enables three men to lay, 1200 bricks every hour.

From the above extracts, which could be multiplied almost indefinitely it is plainly indicated that there is to-day no production problem—no need of famine. Indeed there is ample proof that our existing industrial plant is by no means utilized to its maximum capacity. The solution of unemployment cannot, therefore, be solved by increased production since that would only intensify the problem. We should recognize that labour saving devices are intended to facilitate escape from the drudgery of manual labour. The remedy must therefore be that of studying how best we can increase the rate of consumption of goods. The next article will accordingly take up this phase of the subject.

Ottawa.

C. V. Craik.

* * *

He who would reform the world must first reform himself; and that, if he do it honestly, will keep himself so employed that he will have no time to criticize his neighbour. Nevertheless, his neighbour will be benefitted—even as a man without a candle, who at last discerns another's light.—From Talbot Mundy's book, "Om," page 225.

THE ANNUAL ELECTIONS

The lack of sense of responsibility shown by members of the T.S. in Canada in balloting for members of the General Executive is an indication of the want of seriousness with which the Theosophical Movement is regarded. "They that are faithful in little will be faithful in much." It is somewhat discouraging to find that only 215 ballots were delivered. The quota was 27 as appears in the table compiled by Mr. A. S. Winchester who kindly acted as judge of the elections. This means that any lodge with 27 votes at command could have elected its nominee on the first count. Mr. Belcher with 48 votes, presumably 16 from his own lodge and 32 from Toronto and other lodges had a surplus of 21. Kartar Singh had a surplus of nine and Mr. J. B. Wright of London a surplus of five. The transfer of these surpluses gave Miss Gates and Mr. Bridgen their quota. The distribution of the minority votes of Mr. Taylor likewise made up the quota of Mr. McIntyre and Mr. Kinman. The pendulum may be seen to have swung from the west to the east, the three western members of last year giving place to three new eastern members this year. Mr. Wright is one of the older members of the London Lodge who has been an earnest and serious student of Theosophy for a number of years. Miss Gates since the formation of the Hamilton Lodge in 1916 has been indefatigable in its support and organization work, and has just recently accomplished the opening of new rooms for the Lodge. This is the first time that Hamilton has had a representative on the Executive. Mr. Bridgen who is President of the Montreal Lodge has had much to do with its progress and success during the last few years. He is a practical and earnest worker and his presence will add strength to the Executive. The western members will not of course imagine that they will be neglected, because they have failed to return representatives. The General Executive has the interest of the whole of Canada at heart and while Toronto, in whose representation there is no change, is naturally the centre of action, that action is directed for the benefit of the whole society.

LEARNING TO FLY

An idea came to me the other day that I think is at least worth submitting to you, writes a New York subscriber. Some years ago when I was learning to fly an airplane, my instructor called me over one day to talk to a fellow student who was having trouble mastering the art of landing. The instructor's reason was this—He had been flying for so long that landing an airplane had become second nature to him and he felt that I could perhaps help this other man by some of the ways I had so recently overcome this rather difficult stunt. He was right, I had discovered that by sitting far back in the seat and looking, not down at the ground under the plane, but far ahead at the landing field, made it much easier. Just a few little tricks like that make a lot of difference. Now do you think it would be of any value to run in the Canadian Theosophist (space permitting) what might be called a beginners column? I think perhaps there are many who are new in the work who have many thoughts that might be very helpful to others just starting along the Path, who hesitate to write those thoughts for publication, thinking that the larger number of Theosophical readers know all they have to say and more. If the younger students could be induced to write down their problems and discoveries it might lead to some very interesting discussions, and also give older members of the Society a chance to correct and set many straight in their flounderings.

The Canadian Theosophist is intended for just such purposes. The difficulty is always to get the younger students to write. Indeed it is difficult to get anyone to write. But what one finds useful or helpful is sure to be of advantage to others, and we trust our New York brother's suggestion will inspire action.

Do You Want a Book?

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 AV., TORONTO

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Toronto 12.**OFFICIAL NOTES**

Volume i. to vii. of The Canadian Theosophist are now to be had price \$2 each. Title and Index to Volume vii. may be had by those who desire to bind the volumes, price ten cents.

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A. R. Silvio Junior has been unanimously re-elected for a three-year term General Secretary of the T.S. in Portugal. The election occurred at the 10th Annual Convention of the Society. We extend fraternal greetings to our Portuguese brethren.

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In "New India" for March 5 Mrs. Besant writes the valedictory of that paper. The following paragraph will be of interest. "New India's task as a daily fighting paper is over. It has been carried on at a loss from the beginning, nearly thirteen years ago. I hardly know how the burden has been carried; good friends have helped, year by year, and the order given me as long ago as 1909, in Shamballa — 'Claim steadily India's place

among the Nations; and will be a great triumph; take care it is not stained by excess,' has somehow or other been carried out. India's place among the Nations lies in the British Parliament, clearly defined. India can have it when she wills to have it. She has only to efface parties and rally round the Bill and she will be free to mould her own destiny as a Free Nation among Free Nations linked together by the British Crown."



Mr. J. B. Wright, London

AMONG THE LODGES

Hamilton Lodge opened its new home on Sunday evening 6th inst., in the National Building, Hughson Street North. The meetings are arranged in future for 7.15 p.m. every Sunday. W. R. Hick, president, spoke of the growth of the Society since 1916. Mr. Leslie Floyd, B.A., of the Toronto Lodge, spoke on The Three Paths, and other Toronto members were present. Mr. Frank Jones gave piano selections. A social interval followed the meeting and the new start is regarded very favourably by the members who expect the public to attend more readily in the pleasant quarters provided.

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Miss Emma Goldman, the well-known social reformer and philosophical anar-

chist, whose visit to Russia and revelations of the real character of the Bolshevik party in that country made such an impression on her return to America, spoke to the Toronto Theosophical Society on Sunday evening, May 22, on "Tendencies of Modern Education." Her ideas are entirely Theosophical, although Miss Goldman dislikes to be identified with the Theosophical movement as it has been understood in recent years. On the same evening Dr. John Herman Randall, pastor of the Community Church, New York, addressed the meeting before Miss Goldman's lecture, and expressed his pleasure in finding such a broad and open platform as the Toronto Theosophical Society's afforded. His experience had been, he said, that the Theosophical Societies had become as sectarian as the Churches.

more interested in the founder of the Society than in those who sought to exploit it for other ends than it had been intended to achieve, he was glad to tell them what he had heard. His address was illustrated with an interesting series of views of Tibetan scenery. Major Cross described himself as manager or factor of tea and other estates of the Dalai Lama in Tibet, to which he was returning, his position giving him a special opportunity to gather the information upon which his lecture was based.

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FELLOWS AND FRIENDS

Mr. Albert Smythe was overtaken by a serious illness on Monday, May 30 the result, according to the doctors in attendance, of overwork. At the time of going to press Mr. Smythe, though still confined to bed, seemed in a fair way to recover.

* * *

Major Cross, who with his wife, Dr. Cross, and their daughter, have been visiting Toronto, spoke to the Toronto Theosophical Society on Sunday afternoon, May 15. His address, which we hope to report more in detail, gave a long, graphic, and intensely interesting account of Major Cross's travels in North-eastern Tibet, during which he traced the progress of a white woman in 1867 through the most difficult hill country, to a lamasery far north, through the recollections of various old people, who were impressed by the personality of this unusual visitor. He identified her with Madam Blavatsky, and the date was settled by those he talked with as having been ten years after the Mutiny. Major Cross said he was not a Theosophist, but could not help being interested in the story of Madam Blavatsky's journey as it had been related to him, and on finding a community of Theosophists in Toronto who were



Miss Nellie Gates, Hamilton

Fritz Kunz writes in *The Messenger* in praise of George Arundale who is to be the major attraction at the Convention in Chicago next autumn. He is to be the Cosmic Comedian of the occasion. "Arundale is a man of sparkling quality," says Fritz, "extra dry, and heady in the champagne sense. He is lucid in thought and clear in expression but with a special quality which bubbles all through his substance. This is his buoyant and irresistible humour. Old time Theosophists should stay away from Convention—those I mean who get pains in the auric

egg when they laugh, and who feel that a long face measures a large soul. On the other hand back-slappers may be disappointed, for our subject victim is amusing, even on occasion uproariously droll, but he never is, in the slightest measure, grotesque. After all, humour and dignity are the same thing. A person without a sense of humour is likely to be a pompous nothing, and ciphers can have no nobility. Humour is love and justice and sense and only a person with sense recognizes and can use nonsense. People without real fun in them, well-directed, and controlled, may know a number of interesting things (if true), but their good sense will not co-ordinate these miscellaneous notions. I would recommend therefore the following classes of members to attend Convention. 1. Those with no sense of humour who think they have it. This group will be able to check up. 2. Those who have no sense of humour who don't know they haven't it, and yet are proud of their lack of it, considering humour and spiritual dignity incompatible. These, obviously, will need something heroic. 3. Those who want to see just how delightful gales of laughter can be when sweeping over a sea of bowed old Theosophical heads. These will be reached fully. 4. Young people who are having a hard winter and a bitter spring blossoming in the T.S. and who want to be fortified in their faith in good fun. 5. All classes that want to go home stimulated in soul and warm in ribs and backs of necks with at least one tremendous and hearty laugh."

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The World Unity Conference which met in The King Edward Hotel, Toronto, May 20-22, was a thoroughly Theosophical conception, in its breadth and organization. Delegates were requested from various bodies of advanced thought, besides the churches, and in response to the invitation Mr. Julian Sale was appointed to represent the Toronto Theosophical Society. Mr. Sale's report found the convention distinctly encouraging. The fundamental fact of the unity of the race was insistently referred to by

most of the speakers. Dr. Herman of the Community Church, New York, was perhaps the outstanding figure, he thought, and he set forth the object of the Conference to be to "make articulate" that large body of opinion in the church, but oftener outside of it, which is making for a profounder moral and spiritual basis from which to approach the world problems of the age. He dwelt upon the great fundamental fact of the brotherhood of man, the importance of the study of comparative religion, leading to the discovery of basic spiritual correspondences in all. Coming from a pastor of a church, even a community church, said Mr. Sale, which it may be presumed has some latitude of its own, some of Dr. Randall's statements were striking, not to say startling, in their outspokenness. It will be no news to readers of Theosophical literature, continues Mr. Sale, that the church is, so to speak, in a bad way. As Dr. Randall remarked, "The freedom that is in Christ is not to be found in Christianity," and there is a growing consciousness of that fact among the more thoughtful adherents of the churches. Mr. A. W. Martin, leader of the Society for Ethical Culture in New York City, was also a clear, concise, and forceful speaker, and although his approach was from a purely ethical standpoint, as distinct from the religious, he was, of course, perfectly in accord with Dr. Randall. The address of Professor Best of McGill University on "Biological Sanctions for World Unity" would have been sympathetically received by Theosophists anywhere. The other speakers were Professor McIver of Toronto University on "Modern Civilization and World Unity," showing that the very exigencies of the world today are forcing upon us the necessity of cooperation. Miss Agnes McPhail, M.P., from the educational standpoint laid stress upon the elements which keep alive ill-will, such as economic competition, military ambitions, territorial aggrandizement, and diplomacy, and the great need of education for world unity. It is expected that as a result of the meetings a World Unity Council will be formed in Toronto. Councils function informally, without membership enrolment, or dues of any sort.

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTIONS 1927

No. of Votes Counted—215 No. to be Elected—7 Quota— $\frac{215}{8} = 26\frac{7}{8} \approx 27$

CANDIDATES	1st Count	2nd Count		3rd Count		4th Count		5th Count		6th Count	
		Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result
FELIX A. BELCHER..	48	—21	27		27		27		27		27
EDWIN E. BRIDGEN	25	1	26	0	26	1	27		27		27
NELLIE GATES.....	20	6	26	1	27		27		27		27
GEORGE I. KINMAN..	15	7	22	3	25	1	26	0	26	4	30
E. H. Lloyd Knechtel	8	2	10	0	10	1	11	5	16	3	19
GEO. C. McINTYRE	13	4	17	4	21	1	22	3	25	6	31
John E. Mecredy	11	0	11	0	11	0	11	2	13	—13	0
KARTAR SINGH.....	36	0	36	—9	27		27		27		27
Reginald D. Taylor	7	1	8	1	9	1	10	—10	0		0
JOSEPH B. WRIGHT.	32	0	32	0	32	—5	27		27		27
Non-Transferable	0	0		0		0		0		0	0
TOTALS.....	215	21	215	9	215	5	215	10	215	13	215

FRANCIS GRIERSON

In the death of Francis Grierson there passes from the scene one of the most picturesque and romantic figures in the worlds of music and literature, and one, though almost utterly unknown to the present breed of Theosophists, who holds an interesting place in the movement. His own story of meeting Madam Blavatsky and Col. Olcott at the Eddy farm in Northern New York in 1874 was of having been whirled off by a New York patron, arriving at the farm, making the connection, which he spoke of as a union of three elements, and returning next day. Col. Olcott gives a different account in his "Old Diary Leaves" (i. 68) and speaks of young Jesse Sheppard, as he was then known, as an impostor. Sheppard was too widely and too publicly known to require any defence against this charge. His musical attainments gave him admission to all the courts of Europe. He was an extraordinarily handsome youth,

and in later years his portfolio of photographs, autographs and tributes from all kinds of Royalties and celebrities, was a truly astonishing collection.

He was familiar with all the European capitals, but settled finally in Paris where he spoke French like a member of the Academy. As a musician he made his debut in Paris under the aegis of Auber, the celebrated composer and director of the Imperial Conservatoire of Music. Seeking a fuller means of expression than even music provided, he turned to literature and wrote his first book in French. It was published in Paris and was hailed at once by Jules Simon, Sully Prudhomme, Henri de Bornier, Stephane Mallarme, Maurice Maeterlinck and others of similar rank, as a new note in letters, while the author's style was commended as the perfect expression of a powerful and original mind. Signor Enrico Cardona, the distinguished Italian critic, and Dona Patrocino de Biedma, the famous Spanish poet and writer, opened the way by

their appreciation for translations into their respective languages. In 1899 his first book in English was published in London and became as great a literary sensation there as his previous work had been in Paris. Translations of his works have appeared also in Germany and in Russia.

It was at this time that he adopted the nom de plume of Francis Grierson, as he wished his books to stand or fall on their own merit, and he did not wish his personal popularity to be an element in their success. He became so widely known as Francis Grierson, Francis being one of his own given names and Grierson his mother's name, that he adopted them henceforth. He was born in Birkenhead, England, a descendant of Robert Grierson, the Laird of Lag, the Red Gauntlet of Scott's fascinating novel. When he was six months old his parents emigrated to Illinois, and when the civil war broke out he was page to General Fremont. The record of this period is to be found in "The Valley of Shadows," a book admitted by both English and American critics to be the most enthralling picture of the Lincoln country and times and containing the most realistic description of Abraham Lincoln ever penned from life. Grierson had heard Lincoln's final debate with Douglas and he recreates the atmosphere of the time in his book. A second book on Lincoln in a different key, was written more recently: "Abraham Lincoln, the Practical Mystic." "The Invincible Alliance," published in 1913, foretold the Great War and called for an alliance of the English-speaking nations.. He writes of politics with cosmopolitan experience and grasp. His other books are "La Vie et les Hommes;" "Parisian Portraits;" "The Humour of the Underman;" "The Celtic Temperament;" "Modern Mysticism;" "Illusions and Realities of the War," besides many pamphlets and essays.

Mr. Grierson visited Toronto in 1919. He was accompanied by his most faithful friend and companion, Mr. L. Waldemar Tonner, who devoted himself to Mr. Grierson's comfort and existence. He held a series of inspirational music classes and spoke on a few occasions in public.

He prepared a notable address on "Wonder" which he delivered before The Toronto Theosophical Society. He left Toronto for Los Angeles where he has lived for the last eight years.

Details of Mr. Grierson's death are not available. One Los Angeles paper says his friend, Mr. Tonner, had supported him for many months past by giving lessons in French. He died while playing one of his own compositions before a group of friends on Sunday, May 29. Another paper says he died at home on Sunday evening from natural causes while working on a musical composition. With such details, however, Grierson would not be concerned. His Master Spirit dwelt serenely above the happenings of the hour. "Genius, which is the supremest personal force in the world of thought," he once wrote, "is a central sun of itself, back of which the essence of the unknowable rules and acts in mysterious, inscrutable and eternal law."

A. E. S. S.

THE STUDY OF THE SECRET DOCTRINE

Before taking up the serious and thorough-going study of the S.D., one should read carefully Mr. Sinnett's "Esoteric Buddhism." For, unfortunately, H. P. B. does not give even a summary of the teachings put forth in the earlier work (to which she repeatedly refers), so that her S. D. is really incomplete apart from it. But in reading "Esoteric Buddhism" there is much that may be skimmed or even skipped; for Mr. Sinnett apparently had the "missing link" weighing heavily on his mind, and many pages of his book are squandered on that fabulous being, which should be listed with the chimera, the hippogriff and other creatures that never really existed. Trying to give the ancient teachings a modern scientific colouring, Mr. Sinnett tinged them with the materialistic and the commonplace; but the discriminating reader can make due allowance for that, and if he wishes for a broader view of the subject he may turn to "The Mahatma Letters" and read the letters of K. H., which are the original source of Mr. Sinnett's work.

The same predilection for material science impelled Mr. Bertram Keightley to divide H.P.B.'s presentation of the esoteric teachings into "Cosmogogenesis" and "Anthropogenesis," an arrangement which contravenes the fundamental principles of Occultism, and is therefore liable to give the student a wholly erroneous conception at the very start. For the Gods who originate and establish the Universe are in truth the supercelestial Selves of Mankind.

Says H. P.B.: "The hosts of these Sons of Light and Mind-born Sons of the first manifested Ray of the *Unknown All* are the very root of spiritual man. The Doctrine teaches that, in order to become a divine, fully conscious God,—aye, even the highest—the Spiritual primeval *Intelligence* must pass through the human stage. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and preceding Manvantaras." (I. 106-107). This is said in the Commentary on Stanza v., treating of the formation of the "first Divine World."

The doctrine that every atom of the Universe is living and conscious, the Universe itself being therefore a vast aggregation of conscious beings, and that all, from the highest Gods down to the lowest forms of life, must pass through the human stage of evolution, is also very clearly enunciated by H.P.B. in her "Summing Up" (I. 269). Hence Cosmogogenesis and Anthropogenesis are one and the same; and it is most unfortunate that H.P.B.'s exposition of the Stanzas from the "Book of Dzyan" (pronounced "Jan") was marred (though with innocent intent) by cutting it in two and publishing the severed portions under the insidiously deceptive headings "Cosmogogenesis" and "Anthropogenesis."

Another ill-considered change from H. P.B.'s original arrangement of the material of the S.D. was the relegation to a third volume of much that is of an introductory nature and was intended by her to precede the Stanzas. For it is important that, before taking up the study of the archaic doctrine, the student should obtain a broad view of the general scope of that doctrine, its origin, and how it has

been handed down through the ages by a succession of Initiates in the Mysteries. From this volume the student can also gain a clearer view of Man as a dweller in three worlds, and can appreciate more fully the sublimity and sacredness of the doctrine.

After reading "Esoteric Buddhism" and the third volume of the S.D. (omitting the "Papers," which are a reprint of the E.S.T. Instructions), the student will be in a position to study the Stanzas advantageously. And, as the Stanzas in the second volume should by rights directly follow those in the first volume, the student should take them in unbroken sequence, passing over the sections on Symbolism and Science.

About half of each of the first two volumes is taken up with disconnected monographs; these can be studied more profitably after going through the Stanzas and Commentaries from first to last. Even the Commentaries do not afford a perfectly consecutive and orderly exposition; for there are many repetitions and long digressions, with constant references backward and forward. Then, too, the technical terms, which are taken mostly from the Sanskrit, are employed too loosely to constitute a definite and uniform nomenclature: the same word is used for different things, and different words are used for the same thing.

A complete, concise glossary, or a vocabulary such as is usually included in elementary text-books of the classics, would be a great help to students of the S.D.—a glossary giving, not merely a general definition of each term, but all the meanings and shades of meaning attached to it in the S.D., and also the terms which are used synonymously with these various meanings. However, as the work has no glossary, the student has to discover for himself, from the context, the general meaning of each term and the particular meaning given it in any passage where it occurs. The best way, and perhaps the only way, to do this is to formulate the teachings, even though crudely, and then fill out the formula with the various applicable terms, thus grouping together the synonyms and near-synonyms.

For example taking the Cosmic Ultimates, the result will be as follows:

- (a) The Absolute. (1).
- (b) Its dual aspect, Divine Ideation (2) and Eternal Energy (3)—the Unmanifested Logos (4), whence proceed:
- (c) The dual manifestation, Cosmic Ideation (5) and Cosmic Energy (6)—the Periodically Manifested Logos (7), the synthesis of all Beings and Energies whence emanate:
- (d) The Twelve Hierarchies of Gods (8) and the Twelve Cosmic Forces (9), of which only Seven are manifested in the outer worlds.

Designating these First-principles by some of the terms used for them in the S.D., the result is as follows:

(1) Absolute ("Unbound"), Monad ("Alone"), Sige ("Silence"). It is "That" which cannot be named, but which the Vedantins nevertheless call Brahm (pronounced "Brum," and not to be confounded with Brahma, the "Creator"), or Parabrahm (an intensive form of Brahm; the various endings of these three names are apt to confuse any one not versed in Sanskrit).

(2) Adi-Buddhi, Chit, Chaitanya, Mahat, Atma.

(3) Mulaprakriti, Prakriti, Chaos, Space, Aditi, Svabhavat, Buddhi, Pradhana, Anatma, Achit, Akasha (Mahakasha). Says Chandra Das: "The One called in Buddhism *Shunyata*, in Hinduism *Akasha*, in Christianity God; these are all names for the Absolute." He defines *Shunyata* as "the Void." Mahakasha as "the eternal Chaos" (Space), and Prakriti as "causal Energy."

(4) First Logos, Ishvara (I. 626), Jivatma.

(5) Paramatma, Purusha, Kwan-Shi-Yin (I. 473).

(6) Daivaprakriti, Shakti, Akasha, Fohat, Buddhi, Aditi, Vach, Kwan-Yin, Chitkala.

(7) Second Logos, Nous, Alaya, Ishvara, Anima Mundi, Brahma, Mahat, Maha-Buddhi.

(8) Dhyani Chohans, Dhyani-Buddhas, Elohim, Archangels, Rishis, Pitris, Devas, Builders.

(9) Shaktis, whence proceed all the forces and elements, subtle and gross, of

the Kosmos. Says T. Subba Row: "There is no difference between Prakriti, Maya and Shakti; and the ancient Hindu philosophers made no distinction whatever between Matter and Force." Modern physicists have lately arrived at about the same conclusion.

The above list is not complete or very exact; it is given merely to illustrate a profitable method of study. Yet every term in the formula will be found to be employed in one or another passage in the S.D., with the signification indicated. H.P.B. gives the terms various shades of meaning when she shifts them from one topic to another, applying them to successive stages of cosmic evolution. Borrowed from different systems of philosophy to make up for the lack of an "occult" vocabulary in the English language, it is not to be expected that they should form a complete and consistent nomenclature; they often overlap, many of them are interchangeable, and some of them have too many variant meanings to be plain. But when the student formulates each topic and classifies the terms pertaining to it, as in the above example, he will find that H.P.B. employs her eclectic terminology ingeniously and skilfully; and that her exposition of the doctrine is neither complicated nor obscure. When she digresses she always comes back to the point, and when she repeats she is endeavouring to clarify the subject.

Los Angeles.

James Morgan Pryse.

LEST WE FORGET

Every student of Theosophy should bear in mind that the movement which culminated in the formation of a society in New York City in November 1875, was conceived and sponsored by the teachers of H.P.B. Writing to Sinnett in February 1882, the Mahatma Morya stated; "One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain intellectual acceptance, and the impulse given for a new cycle of occult research. . . . It was stipulated, however, that the experiment should be made independent of our per-

sonal management, and that there should be no abnormal interference by ourselves."

The Master then points out that in casting about, they found a man in America, to stand as leader of the new society, in the person of Colonel H. S. Olcott, "a man of great moral courage, unselfish and having other good qualities"

"With him we associated a woman (H.P.B.), a woman of exceptional and wonderful endowments,

"We sent her to America, and brought them together and the trial began. From the first, both she and he were given clearly to understand that the issue lay entirely with themselves, and both offered themselves to the trial as soldiers volunteer for a forlorn hope. For six and a half years they have been struggling against such odds as would have driven off anyone who was not working with the desperation of one who stakes life and all he prizes on some desperate supreme effort. Their success has not equalled the hopes of their original backers, phenomenal as it has been in certain directions."

This establishes quite clearly the connection of the Himalayan adepts with the movement and the society itself.

In writing to Sinnett in October, 1880, the Mahatma K H impresses upon his English correspondent that the chief object of the T. S. is not so much to gratify individual aspirations as "*to serve our fellow-men*," and in describing the term selfishness, the following understanding is given:

"Perhaps you will better appreciate our meaning when told that in our view, the highest aspirations for the welfare of humanity become tainted with selfishness, if in the mind of the philanthropist there lurks the shadow of a desire for self benefit or a tendency to do injustice even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and brother, will never do!"

These statements could be repeated ad

lib. but for a complete summary of the objects of the society, the student is referred to the third section of H.P.B.'s Key to Theosophy.

Hamilton.

W. M. W.

MR. G. R. S. MEAD

vs.

MR. G. R. S. MEAD

Editor The Canadian Theosophist:—
As your quotation in your May issue, page 56, from Mr. G. R. S. Mead's article in "The Occult Review" for May, may cause some alarm to those who retain confidence in the integrity of William Q. Judge, will you permit me to place side by side with his statement of today, unsupported by any evidence other than his recollection of what happened thirty-two years ago, what he actually put on record at that time, when the events were fresh in his memory? I quote from his circular "Letter to the European Section," dated February 1st, 1895 and published in "Lucifer" for the same month. The italics are mine:

Mr. Mead; Feb. 1st, 1895

Mr. Judge also refused all private investigation, *I and others*, who had previously stood by Mr. Judge unflinchingly, and proved our whole-hearted confidence in a way that cannot easily be understood by those who were not present during the trying months that preceded the Committee, *could get no straightforward reply to any question. . . . Mr. Judge could not be persuaded to face any investigation.*

Mr. Mead; Feb. 15th, 1927

I would believe no word against him till he came over to London to meet the very grave charges brought against him and *I could question him face to face. This I did in a two hours painful interview.* His private defence to me was, that his forging of the numerous "Mahatmic" messages on letters written by himself, after H.P.B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impression of the "M" seal, which contained the flaw in the copy of it which Olcott had had made in Lahore,

was permissible, in order to "economize power," provided that the "messages" had first been psychically received.

The 1895 letter was written *after* the various conferences relating to the charges against Judge had come to an end, and *after* Judge had returned to America and no further interviews were possible. If what Mr. Mead wrote in 1895 is true, what he says today is false and deliberately so, and does not encourage us to accept without reserve his present statements. With the same reserve we must treat his recollection about the medium who visited him and claimed to have been employed by Judge, and about the "old friend" who admitted that he had been Judge's confederate in perpetrating forgeries.

Is it in the least likely that Judge, who was a lawyer and presumably familiar with the hazards of forgery, would have employed a confederate at the risk of exposure to perform the very simple trick of writing with red or blue pencils across letters written by himself? And is it likely, supposing that he did such a silly and needless thing, that his fellow-sinner would incriminate himself before Mr. Mead? I think not. And what reliance is to be placed upon the assertions and the moral and mental responsibility of a woman who should approach a man of Mead's standing with a proposal to back up a movement admitted to be based upon fraud?

And what are we to think of Mr. Mead's frank statement (May "Occult Review", page 322) that he deliberately persuaded Mrs. Besant to publish in the third volume of "The Secret Doctrine" esoteric papers which she was pledged to keep secret, thus causing her to violate this pledge, and that too on the plea that if she did not do it, some other "unscrupulous individual" would do so, and that it would be better to head him off by doing it herself, and that his private motive was to trick her into wrecking the E.S. for the safe guidance of which she was, as she supposed at least, responsible to the Masters? What sort of ethics may this be called?

I regret to have to state that after the most careful study of Mr. Mead's article

I have been forced to conclude that the only person whom Mr. Mead shows up is Mr. Mead himself, and to feel that in the lapse of thirty-two years his memory has played him false. Or would he perhaps prefer to have us accept the alternative that he made deliberate misstatements in 1895 about Judge, and that he actually played the Mephistophelian role with Mrs. Besant which he narrates?

H. N. Stokes,

Editor, The O.E. Library Critic.

"BROTHER XII."

It had been intended to make no further reference to Brother XII in these columns, but several correspondents with a right to a word have to be considered, and one of our western members writes in illustration of how a movement, obviously incompatible with the genius of the Theosophical Society, attempts to attract its members. Mr. G. F. Hobart, formerly secretary of the Toronto Lodge, had supplied the name of this correspondent. In reply to a protest the following passage appears in a letter written by a leading supporter of Brother XII. "No member of our Order, rightly advised, would try to persuade anyone to join the Order, or to sever their connection with the T. S., if they felt it valuable. We, too, believe in the high destiny of Theosophy and in the authenticity of the splendid message brought into the world through H.P.B. The organized bodies used from time to time for the purpose of Theosophy may perish, but its Soul goes marching on. We take the liberty to think that the T.S., as an outer organization, is enduring dissolution, and that no good end is served in struggling to 'hold it together' as you suggest." This is the usual attitude of those who cannot accept all the high ideals and the implications of sacrifice and spiritual living which Madam Blavatsky's conception of the Society presented. It is true that prominent members of the T.S. have dragged in on one pretext or another, a number of activities alien in spirit to a real Divine Wisdom, and distracting from that quest of the Self which becomes the ultimate goal of all efforts towards the realization

of the Brotherhood of man. It is finally the difference between material and spiritual aims. The Self, whose centre is everywhere, and circumference nowhere, is not limited by conditions of space or time. Egypt, India, Canada, Europe, Asia, America, are but names that veil the real. Those who can only feel, or think they can only feel at peace in a Happy Valley, whether it be in California or Vancouver Island, are still far from the Valley of Light. Claims have been made that many organizations working on Theosophical lines had fallen under the spell of Brother XII. The order of Christian Mystics, headed by Mr. and Mrs. Curtis, has written to say that they have been misrepresented in this respect. Mr. and Mrs. Alice Bailey have treated the subject at full length in an article dealing with the claims of Brother XII, which we commend to any who may be interested. "I am sure," Mr. Bailey writes, "that after reading this letter and the enclosed letter to Brother XII. you will be glad to make any further statement that may be necessary in order to prevent our being wrongfully represented as agreeing with the methods employed and the claims made by the Aquarian Foundation." Copies of the article referred to may be had from The Arcane School, 452 Lexington Avenue, New York City. Dr. William H. Dower, Guardian in Chief, Temple of the People, Halcyon, California, writes: "Permit me to state that the Temple, under its inner or outer auspices, has not up to date accepted the new mission, and is not endorsing it, and in fact is passing no judgment on it whatsoever, 'Brother XII' may have a workable plan for unification, but that remains to be demonstrated."

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The most important thing is Silence. In the Silence Wisdom speaks, and they whose hearts are open understand her. The brave man is at the mercy of cowards, and the honest man at the mercy of thieves, unless he keep silence. But if he keep silence he is safe, because they will fail to understand him; and then he may do them good without their knowing it, which is a source of true humour and contentment.—From Talbot Mundy's book "Om," page 138.

SONS OF THE SUN

Sons of the Sun are ye!
Let not the treacherous Moon beguile
By subtle charm or shadowy smile,
Heed not her magic arts the while
Sons of the Sun are ye.

Fire of Olympus burns!
Even within the breast of him
Whose memory of that source grows dim,
Impotent, feeble, deep within
Fire of Olympus burns.

Kindle that Flame anew!
Burn with a fierce, unfaltering light,
Out of your courage and your might,
Through myriad trails of darkest night
Kindle that Flame anew.

Sons of the Sun are ye!
Deathless, immortal, doomed to dwell
Exiled, poised 'tween Heaven and Hell,
Vulcan's dread Typhon to repel—
Sons of the Sun are ye.

Edith Fielding.

A NEW TRUTH!

We put the query last month—"Is the T.S. becoming a Sect?" Evidently Krishnamurti thinks so. In an address at Ojai on January 11 he said: "Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or of that sect, will fail to understand the great Truth so long as they remain in the narrow limitations and teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind faith and superstition, Truth can never exist." Just whether this classification of the T.S. is the result of want of knowledge of the true aims of the Society or of an honest impression gained from the experiences of recent years cannot be determined. Madam Blavatsky's idea of the Society was one of the broadest and noblest, and excluded all sectarian littleness. Mr. Krishnamurti in the same address gives evidence of inadequate training in dealing with a subject upon which any Sunday School scholar would be better instructed. "You will find," he states, "if you inquire

into the many religions of the world, that in most of them if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good: to do good in order to attain heaven, to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order,—always 'in order'—that he may acquire something. If he does evil, he will be punished: but if he does good, his action will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is hope that you will attain the kingdom of heaven; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that enticement towards goodness. Like children we are told that we must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us. And now, like a fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake: not that you may acquire something; not that you may be recognized, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement: and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not for the sake of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily." This sounds like the product of a very immature mind. Can he never have heard of "Noblesse Oblige?" Does he not know of the Christian teaching of Love, so that

Not for any hope of Heaven,

Nor any craven fear of Hell as the hymn has it: but out of the Love nature men live for the Life that inspires them. Is he not familiar with Bushido? And has he not studied the marvellous law of Karma, with its pillars of Justice and Mercy, and its grace of Forgiveness, not a slave concession of cancellation, but the humane gift of time and opportunity to right what may be wrong? No doubt the young man means well, but new truths are hard to come by.

THE PATH OF GRATITUDE

Thanksgiving 1926

There is a "little path of Gratitude,"
It is a quiet way, indeed;—and yet
The few I meet strike hands in
 heartening cheer
It matters not how poor they be in
 coin,
They find their blessings inexhaus-
 tible
They even use the soreness of their
 feet
As theme of praise for courage it
 has roused,
At dusk, they join the Vesper Spar-
 rows' choir,
At noon they furnish orchestration
 for
The matin paeon of the forest host.
At night I met with Kant, philosoph-
 er,
One hand on breast where conscience
 thrones,
The other one extended to the sky.
And on a hill I sat me down beside
David a-singing psalms unto his harp.
Deep in a forest congregated beasts
Crowded round Orpheus, gleaming...
 with gratitude
For his expression of their mute de-
 sires.
Shall I abandon this my path? Ah
 no!
Rather some new companions shall
 I call
That there be many on the home-
 ward stretch
To join the white garbed multitude
 around the Throne.

Kenneth S. Guthrie.