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THOUGHTS ON A TRIP WEST

By F. B. Housser

As one journeys across northwestern Ontario, the prairies and the mountains; as one sees the very different kinds of environment in these various types of country in which live people, all Canadians, but all as groups, separated by their own personal requirements and interests; one recalls Whitman's Democratic Vistas in which he says that "the true nationality of these States, the genuine union when it comes to a moral crisis, is, and is to be, neither the written law, nor (as is generally supposed) either self-interest, or common pecuniary or material objects, but the fervent and tremendous idea melting everything else with resistless heat and solving all lesser and definite distinctions in vast, indefinite, spiritual and emotional power."

"I say," wrote Whitman, "that Democracy can never prove itself beyond cavil until it founds and luxuriantly grows its own forms of art, poems, schools, theology, displacing all that exists or that has been produced anywhere in the past under opposite influences."

When one talks in this way about Canada he usually will meet the charge that he is provincial. But we Canadians need not fear that. We have tried to be unprovincial for the past sixty years and are beginning to find out that it is a hindrance to all that is worth while,—self-respect, self-expression and true national nobility. We have created little that is first class in the arts, philosophy or science although we

have succeeded in doing as much business with nine millions of people as the United States did with seventy-five millions.

The cause of the spiritual famine is that Canadian creative talent and genius until the last fifteen years, has tried to be cosmopolitan instead of, if you like, plain provincial. It has not dared to create without glancing fitfully at the standards of excellence in such things which prevail in England and Europe. Our best minds in the scholastic field have become Anglicized at Oxford and diseased with a belief in the superiority of cosmopolitanism. Our political outlook has been de-Canadianized with Imperialism. We have been afraid to be ourselves.

The Russian novelist Turgenev, makes one of his characters say "Cosmopolitanism is all twaddle. The Cosmopolitan is a nonentity, worse than a nonentity; without nationality is no art, nor truth, nor life, nor anything. You cannot even have an ideal face without an individual expression; only a vulgar face can be devoid of it."

Culture in every sphere is the result of human character and types. As one goes about Canada re-acting to its environment, he cannot but come to feel that there is here the inspiration for a new and noble type of manhood and womanhood, something that would eventually come to be called "Canadian" because it would possess a quality which would shine like a light

from everything we did, whether we wrote, painted, lectured or went quietly about our daily business. We need to come to see that Canada can do without any one of us but we cannot do our best without her. There is a warning for a nation as well as for the individual in the well known caution often quoted by Theosophists that there is danger in another's duty.

Wherever one goes in Canada he hears talk about immigration. There is an impatient haste to get the country filled up. We are told it is our greatest need. Perhaps so, from an economic standpoint it cannot be denied. From a spiritual standpoint it may be another question.

Theosophists believe that all things happen according to Law. Does it ever occur to us that the apparent slow numerical growth of the Canadian nation, in spite of the Herculean efforts being expended to hurry it, may be in accordance with Law? There must be a reason deeper than any seen by economists, politicians or newspaper editors. We may only guess at fragments of it but it is worth considering.

The part Canada is playing and has played in the unfoldment of the American continental drama is one that has seemed to hold her back from development in the commercial and industrial fields. Her political isolation from the States, her climate, and her attachment to Britain have been the main causes of her relative material backwardness, not, as any one who studies her trade figures will learn, the unprogressiveness of her people.

Theosophically we have to regard the American continent as a unit. Canada's function in the growth of North American civilization seems to be to feed special food to the more rapidly growing United States. Millions of our best minds have migrated to the southern country to offset the spiritual effect of the influx there of European immigration and help hold the weight of equilibrium on the side of North American consciousness. A new race is being formed in America, and Canada is performing an important part in providing elements of

new-world character and outlook when they are in danger of being overwhelmed. Had this country been invaded by swarms of old world peoples as the States has been in the past fifty years, we would have been incapable of performing this task. Now that the United States have put the bars up against immigration, our turn may have come to be invaded and in time we may have to call on the States to save our nation its continental outlook for that outlook is as different, even from the outlook of the Briton, as day from night.

Again—as one goes through the wooded wilderness of Northern Ontario, the planes of Saskatchewan, the rolling foothills of the Alberta prairies and the snow-lit valleys of the Rocky Mountains, he is not an awakened Canadian if he does not feel his heart gripped with love for that splendid loneliness, that spacious power of the skies and that pervading northern overtone. One experiences glorious release from the bustle, fuss and fume of a great and settled country and exclaims as Gogol once exclaimed, of Russia,—“What is it that your boundless expanses presage? Do they not presage that one day there will arise in you ideas as boundless as yourself? Do they not presage that one day when again you shall have room for their exploits, there will spring to life the heroes of old?” And one recalls what the Mahatma K.H. says, “In learning to love one's country one but learns to love Humanity the more.”

At any point on the ribbon of civilization known as Canada, blows the replenishing spirit of the North,—that ancient imperishable land spoken of by Madame Blavatsky in the Secret Doctrine. For myself, I have become convinced that the occult influence of the North is Canada's greatest spiritual heritage. We know the north is a magnetic centre which attracts men as well as steel. Out of the North comes the breath of life to lovers of it who have become downcast in spirit. Who can say that it does not also go even to those who are unaware of its magic? Who can say but that the North may not pour an

unseen regenerating stream to consciousness down across the whole American continent making and shaping character and therefore events? It is part of Canada's Karma to be used, not to be escaped.

These are some of the thoughts that came to one as he journeyed this summer across Canada. They are vague and indefinite as one's thoughts are when he stands in front of Nature in the mountains and tries to apprehend and comprehend what is behind it all. Whitman said that in America the genuine unity of the people would be found in the fervent and tremendous idea solving all lesser and definite distinctions in "vast, indefinite spiritual, emotional power". So it may be found that, indefinite as it all is, that which prompts these thoughts may be part of the indefinite something of which Whitman speaks.

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived or brought forth fruit? He, who himself had shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the wayside. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore! —Isis II. 303.

Unusual Books

I have numerous duplicate issues of H.P.B.'s magazine "Lucifer" (1887-1897) W. Q. Judge's "The Path" (1886-1896) which I would like to exchange for missing issues or sell. What issues do you want?

Book rarities sought on request.

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VIVISECTION

The following paragraph occurs in the O. E. Library Critic, January, 1928:

"New Cause of Cancer.—I am pleased to learn from Dr. Arundale's organ, *Advance*, Australia! (June, page 247) that the donations to the Sydney University Cancer Research Fund have exceeded expectations. It was aimed to raise £100,000. My rejoicing is not shared by Dr. Arundale, however, who quotes with approval, 'a fine letter written by Mr. Freeth, M.A. (Cantab.)' in which said Freeth directly attributes the increase of cancer in human beings to experiments on animals! He says in part: 'The only result of all that horrible cruelty has been a large and continuous increase in the cancer death-rate.

Seeing that the torture of 250,000 living animals has only produced an aggravation of cancer. . . ' As an 'A.M. (Cantab.)' can be expected to write good English, one must assume that the gentleman means what he says. That experiments on animals may cause lunacy and even rabies in human beings, notably in members of anti-vivisection societies, I am willing to concede, and that to produce this result one does not have to experiment on animals, but merely to express an opinion on the subject, is said to have been observed; but cancer! This beats the theory that cancer is caused by eating pork—chickens and mice, notorious pork eaters, being especially subject to it". . .

Mr. Freeth's meaning is obvious, but even if his words be taken literally, they may contain far more truth than Dr. Stokes, the editor of the Critic and presumably the writer of the above paragraph, seems to think.

The creative power of imagination is well known to students of Theosophy and of psychology and what could stimulate imagination more effectually than the fear of cancer aroused and continually fed by the advocates of experiments on animals who, in their eagerness to collect funds for the establishment and maintenance of

laboratories, use the daily press and every other means in their power to keep the menace of this dread disease ever before the eyes and in the thoughts of every individual in the land. Nervous people, timid people, sensitive people, impressionable mothers, young children—all are subjected to the sinister influence of suggestion bred by fear.

Dr. Stokes has done and is doing unique and useful work for Theosophy; the value of his advocacy of the "Back to Blavatsky" movement can hardly be over-estimated, and this renders his adverse attitude towards the anti-vivisection movement all the more to be regretted and the harder to understand. I know of two other Theosophical students who are willing to defend vivisection. One of these is convinced that he gets important communications from the unseen world which places the origin of all his utterances under suspicion, and the other is an M.D. But as I happen to know of three pro-vivisection students of Theosophy there are probably others, and many more who have not yet decided which side of this important question they ought to support.

It may, therefore, be worth while to offer two or three considerations which have occurred to me since reading the paragraph above quoted.

In the first place, I would suggest that if all the time, money and ingenuity that has been squandered upon these experiments had been devoted to *more scientific* methods of research—such as the careful observation and classification of every detail connected with its life history, habits, diet, mental states and so forth of persons afflicted with cancer, a far larger amount of essential data would have become available for investigators to work upon; and information infinitely more reliable than anything that has been, or ever can be, learnt from producing tumors on animals obtained for the guidance of practitioners. I use the words "more scientific" because, as has often been pointed out by medical men and biologists, it is absurdly unscien-

tific to argue from animals to man. No animal ever had or can have human cancer. The blood of animals, animal reactions to drugs and treatment, and their nervous systems all differ from those of men.

Secondly: It should always be remembered that the utterance of persons carried away by their passionate hatred of cruelty, however rabid or lunatic they may be, does not in the very least affect the logic and scientific reasoning of others who are well qualified to estimate the value of evidence and the significance of ascertained facts such people, for instance as: the late Prof. Lawson Tait, one of the greatest, if not *the* greatest surgeon of modern times; Herbert Spencer; Prof. Alfred Russel Wallace, F.R.S.; Lord Chief Justice Coleridge; Dr. Bell, the Harley Street cancer specialist; Sir Henry Hawkins, K.C. (Lord Brompton); and such thinkers as: Thomas Carlyle, John Ruskin, Auguste Comte, Mme. Blavatsky, Miss F. P. Cobbe, Victor Hugo, Rev. C. H. Spurgeon; and among members of the British Parliament five ex-cabinet ministers who, together with twenty-two other M.P.'s, are Vice-Presidents of the British Union for the Abolition of Vivisection. And even if Dr. Stokes is correct in his estimate of the ease with which lunacy and rabies may be produced among the members of anti-vivisection societies, yet nevertheless the cause which so agitates the minds of these people is equally dear to the hearts of the Founders of the Theosophical Society.

In No. LXXXV. of the Mahatma Letters "K.H.," writing with regard to Mrs. Kingsford's presidency of the London Lodge says:

"Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans as of all Buddhists and Adwaites—hence our Maha-Chohan's preference in this direction."

And in the following letter:

"Suffice that you should know that her anti-vivisection struggle and her strict vegetarian diet have won entirely over to her side our stern Master. He cares less than we do for any outward—or even inward—expression or feeling of disrespect to the 'Mahatma'."

Moreover, the whole weight of the esoteric philosophy is utterly opposed to the contention that mankind can benefit by tyrannizing over and abusing any section of evolving life. How can we think otherwise if we really believe that life at all stages of consciousness is really one?

If we accept this truth our attitude towards animals must be formed and our actions governed not by our power to exploit their weakness but by our duty to that One Life.

If it be conceded that because life in man has reached a higher stage of development, and that it is possible to serve the more advanced by injury to the less advanced then it must also be conceded that the principle is equally applicable to different sections of the human family; and also to different individuals so that it would be justifiable to sacrifice an unpromising medical student, let us say, in order to graft his glands or some other part of his anatomy upon a highly developed specialist, or a clever vivisector in the hope of prolonging his more valuable life and service to the community.

Everyone; however, will agree, I believe, that the practical application of this theory could be justified only in cases where it had been proved beyond all reasonable doubt that the benefit sought for could be obtained by these means, and by no other. Now, in the case of vivisection, the onus of proof should be upon the Vivisector and his allies for the wickedness of *useless* cruelty has never been denied. I will therefore present evidence to prove that doubt of the gravest sort exists in the minds of men well qualified to speak.

Dr. George Wilson, testified before The Royal Commission on Vivisection held in 1912:—

"I feel bound to state that I have been far more impressed with the fallacies and failures which have attended this method of research than with the successful results which are claimed".

Sir Charles Bell, the discoverer of "the double action of the spinal nerves", states:

"Experiments have never been the means of discovery, but the opening up of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy".

The late Sir Frederick Treves, who was not an anti-vivisectionist, made this statement, quoted in the *Abolitionist* for December, 1927:

"Many years ago I carried out on the Continent sundry operations on the intestines of dogs. But such are the differences between the human and the canine bowel, that when I came to operate on man I found that I was much hampered by my new experience; that I had everything to unlearn, that my experiments had done little but unfit me to deal with the human intestine."

Moreover the practices that have sprung from the findings of vivisection are both useless and dangerous. Walter Hadwen, J.P., M.D., L.R.C.P., M.R.C.S., L.S.A., etc., editor of the "*Abolitionist*," writes:

"During the last five years more than nine persons on an average have died daily from diphtheria in this country, and nearly twelve persons have daily succumbed to diabetes.

"For each disease we have a loudly extolled specific remedy. In the case of diphtheria there is antitoxin, which has had a run for 34 years. In the case of diabetes there is insulin, which came into vogue four years ago. Both diphtheria antitoxin and insulin have been so widely advertised by the commercial manufacturing drug firms all over the United Kingdom, the United States, the Continent, the Colonies, and the Near and Far East, that scarcely a solitary sufferer from diphtheria or diabetes can escape treatment by these highly-boosted drugs. . . .

"I have just opened the recently published Registrar General's Statistical Review for 1926, and to my utter amazement I find that, after 34 years of antitoxin treatment—at a time when scarcely any child can escape inoculation—the number of deaths from diphtheria last year numbered no less than 2,994, that is 220 more than died from the disease in 1925, and 493 more than died therefrom in 1924. Where is the evidence of its having 'saved thousands of lives'?"

"The mortality from diphtheria in London alone during the years 1921-24 was double that of England and Wales, which points unmistakably to the fact that it is not the poisoning of the blood of children by infected horse blood that is needed, but better housing accommodation in the crowded slum dwellings of the great city where diphtheria invariably secures its victims.

"Scarlet fever, upon the other hand, which is so closely allied to diphtheria, shows the lowest death-rate on record, though it has had no prophylactic to assist it in its decline. It has had to depend solely upon the improvement in sanitary conditions for its gradually decreasing death-toll for many years.

"Turning to diabetes: What do we find? There were, in 1926, no fewer than 4,506 deaths from that disease, after four years of the use of insulin; that is, 149 more deaths than in the previous year, and 252 more than in the year 1924. The number of deaths last year exceeds that of the year when it was introduced (1923) by 140."

Major Austin, M.R.C.S., L.R.C.P., at a public meeting held in Birmingham last October, stated:

"I used antitoxin for many years, and I gave up using antitoxin because of deaths from post-diphtheritic paralysis, which came on after it. It is now 17 years since I used antitoxin and during that time I have never had a single death from diphtheria."

A press telegram from Sydney, Aus-

tralia, published January 31, states that twelve children are dead and twenty seriously ill following inoculation with serum to immunize against diphtheria, one woman lost two daughters and two of her young boys were seriously ill, another home lost three boys. An Alderman who had strongly advocated the immunization process has lost two sons. I am indebted to a leaflet issued by the Canadian Antivivisection Society for this information, *not* to the local press.

The following is quoted from an article on "Cancer and Vivisection" appearing in the Abolitionist for October, 1927:

"The Cancer Mystery Solved, by Andrew Sergeant McNeil, L.R.C.P. (Ed.), L.R.C.S. (Ed.), L.F.P.S.G., is the work of one of the increasing number of medical men who, approaching the question from the professional standpoint, has become convinced of the futility of experiments on animals in regard to particular problems in which they are interested.

"Dr. McNeil appears to have become more confirmed in his opinions, and in the present book he denounces vivisection both for its uselessness and its cruelty, and insists that 'man must shoulder his own burdens; he cannot cast them upon his weaker fellow creatures in the animal kingdom, with any hope of thus getting rid of them.'

"Dr. McNeil asserts that in his opinion 'the only way to study human diseases with a reasonable chance of success is clinically and post-mortem in man.' He cites six conditions which, in his opinion, contribute to the production of cancer; one of them is vaccination and the modern fashion of inoculations."

In face of the overwhelming evidence that has been brought against vivisection and its products, it is difficult to understand how it is that the theories and practices which have arisen from them have not long ere this been discredited and abandoned by the whole medical profession.

I think the riddle may be solved by the

fact that the profession, as is the case with many professions, labours under a great weight of prejudice favouring orthodoxy.

The young doctor is naturally reluctant to deny what he has been taught at college by seniors whom he has revered for their learning; and it must be still more difficult for the learned professors to admit that, through being terribly misled themselves, they have misled others and perpetuated injurious error.

Then too, a doctor who has long been in practice, if he were so unfortunate as to become convinced that the methods he had been using were justly condemned, would be obliged to admit that during his professional career he had been giving his patients dangerous and harmful treatment.

In an account of William Harvey's discovery of the circulation of the blood; "suggested to him by the obvious use of the valves in the veins", the writer narrates how Harvey complained to one of his friends, that his practice fell off considerably after the publication of his treatise on "The Circulation of the Blood". It is well known that the doctrine was not received by any physician who was more than 40 years old. His opinions were violently opposed by—and then follow the names of personages famous no doubt in their day.

Moreover a doctor who does not conform to the orthodoxy of his profession can expect no assistance in his career from the majority of his brethren; he is an outsider, and can never hope to obtain a recommendation from any of the old established medical organizations for any Government position or other employment.

Dr. Hadwin declared at a public meeting that "I was strongly warned, when I first came out as an anti-vivisectionist, that I would have the whole medical profession against me—that it would be a disaster of the worst kind—that whatever honours I had gained during my curriculum would be worse than wasted and I was begged and implored to leave anti-vivisection alone".

Again, many of these doubtful practices are extremely remunerative. Now, I do not for a moment wish to accuse members of an honourable profession of deliberately upholding what they know to be wrong, but prejudice is as insidious and deceptive as it is powerful, so that *self-interest* may pose in one's mind as loyalty to one's colleagues; *reluctance to change* as staunchness to well-founded belief in the face of new-fangled ideas. Loyalty and staunchness, however, do not make for impartiality or freedom of thought. Doctors will tell you they haven't time to examine statistics or study the writings of "fanatics", but possibly a want of courage may have a good deal to do with their want of time.

At a crowded meeting held recently in London under the auspices of the British Union for the Abolition of Vivisection, presided over by Dr. Hadwen, and at which medical men, among others, were to speak, a band of medical students howled down every speaker who tried to make himself heard and the meeting was broken up. Such behaviour does not indicate any desire to hear both sides of the question. The fact is many doctors simply stop their ears and shut their eyes to the whole question of vivisection.

The reluctance of the middle-aged and old radically to change their views may largely account for the strange fact that venesection and arteriotomy and other forms of "bleeding" were continued long after scientific methods of observation and research had become the order of the day. We are informed in an article in a cyclopaedia published in 1835, that it was practised "with a view to the prevention and cure of disease" and that "Venesection is a simple operation and in skilful hands, neat, elegant and safe; but in unskilful hands, dirty, bungling and exceedingly unsafe."

One can imagine the indignation of a great physician of those days should some sensible layman doubt his infallibility on the question of Venesection, and if the

skeptic when sick went so far as to object to having "this service performed for him," he, no doubt, would be told that "the doctors must know best," just as a mother who objects to having the blood of her healthy children polluted with matter taken from diseased animals is told the same thing to-day. But bleeding, one may note in passing, was comparatively harmless for a loss of blood, provided that the patient survives, can be gradually made good, whereas, according to numerous medical authorities, no one can foresee the *ultimate* effects of sera and vaccines forced into the blood (that most mysterious and "occult" (H.P.B.) of all substances) with regard not only to individuals but also to their offspring and to future generations. Doctors undoubtedly do "know best" about very many matters connected with general treatment and they have accumulated an immense amount of knowledge gained by bed-side observation; it is when they form their practice on unproved theories that a layman is justified in disputing their dicta, and especially is this the case when both theory and practice are condemned and ridiculed by a considerable section of their own profession. Besides, ability to scrutinize and grasp the significance of statistics does not depend upon the possession of medical degrees.

And now let us turn to another aspect of our subject. If there be any truth in the doctrine of Karma as expressed in the Voice of the Silence:

"Learn that no effort, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. 'A harsh word uttered in past lives is not destroyed but ever comes again.' The pepper plant will not give birth to roses nor the sweet jessamine's silver star to thorn or thistle turn."

Then the Karmic effects of Man's treatment of the dumb races all through his known history must be enormous and very little to his ultimate advantage. And as far as the Western nations are concerned

no attempt whatever has ever been made by Church or State to protect animals from cruelty until a few decades ago when, amid laughter and jeers, a bill for that purpose was brought by an Irishman, a Mr. Martin before the British House of Commons. Since then, happily for mankind, much has been done in many countries to prevent the infliction of "unnecessary" pain on animals. But *unhappily* side by side with the diminution of illegal cruelty an immense increase of cruelty legalized by licence and by ignorant public opinion has grown up. Whereas a few years ago the numbers of vivisections that took place in Great Britain were reckoned by hundreds they are now recorded by hundreds of thousands and I contend that a very large proportion of them are less "necessary" than many acts of cruelty for which a man may be sent to jail. An old man may be fined or imprisoned for working a lame donkey and a defence that he has no money to buy another, and that a day's idleness means a day's hunger for himself and wife is not accepted as a valid plea of necessity. I have no wish whatever to defend the driving of lame donkeys but I say that the principle involved, even from the viewpoint of pro-vivisection doctors, is as applicable to many of the experiments conducted behind the locked doors of research laboratories as it is to the ill-treatment of horses and donkeys such as has now become illegal.

Prof. A. R. Wallace writing to Dr. Hadwen in 1905, says:

"I have for some years come to the conclusion that nothing but total abolition will meet the case of vivisection. I am quite disgusted at the frequency of the most horrible experiments to determine the most trivial facts recorded in the publications of scientific societies month by month, evidently carried on for the interest of the 'research' and the reputation it gives."

The Abolitionist for April, 1927 referring to a series of experiments reported in the American Journal of Physiology under

title "A Quantitative Study of a Salivary Conditioned Reflex" remarks:

"It appears that dogs salivate after injections of morphia; not only that, but in anticipation of such injections, so that the saliva will begin to flow, in some cases, as soon as the experimenter enters the room. These two vivisectors appear to have been curious about the length of time that might elapse between the salivation and its cause, and especially interested in the question whether or not the dogs would fall asleep during the 'delay'. What use they expected to be made of these 'interesting observations' does not appear. The work was largely done for the evident purpose of confirming or refuting the researches of other people. They were totally unnecessary from every point of view, and the results are in no way applicable to man.

"The experimenters obtained eight dogs, and proceeded to make fistulac in their mouths to collect the saliva, and prevent any dog from swallowing it". . . .

The dogs were kept in cages and tormented from the 1st of April till some time after the 18th of July when the last entry is recorded. These two ardent seekers for knowledge at the Fount of Cruelty gave their eight victims pet names and we read of how "Tramp whines before injection; vomited after injection". He continued to whine and vomit to "fight being stocked" and "against being taken from his cage until May 9 when variety was introduced—starvation began, Morphine injections continued".

"Brindle" had a "drunken gait" and refused food and "manifested most acute distress immediately upon being placed in the stock". The experimenters remark: "Withdrawal of water and food was a much more powerful depressant of the conditional reflex than starvation alone. On one occasion we deprived 'Mother' of water as well as food for two days." and "it can be further tested by starving dogs and giving them a definite quantity of water daily by means of a stomach tube and we intend to do it shortly".

The Abolitionist comments:

"The action of morphia upon dogs was well known before these vivisectors began the horrid series of experiments we have now dealt with. The subject was exhaustively dealt with by experts before the Royal Commission of 1906-10. We can only characterise these continued atrocities which have a purely academic interest even to researchers as revoltingly cruel and absolutely senseless." . . .

A still more revolting and equally unnecessary series of experiments was performed on a large number of dogs to discover if pregnant animals resist the effect of mutilations and disease (artificially produced for the purpose) more successfully than others not pregnant. The sufferings of these dogs lasted, of course, during the full period of pregnancy unless they were ended by death. One mother lived just long enough to lick her puppies once before she expired.

A great many feeding experiments are utterly unnecessary to the welfare of man and involve long drawn-out cruelty and often a lingering death, as evidenced by reports in medical and scientific journals. In a pamphlet "On the value of Experimental Research in Medicine and Surgery" by Dr. C. Wace, F.R.C.S., issued by the Provincial Board of Health at the expense of the rate-payers of British Columbia, The Author, referring to scurvy, informs the public:

"This terror of the explorer and mariner, which has for so many generations baffled mankind, has now by feeding experiments on animals been shown to be due to absence of necessary vitamins in our food, and is absolutely under scientific control".

It is difficult to believe that the writer of this piece of humbug is as ignorant of the history of scurvy as it seems to indicate, but, if it was not written in ignorance, then it is a good instance of the way in which the advocates of vivisection deliberately try to fool the public. I should recommend Dr. Wace to consult the Penny Cyclopaedia, published in 1835, to which

I have already referred. It tells us that "as late as the middle of last century (1750). . . it (scurvy) prevailed in Scotland and in some of the seaport towns of Devonshire and Cornwall, breaking out in winter, and disappearing as vegetable food became more abundant with the return of spring."—"With improvements in gardening and agriculture, it gradually became less frequent, and land scurvy is now entirely extinct in Europe."—"The improvements which, . . . were introduced into victualling of the navy at the end of the last century, and especially the free employment of lemon-juice, have banished this disease from our navy, though it is still by no means infrequent in the merchant service." From all of which it would appear that Dr. Wace's claim for the gratitude of mariners and explorers to feeding experiments is about 150 years too late!

Another useless abomination is Parabi-osis—joining two animals together. This has been done to rats, guinea-pigs, chickens and dogs and is connected with the study of vitamins. I challenge anyone to show that all the scientific prattle about vitamins has had the slightest effect on the selection of its food by mankind or that it has been of any practical aid to professional dietitians. But pro-vivisectionists seem to think that no camouflage is too transparent for the deception of a public which, perhaps, is not quite so gullible as they may wish it to be.

With regard to the question of necessity, it should be remembered that many of these experiments are tried over and over again and that it frequently occurs that after one man has published the results of his labours, another, perhaps a rival for fame, tries them again and as often as not draws entirely different conclusions from the first, and then a third starts in to see which is right and so it goes on. No vivisector is ever called upon by the law to show any "necessity" for his *undenied* cruelty. When doctors try to make one believe that animals do not suffer in lab-

oratories owing to anaesthetics, they are lying or wilfully blind to what is fully reported in medical journals.

Here are a few opinions of vivisectors. Prof. Klein before a Royal Commission: "A vivisector had no time, so to speak, for thinking what the animal feels or suffers". Prof. Pembrey: "I think painful experiments are necessary as against experiments under anaesthetics. A common sense view should be taken of this question and pain must be admitted". . . "But enough", says the writer of "The Real Truth about Vivisection," after giving many other examples, "I could go on quoting all night".

But dearly as mankind will have to pay and *is paying* on the physical plane for all this welter of cruelty to defenceless animals, the Karmic effects on the inner planes must be far greater and infinitely more far-reaching. The effects of vivisection on the character of a nation that tolerates it and on the individuals who uphold it is direct and certain.

For man to try to escape from physical ills by this cowardly pandering to earthly fears is degrading to his moral nature and a crime against the Higher Self. Cruelty in all its forms is the very antithesis of universal love and compassion, and a direct denial of every aspiration towards unity with the Supreme—that all-pervading consciousness that shines through the eyes of a dog more clearly, because less defiled, than it does through the callous eyes of its human tormentor.

Moreover, it is but a short step from toleration of cruelty to animals to toleration of cruelty to humans.

A mother who is not ashamed to clamour for the continuance of vivisection in the hope that it may reveal methods by which her child may escape from suffering or death, is not likely to very wholeheartedly condemn experiments on children in whom she has no personal interest. And a scientist who has become indifferent to the smothered cries of tortured animals must sooner or later grow indifferent to

human suffering and then quickly degenerate into a scientific fiend, without mercy and without conscience.

Proof of this assertion may be found in a pamphlet entitled "Man's Greatest Shame" by F. R. Nolan (author of "The Great Drama of Life") in which many accounts of experiments performed on women and children at hospitals and charity institutions are given. We are told that:

"Dr. Jansen, of the Charity Hospital in Stockholm, reported as follows on the 12th May, 1891 in a letter to the Medical Society at Stockholm:—

"When I began my experiments with black small-pox pus, I should, perhaps, have chosen animals for the purpose. But the most fit subjects, calves, were obtainable only at considerable cost. There was besides, the cost of their keep, so I concluded to make my experiments upon the children of the Foundlings' Home, and obtained kind permission to do so from the head physician, Professor Medin.

"I selected fourteen children who were inoculated day after day. Afterwards I discontinued them, and used calves. . . I did not continue my experiments on calves long, first because I despaired of gaining my ends within a limited period, and again because the calves were so expensive. I intend, however to go back to my experiments in the Foundling Asylum at some future time."

Dr. A. H. Wentworth, Senior Assistant Physician to the Infants' Hospital, Boston, Mass., tells of how he punctured the spines of some 29 children. His article is entitled "Some Experimental Work on Lumbar Puncture"; 14 children died on the day they were punctured and all but 2 within a few days. Some of them were punctured four times. "After having performed the operation 45 times," he says, "the results of lumbar puncture have thus far shown it to have no therapeutic value."

Another man inoculated women and babies with bacteria obtained from the pus of disgusting diseases. He says: "My

experiments on newborn babies (girls) disproved the correctness of the professor's deductions. Unfortunately I could get only three babies to experiment on."

Perhaps the most alarming feature of all this is that these men could publish accounts of their atrocities without fear of being publicly disgraced and disowned by their professional brethren, or of being prosecuted for murder.

It is often said that many of the arguments brought against vivisection might be logically extended to include most of our dealings with the animal world, and it must be admitted that this is perfectly true. But our world is not an ideal world and to a large extent we have to take it as we find it. Mankind has in fact become enmeshed in a karmic tangle from which it would take many generations to completely extricate itself however sincerely we might wish to do so, for one of the most deplorable difficulties of the entanglement is that our dependence on the animal kingdom for many of our necessities compels us to keep on adding to our load of debt. But this state of things, which has arisen from our actions in the past affords no reason why we should go on piling up a dreadful score that is quite needless and that will have to be paid off some day or other.

In conclusion let me remind those of my readers who are shocked by the revelations made in anti-vivisectionist publications, that no great cause was ever won without pain and sacrifice. Slaves on American plantations would still be screaming under the lash of brutal overseers; men and women would still be herded together in filthy jails; and little, tired, frightened children would still be sobbing in the black darkness of coal mines if innumerable ordinary people had not been brave enough to look hideous facts in the face. But even those timid souls who, because they value light-hearted ease and peace of mind too highly willingly to expose themselves to any risk of being disturbed by painful knowledge, can take no very active part in

our campaign against cruelty to animals and the propagation of disease, can yet be helpful by adding their names to the membership lists of anti-vivisection societies, and getting others to do the same. Politicians (as distinguished from statesmen) care only for numbers, and just as fast as these lists begin to mount up in any constituency its candidates for election will begin to denounce vivisection from their platforms, and as the lists grow their fervour will grow also. The churches will follow suit. And should the doctors who now so valiantly defend vivisection find that patients are choosing anti-vivisectionist doctors in preference to themselves they will quickly find excellent reasons for transferring their allegiance. Then the vaccine and serum manufacturers, and the vivisectionists will be left alone to fight a losing battle in defence of their investments and their laboratories.

W. B. Pease.

Victoria, B.C.

MR. JINARAJADASA DRAWS THE LINE

Mr. C. Jinarajadasa, speaking at Ojai, according to the special July Ojai Camp Number of *The Star* magazine, stated: "I am the Vice-President of the Theosophical Society. In a gathering like this I meet Theosophists from all parts. Would it not be a useful thing to have a Theosophical meeting here? No, it would not. I have not come to hold Theosophical meetings. I will meet Theosophists and I shall be only too eager to understand the way that the Theosophical work is proceeding. I am going to meet the members of the Canadian Federation after the camp, purely because I happen to be near them here; but it is not a Theosophical meeting for any kind of Theosophical propaganda. Similarly with any other type of organizations we may belong to. They are doing excellent work, but we do not come to a Star Camp to do propaganda for any or-

ganization other than the Star. Our Star Camp has been built for a purpose. Its atmosphere is for a purpose, and we are united in wanting to intensify that atmosphere and purpose. Why then should we try to bring in other currents? Not that these currents may not be as efficient, as useful, but that is not the purpose here. We have come for a particular reason, and that is why, as one of the officers of the Society, I am not going to hold Theosophical meetings."

THE THREE TRUTHS

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

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

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

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

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

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Volumes of the most perfectly constructed information cannot reveal to man, life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation. . . —*Letters*, p. 64.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THEOSOPHY OR NEO-THEOSOPHY

To H. P. B. and W. Q. J.

(Continued from page 202)

These quotations have been made by a British student from the works of Madam Blavatsky and the Mahatma Letters, representing Theosophy as originally presented to the West through the agency of The Theosophical Society; and in contrast with excerpts from the works of later writers since Madam Blavatsky's death, showing the marked divergencies in their views from those of the earlier writers.

THE SECRET DOCTRINE

The Secret Doctrine will explain many things, set to right more than one perplexed student. —Mahatma Letters, p. 357.

I have also noted your thoughts about the Secret Doctrine. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists *was corrected by me or under my instructions*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. —Letters from the Masters of Wisdom, p. 54.

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it . . . since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. —Secret Doctrine, I. xxxviii.

Dr. Weller Van Hook has a *very useful article* in our present number, to which I draw the attention of our readers. As I have said in the Bulletin for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." —Annie Besant, *The Theosophist*, March, 1922, p. 530.

They, as they step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organization to come into existence. To realize this is to find a new respect for the Heads of the movement, and a new tolerance of their doings. *It is to recognize that there is no need to sustain a movement back to the teachings of H. P. B. Our present leaders suffice for the hour.* —Weller Van Hook, *The Theosophist*, March, 1922, pp. 549-50.

We have no quarrel with the "Back to Blavatsky" movement. . . . Ill would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements. —Annie Besant, *The Theosophist*, March, 1922, p. 595.

GREAT "BEINGS"

Orientalists and their Dictionaries tell us that the term "Manu" is from the root *Man* "to think"; hence "the thinking man". But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine"; (as the Hermetic "Pymander"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle or Manvantara. Fohat runs the Manus' (or Dhyān Chohans') errands, and causes the ideal prototypes to expand from within without. . . . —Secret Doctrine, I. p. 63.

It is from IT that issues the great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the manifested LOGOS. —Secret Doctrine, II. p. 310.

Manu is the synthesis perhaps of the Manasa and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit, which is the man. But this unit, so to say, is not single consciousness; it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. —Transactions of the Blavatsky Lodge, p. 100.

Pratyeka Buddhas are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavors to make it as perfect an expression as possible of the idea which the LOGOS has set before Him for realization.—C. W. Leadbeater, *Inner Life*, I. p. 15.

The Root Manu of the terrene Chain, Vaivasvata who directs the whole order of its evolution, is a mighty Being from the fourth Chain of the Venus Scheme. . . . A Root Manu of a Chain must achieve the level fixed for the Chain or Chains on which He is human, and become one of its Lords; then He becomes the Manu of a Race; then a Pratyeka Buddha; then a Lord of the World; then the Root Manu, then the Seed Manu of a Round, and only then the Root Manu of a Chain.—Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither*, p. 78.

The Adept of the First Ray who takes the seventh Initiation usually enters there after upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of the egos who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one. During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after variant of the sub-races and Himself incarnates in each sub-race to set the form for it.—C. Jinarajadasa, *First Principles of Theosophy*, p. 209.

When the life-wave shall pass from Earth to Mercury, it is these Three who shall become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as Pratyeka Buddhas, the "solitary Buddhas"; for They do not teach. . . . But They stand at the level of the Buddha, though Theirs is not the

synonym of spiritual Selfishness.—Voice of the Science, p. 44.

Comte St. Germain. No wonder you find it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencranz, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils against clerical revenge. One must have the key to it and that key is a science *per se* Rosencranz taught orally. Saint Germain recorded the doctrines in figures and his only exciphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit—*Home.* —Mahatma Letters, p. 280.

(1) An adept—the highest as the lowest—is one *only during the exercise of his occult powers.*

(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner man*—(the adept) who can merge and act freely but on condition that his jailor—the *outer man* will be either completely or partially paralyzed—as the case may require; viz: either (a) mentally and physically; (b) mentally—but not physically; (c) physically but not entirely mentally; (d) neither,—but with an akasic film interposed between the *outer* and the *inner man.* . . . no adept can be supposed to keep his will in constant tension and the *inner man* in full function, when there is no immediate necessity for it. When the *inner man* rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever

role of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as “solitary” or “selfish” Buddhas. —C. Jinarajadasa, *First Principles of Theosophy*, p. 208.

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencranz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the ‘Hungarian Adept’ of *The Occult World*, and known to some of us in that Hungarian body. . . They live in different countries. . . . the Master Rakoczi in Hungary but travelling much. . .—Annie Besant, *The Masters*, pp. 75-6, 1918 Krotona Edition.

An accepted pupil is taken into his Master’s consciousness to so great an extent that whatever he sees or hears is within the knowledge of his Master—not that the Master necessarily sees or hears it at the same moment (though that often happens) but that it lies within the Master’s memory exactly as it does within the memory of the pupil. Whatever the pupil feels or thinks is within the astral and mental bodies of his Master. . . If, for example, the pupil is writing a letter or giving a lecture, the Master is subconsciously aware of that fact, and may at any moment throw into the mind of the pupil a sentence to be included. . . —C. W. Leadbeater, *Inner Life*, I. pp. 44-5 and 49-50.

(Continued on page 256)

THE CANADIAN THEOSOPHIST

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Albert E. S. Smythe, 71 Sanford Avenue South,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

The president, Mrs. Annie Besant, D.Litt., celebrated her 81st birthday on the 1st inst.

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One or two sets of The Canadian Theosophist bound in annual volumes for the past eight years are still available at \$16 per set, post free.

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Quite a number of members have failed to send in their annual dues, \$2.50, payable on July 1. This simple duty should not be overlooked. We regret that post-office regulations will compel us to cut off the magazine from all who do not subscribe after this notice. If members cannot manage \$2.50 all at once, they should send a dollar and the balance later.

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In connection with the notice of the Theosophical World Congress called for

next year, President L. W. Rogers announces the date as either July 6 or July 13 at Chicago. This will give all our members time to arrange their vacations for this date. It is probable that a great awakening may overtake the Society by that time.

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The Dutch section has issued a very neat series of pamphlets and leaflets. We regret our inability to read the language in which they are written, but nothing could be more attractive than their appearance and the cover in which they are encased. They are intended to help in the intensive Brotherhood campaign now being urged.

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The proposed lecture tour by Mrs. Charles Hampton will be under the arrangement of Mr. W. E. Duckering, Secretary, Canadian Theosophical Federation, 5112 Maple St., Vancouver, B.C., as far as the western Lodges are concerned from Victoria to London, Ontario, and from London to the east under the General Secretary for Canada.

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On page 217 last month an atrocious error of the printer made Mrs. Henderson speak of "an ideal surpassing all other conceptions of selfishness," when, of course, it should have been "selflessness, the only conception to be associated with the Nirmanakayas." The error was corrected in proof and in page proof, but there are some printers who cannot be controlled. We have a different printer this month, and we trust fewer errors.

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Books on the psychic side of the modern study of occultism continue to pour from the press. The latest announcements are a volume on "The Angelic Hosts" by Mr. Geoffrey Hodgson who has pre-empted this field and is now staking it out; and "Theosophy in the Fourth Dimension" in which Mr. Alexander Horne undertakes to simplify the mystery into which Mr. Claude Bragdon, Mr. Ouspensky and

others have initiated us. Mr. Horne will find willing readers if he can succeed in giving an opening to the minds that are eager to penetrate this state of consciousness.

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Among the new or reappointed General Secretaries are Senor Carlos Adolfo Stoppel, for the T. S. in the Argentine; Mr. Peter Freeman, T. S. in Wales; Professor Dr. Johannes M. Verweyen,, Bonn, Behringstrasse, 2 for Germany; for Uruguay, Senor Adolfo Castells Carafi. Each of these gentlemen sent cordial greetings to the members of the T. S. in Canada, which we now desire to reciprocate, wishing them all success in their labours in the cause of Brotherhood and Humanity.

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The Secret Doctrine is now to be had in several editions. The one volume edition exactly reproduced by photograph from the original two volumes may be had for \$8.50. The edition in three volumes and index may be had for \$17.50. The edition in three volumes including the Index recently published may be had for \$12.50. The Point Loma Universal Brotherhood also publish the original two volumes in four, the text being identical with the original, except for typographical corrections.

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Many members of the Theosophical Society are strongly opposed to vivisection on occult, on scientific, and on humanitarian grounds. Two articles this month deal with the question. It may be necessary, however, to explain to some that the Society, as such, has no opinion on the subject. This neutrality of the Society on matters upon which many of its members hold pronounced views, often perplexes strangers, who do not understand that the Society welcomes all who have open minds, who are tolerant, and who desire to learn to think for themselves and form their own judgments.

Mr. William Kingsland, to whom we owe so much in the way of lucid and modern scientifically reasonable discussion of the Secret Doctrine, is to put us still further in his debt by a new book which has just been announced and will be ready by next month. It is entitled "The Real H. P. Blavatsky: a Study in Theosophy, and a Memoir of a Great Soul." It is on different lines from any previous biography or memoir and is, in fact, an exposition of Theosophy and a disclosure of its source, and of the PATH which H. P. B. pointed out, as much as a study of the personality and history of the life-work of the founder of the Theosophical Movement. The book is to be published at 16/—or about \$4. It will include the contents of the pamphlet dealing with the S. P. R. Report, "Was She a Charlatan?"

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Mr. A. J. Cory of Washington, writes: "I consider the Canadian Theosophist a true exponent of Theosophy. I am 82½ years old and the first to join the T. S. in Washington and still belong to the original Society, but I am no Neo Theosophist. I hold with Alice Leighton Cleather that the Society has been shamefully betrayed. The three objects of the Society are no longer in evidence, but in its place are the Liberal Catholic Church—World Religion, or Community of Faiths, Co Masonry. The Rosicrucian Society (apparently now out of commission), a World Mother, (imitating the Catholic Holy Mary), a World Savior, manufactured Arhats, Disciples, and what not. The Messenger, the organ for the U. S. has not for the last few years at least, been devoted to the objects of the Society. When it comes to hand, I scan it and into the waste basket it goes. I want to commend Dr. Anderson's thesis on immortality, it is the best and most logical on that subject that I have ever seen—and The Canadian Theosophist deserves credit for its publication. The author was a very able man, he went out with the Judge faction and was with Mrs. Tingley

at Point Loma, Cal., but quit in disgust and published his reasons therefor, and not long thereafter passed on. With best wishes for the fullest success of your admirable publication, I am fraternally and sincerely, yours."

AMONG THE LODGES

Mrs. Alice A. Bailey will give four lectures to the Toronto Lodge in the first week of December.

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Mr. Hick, a former president of the Hamilton Lodge, has lent his piano to the Lodge Room, and this has been an effective addition to the meetings in the musical renderings contributed.

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The Toronto Theosophical Society is to hold a bazaar on the 26-27th insts., in the form of a Chinese Village. The Hall at 52 Isabella Street is to become a fragment of the Celestial Kingdom, and there is to be a Chop Suey shop as well as all the other booths common to bazaars.

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The Toronto West End Lodge has resumed its public Sunday afternoon meetings at a new address—West End Veteran's Club House, corner of College and Crawford Streets. Entrance is on Crawford St. The first meeting in the new hall was held Sunday afternoon, September 2, at 3 o'clock. Members and visitors are very much pleased with the new quarters. A good programme has been arranged, a busy and interesting time is looked for, and a hearty welcome to all visiting members promised. The Secretary's telephone is Lakeside 3876.

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Dr. John Herman Randall, director of the World Unity Foundation, and editor of the World Unity magazine, gave a fine address at the Toronto Theosophical Hall on Sunday evening, October 7 on "The Demand of the 20th Century upon Religion." He pointed out that in the case of all the great founders of religious move-

ments those who came after them were so inferior, so unintelligent, that they were unable to understand the aims of their founders. The only religion that was worthy of the name was one that would save society and not merely the individual. The Fundamentalist trouble with Religion was that it was fundamentally incapable of coping with this age. He pointed out the changes that had occurred through science, through industry and its mechanization, and in 1914 when a new world was born. What was needed was a spiritual and not a theological religion. The living dogmas of the dead had become the dead dogmas of the living. They no longer meant what they had meant to those who formulated them. They needed a religion that would satisfy the soul of the saint without insulting the intelligence of the scholar. Piano selections were given by Miss Naomi Grafelstein, and solos by Mr. Ernest Morgan.

FELLOWS AND FRIENDS

Mr. Roy Mitchell has been selected by the New York Metropolitan Federation of the T. S. to give the series of lectures established for some years on Sunday evenings. These lectures are well advertised and largely attended, and it is a satisfaction to know that Mr. Mitchell is to have a chance to talk Theosophy.

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Dr. Lionel Stevenson, lecturer in English at the University of California, will be in Toronto in the last week of December. He is to read a paper before the Modern Language Association. Dr. Stevenson has been president of the Dickens Fellowship in Berkeley for two years and has recently been elected president of the California Writers Club.

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Our voice is raised for spiritual freedom, and our plea made for our enfranchisement from all tyranny, whether of Science or Theology.—Isis Unveiled, I. li

FIRST STEPS IN OCCULT SCIENCE

1. The first necessary qualification is an unshakeable belief in one's own powers and the Deity within oneself. S.D. III. 62, 63.

- a. The personal Gōd exists within; nowhere outside the worshipper.
- b. Man must know first, who he is. S.D. III. 64.
- c. Theurgy has to be preceded by a training of our senses and the knowledge of the human self in relation to the Divine Self. S.D. III. 474.

2. The next is culling the quintessence of each incarnation.

Remember the teaching: The Human Soul, lower Manas, is the only and direct mediator between the personality and the Divine Ego. That which goes to make up on this earth the personality, miscalled individuality by the majority, is the sum of all its mental, physical and spiritual characteristics, which, being impressed on the Human Soul, produce the man. Now, of all these characteristics it is the purified thoughts alone which can be impressed on the higher, immortal Ego. This is done by the Human Soul merging again, in its essence, into its parent source, commingling with its Divine Ego's 'shadows' or emanations which ascend to it and are the death of the physical man. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the Divine Ego's 'shadows' or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the Higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the 'shadows,' the lower mind, in its association and commingling with Kama, and passes away and disappears forever. But the mental and spiritual

ideations of the personal 'I' return to it, as parts of the Ego's Essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its 'I' blended with that of all the other personal 'I's' that preceded it, survive and become immortal. S.D. III, 514.

The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the manifested Karanatma (Causal Soul), one of the 'seven' and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth. which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self. After every new incarnation Buddhi-Manas calls, so to say, the aroma of the flower called personality, the purely earthly residue of which—its dregs—is left to fade out as a shadow.

S.D. III. 58. S.D. II. 320. 422.

.men were 'exiled' into more material bodies to expiate that sin and become proficient in goodness.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the 'Valley of Thorns' before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies.

Till they have become sufficiently pure to enter a higher form of existence.

3. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist where there is no regular initiation.

S.D. III. 118.

Remember, however, that "Our prayers and supplications are vain, unless to potential words we add potent acts, and make the Aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency." S.D. III, 450.

4. Those who could learn truth on all things become initiates. S.D. III. 266.

5. He (the aspirant) was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God, or seventh principle. S.D. III. 293.

6. The study of Raja Yoga.

"By Theurgy, or Raja Yoga, a man arrives at : (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter."

S.D. III. 474.

Conclusion.

".....sincere believers.....will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or of temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly preforming on the temporary objective plane the duties of daily life, carrying out each and every

law of his country, and rendering, in short, to Caesar what is Caesar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting-places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of Matter, he will move surrounded by Matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or selfishness, which is the cause of all sin, and consequently of all human sorrow.

S.D. III. 454.

Alice A. Bailey, in *The Beacon*.

DIED AND REVIVED

The death of Major James D. McLeod, who passed away recently at the Linton Apartments, Montreal, recalls the fact that he had the most unique experience of having "died" before.

Major McLeod's funeral, which took place at Scotsburn, Pictou County, last week, was one of the largest ever seen in West Pictou, and was attended by thousands of neighbours and friends of the family.

Anyone knowing Major McLeod knows that he would be the very last man to make any statement otherwise than in strict accordance with the truth.

He was the soul of honour, and was very highly respected.

Donald McRitchie, of the Halifax Herald Staff, who was a comrade overseas, and a personal friend of Major McLeod, gives the following facts with regard to Major McLeod's unique experience.

Ten years ago, Mr. McLeod, then adjutant of the 42nd Battalion, "died" of diphtheria in a military hospital in England. He could show you his "death" certificate, signed by an English doctor, to prove it. Mr. McLeod was about to be placed in his grave when the undertaker discovered that he had a slight sign of life. He was rushed back to hospital where doctors and nurses were soon at work on him and after four hours of strenuous effort, he was brought back to a new lease of life.

During this time Mr. McLeod had a strange psychic experience. He talked freely of this experience among a party of friends a few years ago and disclosed the amazing fact that from the time of his "death" to the time of his revival he was fully conscious and his consciousness was completely dissociated from his body.

Anybody who had the pleasure of Mr. McLeod's acquaintance will know that he was a gentleman of the highest integrity and a keen and intelligent observer and his description of what was apparently a glimpse behind the veil will be long remembered by those who heard it.

Mr. McLeod described the process of dying as a rather pleasant one, after which there was an interval of oblivion and then he found himself a spectator at his own funeral.

"I recognized a number of friends and acquaintances there," said Mr. McLeod, "and I seemed to be located to one side and slightly higher than the funeral procession.

"After the funeral I seemed to be whisked away from the earth, much as though I were suddenly taken off the ground in an airplane and I found myself in a rather pleasant place. It would be hard for me to describe this place but I might say that it produced an impression on me something similar to having suddenly found myself in the Halifax Public Gardens or some such place.

"All at once I noticed a friend whom I had known in Calgary some years before. I knew that this friend had been dead for some time, and I was delighted to see him apparently in the flesh again. I held out my hand and greeted him by his first name. He replied in a friendly manner, and when I said to him: "Why don't you shake hands with me?" he said: "Don't you know we have no bodies now?" I then looked down toward my hand and saw that it was partly through him and it was then borne in upon me with somewhat of a shock that I was in the land of shadows.

"We continued our conversation and I inquired about his mother. He said, 'Mother is in Heaven.' I said, 'When did she go there?'"

"'Last March,' he replied.

("A year later I was in Calgary and found that she had died at the time stated by her son.")

"I then said, 'what place is this?' "He replied: 'You are not in Heaven yet but you will go there before I do. I must remain here a while longer. In the meantime let us look around.'

"And so we began to wander about."

Mr. McLeod saw countless thousands of persons in groups occupied at tasks that held some symbolic reference to their activities on earth. These he proceeded to describe and remarked that he could write a book on what he had seen.

At about this time he was asked if those things appeared to him to be the product of some form of delirium or if he were not in a trance or dream state and he replied that many things had happened to him in the ordinary course of his life that were not nearly as clear in his mind as the things he saw during this weird psychic adventure.

Again, he was suddenly whisked away and found himself in a place of such transcendent loveliness that it would have been impossible for him to describe it, he said. While he was thoroughly enjoying himself there and meeting a new group of friends, he was approached by a person whom he described as a runner (Mr. McLeod being a military man described

things in military terms). This person said: "Do you know that you shouldn't be here?"

"Why not?" Mr. McLeod asked.

"You should be back on the earth," he replied. "Don't you want to go?"

"No, I don't. This place is good enough for me," replied Mr. McLeod.

"Nevertheless you will have to go. It was a mistake your coming here. You will have to go back to earth," said the messenger.

A short time after he was again whisked away and woke to find doctors and nurses bending over him and applying such restoratives as were necessary to bring him back to life.

Mr. McLeod said that while he was in this state of consciousness he never met anybody closely except personal friends. Others he saw at a distance. He described one picturesque figure, a soldier in his battalion, and a former constable in the R. C. M. P., who died under very tragic circumstances in France, as seated on a white horse and seeming to be directing traffic. He was asked if he met anybody he knew was still alive, and answered "Not one."

There is little need of comment on a story of this kind. Mr. McLeod was profoundly impressed by his experience, and was convinced that he had been privileged during his lifetime to glimpse at least the borderland of "that undiscovered country from whose bourne no traveller returns."
—From Halifax Herald, July, 1928.

Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death—which is no evil but a necessary law, and accidents which will always find their reward in a future life—the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature.—Letters, p. 57.

Therefore it is neither Nature nor an imaginary Deity that has to be blamed, but human nature made vile by *selfishness*.
—Letters, p. 57.

CORRESPONDENCE

MR. PRYSE AND HIS WORK

Editor Canadian Theosophist: In the statement I wrote to you concerning the death of Mrs. Pryse (whose name was Mayer, not Moyer as misprinted), I inadvertently used the word "colleague", which might convey the erroneous impression that Mrs. Pryse was a literary partner of her husband. No one collaborated with him in any of his writings. But Mrs. Pryse by her encouragement and intelligent appreciation of his work stimulated him to do his best, and as she was a splendid home-builder and had business ability, she relieved him of most of the petty cares of life, leaving him free to concentrate his mind upon the various abstruse details of his books. I make this explanation because the persons who have so unkindly and unfairly criticized Mr. Pryse for his bold statements of things as he sees them, might make other unjust inferences from my careless use of the word "colleague".

Mrs. Pryse was a true Theosophist, a saintly woman beloved by all who knew her. For over a quarter of a century she was the cherished wife, worthy comrade and fellow-student of Mr. Pryse. Born in this country, she was taught French by her father, who was a friend of the great novelist Alexandre Dumas, when she was a child, and later she studied Sanskrit in order to gain a clearer insight into Theosophy. For years she was a teacher, school-principal, holding a life-certificate in California, but gave up teaching when she married.

As Mr. Pryse is not doing any writing at present, it might not be amiss for me to answer a few of the quibbles made at some of his statements by cavilling critics in the Sept. No. of The Canadian Theosophist. In these criticisms some descend to the level of personal abuse—the weapon of one who can find no logical defence of his own views. Thus Mrs. Henderson, in her vindictive letter, attributes the basest

motives to Mr. Pryse, and broadly insinuates that Dr. Besant lied when she stated that H.P.B. had charged her to correct the erroneous teachings in the Voice—the teachings which Mr. Pryse has convincingly shown to be wrong and opposed to the basic principles of Theosophy. Mr. Pryse describes the Pratyeka Buddha as “a self-deluded wiseacre who stupidly imagines that he has become a Buddha,” and again as a “pedantic Buddhist sectarian who stupidly cherishes the delusion that he is a ‘Pratyeka Buddha,’” and proves by H. P. B.’s own statements that “the Pratyeka Buddha is no Buddha at all.” Yet Mrs. Henderson wildly asserts that Mr. Pryse “upholds,” and “fights the battles of” the Pratyeka Buddha! She even insinuates mysteriously that Mr. Pryse desires to become a Pratyeka Buddha himself. Such muddling and gross misrepresentation indicate, to put it mildly, a lack of understanding of the true tenets of Theosophy.

Then Cecil Williams makes a fling at Mr. Pryse by saying, ‘I am not impressed by the subtle suggestion in italics that Mr. Pryse has developed psychic faculties.’ Even if such a “subtle suggestion” can be wrested from Mr. Pryse’s statement, why should Mr. Williams make the very coarse suggestion that Mr. Pryse has not developed the psychic faculties? For himself, Mr. Pryse has made no claims whatever; but his books give sufficient evidence that he has developed faculties far higher than the mere psychic ones. Then, to show how much wiser he is than Mr. Pryse (who, he asserts, has “failed to understand some of the least difficult statements in the Voice”) Mr. Williams goes on to assert that the Nous is not Manas, thus betraying his own ignorance of Greek, Sanskrit, and H.P.B.’s teachings.

The Mind is the Slayer; let the disciple slay the Slayer. This can only mean that the disciple should slay the Mind. But Mr. Williams claims that it does not mean what it says in the plainest possible English, but something else which he laboriously extracts from his own imagination.

After this exhibition of his own inability to think clearly, he patronizingly says, “I think I have written enough to show that Mr. Pryse’s statements should be critically examined before they are accepted”. This is amusing, to say the least.

Mr. Pryse has done what no other writer has done, by analyzing the Voice, throwing a bright light upon its meaning, and giving out additional occult information. And he has convincingly refuted the bogus Buddhist doctrine, miscalled “Compassion,” which contains the worst features of Vicarious Atonement and Eternal Damnation. We shudder with horror at the Christian doctrine which consigns all “unrepentant sinners” to eternal torment. But this Mahayana doctrine is still more horrible, for it consigns all the Arhats—the saints, “just men made perfect”—to what is practically an eternity of “unspeakable mental woe”—which is far worse than the fire and brimstone of the Christian hell. Enough. Mr. Pryse’s critics are only butting their heads against a rock.

W. S. Maharg.

MR. CRUMP AND MRS. BAILEY

Editor The Canadian Theosophist: I think it would have been much simpler for everybody if Miss Mary N. Roebuck in her letter had stated frankly and simply at the outset, that she is a student in Mrs. Alice A. Bailey’s Arcane School and that her letter is in defence of Mrs. Bailey’s books against the criticism of Mr. Basil Crump. She has surely no reason to be ashamed of Mrs. Bailey, who is one of the most active and devoted Theosophical workers in America, whatever opinion one may hold about the origin of her books.

Mr. Crump’s criticism of Mrs. Bailey’s “Cosmic Fire” as I understand his letter, (and entirely “in my own ignorance”), is of the way in which the material is offered, and of the difference between Mrs. Bailey’s way of enunciating her system and that of H. P. Blavatsky in the “Secret Doctrine” of which Mrs. Bailey’s books purport to be a continuation. The difference Mr.

Crump has in mind is contained in his word "unsupported".

For every line of direct statement on her own authority H.P.B. gives at least five times as much of supportive argument drawn from the widest range of authors. How wide is her range of authorities one can only know by an effort to make a collection of the books she mentions. Wherever it matters, she also gives chapter and verse. Along with H.P.B.'s theosophical statements, therefore, goes a supporting framework which unhappily is too little known to those who think the "Secret Doctrine" is to be read like a novel.

Listen to H.P.B.'s own statement of the necessity which confronts the writer of a "Secret Doctrine" or presumably of a continuation of it: "The writer will have to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognized ability, good judgment and truthfulness, as also to name some of the famous proficient in the secret arts and science, along with the mysteries of the latter, as they are divulged, or, rather, partially presented before the public in their strange archaic form" (S.D. xxxix. in U.L.T. Edition).

The fact that Mrs. Bailey does not maintain this standard in her books is the basis of Mr. Crump's strictures. He is too good a writer of English to write "unsupported" and mean "untrue" as Miss Roebuck evidently thinks he does. He means "unsupported".

Miss Roebuck imputes to the Maha Chohan an inferior journalistic understanding of the word "theory". He, too has a nice sense of words. The prime requirement of a scientific "theoria" is that it will work. It is not a guess, nor yet an opinion, but a working conspectus and is expected to prove itself as it goes. This is the distinction of the S.D. It is a map of a provable and partly discernible country and when you reach a place indicated in the map you find that so far the map is correct.

I am surprised that a veteran like Mr.

Crump did not voice the first criticism that should spring into the mind of any student familiar with the immense difficulties the Masters had in communicating through H. P. Blavatsky and of the intricate considerations involved in messenger-ship which is not mere mediumship. The late Claude Falls Wright voiced it when he was shown Mrs. Bailey's first book in MS, was told that it had been received in the same manner in which H.P.B. had received the "Secret Doctrine", and that Mrs. Bailey was another messenger.

"Oh, no," he said, "it cannot possibly be so. Mrs. Bailey is a married woman with children. H.P.B. was a sybil."

Zadok.

THE PRATYEKA BUDDHAS

Editor, Canadian Theosophist,

I have read Mr. James Morgan Pryse's article on "The Voice of The Silence". In the Canadian Theosophist for July, and subsequent correspondence with very great interest, and I hope you will allow me to add to what has been written, the following comment on Mr. Pryse's article.

In support of his contention that the doctrine concerning the Pratyeka Buddha as given by H.P.B. in the "Voice" is spurious, and that H.P.B. recognized that she had been mistaken—hence a different teaching in the Theosophical Glossary, Mr. Pryse quotes from that work. But in so doing he has missed out an important sentence which occurs between the two sentences selected for his readers' information. This is the sentence: "It is the dead-letter of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi—" attains, as Mr. Pryse quotes, "to a kind of nominal Buddhahip individually." From this it is clear that though the Buddhahip is only nominal, Nirvana may be actually reached by intellectual effort as described. That at least is the teaching of the secret doctrine

—but, of course, anyone to whom it seems absurd need feel no obligation to accept it. and now if we turn the pages of the Glossary to “Nirmanakaya” we shall find “. . . The form is that of the Adept or Yogi who enters, or chooses, that *post-mortem* condition in preference to the Dharmakâya or *absolute* Nirvanic state. He does this because the latter *kaya* separates him forever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*.” From what H.P.B. says elsewhere I think that by the phrase “for ever” she must mean a length of time greater than we can comprehend.

It is most unfortunate that in her letter on this subject, Mrs. H. Henderson is made to say, through a printer’s mistake, no doubt, that: “It is an ideal surpassing all other conceptions of selfishness.” Mrs. Henderson tells me that she wrote “selflessness”. However, intelligent readers will, one may be sure, surmise that an error has occurred and will gather from the context what was in Mrs. Henderson’s mind.

W. B. Pease.

Victoria, B.C., Oct., 1928.

“A DISH OF HERBS”

Editor, Canadian Theosophist:—There is much with which I am in agreement in “a Dish of Herbs” published in The Canadian Theosophist for September. It never injures us to hear ancient truisms re-stated, so why the writer of that article should be “pained” to have them set forth once more, is more than I can understand. The article was inspired by a protest from a member of the T. S. in Canada, expressing opposition to the spending of any money of that section on neo-Theosophy propaganda.

I think that every student of real theosophy will concur in that protest, and in his interesting article, the General Secretary does not succeed in establishing that the

brand of Theosophy propounded by Mrs. Hampton, who is to lecture to certain Lodges in the Canadian section, is not neo Theosophy. He simply observes that he has no doubt that Mrs. Hampton will say nothing objectionable and will “observe the amenities.”

His exhortations with regard to Brotherhood and tolerance are excellent, but he does not make it sufficiently clear what his conception of true tolerance is. His policy is to show the errors, pleasantly and tolerantly. He says “Let us begin, then, to try to see the difference between the brothers we profess to love and the errors they may accept; the transgressions they may fall into, and the sins we probably share with them; the falsehoods we assist them in believing.” That is practical theosophy and one could not find any weakness in it.

We have no precedent, however, in the writings of H.P.B. for tolerance towards bastard theosophy, and surely that is where we should look for guidance in our dealings with such matters.

But the tendency nowadays is to ignore the teachings of H.P.B. and listen to the interpretations of self-styled successors and leaders. I feel that the dominant thought in the mind of the protestant who has written to the General Secretary, was directed towards protecting genuine Theosophy.

Why should we waste our time listening to the exhortations of misguided and self-hallucinated interpreters? Invariably these are gifted men and women. Their presentations are pleasing and plausible; sugar coated and easily swallowed, but dangerous. Sometimes we find within their ranks great intellects that amaze and bewilder their audiences with profound and scintillating erudition, but whose very intellectuality prevents them from a true comprehension of real Theosophy. The fundamentals of Theosophy are simple—too easy, alas, for most of us to practice. To thoroughly comprehend the philosophy and science of Theosophy is not for us of the exoteric section. Thus far and no

farther may we go. The distance is limited to the development of our spiritual intuitions.

"Art is long and time is fleeting", and life is but a short spavn. In this busy commercial world, with its terrific grind for the ordinary means of life and sustenance, the most favoured of us have but beggarly opportunities for study and meditation.

I regard it as a great waste of time, to listen to the writings and exhortations of such persons as the General Secretary mentions particularly in his article. I have no knowledge of Mrs. Hampton, but my advice to all earnest students would be to stick to the teachings as they were originally given; search for the truth contained in them.

Set up your own interpretations and compare them, if necessary, with those who have assumed in these days the role of teachers. Have no truck or contact with neo or pseudo-theosophy. Make no gesture towards it. Love the brothers who profess it, but make no truce with the teachings they promulgate. Show no tolerance for enthroned error; sympathize with the deluded and show them their mistakes "pleasantly and tolerantly", as the General Secretary so properly expresses it.

No more useful work has been done for the cause of real Theosophy in recent years than in the publication in the Canadian magazine, by a British student, of examinations of the writings of H.P.B. and the Masters; and those of Annie Besant, C. W. Leadbeater and other later self-appointed leaders. Study them carefully, recognize contradictions and remember the status of the writers in question, and you will soon learn the real from the false, if your desires are pure, impersonal and altruistic.

W. M. W.

Hamilton.

Perhaps the difficulty which our correspondent has fallen into is that of confusing the Theosophical Society with Theosophy. The Society was never intend-

ed to have a dogmatic or authoritative teaching, which would merely reduce its members to the same status they would have in any orthodox church. More important than a creed in the society or a standard belief are toleration and brotherhood. Without these, nothing is of importance. Every member is free to establish for himself any standard he desires and to commend it in a reasonable and brotherly spirit to his neighbours, but the duty still remains even if they reject his wisdom or insist on substituting some beliefs of their own, to remember that they are men of like nature with ourselves, and that it is their actions and not their beliefs that will justify them or condemn them. On page 24 of the Mahatma Letters, the Master K. H. writes: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." And he should not forget the remarkable letter of the Maha Chohan, the only communication he ever sent to the west, in which he impeaches the existing society for its selfishness, its interest in phenomena, its lack of real human brotherhood, and exclaims, "Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism." and again: "And it is we, the humble disciples of those perfect Lamas, who are expected to allow the T. S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea"—(Editor).

THE JESTS OF KARMA

The soul, when earthly lifetime ends,
 Enjoys divine repose,
 And then to earth again descends
 To taste new joys—and woes.
 On leaving this terraqueous globe
 It wins a purer world,
 And dons its deathless glory-robe,
 Bejewelled and bepearled.
 It greets the friends it met before
 In aeons that have fled,
 Forgetting not one friend of yore
 Who living is, or dead.
 But when on earth it next arrives
 In mortal clay encased,
 The memory of former lives
 Is from its mind effaced.

Yet some embodied souls—a few—
 Remember more or less,
 And know their olden friends anew
 For all their change of dress.
 They scan the skies for those they love,
 Whom destiny has meshed,
 And see them come from worlds above
 To be again enfleshed.

While some return from resting-spheres
 Where centuries were passed,
 The many count but scanty years
 Since earth beheld them last.
 Embodied newly, they are changed
 In semblance and in name,
 Their ties of kinship rearranged—
 And yet they are the same.
 Thus Nature banTERS mortals blind
 Who touch her peplus-hem;
 But when her jests may seem unkind
 With tears she tempers them.

That winsome babe, whose dimpled smile
 Discloses toothless gums,
 Reveals by graces infantile
 The land from which he comes:
 From Canada, whose valiant sons
 Crossed Ocean's wide expanse
 To face the Teuton hordes whose guns
 Were thundering in France.
 A bullet splashed his life-blood out,
 But he, disdainng death,

In one triumphant battle-shout
 Used up his final breath.
 Now, baby-bodied, soft and pink,
 In mother's arms he rests,
 And lifts rose-petal lips to drink
 From nectar-flowing breasts.

And yonder is a father, one
 In California born,
 Who calls himself a "Native Son,"
 And looks on "Chinks" with scorn.
 His little daughter is to him
 The pearl of maiden-kind.
 Though giggly, she is rather prim,
 And has a subtle mind;
 For she, the child he dotes upon,
 Came hither overseas,
 And was, a hundred years ago,
 An almond-eyed Chinese.
 He knows it not, nor does he know
 That his devoted wife
 Was bodied as an Esquimaux
 In her preceding life.
 He prides himself because he is
 American clear through;
 And rightly—for his pale-face phiz
 Conceals a red-skinned Sioux.

That man of learning, thought-engrossed,
 Quite clearly can recall
 The time he led a Grecian host,
 Invincible though small,
 And conquered every country known
 On Earth's capacious lap,
 And mourned because no more were shown
 Upon the ancient map.
 But more he treasures up in thought
 The lessons learned in youth,
 When he, by Plato's pupil taught,
 Was trained in sacred truth.
 In later lives not famed by men
 The hero, ever since,
 Has prized the truths he studied when
 A Macedonian prince.
 So now the old-world conqueror
 Would slake his wisdom-thirst:
 Abhorring all the arts of war,
 He is in mysteries versed.

That sightless beggar, in whose cup
 The tossed-in pennies ring,
 And who behind a mongrel pup
 Obeys its leading-string,
 Was once a famous king who ruled
 (By right divine, he swore)
 A nation with an army schooled
 To pave its path with gore.
 And not content in peace to sit
 On his ancestral throne,
 He warred the world, to conquer it
 And make it all his own;
 But, vanquished by the states he dreamt
 To overthrow and rob,
 And crushed by all the world's contempt,
 He lost his sceptred job.
 Now re-embodied, blind and old,
 He croaks his beggar-cry
 And holds his cup for pennies doled
 By pitying passers-by.

Thus on life's path now go, now come,
 The souls whom Karma masks;
 And though the way is wearisome
 They rest between their tasks.
 Their threads of destiny, distinct,
 But never truly free,
 Are intricately interlinked,
 As in a filigree:
 In clustered families and tribes
 And nations they combine,
 And fashion fanes where each imbibes
 The faith he deems divine.
 But while a few make bold to lift
 The Mighty Mother's veil,
 The most resemble boats that drift
 With neither oar nor sail.
 But onward flows, through boundless time,
 The turbid human tide;
 And every drop, opaque with slime,
 Shall yet be clarified.
 Each soul, celestial at the start,
 But now of mean estate,
 Must wear the mask and play the part
 Assigned to it by Fate.
 For life a drama is; and souls,
 Reborn from age to age,
 Are merely playing destined roles
 Upon the cosmic stage.

That drama, tragic in event,
 As comedy is played:
 'Tis like a mad, magnificent,
 Pathetic masquerade.

P.

VORONOFF'S OPERATIONS

By M. Beddow Bayly, M.R.C.S., L.R.C.P.

The able article by Sir Kenneth Mackenzie, in the *REFEREE* last Sunday, raises many points of interest in connection with Dr. Voronoff's monkey-gland operations, upon which I, as a medical man, feel competent to give more precise information. It is essential the public should know the facts.

First, as regards the important question of the transference of simian characteristics by grafting monkey glands, a possibility which Dr. Voronoff emphatically denies. *There is absolutely no warrant for such a denial. Dr. Voronoff may be a brilliant surgeon and vivisector, but on the subjects of biology and cytology (cell-life) he appears to be deplorably unscientific.*

The glands which are transplanted from ape to man—often described euphemistically as "interstitial glands"—are the reproductive glands of either sex, which produce not only the germ-cells concerned in reproduction, but also an internal secretion—termed a hormone—which, circulating in the blood-stream, stimulates and modifies the life-processes in every organ of the body.

The total effect of this secretion is to produce all those secondary sex-characteristics in the individual, which manifest themselves at puberty and may be summed up in terms of human physiology as manliness and womanliness.

To use an analogy which everyone can follow, the sex-gland acts as one of the "master-clocks" which control all the subsidiary physiological mechanisms throughout the body.

Now a clock does not change its rhythm simply because it is moved from one room to another. It is illogical, therefore, to

suppose that the ape's glands which, according to Voronoff, "some fifteen months after implantation into man still retain their full vitality" and "continue to perform their endocrine (internal secreting) functions within the body of their host," can have any other effect than to stimulate the same physiological characteristics in man as they would have done in the ape from which they were taken.

In fact, their action may be even more dominating than the analogous ones in man, for Voronoff himself found that his grafts from apes were more vital than those obtained from man, so that he asks the question: "Is the Ape then superior to Man in the quality of his organs, in having a stronger constitution . . .?"

Now, since the Chimpanzee reaches maturity in ten years, and the Baboon in seven to eight, compared with man's fourteen, it will be obvious that one of the results of grafting a third (ape's) organ on to promising young boys, as Voronoff is doing at the present time, must be to stimulate sexual precocity of an abnormal and dangerous character, and hence lead to moral depravity.

Voronoff has said: "I call for children—the children of genius . . . who will intermarry and create a wonderful new type of mankind. The mother who will first hand over her talented children to me will be the mother of a marvellous new race of mankind."

It is clear that Voronoff believes his operation will change mankind, but not in the direction of making man ape-like. Nothing will be transmitted but what he wants to see transmitted, is what, in effect, he says.

It is now held by many leading scientists, including Prof. Max Westenhoefer, the custodian of the Pathological Museum of the Berlin University, that the anthropoid ape is descended from man and not man from the ape. One of the main reasons for this belief rests on the fact that in its foetal life, before it is born, the Chimpanzee and other apes pass through a

"human stage," in which they are indistinguishable from women-borne children; it is only later in their development that they lose this resemblance and become ape-like.

There are many other scientific reasons, but this view of the origin of the ape is in accord with the esoteric tradition that in the early days of Man's evolution a terrible mesalliance occurred between the human kingdom and the monkey types then existing, with the result that the race of Anthropoid apes was generated. Taught by Theosophy in the face of ridicule for the last fifty years, this doctrine has now the support of scientific authority based on research.

If, therefore, man, through fusion with lower types, became ape-like in the past, there is no logical reason why monkey-grafts should not cause him to become ape-like in the future.

At the present day the crime of sexual congress with apes or any other lower animal is legally termed "Bestiality." The permanent fusion of the sex-glands of ape and man in one being, as in Voronoff's operation, is termed "Rejuvenation."

The former degrades the individual; the latter degrades not only the individual but the whole race which springs from such a hideous alliance. *Rejuvenation is bestiality made respectable and scientific.*

There can be no doubt in the mind of anyone acquainted with the laws of biology and heredity that each succeeding generation of ape-grafted men and women must approach more closely to the Chimpanzee and Baboon.

As regards the rejuvenation of old men, Voronoff may deny that his object is to accentuate sex-desire, but facts are stubborn things to brush aside. Without going into details, which would be out of place except in a medical publication, one may say that all his experiments in animal grafting, which are performed frankly for the purpose of increasing their stock-raising power, show that virility is restored to an abnormal degree, while six out of seven

of the histories of patients which he gives in his book "The Study of Old Age and My Method of Rejuvenation" reveal a morbid eroticism which is revolting to every decent-minded person who reads them.

The sociological effect of rejuvenating old men, especially those inmates of Old-Age Asylums and Institutions, on whom he asks to be allowed to apply his technique "on a large scale," must inevitably be a large increase in prostitution, venereal disease, and illegitimacy—similar results to those which must accrue at the other end of the scale from sexual precocity.

In both cases degenerate offspring are to be expected. The grafting of apes' ovaries on to women is fraught with a further danger. In men the ape's gland is so grafted that although the germinal cells go on developing there is no likelihood of their escape by the normal channels.

But in a woman the case is different. Voronoff has declared that in all cases in which he grafts a monkey's ovary on to a woman he is careful to avoid the possibility of a pregnancy resulting in a monkey offspring.

It is difficult to believe that he and the many surgeons trained under him (over 300 in 1926) will always be so conscientious. We cannot forget the experiment he performed on the monkey "Nora," which was reported in the "British Medical Journal" of Aug. 21, 1926. He removed the ovaries of this monkey, and replaced one of them by a human ovary; he then fertilised her by human agency, with the result that she became pregnant, his object being to see if she would bear a human child. She died in child-birth.

The point is, if Voronoff could so degrade every ideal of motherhood, fatherhood, parenthood, and childhood in that one infamous experiment on a monkey, is it not at least likely that he will try the complementary experiment to see if pregnancy results in the birth of a pure-bred monkey?

It is sheer unscientific nonsense for

Voronoff to compare these grafts with blood-transfusion and ordinary tissue grafts.

Possibly it may deceive the uninstructed, but to anyone with scientific training it appears ridiculous. Even on his own argument, has he never heard of a specific disease being transferred by the blood? He could want no better example of a taint which causes degenerative changes in the whole organism—physiological and psychic, and one, moreover, which poisons the very germ-cells so that future generations bear the stigmata of degeneration. And has he never heard of cancer being transplanted in a tissue graft and implanting its own malignant influence in its new host?

This brings us to another danger inseparable from grafting the organs or tissues from any rapidly-maturing animal into man—namely, the production in all the cells of the body of a tendency to take on the more rapid rate of growth of the implanted tissues, and hence to the likelihood of the development of cancer and other malignant fast-growing tissues.

Let not the public be deceived by facile phrases of the expert. Let it not be misled by those who, whether doctors or divines, shelter behind the argument that, not being experts, they cannot decide whether this thing is right or wrong.

The question of grafting Monkey-glands into Man is one of sheer morality which everyone with a heart and a conscience can and must face and solve for himself.

Voronoff has said "The love of life is the most profound of human instincts. There is something sacred in the way men cling to life . . . and all less profound considerations must give way before the irresistible and triumphant love of life."

There is nothing sacred in such a creed of moral cowardice, and the means Voronoff offers to help man cling to life is utterly bestial.

Honour, Purity, Self-Sacrifice, the Sanctity of Motherhood, of Fatherhood, of Childhood, are these not more sacred even

than life itself? Are we to exchange them all for the base coin of a few years of added earthly life?

It is for us to choose, and choose aright; for behind the Cult of Voronoff and all that it implies there looms the power of those Forces of Evil; the Brothers of the Shadow, who ever seek to stay the onward march of man's spiritual progress; and upon our decision may well rest the future destiny of civilisation, nay, even of humanity itself. — *Reprinted from The "Referee," June 10, 1928.*

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Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was down-cast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile,
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift in time might set everything right?

Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man
To find what the grief is and help what you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?

Oh, I know what you meant—what you say may be true,
But the test of your manhood is: What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

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While the Ebionites, Nazarites, Hemero-baptists, Lampseans, Sabians, and the many other earliest sects which wavered later between the varying dogmatisms suggested to them by the *esoteric* and misunderstood parables of the Nazarene teacher, whom they justly regarded as a prophet, there were men, for whom names we would vainly search history, who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received.—Isis II. 307.

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Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast.—S.D. ii. 100.

THEOSOPHY OR NEO-THEOSOPHY

(Continued from page 239)

ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. —Mahatma Letters, p. 180.

I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the *Pioneer*. None of us but the highest *Chutuktus* are their full Masters. —Mahatma Letters, p. 113.

. . . a high adept whose powers are not in the Chohan's chancery sequestered by Him to prevent Him from squandering them upon the unworthy objects of his personal predilections. . . . —Mahatma Letters, p. 181.

(2) But if a first-fifth round man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(2) No; if we except Buddha—a sixth round being. . . . Yet even he escaped further reincarnations but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet. —Mahatma Letters, p. 117.

. . . having become a full adept (which unhappily I am not) I arrest the hand of death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature put me in a position to retain my consciousness and distinct perceptions of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a rule take place after the physical death of average humanity, I remain as Koot Hoomi in my Ego throughout the whole series of births and lives across the seven worlds and *Arupa-lokas* until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case—"immor-

Just in the same way the Great White Brotherhood has nothing to do with the relations between the Master and His pupil; that is a matter solely for the private consideration of the Master himself.—C. W. Leadbeater, *Inner Life*, I. p. 54.

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned. . . . —Annie Besant, *The Masters*, p. 68, Krotana Edition of 1918.

tal" for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I" truly immortal for all that? Unless I make the same efforts as I do now to secure for myself another such furlough from Nature's Law, Koot Hoomi will vanish and may become a Mr. Smith or an innocent Babu when his leave expires. —Mahatma Letters, pp. 129-30.

And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or—attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two.

. . . —Mahatma Letters, p. 196.

(To be concluded.)