

THE CANADIAN THEOSOPHIST

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MAN, THE PARADOX

*An Arrested Degenerate, Yet Crown
of Evolution*

BY HUGH R. GILLESPIE

It has been truly said that what is most necessary at present to Scientific Research and general moral stability, is not so much additions to the already huge accumulations of individual facts, as clear and definite decisions on a few of the more important problems of Natural Science. A decision, for one, on the historical and evolutionary relationship between man and animal would give ease of mind and surety of conviction to many—clergy, doctors, scientists and laymen. For, contrary to general belief, Darwin did *not* settle this question. He merely stated the problem and volunteered his opinion, based on the evidence on hand at the time. And Alfred Russel Wallace, an equally great mind, while he agreed with Darwin on the evolutionary hypothesis, differed fundamentally with him as to the relationship between man and the animal. And the numbers of those who hold a similar opinion to Wallace, who refuse to admit that man is



descended from the ape, have so grown in present days that Darwinism is practically discredited, while the question of the actual relationship of man to the animal is still undecided.

This being so, *how can the clergy* conscientiously preach that **God made man** in his own image, while at the preacher's own elbow the ape mouths his claim that man is born of the monkey?

How can the doctor conscientiously or efficiently treat his patients while at the back of his mind there lurks the uneasy expectation that his ministrations may be met by the reactions of the ape?

How can the scientist come to decisions on this and kindred problems while all the time he knows that there is scientific uncertainty as to man's origin, and that where there appears to be certainty, that certainty is, in many cases the result of mere dogmatic assumption, baseless speculation, and unverifiable assertion.

And finally, *how can the layman* frame for himself the concept of an ideal man, made in the image of God, while the gibbering gibbon claims him as a blood and bone brother, and clergy, doctors, and scientific experts (sic) differ, and are unable to decide as to the relationship between man and animal?

This question is fundamental. And any further delay in proclaiming a decision on the quite convincing evidence at hand is both culpable and inexcusable. Yet in spite of the importance of this question, and of the fact that there are ample grounds for decision, some still conjure with Darwinism, while others counter with Genesis; both oblivious of the further fact that, properly interpreted, Darwinism might support Genesis and Genesis justify a correctly interpreted Darwinism. In any case, the decision should come, not out of difference and contention, but out of research, understanding, and reconciliation.

So much for a preamble. Let us now state our problem and proceed to its solution.

Material Science asserts, with almost theological dogmatism, that—

"Man's face... is a made-over fish-trap concealed behind a smiling mask, but still set with sharp teeth inherited from ferocious pre-mammalian forebears."

The foregoing extract is from a book called—"Our Face from Fish to Man," written by Professor W. K. Gregory. And in this extract the professor says what he obviously considers to be the last word on the evolution and variations of the human head:

"...in its evolution from Devonian shark, through the amphibia, and so on to the early human types and modern man."

Material Science thus throws down the gauntlet and asserts, and defies denial, that man is of fish, amphibian, animal and ape ancestry.

Spiritual Science, in the name of Theosophy, takes up the gauntlet and hurls it back in the face of the material adversary and asserts, in its turn, that:

"Man's face is the reflection of the soul of the creature that refused to bow the knee to animal evolution. And through this face shines the nobility and Divinity engendered by the age-long struggle between bruteness and brotherhood. For where animal and ape bowed the knee to gravitation, and shambled through eternity on all-fours, man assumed the erect posture and seized and retained the crown of conqueror of the forces of Nature."

This is a colossal claim. But it is a claim most ably supported by Dr. Hermann Popplebaum in his book called "Man and Animal, Their Essential Differences, Considered in Five Aspects."

I shall take this book as the basis of my address, and I shall quote additional references in support and confirmation thereof.

The Five Aspects analyzed by Dr. Popplebaum are:

Form
Descent
Soul
Experience
Destiny

The general postulate of the book is that:

1. Man is the originating mammal, the product of three-fold evolution on the Spiritual, physical and mental planes.

2. Evolutionary forces carry forward the changing worlds and their creatures during varying transitional states, and conditions, and lines of development.

3. While in response to these evolutionary impulses, the animal creatures crawled in servile obedience, the man-creatures held to their original upright attitude of static revolt.

4. The animal-creatures surrendered to the force of gravity. They dropped on all-fours with down-hung head, took the line of *least resistance*, and sacrificed diversity of aptitude and capacity, to consequent simplicity and fixity of structure and function.

5. Man stood erect and with up-flung defiant head withstood the force of gravity. Taking the course of *greatest resistance*, man grew in adaptability, strength and power, and also in diversity of aptitude, capacity, and function.

In other words, man *retarded* his evolution *forwards* with the result that he *developed upwards*, and at the same time *gained* and preserved plasticity of mind and body. The animal, on the other hand, *surrendered* itself to *forward evolution* and sacrificed its *upward development*, with the result that it *lost* plasticity of mind and body.

The animal *obeyed* the laws of natural evolutionary development and floated on the current to its goal of bruteness.

Man *withstood* the laws of natural evolutionary development, stemmed the current and attained *his* goal of *manhood*. Man countered the Law of Physical Gravitation with the Law of Spiritual Gravitation and thus arrested his degeneration into the animal in form and spirit. Man became at once an arrested degenerate and the crown of evolution. Man is the supreme paradox of Nature.

In passing, I may remark that Dr. Popplebaum does not in this book intro-

duce anything actually new in reference to occultism and evolution. All that he states was in effect advanced by Madame Blavatsky and others at the time that Darwin and Wallace propounded their epoch-making theory of evolution. Where the book is uniquely valuable is in its convincing presentment and marshalling of fundamental facts, from early and up-to-date research, to show the working of the formative forces of the Spiritual and Astral powers on the physical plane, and of spiritual evolution as the originating accompaniment of mental and physical evolution.

We are now in a position to consider the relationship between man and the higher animal under Dr. Popplebaum's Five Aspects:

Form
Descent
Soul
Experience
Destiny

But for obvious reasons our attention will be confined mostly to a discussion of Form and Descent, in association. Our main task will be to prove, by observation and comparison, that the human stock was, to all intents and purposes, a special creation—that Man was his own creator in that he responded to every impact in his own distinctive way. But he was also the originating source of the animal line as distinct from the human. And we shall prove to every unbiased mind that it is more correct to assert that the ape is a degenerate man than to affirm that man is an evolved ape.

To this end we shall begin by investigating the resemblances and differences between the animal and man by comparing the respective bodily structures of the Penguin, the Gorilla, the Kangaroo and Man, remembering that the inevitable goal of animal evolution must be the *animalization* of all life-forms; while the goal of human evolution must be the *humanization* of all life-forms.

Of the animals mentioned as having some pretensions to holding the erect pos-

ture, Man only, assumes and holds that posture as though to the manner born. Man stands and moves with an ease and harmony that proves his structure to have been originally intended for the erect posture and no other. Every organ shows this, for the straighter he stands the more erect he becomes, with his arched insteps, his finely moulded and strongly muscled calves (a feature in no other animal). Man's massive pelvis, thigh bones and lower limbs give him, actually, a too high centre of gravity, yet in some wonderful way he transmits this to his feet and balances as no other animal can.

Then his spinal column, which is structurally the weakest feature in his anatomy, balances on the pelvis and carries the ribs, chest, lungs, heart, arms, shoulders, etc., with easy grace. On his shoulders are poised the neck and head in a position of complete dominance above the forces of gravity and in a position of entire safety, save from accident.

Now every one of the other animals has to bow both head and knee to gravitation. The ape has no neck and carries his head low crouched between his shoulders. And in order to preserve a semi-erect posture, from which he squats as much as possible, never loitering on his feet as man does, the ape has developed arms much longer than his legs to enable him to maintain a semi-erect posture like a quadrumana instead of a biped. Moreover the ape never straightened its knee and never dispensed with the support given by its fore limbs, whereas man has always had a straight knee and absolute freedom in the use of his hands and arms.

It is asserted that the Penguin, the Emu, the Ostrich, the Kangaroo and other animals do hold the erect posture. The assertion is baseless. They do not *stand upright* as any picture will show.

In the cases of the Penguin, Emu and similar animals, the body is actually *suspended* between the legs with the stomach and intestines, the heaviest organs of the creature, below the centre of gravity. And

the leg of the bird is formed of what is the middle bone in the arched foot of man. And in the case of the quadrupeds, the horse, for instance, the projecting joint of the hind leg corresponds to the heel in man. An examination of their skeletons will make this clear.

Nor does the kangaroo *stand erect*. It sits half-erect on its heels and tail with the stomach, guts, and heavy hindquarters well below the centre of gravity. Note, also, the abnormally long foot and the equally short leg.

And so, where the animal squats or shambles, and hangs a submissive head, man stands erect and uprears a defiant head. Man consciously retards his animal tendencies, and invents tools, weapons and instruments to extend his various aptitudes, capacities and faculties. Thus does *unevolved* man assert and maintain his dominance over *evolved* animal life and the forces of Nature. Evolution is with the shambling animal. Evolution is against the marching man. We shall realize this more clearly as we examine, in turn, some of the organs of the human body in comparison with similar organs in the animal. We shall begin with the head.

The human head, the directing and controlling organ of man, is his proudest possession, and it differentiates him from all other animals. It is of the head and the mentality that we speak when we boast of man's "*development*", as compared with the evolution of the animal. Actually, man's form of development could not have taken place had it not been for his conscious retardation of *animal-function and structure*, followed by equally conscious specialization and development in *man-function and structure*. This with especial reference to the brain which is the basis of man's unique position as the supreme paradox of Nature.

The animal head went on developing on its own line till it became a most effective specialized instrument with outgrowths for attack, defence, and work. We have only to think of the antlers of the deer, the

horns of the cattle, the tusks of the pachyderms, the bills of the birds, the snout of the pig, the teeth, and so on. And in most cases the animal head concerns itself directly with the procurement of food, using the mouth and teeth, and bill and tusk, etc., for tool and weapon. But the animal head also *depends* from the neck and shoulders as a burden. The animal head is a serious drain on the animal's strength. It is in continual danger of injury and may also become a danger in itself through over-development of its protective outgrowths. The elephant, the boar, the deer, etc., for instance, oft-times succumb to the weight of their tusks and other outgrowths. But generally the head of the animal acts as an additional fore-limb combining tool and weapon.

The head of man, on the other hand, is carried regally on the column of his neck in a position of safety and dominance from which it observes and directs all his movements. Its specific functions are to observe, listen, deliberate, take in sustenance and issue orders. And the head of man is enabled to do all these simply because it is relieved of all the rougher duties that fall to the lot of the animal head. Man willingly sacrificed to plastic symmetry, implemental utility.

We must also note the difference between the face of the animal and that of man. In the human face there is absolute harmony of line and proportion between upper and lower areas. Where there is any disproportion, disharmony, or defect, in the human face it is not innate in the species, but the effect of accident in the individual or family.

But in the animal face, distortion and disproportion are the natural conditions. There is no defined forehead. Nose and jaw are over-developed and detract from the forehead above and the chin below. Even in the man-like apes these distortions are so pronounced that we are compelled to substitute the term "muzzle" for the term "face". And all this because evolutionary forces compelled the animal to

sacrifice symmetry and plasticity, the distinguishing characteristics of the human head to implemental utility, the specific characteristic of the animal head.

Consideration of the sound-producing attributes of man and animal give us another example of man's selection and development of his own human attributes and his rejection of those of the animal. For instance, the sounds made by the animal in the throat are *involuntary* expressions of emotion *forced* from the animal by the exigencies of the moment, and these sounds indicate and are confined to fear, anger and pleasure.

But the sounds made by man, even the most primitive, are largely *voluntary* and enunciatory. They are consciously framed to express some idea or concept. Also, in this effort man uses his vocal chords and his lungs and rejects the so-called vestiges of the roaring cavities still existent in the Anthropoidæ. Now speech organization is only possible in a frame in which the chest is free of any compression by the arms, and in man the latter are free to assist speech by graphic gesture. Chest development also allows of the free play of the vocal organs, larynx, tongue and lips, all of which are necessary to speech.

But in the animal the use of the forelimbs as legs contracts the chest, and leads to atrophy of the vocal organs, while the development of the jowl with its thick lips and large rough tongue do away with any possibility of enunciation of speech. And most of the sounds made by the animal, even by the red howler monkey, are but a chaotic raucous clamour compared with the enunciatory cadences emitted with ease from the vocal organs of man. Thus has man retarded the development of the noise-making attributes of the animal in favour of the vocal and speech attributes suitable to man.

Coming now to a brief examination of the teeth, we note that the animal jowl displays an enormous development of the jaw set with teeth of various shapes. And the canine teeth of the apes constitute a

fearful weapon. But compared with the ordinary dental display of the ape the most warped set of human teeth is beautiful in comparison.

Now it should be obvious that of these two types of face and teeth, the earlier must be the human. The coarse animal face could have never been foreshortened by the evolutionary process to the size and contour and beauty of the human face. No more could the dentition have altered under the same process. On the contrary, the human head is obviously the original evolutionary adaptation, and the animal head the natural evolutionary distortion of the human original. The animal head responded to the necessity for implementation while the human head withstood this phase of evolution and arrested its degeneration into the animal jowl. Compared with even the ape's head and jowl, which is quite an effective weapon and tool, the head of man for such purposes is useless. It *has not*, and *never had* any aptitude for use as a weapon or tool. The human head stands apart from and above physical strife or function and occupies itself expressly with watching and planning, and directing activities for the other organs to carry into effect. Meanwhile the head has actually to be protected by the other organs lest its delicate cerebral mechanism be injured. The whole human form is a perfect example of controlled evolution.

But the animal head has had to adapt itself to first-hand requirements. The bird's head and bill captures, kills, carries and tears to pieces its food, preens its feathers, smashes nuts, snail-shells, weaves and builds its nests, etc. The beaver uses its head and bill as a trowel; the mole as an auger and a shield for tunneling. The cat, the dog, all the carnivorous animals use the head and jowl as a weapon and tool. That is their simple and specific function and their every structure has been conditioned by that function. But it was this very simplification and specialization of the animal head for restricted operations that robbed it of the adaptability and

universality that distinguish the human head. But in each case, each quality has its defect, and each defect its quality. While the lack of universality in function is a defect it endows the animal head with a highly evolved physical structure and efficiency. The quality of strength, for instance, in the head structure of every animal is obvious. Note in the ape, the massive bony ridges that rise from the temples and join another ridge at the back, and the consequent strength of the skull. Note the great protuberant ridges that protect the eyes, also the thick short neck that forms a fulcrum for the muscles of the massive jaw. So with all the animals. But they all have their defects. All this massive strength is gained and maintained at the sacrifice of plasticity and adaptability, and mental capacity, for the strength, power and swiftness of the animal all prove to be as nothing when pitted against the mentality of puny man!

More important differences come out when we compare and examine pictures of the head of a young chimpanzee and its father. We do see that the little chimp bears a fairly close resemblance to a human baby. But we note that as it grows it does not get more man-like. It grows more ape-like! Its line of development gives a direct denial to the claim that the Law of Recapitulation shows evolution to be always a process of progress, improvement and development. For in this case we can see the young chimpanzee begin with a resemblance to the human and gradually lose that resemblance in a few years and degenerate into a bull-necked adult chimpanzee!

Of a similar importance is the fact that this bestial distortion of feature and expression takes place during the first few years of the baby ape's life, while in the same time the baby human's face hardly changes at all except in size. The changes in the face and head of the baby-ape recapitulate the *evolutionary* history and degeneration of the ape, while the absence of similar changes in the human baby recapitulate

tulates the arrested degeneracy of and the evolutionary *stability* of mankind. The ape starts as a *man-like* creature and ends as an *ape*. The human being *starts* as *man* and ends as *man*. Evolution does not work backwards. Our next task will be to examine and compare the animal brain with the human brain.

Without doubt the human brain is the foundation of human progress. It has evolved far beyond the animal brain and this just because it refused to evolve on animal lines. It retained and developed harmonious proportions in the structural development of the embryo during the months preceding birth. The human mentality held fast to the concept of physical proportion, foreshadowed in the astral prototype of man. This was an inherent racial concept, this concept of symmetrical proportion in man, and in the womb of every human mother even today, the eternal wish for a perfectly formed child affects or tends to preserve harmony in embryonic proportions. This canon of harmonious proportion throbs in the womb of every child-bearing mother from conception to birth. And it is the spiritual reactions of this and the retention of this principle of harmonious inter-relationship of parts that makes for the real progress and development of man, mentally, morally and physically. In this connection Bolk, the anatomist, asserts that the axis of every vertebral embryo is definitely curved inward where it joins the cranium, and that this characteristic curve is retained by man throughout life. The main effect of this curve at the back of the neck is to tilt the head and point the nose downwards almost parallel with the body, thus carrying the principle of erectness to the limit.

Among the animals, however, including the anthropoidæ, the embryo starts with this curve, but during the last few months of foetus-hood the curve straightens out and disappears. From which it is obvious that the animal starts with human tendencies but is unable to retain them. Mark that this straightening out of the spinal

curve (which in the ape is accentuated by the prolongation of the projections of the neck vertebrae) in this way forces the animal's head to grow downwards in obedience to gravity.

(To Be Concluded.)

THEOSOPHY AND OCCULTISM

BY P. G. BOWEN

That differences of opinion, accompanied at times by a certain bitterness of feeling, should exist between those Theosophists who adhere as closely as their understanding permits to the teachings of H. P. Blavatsky, and those others *who prefer the doctrines* and methods of later teachers is natural and inevitable; but it is not *natural*, though possibly it may be inevitable, that similar differences and even greater bitterness should separate individual from individual, and section from section of those who share the common ground of loyalty to the Messenger and to her Message.

To seek for, and to lay bare the dark separative forces that operate within the Theosophical body should surely be not merely the duty, but the high ambition of every one who directly, or indirectly claims the name of Theosophist; for when once those "Powers" are dragged into the open, and exposed to the sunlight of commonsense they will reveal themselves in their true nature as mere illusory shadows.

A close survey of the field of Theosophical endeavour, with a view to discovery of causes of separation among those who labour in it, has convinced me that one of the most powerful of those causes is the (seemingly) almost universal confusion of Theosophy with Occultism which exists in the minds of Theosophists. It does not appear to be known, or if ever known it has obviously been forgotten that Theosophy and Occultism are two very distinctly different things. The difference between the Theosophist and the Occultist is not merely a degree, or a step: it is a

gulf which, for the great majority of Theosophists is impassable.

Only very recently did I become awake to the foregoing unsuspected, yet now exceedingly obvious fact. Understanding came to me while studying a section of *The Key to Theosophy* which I had hitherto neglected, and then, as so very often happens when any such discovery is made, I remembered that H.P.B. had, fifty years ago, taught the self-same truth in her two articles in *Lucifer: Practical Occultism*, and *Occultism vs. The Occult Arts*. In the explanations given in those articles, and in the independent understanding that had come to me, I had revealed to me in a flash the reason why a certain division had suddenly developed between a valued Theosophical friend and myself. I had been labouring under the delusion that Theosophy and Occultism were identical, and that all Theosophists, at least those of experience, understood, and tried to obey the rules of the Occult Life; but now I perceived that this was not so, and that I was upon the brink of the profound error of misjudging my friend a backslider from the "Rule," when the truth was that he had not committed himself to it at all, but was acting most rightly according to his lights as a *Theosophist*.

No greater service could be rendered by an older student to others of less experience than to urge them to intelligent study of those two articles, *Practical Occultism*, and *Occultism vs. The Occult Arts*. At the beginning of the first article H.P.B. gives a definition of "a Theosophist", which I think is the best and most comprehensive ever formulated. I quote it:

"Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist."

The "Theosophist" is then a man whose standards of virtue are very lofty, yet, lofty as they are, they are *human* standards, not higher than those which many a man who has never heard of Theosophy compasses, and remains unconscious of being anything specially meritorious. But H. P. B. sets them forth as an ideal, with an object which ought to be obvious to any intelligent student. She designed to show, in fact, that mere virtue, no matter how rare, and how admirable, does not place one upon the Disciple's Path, because human values apply to it, whereas in Occultism the values that obtain are not human, but *universal*.

The universal character of the "Rules" governing the Occult Life is declared in such manuals as *Light on the Path*, and the *Voice of the Silence*; but it is perceived by few, for only the few are capable of reading with the Universal Eye. Of persons who diligently study books such as those mentioned—and they are many—the vast majority, although they may be most excellent Theosophists, are without comprehension of them, for they have not taken the first step towards knowledge, which consists in exchanging the human for the universal outlook. Such Theosophists in quoting, as they constantly do, occult "Rules" in support of their human attitudes become guilty of an offence which would be a real *sacrilege* if committed by one of any understanding.

Consider the well known "Rule": "*Kill out all sense of separateness.*" It is quoted with great frequency by Theosophists to justify their interference in everyday worldly affairs. They desire to exhibit "brotherliness", and feel, that in order to do so they must struggle to lighten conditions that seem to bear heavily upon others. Most rightly, as human beings and as Theosophists, do they so feel and so act—and yet, for all that, they are outraging the Occult "Rule", and must sooner or later reap the Karma of their offence.

"*Kill out all sense of separateness*", is only one aspect of the "Rule". Its con-

verse, "*Stand alone and isolated, for nothing that is embodied, nothing that is out of the eternal can aid you,*" is needed to complete it. And then the two, read together by the universal eye, are seen to be, not commands, nor a command, but a simple statement of a LAW of universal nature. It is only by standing detached, alone and isolated, that the sense of separateness is destroyed. If we see a man as a thing distinct from his conditions, oppressed by them, we are seeing with the separate eye. If we see one man oppressed by another and range ourselves on the side of the oppressed we are living separately. If we find it necessary to go forth and proffer our friendship to others, or solicit their friendship, we recognize separation and are living separately. So therefore we must live detached from the separate world in order to realize the life of ONE-NESS.

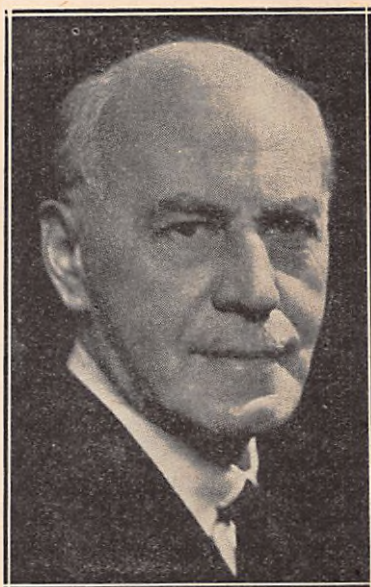
Consider again the still more occultly expressed "Rule" from *The Voice of the Silence*: "*Let thy Soul lend its ear to every cry of pain.*" It is the *Soul* that is directed, not the physical Being. The physical Being obviously cannot lend its ear to *every* cry of pain, and the man who is guided by that ear cannot escape being plunged into separate action. He will find himself irresistibly impelled to oppose, even to *inflict pain* upon those who seem to him to be the causers of suffering, *unaware that it is always pain that causes the striker to strike.* But the *Soul*, the Being that withdraws towards its Infinite Source, becomes able to hear the cry of *every* being which lives in separation, and knows the truth symbolized in the mystery drama of the Christ, that it is only by dying to the world that one can save the world. The wrong, for it is a wrong, whether consciously committed or not, of calling on such precepts as this to sustain us in our purely human attitudes, ought to be apparent to any Theosophical student of intelligence.

Now turn to H.P.B.'s own article—to the extracts from "private rules for teach-

ers" which she quotes:

Rule 1 says: "The place for receiving instruction must be a spot calculated not to distract the mind." And H.P.B. in her comment adds "It must be set apart.... be free from malignant influences produced by strifes and quarrels."

Is it to be imagined that the conditions demanded apply merely to a Temple, or a study-room? Assuredly not. In all he does the Occultist sees a *symbol* of the Greater Life. When he sets up special conditions in his Temple, or place of study, he is



CAPTAIN P. G. BOWEN

President of the Hermetic Society, Dublin. His photograph is presented to the General Secretary and Members of the T. S. in Canada with Fraternal Greetings by the Hermetic Society. Captain Bowen is a son of Captain Bowen, who was a pupil of Madame Blavatsky.

creating as a symbol an ideal miniature of the world, and what he experiences and assimilates within this Microcosm he thereafter carries out into the larger world. The world is the real "*place for receiving instruction*". How is it to be 'set apart' and freed from the influences of strifes and quarrels? The answer is simple in the light of what I have already said—by

"killing out all sense of separateness"—by "standing alone and isolated."

And Rule 3: It demands that the mind of the Learner be pure and at peace with all, otherwise the good (holy) "words" of the Teacher will be scattered to the winds.

Those Holy Words, do they come merely from a book or from the mouth of an instructor? Far from it; they are spoken by the Voice of Universal Life—spoken by every aspect of it, but heard only by the ear of the Self that is at peace with all. If, as it is right that we should do while we are merely Theosophists, we divide humanity into offenders and offended, and range ourselves in defence of the latter, we, of necessity must remain deaf to those Holy Words, and leave them to be taken and scattered to the winds.

Rule 8 declares: "The Disciple has to dread external living influences alone.... For this reason, while at one with all in his *inner nature*, he must take care to separate his outer body from every foreign influence."

It is not necessary to indicate what that rule implies when it is carried out into the world.

Even more emphatic is Rule 9: "The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye".

To apply purely occult, or universal laws to the justification of purely human attitude and action is to turn the Doctrine of the Heart into the Doctrine of the Eye, and it constitutes the occult offence of sacrilege.

H.P.B.'s comments on these rules should be studied in full, but the following paragraph from her article may be usefully quoted here:

"And the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egoistical too, people would say, to abstain from giving pleasure to others for the sake

of one's own development. Well let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For in reality it is only the seeming appearances which they allow to deceive them...not the dictates of Truth".

H.P.B. was simply impressing on Theosophists—members of the T.S.—the wisdom, indeed the simple commonsense of contenting themselves by striving to be good *Theosophists*, and ceasing to imagine themselves Occultists, or that they could follow the Occult Way, the rules of which they in no way understood. Attention to what she said is as much needed today as it was when she wrote. Her other article "*Occultism vs. the Occult Arts*" approaches the same point from another angle. It is a plea that Theosophists recognize their limitations, and refrain from adventuring into spheres where they have not strength or skill to tread safely. Though in that article she spoke only of one snare, the snare of the Occult Arts, into which unprepared adventurers are likely to fall, there are in reality two snares, one set for the capture of the "Catholic" type of Theosophist, and the other for the "Puritan". The Occult Arts lure the first. The worship of the letter entraps the second. The first expend themselves in following after every new (and false) prophet. The last are very often the Stoners of the true prophet. The unhappy thought has come to me more than once: would many who so loudly and positively declare themselves the true disciples of H.P.B. recognize her if she came to teach them in another body under another name, or would they be the first to reach for a stone?

I have also wondered whether we do a wise thing in thrusting truly Occult teachings, such as those of *Light on the Path*, and the V.O.S. upon beginners who are utterly unable to understand them. There is a true Rule of Secrecy, not man made for selfish ends, but a fact in spiritual nature that tells those of understanding to keep silent, except in company where true

speech is understood. I think that all who have taught publicly the Truths of the Occult Way have piled up a heavy Karma for themselves, a thing which, indeed, H. P. B. hints at broadly in her article, where she speaks of the heavy responsibility assumed by every teacher who gives any *real* teaching.

To the views which I have expressed many Theosophists will, I am certain, take exception. A friend, who regards himself as a good student, to whom I have read what is written above, doubts that my ideas are sound, and asks how this doctrine of aloofness from worldly affairs is reconciled with the acknowledged fact that advanced Occultists have been known to engage in political activities, and even in war?

I think that *The Bhagavad Gita* supplies the answer. Krishna commands Arjuna to carry out his *duty* as a member of the Warrior Clan, and engage wholeheartedly, yet "without fear, favour or prejudice", in the battle. The meaning of the teaching seems obvious in the extreme, although, curiously enough, most students boggle over it, and think that there is either "something wrong" in it, or else that Krishna's advice refers solely to a subjective conflict—another 'popular' error, for there is but *one* life and *one* law. Krishna simply enjoins his disciple to accept the duties of his Caste, in other words his *Karma*, and, by experiencing it fully, destroy it forever. In the V.O.S. also we find the same command: "*Chafe not at Karma*".

Upon the Disciple unexpended Karma may, indeed usually does fall, and its effect is often to hold him for a lifetime in some sphere of worldly action. In that sphere he can fully obey the "Rule"—'Stand alone and isolated', for man's Karma—his *Caste*—is himself, and he should isolate himself strictly within it.

To do one's duty, whatever it may be, with all one's might—which of course means concentrating most rigidly upon it

—while at the same time living detached from concern as to the results of what one does, means right obedience to the Law. The wrong of those who read the Law without understanding it consists in "*breaking Caste*"—in rushing abroad, to the neglect of their own strict duty, to put the world 'straight' (by re-arranging the Castes of men), led by the mocking demon called Desire of Results.

But I do not write that my own ideas and interpretations should be accepted by any, but rather that those who revere the Messenger should turn to the Message and read it with truer understanding. To those who read, not isolated passages, but the Message *as a whole*, as it was meant to be read, H.P.B. can give real comprehension, if the will to comprehend exists. Anyone who is in any true sense a Theosophist can at least understand, when she bids him, as she does in the articles to which I have referred, to pause and realize his limitations, and take no burden upon him which he is not able to bear, nor stray beyond the bounds delimited by Karma. If he hears and obeys he may, she tells him, become one of the "modest benefactors of humanity"; but if he does not, of him it may then be said:

"And every man who heareth these words,
And understandeth them not,
And obeyeth them not,
Shall be likened unto a foolish man
Who built his house on sand:
And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house,
And it fell:
And great was the fall of it."

11 Grantham Street,
Dublin.

✱ ✱ ✱

The West, in the time of the Alexandrian School, had so perfected a system of mathematical Theosophy . . . that Ammonios Saccas, Plotinos, Proclos, Synesios and others attained by its sole aid the results claimed by Adepts.—*Mystery of the Ages.*

SOME FALSE TEACHINGS

BY CECIL WILLIAMS

There are two well-known statements about Samadhi which never fail to incline me to surprise and laughter. It surprises me to find them in places of authority; I am amused at their absurdity.

New students of Theosophy cannot, however, be expected to know that the wisdom of editors of Theosophical books sometimes falls below the standards set by H. P. B., and it is only fair they should be put on their guard.

The first statement referred to is found on page 559 of the third volume of *The Secret Doctrine*: "The head should not be covered in meditation. It is covered in Samadhi." The second is on the first page of the "Suggestions" appended to a certain edition of *Practical Occultism*: "Picture before you the form of your master as engaged in Samadhi. Fix it before you, fill in all the details, think of him with reverence."

As Mrs. Alice Leighton Cleather has stated (*Canadian Theosophist*, XVIII, 303), that the first is an interpolation, her authority supports my reasoning in this case; in the second, the context, omitted from the reproduction in *Practical Occultism*, may strengthen my argument. . . .

Samadhi has nothing to do with dress or the physical form. It is a spiritual condition. These words in *The Key to Theosophy* (p. 174) make that perfectly clear: "Atman or the 'Higher Self' is really Brahma, the ABSOLUTE, and indistinguishable from it. In hours of *Samadhi*, the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, and therefore being one with the whole, there can be nothing objective for it." To write of the head or the body during Samadhi, as though these mattered, is ridiculous.

Samadhi is the brief realization of Nirvana, the English expression that comes closest to it being, perhaps, Cosmic Consciousness, though the latter phrase is

sometimes used, therefore erroneously, for lesser spiritual conditions. The state of **consciousness known as Samadhi**, a state touched by man immediately after death and before birth, differs so discretely from self-consciousness that it has been described, *in a certain philosophical way*, as unconsciousness, giving rise to the fable Nirvana is extinction or annihilation (as we ordinarily understand annihilation). Using ordinary terms, we may faintly and by analogy glimpse something of Samadhi by considering it as a consciousness compared to which our present consciousness is unconsciousness. It would take too long to present evidence for the statements in this paragraph, nor is it necessary, for all I seek to show is that the two statements mentioned at the beginning of this article are, in the light of the definition of Samadhi, silly. Their absurdity may perhaps be discerned more clearly if we substitute the phrase "Cosmic consciousness" for "Samadhi": "The head is not covered in meditation; it is covered in cosmic consciousness"; "Picture before you the form of your master as engaged in cosmic consciousness."

Mrs. Cleather has rendered students a service by her revelations of the mutilation of the Esoteric Teaching (*Canadian Theosophist*, XVIII, 300). That she has a true copy of the Inner Group Teachings is shown by internal evidence; her emendations of a typical page of the third volume of *The Secret Doctrine* make the text at once more intelligible and consistent with the Esoteric Philosophy. As she declares there is an "urgent need . . . for the widest possible dissemination of these basic teachings" may we not hope for the publication of the original?

Where the suggestion the head should be covered in Samadhi comes from I do not know, perhaps from some exoteric Hindu source; the idea the head should not be covered in meditation is found in *Corinthians* (xi,2-15), if these verses are taken in their dead-letter sense, together with the clumsy interpolation (verses 13-15) they contain. What Paul is saying,

in figurative language, is that there should be, in meditation, no veil between the Higher Self (Christ) and manas (the man), and the attention should be directed away from kama (the woman). Perspicacious theologians, however, interpreted the teaching to mean that men must not wear hats in church, but women must.

The first section of the addition to *Practical Occultism*, entitled "Some Practical Suggestions for Daily Life," following as it does H. P. B.'s own writings and being credited to *The Theosophist* of a date when she was living, has been conjectured by some to be H. P. B.'s own instructions. They are not. They are the words of a Hindu, apparently, the first section comprising most of an article signed by Iswar Nisna, B.A., F.T.S., and published in *The Theosophist* of August 1889, (page 649) when the magazine was conducted by Colonel H. S. Olcott.

I say *most* of the article is reproduced, for sentences which would have revealed its exoteric source have been omitted by the compiler of the "Suggestions." Its exotericism is evident in the passage from the Nisna article which I give below, a passage which includes the reference to Samadhi to which I have referred:

"Retire to a quiet place in your house, and having saluted Ganesa and your master, do as follows: If you are a Raja Yogi, picture before your mind's eye the form of your master as engaged in Samadhi; or of some god whose image you have seen frequently. Fix it before you, fill in all the details, circle him thrice and prostrate yourself before him; then worship him as you would your household god; having prostrated again, pray that all mistakes of omission and commission might be forgiven (All this mentally, of course)."

In the "Suggestions" all that is reproduced of the above are these words: "Picture before your mind the form of your master as engaged in Samadhi. Fix it before you, fill in all the details, *think of him with reverence* (this last phrase is an interpolation), and pray that all mistakes of omission and commission may be for-

given."

Admirers of these "Suggestions" may not thank me for casting doubt upon the value of some of the material they contain. They have found things in the "Suggestions" that have helped them and may resent having their faith shaken. Exactly the same attitude is taken by Spiritualists. To cast doubt upon the "spirits" is outrageous; they give so much comfort! Similarly, a devoted reader of Baird T. Spalding's *Life and Teachings of the Masters of the Far East* resents reflections upon the author's veracity. The teachings are so inspiring!

But the Theosophist distinguishes the false from the true. Discrimination is a first requisite for the Path. Spiritualism, the *Life and Teachings* and the "Suggestions" alike contain truth. But it is truth entwined with error. No mental or spiritual progress is to be made without the exercise of discrimination. We must sift the wheat from the chaff.

The errors of the "Suggestions" are subtle, to explain which we take a hypothetical case. Disappointed with orthodox religion a seeker for truth pursues the study of Theosophy. To understand Theosophy the Theosophical attitude to life must be firmly grasped, but this is not easy, for theological teaching, inculcated in childhood, exerts an unconscious influence. He reads, let us suppose, the two articles by H. P. B. in *Practical Occultism* without very successfully understanding them, and comes to the "Suggestions." Their juxtaposition to H. P. B.'s writings and the word "practical" prepossess him in their favour.

"Rise early," he reads the opening words, "as soon as you are awake, without lying idly in bed half-waking and half-dreaming. Then earnestly pray that all mankind may be spiritually regenerated." Proceeding he comes, on the same page, to the advice: "Pray that all mistakes of omission and commission may be forgiven."

His old habits of religious thought may cause him to seize upon these words. He

understands them—or thinks he does. He imagines he has discovered a kind of Theosophy he comprehends. In truth, what he has grasped is only the familiar.

For if there is one thing a comprehension of Theosophy forces upon man it is the futility of prayer and pleas for forgiveness as here presented. The first is expressed so emphatically in the *Key to Theosophy* (pp. 66 to 74) that it is unnecessary to dwell upon it here; the teaching of Karma denies the second. Consequently, with much that is valuable and beneficial from these "Suggestions" the earnest student assimilates ideas that are positively detrimental to his progress.

Discrimination must be constantly exercised if we are to avoid the temptation to stray from the path of truth. This applies to the old student as much as the new, to myself as much as to the reader.

Desiring to give a hint to a close student of *Light on the Path* I asked, "What are the three truths which are said to be equal." The reply was that they were the three truths quoted so frequently in *The Canadian Theosophist*. The fact is, they are nothing of the kind. They are the key to the book itself.

We are unwise when we jump to conclusions, and judge things by appearances. We have to disentangle the true from the false, and beware, when accepting the true, we do not take in at the same time something of the false.

MANY HAPPY RETURNS OF THE DAY

To you all, comrades from long ago, and fellow-witnesses today to the living Truth of the Universal Brotherhood of Life and to other living Truths of Theosophy:

Adyar, world-wide Centre of the Theosophical Society, sends hearty greeting on this birthday of the restoration to the world in new-born bodies of the Eternal Wisdom and of its vehicle The Theosophical Society.

In our great world of lessening dark-

ness The Theosophical Society stands forth as a Beacon Light shining upon the way to universal peace and happiness.

And every member, afire with Theosophy, seeks to tread that way in growing steadfastness, so to cause the Beacon Light itself to shine more brightly.

Of such universal peace and happiness Theosophy is the eternal Science, not alone the Theosophy set forth in books, not alone the Theosophy of individual direct experience, but that Great Law of which the Theosophy we know is but a microscopic fragment, the Great Law whereby God makes Gods of all that lives.

Theosophy, our fragment of it, is the world's urgent need today. As a builder needs to know the plan of the building he is to build, so does the world need to know the mighty Purpose of living. Through far-sighted genius, inspired by inner revelation, something of Life's mechanism has become known, but the soul of the machine remains veiled, and even the machine itself is known but as to a single dimension of its form.

Even religions are mainly used for comfort, and for the ethics of comfort: to reflect for the individual that aspect of the Love of God which he desires and can understand. Unperceived is the Love which passeth understanding.

Theosophy reveals the soul of Life and the glory of living. Theosophy joins together the life and the form, the soul and its mechanism. Theosophy reveals that greater Love of God whereby Divinity unfolds in all.

Theosophy unveils to mortal eyes the Sunlight of the Soul, though but in a shadow of a shade. Theosophy reveals Life to life, and darkness lessening into light.

Through Theosophy we begin to know ourselves. We know that we are Gods to be, and no catastrophe however overwhelming, no defeat however disastrous, no grief however deep, no loneliness however dark, can ever take that Master-Truth away from us. Once an individual has known

Theosophy, known it as the science of his soul, known it as the mirror of his eternal being, never again can any darkness engulf him, so that his strength falls away and his courage deserts him.

Such was and is the gift of the Masters to a world growing new, and we who are members of The Theosophical Society are duly appointed bearers of the gift to all, magic key as indeed it is for the release of the soul from a prison of ignorance into a garden of truth.

On this our birthday let us rejoice with great joy, no less for all else that lives than for our individual selves. Theosophy shines the more in the life of every kingdom of nature for its rebirth in ourselves. A burden is being lifted from the world of living things, slowly, very slowly, but very surely.

We celebrate a birthday of the lifting of the burden, and, privileged to help to lift it, we celebrate our own most true birthdays.

May there be many, many happy returns of this day, November 17th, in this life and in all lives to come.

And may we grow in worthiness as each day returns.

George S. Arundale.

Adyar, November 17th.

Every year.

THE TYRANNY OF SACERDOTALISM

Obligations were originally intended to protect the esoteric tradition rather than the Order. It is not the Order as an organized body which is important but the order system, its magical teaching, and its time-honoured methods of spiritual development. There have been in the past many Orders of varying degrees of efficiency. There has been but one body of doctrine which has been handed down by countless generations of unselfish devotees. In the future necessity may arise for other Orders; their teaching will be the age-old Magic. It is this ancient Wisdom-religion

which is of the utmost value and importance to the welfare of mankind, and it is this traditional science of the soul which should be preserved and protected from every sort of corruption, and from every possibility of misconception.

An Order is simply a temporary vehicle of transmission—a means whereby suitable individuals may be trained to awaken within their hearts the consciousness of the boundless Light. But sooner or later, it would appear that the initiates foster loyalty to the external husk, the shell, the organization of grades at the expense of that dynamic spirit for which the shell was constructed. So often has it happened in the past. Every religion stands as eloquent witness to this fact. It is the fate which has overtaken the Golden Dawn. Practically the whole membership is fanatically attached to individuals conducting Temple work as well as to the mechanical system of grades of the Order. But when this piece of teaching and that document of importance is withdrawn from circulation, mutilated, and in some cases destroyed, none has come forward to register an objection.

Its Chiefs have developed the tyranny of sacerdotalism. They have a perverse inclination towards priestcraft, and secrecy has ever been the forcing ground in which such corruption may prosper. Obligations to personal allegiance whether tacit or avowed, is the ideal method of enhancing the personal reputation of those who for many years have sat resolutely and persistently upon the pastos of the hidden knowledge. If by any chance the hidden knowledge were removed from their custody, their power would be gone. For in most cases their dominion does not consist in the gravitational attraction of spiritual attainment or even ordinary erudition. Their power is vested solely in the one fact, that they happen to be in possession of the private documents for distribution to those to whom they personally wish to bestow a favour as a mark of their esteem.—*Israel Regardie in "My Rosicrucian Adventure."*

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GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

Mr. Aleixo Alves de Sousa has been elected National President of the T. S. in Brazil, and Mrs. Dolores Carneiro Leao, Secretary, at Rua 13 de Maio, Rio de Janeiro.

* * *

Very kindly reports of the General Secretary's visit to San Francisco have appeared in *The American Theosophist* of Wheaton, and in *Lucifer* and *Theosophical News*, the Boston organ of the Point Loma American Section. But we must not forget Luke vi. 26.

* * *

Pressure on our space prevents a review this month of Mr. C. J. Ryan's new book, *H. P. Blavatsky and the Theosophical Movement*, which will certainly rank next to William Kingsland's fine work as an exposition of her life and spirit. Its moderation and absence of partisanship will make it welcome to many readers.

A year ago we chronicled the death of Fred B. Housser. Today we trust he is remembered by his book which has lately been published containing a selection of his economic and finance article contributed to *The Toronto Daily Star* of which he was financial editor. It is said to be an honest guide to contemporary economic problems and their solution.

* * *

The General Executive will meet on Sunday afternoon, February 6, when the usual routine will be attended to, and arrangements forwarded for the Annual Elections. Members who are in arrears for their dues, and this applies particularly to Toronto, should see that they have placed themselves in good standing as soon as possible. Members who have not paid their dues before October have not been receiving the Magazine and are consequently out of touch on many matters.

* * *

John van Eden, 232 Pacific Avenue, Toronto, has the following books for sale: *The Divine Pymander*, Wynn Westcott; *The Talking Image of Urur*, Franz Hartmann; *Old Diary Leaves*, vol. I., H. S. Olcott; *Occult Science in India*, Jacolliott; *The Strange Story of Ahrinzimay*, a Persian occult romance; *The Blossom and the Fruit*, Mabel Collins; *The Sankhya Aphorisms of Kapila*, 3rd edition with commentaries (Trubner); *The Philosophy of the Upanishads*, Paul Deussen; *Lives of Alchemical Philosophers*, A. E. Waite.

* * *

I have to acknowledge the receipt of very many beautiful and appropriate messages, cards and letters with greetings for Christmas and the New Year addressed both to myself and my wife, too numerous altogether to be conveniently reciprocated, but I hope this note of thanks will be accepted with best wishes and greetings in return. I must also thank the anonymous donor of a handsome edition of the works of Thomas Moore, "from a T. S. student who has been helped by your lectures." It is pleasant to renew one's memories of the

author of the "Canadian Boat Song" under such auspices.

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The *Fraternization News* for January was issued promptly and threatens if donations do not come in to pay for the issue, to refuse to go further into debt. Renewed attention is called to the meetings in Boston, June 25, 26, and 27, and it is hoped that many vacations will be arranged with attendance at these kept in view. Both the Adyar and Point Loma Theosophists of Boston intend to co-operate to make the occasion a real Brotherhood gathering. We hope that all the Societies will come to see that more can be done while "in honour preferring one another" than by exclusiveness and separative gestures of Pharasaic superiority.

AMONG THE LODGES

Toronto Lodge is to have a course of lectures from Mr. G. Rupert Lesch, January 16-19, on Theosophy, Mysticism, The Christ Mystery, and Practical Observations. Mr. E. Pearson of Detroit is to speak for the Toronto T. S. on January 30 on A New Light on Psychology. All these lectures will be at the Hall, 52 Isabella Street.

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Vancouver Lodge reports the new Secret Doctrine class as going on nicely with ten members. These students are not all members, but all are welcome who wish to study and learn the principles of the Ancient Wisdom. The Secret Doctrine is used in the Lodge meetings also. Vancouver Lodge charter dates back to 1898, and in spite of vicissitudes is still able to carry on with a good heart. Entering its fortieth year it looks for an active season and renewed prosperity with increasing membership.

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Dear Mr. Smythe:—Please find a place in the January Canadian Theosophist for the following:—At a meeting of Toronto West End Lodge, it was decided to omit the Sunday meeting in December of 1937 as the last Sunday was so close to Christ-

mas Day. For the benefit of those who do not know, I may tell you that Mrs. Emily Brunton of Nelson, B.C., and a member of Toronto West End Lodge, has purchased a copy of The Secret Doctrine, and is much interested in a study of some of its contents. Mrs. Brunton was quite disappointed when Mr. Smythe was unable to visit Nelson on his westward trip. At the above-mentioned meeting, Felix A. Belcher was chosen president of Toronto West End Lodge. Sincerely yours, Elizabeth Belcher, secretary.

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Toronto Theosophical Society held its usual "Open House" on New Year's Day when about three half-hundreds attended and made merry in the gaily decorated Hall, exchanging greetings and recalling old memories. The absence of Mrs. Cornwell through illness was deeply regretted, and Mrs. Horwood was unable to be present. Among others of the older generation present were Mrs. Taylor and her daughter, Mrs. Roy Mitchell; Mrs. Belcher, Mr. and Mrs. Hermon, Mr. F. E. Titus and his son Edward; Mrs. E. W. Robinson, Mrs. Hoggan, Mrs. Tuck, and many other friends. Among these was Mr. E. Heeron, just returned from Europe where he had visited English and Dutch Lodges. Mrs. Wright poured tea from 5 to 6.30 and the young ladies served sandwiches and cake. A Christmas tree was provided for the children, about two dozen attending as the guests of Miss Webley's Lotus Circle. The entertainment during the evening was arranged by Mr. Robert Marks and consisted of moving pictures, music, conjuring and community singing. By request of the Reception Committee Mrs. Robert Marks organized the affair whose success reflected much credit on her organizing ability. Besides those mentioned, others of the Committee assisting were Miss Crafter, Mrs. J. K. Bailey, Mrs. L. Anderton, Mrs. E. J. Norman, Mrs. A. McChristie, Mrs. E. Waring, Mrs. Kinman, Miss Ruby Welbourne, Miss Olive. The President and Mrs. Smythe received the guests along

with the First Vice-president and Mrs. Kinman.

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The Reception Committee of Toronto Lodge held its first Wednesday At Home on January 5th, and the fourteen present outlined plans for the immediate future. It was decided to devote the first hour, from two to three, to sewing and knitting garments for a welfare centre; the second hour, three to four, to be spent in friendly discussion of elementary Theosophical questions arising from the reading, in instalments, of *The Ocean of Theosophy*. The object of this Wednesday At Home is primarily to cultivate cordial relations, with a special thought for the newcomer and the out-of-town visitor: and at the same time, to develop a working Group of Service. "To live to benefit mankind, is the first step" on the Path we are told. We therefore desire to invite all who are interested in this endeavour to join us on Wednesday afternoons at the Hall, 52 Isabella Street. We do not forget that many of our friends are not free from their business in the day-time, and so we would remind them of our Social Teas held on the first Saturday of every month. Here is the opportunity for the whole Society to fraternize if they wish it. We ask our friends to give us suggestions as to the form these monthly Socials should take to make them a vital part of our Lodge life, and we ask their co-operation to bring this to pass.—M. E. C.

THE CHESTER MYSTERIES

The Nativity and Adoration Cycle of The Chester Mysteries was chosen by the Drama Guild of the Toronto Theosophical Society for its tribute to the Christmas anniversary and was presented on December 20 at the Hall, 52 Isabella Street. Carols sung exquisitely off stage, by the boys of St. Simon's Church choir, under the direction of Mr. Eric Lewis, The Evening Telegram reported, were an appropriate accompaniment to the simply done stage production, which was distinguished

by an unusually charming Holy Family scene, a tableau vivant, composed with artistic judgment, and with nice regard for colour. A programme note explained that the spirit in which the production was offered precluded any personal credits being given. How did it come to be given is a question which the chairman of the Committee of the Guild has answered, and it should be of general interest.

To me, he says, one way of studying comparative religion is to present the dramas of a faith with the absolute sympathy and understanding with which we strove to imbue our Play. Further, played in a certain spirit. The Chester Mysteries is the Play of the Birth of the Christ Spirit within. The part of "Trowle" is the key to this method of interpretation. "Trowle" is the impudent, discontented, arrogant, at times almost bawdy little human spirit of the opening of the "Sheaphard's Play." The "Trowle" of the Adoration is something very different, and the quick catch in the voice, with the upflung, empty hands on the line,—“Of other gifts, my dear, have I none for to give....” make, if properly done, the emotional climax of that part of the cycle. Something worked in our Hall that night; the audience had become at one with the Players on the stage, and the quiver in Trowle's voice was something just a little more than a sudden descent of good acting.

We followed Roy Mitchell's short Hart House script, but we made an innovation in the setting. The Holy Family group, which meets with our reviewer's so great approval was set behind the East Window. At the appropriate moment, the Archangel, instead of crossing and drawing back curtains from a shrine, turned and invoked the window. The two halves opened, slowly, and the same picture was alive behind the frame. We had a Madonna with a voice like liquid silver, and that in great measure contributed to the feeling of that part of the Play.

I cannot, and do not wish to take personal credit for the production. Apart from the complete anonymity both as to

Director and cast with which the production was done, the additional fact must be stated that I was called out of town ten days before the opening date, and the final polish that meant so much was put on the Play by another hand than mine. I turned over a very ragged, incomplete thing, and came back to the finished and smoothed out performance which distinguished that Monday night. No one who was not with us can conceive the labour that went into the result, and while they remain at their own wish still unnamed, there was not one single member of the cast who did not give of themselves freely and with all their heart, not as actors alone, but in every mechanical and technical detail in the production. To have been associated with it has been a revealing and heartening experience.

A NEW SECRET DOCTRINE

The Theosophical World specializes in news of the Adyar activities and ignores other Theosophical Movements, which is hardly fitting in a journal which professes to represent THE Theosophical Society. The Theosophical Research Centre is given a page in the December number and its objects are set forth: To see that The Theosophical Society receives the full benefit of every advance in science, medicine, art, education and other realms of knowledge; To influence the world of thought by the application of Theosophical principles. We fear it is not an application of either scientific nor of Theosophical principles to ignore the existence of fellow workers in any department of human activity. The Blavatsky Foundation, which is another new product of the fertile planning faculty of the President occupies two pages and announces the publication of a new edition of *The Secret Doctrine*. Adyar seems to have wakened up to the fact that the other ignored Societies have created a tremendous demand for *The Secret Doctrine* and the Adyar authorities are now willing to take advantage of the demand towards which we must

sadly confess they have done so little in the past thirty years to create. Nor do we think the demand for the re-edited edition in which 30,000 changes are said to have been made will come from real students of the Doctrine who will prefer to have the book as H.P.B. issued it, and as it has been reprinted, by Point Loma and the U. L. T. bodies. This new edition is to be in six volumes, including indexes, and the price is set at 13/6 in England and \$3.50 in America, which we suppose includes Canada. The statement is made that "one of the great advantages of publication at Adyar lies in the fact that in The Society's Archives at Adyar is a considerable part of the original matter on which *The Secret Doctrine* was based, including the original matter of the third volume, so that the Adyar Edition will be more authoritative than any other so far published." If this means anything it means further tampering with the original edition, and we have had in last month's *Canadian Theosophist* a startling example of what Adyar can do with original material. We hope that Dr. Arundale will insist on the integrity of all MSS. material when he carries out the further announcement he makes: "As President of The Theosophical Society and custodian of its Archives, I have placed this material at the disposal of The Blavatsky Foundation, and it is hoped at some future time that this original material may be published as a single volume." Dr. Arundale ought to be aware that the public can have no confidence in a publishing house which continues to issue as authentic matter such books as *The Lives of Alcyone* and *Man: Whence, How and Whither*, to mention no others.

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,
Los Angeles, California

AUDIT OF TESTIMONIAL FUND

121 Woodlawn Ave. West,
Toronto, Ont.,
4th Jan., 1938.

Editor, Canadian Theosophist:

Dear Mr. Smythe:—May I ask you to kindly publish in the Canadian Theosophist with this letter, the accompanying statement of accounts audited and certified by Mr. H. Sanderson, Chartered Accountant. This is in order that the contributors may be informed that the money they entrusted to me for the General Secretary's use has been properly held and administered according to their wishes. You will note there is a balance left over from your tour of \$128.61, and as I understand you have in mind a tentative plan to visit other centres at some future date, I enclose herewith cheque for this balance, which closes out the Trust Fund for which I have been responsible. Yours very truly,

Maud E. Crafter.

33 Glebe Road E.,
Toronto,
Jan. 3, 1938.

Miss Maud E. Crafter,
121 Woodlawn Ave. W.
Toronto.

Dear Miss Crafter,—As requested by you, I have made an examination of the books and accounts of a Fund administered in your name, in Trust, which was instituted apparently for the purpose of giving those interested an opportunity of showing their appreciation of the life-long service rendered to the cause of Theosophy by a certain Albert E. S. Smythe.

I am enclosing herewith a statement of receipts and disbursements of the Fund from the date of its apparent inception, 8th March, 1936, to 30th December, 1937.

Respectfully submitted,

H. Sanderson,
Chartered Accountant.

ALBERT E. S. SMYTHE FUND

Statement of Receipts and Disbursements
8th March, 1936, to 30th December, 1937

Receipts—

Donations received per duplicate receipt book (Receipts No. 1 to No. 73 incl.)	\$620.37
Bank Interest	14.04
	<hr/>
	\$634.41

Disbursements—

Cheque payable to the Canadian National Railways	\$101.90
Traveller's cheques payable to Albert E. S. Smythe	300.00
Cash paid to Albert E. S. Smythe	100.00
Exchange, Bank Charges and Excise Stamps	3.90
	<hr/>
	505.80

Balance at Bank\$128.61

I have made an examination of all books and accounts of the Albert E. S. Smythe Fund presented to me for audit by Miss Maud E. Crafter, who administered the Fund in Trust, and certify that the above statement is, to the best of my knowledge and belief, a true and correct summary of the receipts and disbursements of the Fund for the period 8th March 1936, to 30th December, 1937.

Respectfully submitted,

H. Sanderson.

Chartered Accountant.

Toronto, 3rd January, 1938.

NIAGARA SECRET

DOCTRINE CLASS

"Theosophists are often accused of emphasizing the Indian Scriptures and ignoring the Christian. This is probably due to the fact that the former are still in a purer condition than the latter. It is still a matter of opinion as to the language in which the Christian Gospels were originally written, let alone the number of translations through which they have

passed." So spoke Mrs. Robert Marks of Toronto, at the monthly meeting of the Niagara Doctrine Class, held at the home of Mrs. Newell, Niagara Falls, Ont. It would appear, therefore, she proceeded, that the best way to arrive at an understanding of the Scriptures is through a study of Comparative Religion. In this the language of symbolism constitutes a universal language. Every country has its myths and legends, but all interpret particular symbols in the same way. The Sun always represents the Logos and also the Divine Self in Man. The Moon is the Universal Soul and her reflection the Personality in Man.

The birth of the Saviour represents the birth of the Chrestos, the germ, or seed which must be born in absolute purity in the core of the heart and which at the time of the ascension, or at-one-ment, will blossom out into the Christos.

The Baptism represents the neophyte "entering the stream", and the final purification of the lower Personality, *S.D.* III, p. 159.

Satan is the lower personality which tempts the neophyte in three ways, viz. (1) to use occult knowledge and powers for wrong purposes; (2) to forsake the path of White Magic for that of Black, and (3) forget even the highest Adept is still subject to Universal Law. The Transfiguration is the sequel to successfully overcoming these tests.

The cross cosmically represents the descent of pure Spirit into the realm of matter and therefore the crucifixion for the Initiate into the Mysteries symbolizes the spark of Pure Spirit being crucified in the animal body,—hence the injunction, "Take up your cross daily."

The ascension typifies the complete at-one-ment, the merging of the human Soul with the Immortal Spirit, the birth of the Christos.

Mrs. Knapp gave an address on "The Cross and Its Symbolism," explaining the hidden meaning of the religious practice of making the sign of the cross upon entering and leaving a church. Mrs. Cunning-

ham spoke about the prayer of consecration in the Methodist Church, and its esoteric meaning. Mrs. Richardson selected as her subject "Christian Mystery Schools", and the reasons for secrecy.

Alice D. Richardson.

DEATH OF THE TASHI LAMA

The *Calcutta Statesman* of December 4 announced that "news was received in New Delhi yesterday from Lhasa that the Tashi Lama, who went into exile in 1825 died in the neighbourhood of Jeykundo, in Western China, on November 30. The message says that the Tashi Lama had been unwell for some weeks and religious ceremonies for his recovery were performed in a number of monasteries. Yesterday it was learned at Lhasa that His Holiness had died." Editorially *The Statesman* wrote:—

The Tashi Lama's death deprives Tibet of its second great Lama. He had been an exile in China for over 13 years but when the Dalai Lama died was expected to return. Rumours over negotiations with Lhasa have been numerous. The Tibetan authorities seem to have been suspicious of the extent to which his return would coincide with a strengthening of Chinese influence, which they do not welcome. In China's present state that would hardly have mattered and in fact quite recently it was reported that his return had been arranged. The reincarnation of the Dalai Lama that he was supposed to have discovered in the Koko Nor district is believed not to have been accepted by Lhasa as genuine. Each Tashi Lama is head of the great monastery at Tashi Lunpo in Farther Tibet and is regarded as a reincarnation of the spiritual being Amitabha, who had previously appeared under the earthly form of Tshonkapa, the Tibetan religious reformer of the fourteenth century. He thus has even greater spiritual authority than the Dalai Lama. When either dies the other must search for the child in whose body he has been reincarnated. Hence it was that the late Tashi

Lama busied himself in searching for the successor to the Dalai Lamaship. Tibet now has neither pontiff and it will presumably fall to the Regent to pursue the quest for both. The Tashi Lama's death seems unlikely to have any effect on the internal Tibetan regime, which is quite stable.

Jewel of Wisdom

"Tibet is now without its Dalai and its Tashi," exclaimed the four British disciples of the Tashi Lama when a representative of the 'Associated Press' saw them and conveyed to them the news of the death of the spiritual head of Tibet.

Mrs. Gordon Cleather, the oldest member of the party, said, "It is most shocking as also surprising indeed to hear of the sudden demise of the Tashi Lama, whose presence in the Far East at the time of the present crisis prevailing there was most desired". "Tashi had been," she added, "working for peace in China all these years and even after the commencement of Japanese aggression in Manchuria."

Mr. Basil Crump, former Editor of Law Times (another member of the party) who has written several books on Tibetan and Buddhism and other eastern religions said: "Greatly revered in Mongolia, where he was regarded as the king of the Mysterious Sham-bha-la, he made frequent visits there and efforts were made to induce him to remain as their spiritual ruler; but he was always true to his own people who never ceased to mourn his departure. Since the death of the Dalai Lama (rumoured, like his predecessors, to have been due to poison) the Tashi Lama spared no effort to return to Tibet in order to do his traditional religious duty as tutor and regent for the new Dalai as soon as he should be found and duly identified by certain marks on his body and other indications. Some two years ago he moved to the great Kum Bum monastery in the Koko Nor province, formerly the N. E. corner of Tibet annexed by the Moslem Chinese General Ma-Pu-Fang, who drove a military road halfway to Lhasa at Jyekundo where there is a large Lamasery.

"It was reported that the Tashi Lama had found the new Dalai in this province, but that the Lhasa authorities were not satisfied. Arriving at Jyekundo early this year en route for Lhasa, the Tashi Lama found that his large Chinese bodyguard of several hundred would not be permitted to enter Tibet, and this difficulty was still awaiting solution when his death was announced. His Serene Holiness was the sixth Grand Lama of Tashilhumpo, and his full name was Panchen Lobzang Tub-Ten Choe-Gyi Nyima. He was born in 1883 and installed in 1888. His Tibetan title Panchen Rimpocheh means jewel of wisdom or knowledge, Panchen being an abbreviation of the Sanskrit Pandita (learned) and the Tibetan Chembo (great). Students of History and of world events realize that we are now in the midst of a repetition, on a far larger scale, of the upheavals of a hundred years ago.

"Wars and revolutions have spread their dread influence eastwards, and Asia is now the scene of a titanic struggle between the spiritual and material powers which will profoundly affect the future of humanity. The presence of the Tashi Lama in China during the most critical period of the struggle was therefore of profound significance. The evil was a far greater one than that which, as Tsong-Kha-Pa, the Buddha overcame in Tibet six hundred years ago; for the whole future of Buddhism in Asia has been at stake. The question naturally arises, what will happen now?"

REFERENCES TO REINCARNATION

A new collection of quotations, dating from 2000 B.C. to 1927 A.D., supplementing the work of E. D. Walker, published fifty years ago.

This work is "The Ring of Return" by E. M. Martin, pages xi, 306, 5x7, board covers, and formerly sold at \$2.25.

New "remainder" copies, postpaid,\$1.00

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

MAGAZINES

The Theosophical Quarterly for October devotes seven pages to Vincent van Gogh which should appeal to our artistic members. The "Screen of Time" is largely occupied with British questions arising out of the abdication of Edward VIII. and the War problems. *The Theosophist* for November has a notable article by Bhagavan Das on "The World's Disordered Psyche" which is followed by an article by M. Nicolay on "The Economic War in the Light of Theosophy" and another on "India, Great Britain and World Peace" which we fear will cause still more disturbance in the minds of those who fear to deal with the problems of the day from a Theosophical point of view. Otto Viking also has an article on "Theosophy and the Modern World" and we feel happy that our Adyar friends are taking this course rather than the pseudo-psychic line they have hitherto been following. Real good should follow these articles. Mrs. Adelaide Gardner has a good introduction to the November *News and Notes* quoting the Master K. H. that the T.S. is first of all a universal brotherhood, and not a society for phenomena and occultism. We should be all one on this point. *Ancient Wisdom*, October, opens with an article on "Dharma—the 'must list' of the Ego" by Charles E. Luntz, which is a pretty good colloquial rendering of the Sanskrit sense of obligation. The Ella Wheeler Wilcox revelation has been postponed for another month. *Theosophy in Australia* gives an interesting article by Marjorie Steynor on "Christmas Customs of Other Lands." The new building of The Melbourne Theosophical Society is illustrated, a fine five-storey structure in modern style architecture with columnar front above ground floor where stores occupy space on a frontage of over 52 feet. The building is air-conditioned and thoroughly up-to-date, and includes a sound-proof lecture hall with seating for 260, Library, book depot, reading room, office, committee room, store, toilet rooms, kitchen, and caretakers

quarters built on the flat roof. The building stands in the heart of the city, 181-187 Collins Street, within a few yards of the Town Hall. Geoffrey Hodson writes of Librarians and the need for judgment in handing out books, telling of how "one intellectual type of man who was started off with, 'Man, Whence, How and Whither.' Certain Theosophical fundamentals had already been accepted, but he was quite unable to swallow the statements concerning life on the Moon and Mars, in Atlantis and especially the blanc-mange-like food of the Californian colony! This was too much of a mouthful and his interest in Theosophy (mistakenly, it is true) waned from then onwards." Apparently Mr. Hodson thinks that as we advance in Theosophy we ought to be able to swallow all the humbug that sickened this enquirer. In our opinion the enquirer passed a minor initiation when he rejected such psychic humbug. Unfortunately he may miss The Secret Doctrine, (though we hope not) and class Theosophy with Baird Spalding and the Ballards. *The Theosophical Forum* for January has an excellent review of Mrs. Hastings' second volume in her *Defence of Madame Blavatsky* series. "The members of the S. P. R. were called on to condemn Hodgson's helpless victim on strictly hand-picked evidence." Such a proceeding is almost incredible, yet there are the cold facts on record." It is certainly time that the present directors of the S. P. R. for their own honour as well as for the honour of their Society should withdraw that senseless, bigoted and ignorant report. Dr. de Purucker writes on politics and practical philanthropy. In politics "universal agreement is never reached, because the thoughts involved are of the brain-mind instead of issuing from man's higher nature. It is precisely politics that separates men, as I have said, placing them in opposite camps." Dr. Stokes' *O. E. Library Critic*, Vol. XXV, No. 4, October-November, is pungent and palatable as ever. He takes enthusiastic pains to place the merits of Mrs. Hastings' work before his readers, and it is to be hoped that the

world is going at last to be moved to its own advantage in listening to the truth about Madame Blavatsky. His second cause is the new "Fraternization in the Theosophical Youth Movement." He indicts the Adyar authorities and quite justly for their narrow-mindedness, their inability to see over their own fences, their unbrotherly exclusion of all Theosophical activity outside the Adyar domain, and the dogmatic attempts to enforce upon their members, and now upon the younger generation, ideas that have been placed outside the pale of decency. Adyar has yet to learn what Liberty means, and if Dr. Arundale would conduct a campaign for Liberty it would transcend in usefulness all his other efforts in this manner. Send 50 cents to 1207 Q Street, N.W., Washington, D.C., and receive this bright monitor for a year. *Theosophy* for January continues its interesting series on "Great Theosophists" with an article on The Theosophical Renaissance of the Fourteenth Century. Villanova, Raymond Lully, Nicolas Flamel, Jean de Meung, the Pope alchemist John XXII. and the monk Ferrarius belonged to the period and attention is directed in the article to Raymond Lully and Peter Bono with a diversion to Asia where the great adept, Tsong-kha-pa had been born in Amdo in the province of Koko-nor. "The records preserved in the lamasary of the Panchen Lama shows that it was the Buddha Himself, in his aspect of *Amita*, who incarnated Himself in Tsong-kha-pa in consequence of the great degradation into which his doctrines had fallen." Other excellent articles are The Dream of Progress, The Religion of the Future, Youth-Companions' Forum, Spencer's Unknowable, and in the department On the Lookout, a most engaging discussion of the question "Why I don't go to Church." There is also a note on the present Pope's reference to "the terrible sect of Albigenes" who were "overcome by the invocation of Mary!" *The Theosophical Quarterly* for January as usual represents the views of Theosophists who "have no connection whatsoever with any

other organization calling itself Theosophical, formerly headed by Mrs. Besant, nor with similar bodies, the purposes and methods of which are wholly foreign to our own." The first article is on Economics, and we are informed that "the law of supply and demand is not properly appreciated by people who want to get something for nothing or for less than it is currently worth." We are informed also that "a wise employer is willing, even eager, to divide a larger share of his profits with any employee who is helping him to improve his business. If the employee be really receiving less than his due, he can demand and get better terms from his employer's competitors, or he can set up in trade for himself. If a man's work be mediocre, no one will voluntarily pay him more than he is worth. If his work be valueless, no one will voluntarily employ him at all. This may sound disagreeable to modern ears; but it is in accordance with the natural law, to which Darwin so forcibly called attention that existence is a struggle which only the fit and worthy survive. 'Competition is the life of trade.' Emulation, the desire to equal or excel is a mighty stimulus. In a higher form, it would seem to be indistinguishable from the disciple's aspiration to grow in likeness to the Master." It is also added that "it is probably that there would be fewer 'mental cases' and fewer 'unemployables,' if employers were more free to deal with labouring men as individuals and were not so often compelled to bargain with them as a class or group." It is not surprising to learn (page 67) that one is expected to vote the Republican ticket, while the discussion enables one to understand the point of view of the Fascists generally. Our English friends will appreciate all the arguments, which we submit to them as an antidote to the views which have so displeased them in our columns in past months. The *Quarterly* may be had from P. O. Box 64, Station O, New York City, for \$2. a year. *The Aryan Path* for December has at least two important articles, one on "Baha'u'llah and

Ramakrishna: a comparative study," and one on "The Keltic Branch of the Aryans and India. "The Bahai teacher perceived the world as a single unit, and he entertained a firm conviction that this conception would be realized and "will come fully into operation, and that within the course of half a century, when we shall be living in a totally changed world, one changed by our attitude towards it," since he "was aware of the psychological changes taking place in the world consciousness." *The Christian Theosophist*, vol. XI., No. 4, recommends Professor Eagle's book, *The Philosophy of Religion versus The Philosophy of Science*, on the ground that although the manner of the book leaves something to be desired, the matter is admirable, and of exceptional interest to all Theosophists. A warning is given of the danger to the unprepared and undisciplined student of following the hatha yoga practices described by Major Yeats-Brown in his *Yoga Explained*. Madame Blavatsky taught not yoga alone, but insisted "on the fact that it was not an end in itself, not a more or less difficult means of obtaining health, poise and happiness, desirable as these might be, but of so training and perfecting our physical (and subtler) bodies that they became a docile instrument in the hands of the Self, the Dweller in the Innermost, the Ruler immortal, divine." A timely article on "The Inner meaning of Christmas" by Jean Delaire is among the other contents.

"NEW UNIVERSE"

Mrs. Hastings' activities are almost overwhelming even to us who have been doing double duty for so many years. The second issue of *New Universe* with its motto of "Try" is before us with such a prospect of endless activity in the true just cause which she has espoused—and put us all to shame in so doing—that we are almost stirred to desperation to find some way in which to co-operate and in some small way respond to the appeal she makes for assistance. "Several good defences have been begun," she says, "but have

failed for want of following up and support. 'New Universe' was started to avoid any such mishap in my case." She expects *New Universe* to become a monthly journal devoted to this cause while it is needed. "Years and years hence, students will still be discovering new data in favour of H. P. B. She was not a charlatan, she was not a fraud. She was a woman of superb genius, she was an occultist. Therefore, the upshot of all the researches can only glorify and vindicate her. This is my conclusion, and on this I work." In this issue Mrs. Hastings shows how Hodgson garbled the evidence to make a point against Col. Olcott. "This is a characteristic small sample of the S.P.R. Report. With the dates under his hand, Hartmann's pamphlet, p. 41, and Mme. Coulomb's pamphlet, p. 3, in both of which it is shown that Coulomb only confessed about the trap-doors on May 16th, Hodgson attacks Olcott for quoting Coulomb on May 11th. On May 11th, C. had *not* been charged with making trap-doors. There was then no evidence against him at all. On May 15th, he was politely requested to *resign*, simply because his wife had been expelled on that day for attempted extortion of money and malice. (Coulomb pamphlet, p. 107.) On May 11th, Olcott was still in full belief that Mr. C. was the 'good honourable husband' of his wife, and himself one of the victims of her stupid stories." Case after case like this is adduced, and the S. P. S. will gain credit to themselves by repudiating this half-century festered report.

Mrs. Hastings' work is having its effect and many who never expected to hear about Madame Blavatsky again are beginning to see that she is still very much alive with messages for the religious, the philosophical and the scientific minds of this age as well as those of fifty years ago. *The Hindu*, a Madras publication of prime importance in Southern India, says after reading the *Defence*, "It is almost impossible not to be convinced of the *bona fides* of Madame Blavatsky when one has read these two little volumes."

FRIENDS OF MADAME BLAVATSKY

Everyone who believes that an injustice has been done to Madame Blavatsky by the Report of the Society for Psychical Research is welcome among the Friends. No belief but that is required of anyone, neither are we connected in any way with any other society under the sun.

There has been sufficient welcome shown to the Defence by groups and persons entirely independent of any Theosophical organization to prove that the consciousness of an injustice done is widespread. Indeed, we have received sympathy from quarters that might have been supposed to be rather antagonistic to H. P. B. But there is nothing that the human conscience condemns so intuitively as an injustice and, when such injustice has been wilfully repeated and aggravated and the friends of the victim boycotted and silenced, whereas the enemies be allowed full voice—at length, the cycle of redressment comes around, and help flows in from all sides.

The aim of The Friends of Madame Blavatsky is to bring pressure on the Society for Psychical Research to withdraw their Report that denounced her as an impostor. The S.P.R. produced no evidence that she was an impostor. The case, if tried today on the basis of that Report, would be thrown out by any of our Law Judges, if, indeed, a single Public Prosecutor could be found to present it. We intend to stir the world-public until educated people in every country begin to demand that justice shall be done. When that Report is withdrawn, then we shall be satisfied—because every new attack on Madame Blavatsky is based on that Report and, once it is withdrawn, there will be no more attacks for the good reason that no editor or publisher would look at one. Thereafter, we can leave the fame of H. P. B. to make its own way with a fair field before it.

The registration fee for The Friends of

Madame Blavatsky will be only one shilling, so as to permit of the widest possible membership, but Members will subscribe as much more as they are able. Members of already existing Groups may, if they please, send a collective list through some selected person, with names, addresses and subscriptions; cards of membership will be sent individually. Donations to any amount, none too small or too large, may be sent. We shall need money for this campaign; for the best public lecturers, hire of halls, printing and advertisements, etc. We are now looking about for a London Headquarters, and meanwhile, names and fees should be sent to: Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England.

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THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

DIALECTICAL IDEALISM

*Will China and Japan Provide
the Synthesis?*

Synthesis is the key note of constructive thought in these troubled years. It is embodied in one of the oldest, as well as being one of the most forceful of, modern methods of human thought. Marxism is based on the idea that out of thesis and anti-thesis there must arise a synthesis, on a higher plane. It maintains that out of the opposition of capital and labour will evolve communism. They have not yet moved on to a consideration of what will offer itself as the anti-thesis of communism as it has been shaped and fashioned in materialism. Here is a field for theosophical thought. The mind can project itself into a new subject for dialectics.

However, the dialectical method is infinitely older than Marxism and bears the closest and most intimate relationship to the Buddhist system of philosophical thought. This is most simply and graphically presented in "Concentration and Meditation" published by the Buddhist Lodge of London, under a heading "The Meditation on the Higher Third":

"As Dr. Barua pointed out in a lecture on 'Universal Aspects of Buddhism'. 'When two so-called finalities or ultimate truths come into conflict with each other, as *asti* and *nasti*, there must necessarily be a third (tertium quid) to unify them in meaning without being identified with either. Buddha's term to denote this third is *Majjha* (madhya) which in later nomenclature took rather the misleading form of *Majjhima patipada*, generally rendered Middle Path.

"This tertium quid, or synthesis of duality, forms the apex of a triangle, thus producing stability out of tension. It is at once independent of, yet arising from

the correlative opposites, and forms with them a trinity which is the metaphysical basis for all the Trinities found in every religion and philosophy, and indeed wherever there is a pair of antitheses in relationship. But a more perfect understanding of the triangle is achieved by viewing the apex as the source rather than as the synthesis of the two correlatives.... duality as such can never exist alone, for there is always the third factor in the relationship between them."

This suggests the idea that the conflict of opposing forces is indeed the *manifesting* of a reality which already exists archetypally. As for instance, the appearance in form of Deity as Spirit and Matter was simply the prelude to the appearance of the Christ consciousness which existed archetypally but which required manifestation for its development in experience. In the same sense the world conflict between Communism and Fascism may be the appearance in manifestation as duality, of a synthesis which already exists archetypally and which requires to be worked out in experience in human consciousness.

It has been said that China has still a great mission to perform for the human race. As the struggle between Communism and Fascism shifts to ancient China it provides the thoughtful person with many a "seed thought". I have before me a graph which embodies roughly some ideas that arise out of the travail of China. I have two circles. One is China,—passive, serene, philosophical, classless, intellectual, unaggressive, inert. A funnel from Russia pours into this circle of Chinese passivity a philosophy of conflict, dialectical materialism, a pattern of the purely utilitarian life based on the activity and the organization of the many for the benefit of all.

The other circle is Japan with all its exquisite love of beauty, its devotion to the

Zen ideology, its peculiarly acute and active mentality, its skills, its eagerness. A funnel from across the seas pours into this circle—western Science, industrial methods, capitalism, the organization by the few, for the few, of the latent and potential forces in Japanese life.

Here are two nations with vast subjective wealth, spiritual knowledge and experience beyond the ken of the childish and literal-minded west. Here the mental concepts of the western world, planted in the rich prepared soil of an ancient race, will put forth their leaves and bear flowers and fruit. The clash of Communism and Fascism in the orient will reverberate through the whole of its human life, physical, emotional, mental and spiritual, in a way beyond the present capacity of the western world.

Is it not possible that it will be in China, where Japanese Fascism and Chinese Communism come to grips, that we shall first become aware of the synthesis, "the third to unify them in meaning without being identified with either?"

Within the last century, the East has been acquiring from us the essence of occidental activity, our sciences, our forms of economics, of politics, our mass production, our educational methods. In the same time the West has been acquiring theosophical thought, translations of the ancient oriental scriptures, the theories of reincarnation and Karma, ancient forms of psychology beside which our western science of the mind is kindergarten teaching. Kipling sang about the East being the East and the West the West, and never the twain shall meet, but before he is scarcely cold in his grave the East has taken the West so seriously that it assumes the burden of solving the West's antitheses on its own soil, while the West turns the batteries of its religious and scientific minds to solving the problem of continuity of life and extra sensory perception.

Intuitive thinking leading towards a synthesis of dualities is the new instrument with which man can sift the precious new elements of consciousness from world of

turmoil as Marie and Pierre Curie sifted the first infinitesimal grains of radium from tons of rejected ores retrieved from the scrap heaps of an obscure mine.

B. D.

CHRISTENDOM AWAITS

Had Salem G. Bland, D.D. (better known to readers of the *Toronto Star* as "The Observer") lived a few centuries back, either he would have suffered the same fate as the Albigenses and the Waldenses, or like Brother Bernard, first disciple of St. Francis, would have escaped to the woods to be hunted and tracked down like a wild beast. Despite the fact that he, like his brother heretics of old, dares to take his Master seriously, however for that crime he probably suffers nothing more drastic than the disapproval of the complacent ones. Yet, there is a surprisingly large number of those who would seem to be suffering from a kind of Middle Ages "hang-over".

In an exceptionally fine article called "The Christian Church Awaits" which appears in *The Star Weekly*, Dec. 11, Salem Bland writes: "I think I am justified in saying the present crippled and anæmic condition of the Church of God in the old Christian lands must be ascribed to the faultiness of the preaching—faultiness both in what has been taught and what has not been taught. In a word the main thing that is wrong with the Church is that it has been too clericalized!" He points out that, in its beginnings the apostle or trained priest must necessarily be predominant. And that, therefore it is not strange he should come to think that this predominance is the natural and fitting thing.

Democratic Worship

To illustrate the danger of putting too much value on the minister, the author refers to that remarkable body, the Friends, or Quakers. "They have given in general," he says, "a much smaller place to the minister than the Churches generally. Their worship is the most democratic form of worship in the world. They meet and

wait for the Holy Spirit to speak through whomsoever It will. The distinction between clerical and lay disappears. To me it seems clear that it is the dignity and responsibility thus accepted by the laity which has made that body the most respected of all Christian communions for its practical helpfulness". Nevertheless, "The Observer" is of the opinion that the rarity of trained ministers may be one cause why, since the ebb of the enthusiasm of its rise nearly three centuries ago, the universally esteemed body of Friends has made such little progress. He maintains that men, (or women) set aside for the Christian ministry are indispensable, but in the churches generally they have far too great a monopoly.

Practical Christianity

According to *The Key to Theosophy*, theosophical ethics are the essence of the world's ethics, gathered from the teachings of all the great reformers. Therefore, one finds represented therein Jesus of Nazareth, Gautama the Buddha, Confucius, Zoroaster, Lao-tze, the Bhagavad-Gita, and the schools of Hillel, Pythagoras, Socrates and Plato. Because practical Christianity and practical Theosophy are so closely related one feels justified in quoting the concluding portion of Salem Bland's article in full.

To quote: "At present as far as I can see, the Churches are mired in this dependence on the ministers. I think that we probably have very little idea how imperfect the preaching must be of men who are withdrawn from the rough and tumble of making their livelihood in a competitively organized society and set aside to study and talk about religion. They can hardly escape making religion seem a thing apart from life. Their feet are not on the ground. They are always tending to rise into the air. The Church at present is like a rowboat with only one oar, which goes round and round. It is not that the oarsman does not put his heart into the work; he does, but still he makes no progress. The most imperative and immediate task of those who love the Church is,

therefore, to rescue it from this undue clerical control and make it what Jesus meant it to be, broadly practical and genially human. I see no hope for Christianity in this generation unless men and women rise up and claim their share. It is a much harder share than preparing two quite acceptable sermons per week with a miscellaneous address or two thrown in. It is to tackle the question of soul-destroying unemployment, the problem of abolition of slums, which would perhaps solve itself if only every one who can work had a suitable job and was paid a fair wage, the problem of seeing that every child gets a good start surrounded with love and adequate discipline and a normal amount of beauty and joy, the problem of lifting from all those who are willing to do their just and fitting share of the necessary work of the world all corroding and debasing anxiety and fear concerning sickness and unemployment and old age, the vaster problems of redeeming the nations from their jealousies and antipathies and greed and delivering the world from war.

"These and such problems as these have not been solved by a clericalized church and never will be. There are a dozen Christian laymen in this city and Montreal who could do more to inaugurate a vigorous grappling with all these problems than has been done by all the thoughtful sermons and all the worship of God in these two cities in the last half century. How magnificent is their opportunity! How tragical if Christian Canada fails to come to grips with such questions as all the older Christian nations have failed!"

Theosophical Viewpoint

In *The Esoteric Character of the Gospels* H. P. Blavatsky predicts that belief in a carnalized Christ will not last a quarter of a century longer. Also, that unless the Churches part with their cherished dogmas, the 20th century will witness the downfall and ruin of all Christendom, and belief even in a Christos as pure Spirit. Quoting from p. 44: "Theological Christianity must die out, never to resurrect again in its present form. This, in itself,

would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because UNIVERSAL, and built on the rock of eternal truths instead of the shifting sands of human fancy."

To Theosophical students it is obvious that the Church generally has failed to lay emphasis in the right places. She has insisted upon carnalizing the Universal Spirit, whilst the ethics of her Master Jesus have been adroitly side-stepped. The Quakers, on the other hand, never confused the Christos with the historical figure of their Teacher. Through "The Still Small Voice" they learned that the Divine Spark is within every human being. They took very seriously the Teachings of the Master, in order that the Spark in themselves and in their fellows might expand into the One Flame, as it had done in Him. For they understood full well the significance of His words: "No man cometh unto the Father but by Me."

As previously stated, "The Observer" is of the opinion that the body of Friends is the most respected of all Christian communions for its practical helpfulness, because the lay members have accepted the dignity and responsibility of the clergy. However, one feels that the cause lies much deeper, and that the Christian Church of God would do well to search more diligently. For surely one of the chief reasons why that body is esteemed the greatest example of practical Christianity can be traced to its belief that every man is a potential Christ. Realization of Man's essential divinity has resulted for the Quakers in an attitude of dignity and responsibility towards all mankind—without distinction of race, creed, sex, caste or colour. What those practical Mystics discovered some three centuries ago, our modern Christendom—awaits.

R. S.

YOGA EXPLAINED

Yoga Explained, by T Yeats-Brown; The MacMillan Co., Canada. Price \$2.25.

This is the third book on Yoga which has appeared within a year. The first was by L. Adams-Beck, and was a post-humous selection of her more important writings on Yoga; it dealt more with the inspirational side of Yoga. The second was by Kover T. Behanan, of Yale University; it approached the subject more from the philosophical and psychological side. And now we have this interesting book by Yeats-Brown dealing with the practical side of the subject.

Yeats-Brown writes interestingly as always, and while he deals with the Hatha-Yoga system in particular, one notes that he lays no claim to resulting occult powers. To him: "Yoga sets up no God nor gods, neither does it deny the existence of God. It is, I repeat, a method of physical and psychic culture. You may be a Christian, a Buddhist, a Moslem, or a Hindu, and yet a student of Yoga. You may also be an atheist. If you are, and follow the Yoga path seriously, you will probably feel impelled to establish a new religion."

"There is no magic or mystery about the system", (Yeats-Brown deals more particularly with Hatha-Yoga), "(certain exercises are secret, some because they are incomprehensible, some because they are dangerous, others because they are incomprehensible without individual teaching), and no act of faith is necessary to set foot upon the Aryan Path. After you have obtained control of your limbs and your internal functions, you exercise your nerves, your imagination, and your psychic powers, progressing by logical steps to more and more self-knowledge."

And yet Yoga is not merely the mechanical conditioning of the body for: "Every form of Yoga insists on purity of the body as a prior condition of superconsciousness. *Every* form of Yoga. The books published in the West slur over this important matter. They make concessions to the sloth of their readers, whose mental as well as

physical attitude is well symbolized by the chocolate-coated pills they swallow, to work while they sleep. Not so the gurus by the Ganges, who insist that there must be activity within and without—not only an awareness of spirit and an eager mind, but a lively skin and a clear blood-stream—before you are worthy to stand in the shrine of the Temple.”

Yeats-Brown believes that the West can gain much of value from the yoga-teaching, both philosophically and in a practical way. The system is not alien but part of our racial inheritance; it is pleasant to study and rich in rewards: poise, serenity, awareness, rhythm come from its practice. Mostly everyone can benefit.

The preliminary essentials are given and the instruction proceeds step by step to some of the more difficult exercises. Many of the exercises, by the way, are identical with those now practised in the West in this era of fitness and slimming. The rhythm, though is slower.

Meditation and concentration are well dealt with.

Pralahda.

A CHRISTMAS MESSAGE

AND THE STARS

Of all the outstanding developments in the year 1937 the Christmas message of Pope Pius to the Communists was the most startling, and, perhaps, the one most fraught with significance for the future. The comradely gesture of friendship extended to the Catholic by the Communist, and its acceptance in the spirit in which it was offered, by the titular head of the organization which has hitherto been most bitterly opposed to communism is most significant. Is this weary war-torn world at last coming to its senses?

The message of Pope Pius had met with an immediate favourable reaction. Catholic circles in Toronto privately expressed the view that the change in attitude was a welcome one. Protestant circles held the view that the message of the Pope contained much of promise. A spokesman for the central committee of the Communist

party of Canada welcomed the message declaring it to be of great importance. He gave a statement on the stand of the Canadian Communist Party towards Catholics, saying:

“The Communist Party of Canada greets the Christmas message of Pope Pius to the Catholics of France. Our party has on every occasion declared that in order to solve the problems facing our people, in order to gain social justice and security for all, *unity must be achieved between all peoples, irrespective of race, creed, colour or religion.*

The italicized words are strangely reminiscent of the first object of our society: “To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour.”

To continue, the spokesman goes on to say:

“While there are differences in the doctrines of the Catholic church and the Communist Party, today when the world is being threatened by the evils of war, fascism and unemployment, our interests coincide with those of the Catholic people in the struggle for peace, freedom and security.

“At this time, with war raging in Spain and China, the Pope’s message on the eve of Christmas, when goodwill among men and peace on earth should reign, will spur the hopes of the people throughout the world. It is fitting that this message, in response to the appeal of our brother Party in France, should come at this time when unity between the common people is so necessary.

“We reiterate our call of friendship to the Catholic people of our dominion, who represent 40 per cent of Canada’s population, at this time when the monied interests of our country are uniting their evil forces against the people.

“The Pope’s message is of special significance to our French-Canadian brothers, overwhelmingly Catholic, whose material and cultural conditions are the lowest in the dominion. We hope this will herald the full unity of the French-Can-

adian people in their common struggle for social justice and the betterment of their conditions against the rich financiers whose corrupt politicians now oppress them."

Is It A Coincidence?

Last summer Dane Rudhyar wrote an article which appeared in the January number of *American Astrology*, on the newstands before the Pope's message was given to the world. In it a striking statement was made concerning Stalin and the Vatican. We reprint the significant part:

"In Moscow, the Moon, at the beginning of the new year, is located on the exact degree of Stalin's natal Sun, and Uranus is stirring his Mars-Neptune conjunction in Taurus (presumably in his Seventh House). This Sun's degree is most interesting, even though it might upset some Communists (who, however, do not believe in astrology!): *'The Pope is holding audience in a hall of the Vatican.'* This is a symbol of 'religious' power, power based on the faith of multitudes; the power to force spiritual ideals into concrete orthodox forms for everyday use. Truly a remarkable characterization of the man who forced the ideals of Marx and Lenin into a forceful national structure able to withstand the attacks of a world still dominated by past traditions and crumbling political orthodoxies.

"The Sun-Uranus trine occurs about half an hour after the beginning of 1938 in Moscow, bringing therefore most interesting prospects to Russia. Whether the Uranus power released by that trine and by the transit of Uranus over Stalin's Mars-Neptune conjunction (already to be correlated with the wholesale 'purge' of the communist leaders throughout 1937) will transform the governmental outlook of Soviet Federation, or will inspire its leader to assume a strikingly new attitude toward other nations—no one can tell. If war should be implied, the configuration would tend to make Russia spectacularly successful. Uranus being in eighth House of the New Year chart might signify successful results from foreign policy as well

as internal regeneration. However the fact that Jupiter squares Uranus stresses the sharpness of a regenerative process probably more than outer success."

W. F. S.

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