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Divine Wisdom

Brotherhood

Occult Science

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MENTAL ANALYSIS AND ITS THEOSOPHICAL BACKGROUND

By L. FURZE MORRISH

It is claimed that the scientific study of abnormal mental states has brought to light much valuable knowledge of normal workings of the human mind. It is not quite clear what is meant by "normal", but if we assume a general "level" of modern human consciousness—which implies a certain degree of integrated personal consciousness—we might call that the "normal" of today. Of course the normal is not a fixed state, even though the ordinary person tends to remain fixated round certain periods of emotional satisfaction and dissatisfaction. In the past what is today called normal would have been supranormal and in the future it will have become subnormal, that is if we are to judge by past evolutionary developments and if evolution continues more or less indefinitely, as is most likely.

These psychological studies of the human mind tend to confirm what Theosophy has continuously taught in regard to the evolution of human awareness in terms of "level psychology", meaning that successive races and civilization patterns provide the field for developing successive stages of consciousness in the well-known septenary theosophical sequence from physical to

spiritual—from sthula to atma. Prof. Marcault of Paris is an authority on Level Psychology and has shown clearly how the law of evolving consciousness traces out a pattern of an ascending "levels" in the diagrammatic sense (NOTE: See "The Next Step in Evolution", by Marcault and Hawlicsek). It is possible to state this sequence in the broad terms of modern psychology and there is a suggestion of a definite relation respectively between dissociated mental states and the integrated personality on the one hand and prelogical human conditions and present-day normality on the other. The sequence is:

subconscious	conscious	superconscious
past	present	future
dissociation	integrational	integrated

with the proviso that, as the "present" is constantly slipping into the "past", so to speak, and the "future" enters the "present" in a manner of speaking, these three states of consciousness naturally tend to change and overlap to some extent. The "present" is almost invariably the stage of conflict between past and future, or between the tendency to subconscious dissociations and future superconscious integration and

"self-realization". At every stage the Self is consciously engaged in integrating its personality and preventing subconscious tendencies to dissociation overcoming its integrational power. If we introduce the subject of reincarnation, the subconscious will refer to past lives and to early stages in the present life, while the superconscious will represent that state of realization which lies ahead of us. Today the "conscious" state is found about the level of manas, or abstract reason, also called by Prof. Marcault the Social Sense. At various periods in the past it would have been found at the levels of kama-manas, kama, etc., according to the period, and even today there are humans who are still only conscious on these lower levels. One has only to criticize their favourite beliefs, or praise someone whom they are accustomed to condemn, to see this fact clearly. In the same way that part of the present "superconscious" which we term "buddhi" will later emerge into normal consciousness—in fact is already beginning to do so in certain cases. It is, however, significant that this emergence can only take place when the individual loses his habit of prejudicial examination and learns to face unwelcome facts with equanimity.

Abnormal States

One of the abnormal states studied by medical psychologists is that of the dissociated mind, or "split personality", as it has been called. In dissociation an individual loses some of his integrated condition. A portion of the consciousness, so to speak, splits off from the main centre and wanders off on its own. There may be amnesia, or loss of memory; hysterical fugue; loss of certain bodily functions; certain compulsive behaviour; and the individual may identify himself with the split portion and have no conscious memory of his previous individual identity. These conditions may be relatively permanent or impermanent, and may be modified by

treatment—by suggestion or hypnosis.

Dr. William Brown, M.A., M.D., D.Sc., M.R.C.P., one of the leading medical authorities in the early part of this century came to the conclusion that hypnosis and suggestion were not identical. He carried out a large number of experiments with shell-shocked soldiers after the first world war and proved that susceptibility to hypnosis indicated a tendency to dissociation. In fact he claims that a dissociated mental state implies that the person concerned is already partially hypnotized. He states that "normal" persons, that is to say well integrated personalities with a strong sense of individual awareness, are difficult, if not impossible to hypnotize against their will. It has been confirmed that an exception to this occurs when the individual is able to co-operate to such an extent with the doctor as to place himself in that state voluntarily. The fact has been established that no one is completely normal. Brown agrees with Moebius that "everyone is somewhat hysterical". One might add "at the present stage of evolution", meaning that every person has still to bring into complete integration portion of the subconscious, together with the future superconscious. An ordinary emotional prejudice—a person's belief in some orthodox or conventional attitude—is a slight form of dissociation. A strong fixation round some past leader, teacher, or sacred personality may grow into such an abnormal state as to become a dissociation. Under these conditions we are unable to criticize or correctly assess features associated with the body of our "pet belief". We may not go to the length of identifying ourselves with Napoleon Buonparte or Queen Elizabeth, but we identify our well-being with the survival of certain formulas of belief, and we tend to become rude to those who dare to suggest that our leader, founder, hero, whoever it may be, is not infallible. Under severe emotional stress such

slight dissociations may develop into serious abnormalities and we may produce symptoms of hysterical phantasies, and fugue, or flights from reality. Escapism, infantile regressions, etc., are all in line with this general tendency. It is only when the prejudice or fixation passes a certain rather indefinable line that the person is certified insane. It is true, therefore, that we are all a little mad somewhere and some time. One might say that absolute sanity represents the Goal of Perfection to which Theosophy and Yoga lead. This is a rather suggestive thought and foreshadows the time when the individual will be completely integrated, knowing that he is the Self and not its instruments.

Individualization and Individuation

Following this suggestive thought, we are led to consider why hypnotizability, dissociation and subconscious suggestibility have something in common. Individualization, according to Theosophy, is the stage of transition from animal group to human unit. Individuation is a stage further and represents self-control by the unit of its instruments.

Theosophically speaking, man has passed through an "animal" or subconscious group stage—the "Moon Chain". The characteristic of the animal is that it is subordinated entirely to the group-instinct. It can function only along the lines of the species and cannot select or change its habits at will. For instance Capricornus, the mountain-goat, loves to leap from crag to crag, while our friend Gemini the monkey swings from tree to tree. It would not be possible for a goat to do this, and its bodily mechanism is limited to its group-function. But an integrated human being can learn to do either at will. He can select to turn his own individualized attention in any direction and acquire faculties of his own choosing—except *when his fixed prejudices force him to repress unwelcome facts and cause him*

to regress into the infantile or even animal state. The sight of man, the lord of creation, behaving like an ostrich fills one with shame.

This suggests that animals are in a perpetually dissociated or hypnotic state, which may explain why it is said of the Moon Chain that "man" of that stage possessed a "dream consciousness". This is the astro-characteristic of the Moon—a subconscious rhythmic functioning. We also notice that animals obey the human being who is able to overcome their subconscious tendencies, i.e. to "tame" them. Under these circumstances they can often learn new behaviour which may not be part of their group function.

Primitive man of the Earth Chain, in the tribal state, was also dissociated, or rather not an integrated personality. He was more or less dominated by the will of the leader, whether god-man, or witchdoctor. He was semihypnotized all the time, i.e. he was a suggestible part of the tribal background. This is the basis of "faith", although "faith" becomes buddhi, when "sight" develops out of the superconscious.

This suggestibility of the subconscious may be used with advantage, and Coue evolved a technique of self-healing and improvement by the monotonous repetition of suggestive phrases without employing conscious thought. Something of this kind underlies the idea of the Christian "Confiteor", or Confession of Sin, and the consciousness of renewal by "Absolution". There is a tendency on the part of persons with a little psychological knowledge to despise these forms, but they are valid instruments of restoring a sense of personal integration, as those with a little more psychological knowledge are aware. Coue stated that when there is a conflict between Will and Imagination, the latter always wins. His terminology is unfortunate, because he was using the term Will in the sense of "conscious

desire". There is a difference between wishing and willing. In this connection medical psychologists use the word "volition" for conscious acts of will, whereas in Theosophy we would think of Atma as being the Self, the true Will. Atma lies in the region of the super-conscious today, whereas volition is decidedly part of the conscious level. It is because of this confusion of terms and of failure to recognize the different levels of occultism that current thought is so full of error. The true Will is instantaneous, irresistible and silent—it is the "Voice of the Silence". It represents the truly "individuated personality." There is no conflict involved, but a complete ruling out of all conflict. Dr. Brown says in connection with the conflict between will and imagination. . . . "One must will to be well, one's efforts of will being of the nature of a studied resolution coupled with a set calm faith that we are in harmony with, and not unimportant parts of, a much wider spiritual system". The above is no small admission of a changing outlook in the modern scientific world.

Suggestibility, "blind" faith, hysterical tendencies are all relics of man's tribal, subconscious past. We all of us have in our make-up the racial unconscious as well as the personal unconscious, (Jung). Old ancestral patterns play their part in our subconscious minds and it is the task of the "disciple" to use discrimination in selecting his own attitude and realization of environment. Liberation is another word for the supreme state of Yoga, which is also complete self-control of environment, as well as "realization", or "individuation". This is also a state of complete integration. To show how close orthodox western medicine is getting to Yoga, let us quote Brown's "Suggestion and Mental Analysis", Chap. viii, page 106: "We do find situations where the will is apparently powerless and the intellect useless, yet where suggestion at once

succeeds in producing efforts if the patient can but get into a half-waking, half sleeping passive state of mind . . . results are obtained and subsequently . . . the patient finds he is able to use the method himself. He is able to put his mind in a condition in which conscious mind ceases to strive and allows the subconscious to assume control . . . Not only are the muscles relaxed; all conscious mental process is also relaxed . . ."

Allowing for a natural confusion of passive and active states, the above implies an elementary practice of Yoga meditation.

The Need Today

The great need for today and the future is to develop individual, independent, selective thinking among the masses. At present even in the so-called "individualistic" western world, large numbers of people are only semi-individual. They eat, dress and think by current fashions and propaganda, utter popular catchphrases, vote blindly for parties, follow religious sects, accept mass-musical suggestion of the crudest type and behave collectively—in a few words they fail to discriminate. This is also true of many theosophists who think in terms of group prejudices and become surprisingly emotional when their mental habits are questioned. If humanity is to be saved from extinction in future wars planned by vested interests—using propaganda—appeals to mass-selfishness—something will have to be done to cause the peoples of this earth to think in individual terms, judge things on their merits and not by their labels, and co-operate voluntarily rather than subscribe collectively. Auto-suggestion must take the place of hetero-suggestion. The only alternative—that of the revolutionary who wants to abolish existing vested interests by violence—does not solve the problem of mass suggestibility, but merely exchanges one set of vested interests for

another. If Theosophy (the evolutionary mode of progress) does nothing else but implant in a large number of minds the deep conviction of the Self as an indwelling Fragment of the Divine, it will not have failed. When enough people can be persuaded to think for themselves on these lines, no vested interests will be able to stampede them, because they will select their own reactions to life.

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A FULLER LIFE

A Talk Given to the Hamilton Lodge

BY LIEUT.-COL. E. L. THOMSON, D.S.O.

(Concluded from Page 192)

Little Things Count

Having this Principle in mind then, how are we going to apply it? To begin with we should remember that it is the little things that count. We must check up on ourselves, our behaviour, our attitude towards our fellowmen. And here is something that will explain what I mean. It is a recipe by an unknown author and is entitled "Recipe for New Year's Punch" and goes thus:—

"Take yourself, peel off all layers of egotism and selfpity, Cut out all seeds of unkind thoughts and unhappy emotions, Remove all prejudices and worries. To this add: One firm belief that Life's worth living. Mix well. With one practical ideal that you are somebody, season with a sense of humour and optimism, sweeten with love. Then add one strong determination to live at your highest every hour of the day, come what may. Let effervesce for three hundred and sixty-six days. Garnish with smiles and pleasant words, serve with gentleness and courage. Note the effect."

A very nice punch. If we could carry that out. Wouldn't it be admirable? It is certainly a wonderful basis for us to work upon, and if somewhat difficult, we can at least make a stab at it. Anyway let us hitch our waggon to a star, and we are bound to get somewhere.

Now I am going to tell you something that has helped me in my efforts along that line. We Theosophists know that a so-called judgment takes place when an individual shuffles off this mortal coil. We understand that every happening of his life passes before him, just like the showing of a movie film, and all his deeds good and bad are reviewed

and weighed in the balance and the Higher Self proclaims the verdict. The soul has no alternative but to pass on and abide by the decision. But before that final happening takes place and in the hey-day of life we have the opportunity given us daily to forestall or rather prepare for that judgement and do our best to ameliorate it. We can take Time by the forelock as it were and see to it that we do not do anything that will cause us to fear that final process. I refer to the Little Death. We die the Little Death every night ere we sink to slumber. And this is what we should do. Before sleep overtakes us we should make a habit of going over in our minds all the doings of the day, from the moment we awoke to the time of getting into bed. Follow them through in their sequence carefully scrutinizing every deed, thought and action, analyzing our relations to our fellow men, pitting the good deeds with the bad if any, and I venture to say, that if we are honest with ourselves, we will find that there are many things that we might have done better and many things that we regret having done. Finally we should sum up and make up our minds to avoid repetition of anything we regret and if possible decide as to how we can make amends. If this is done faithfully and earnestly day by day, or rather night by night "It follows as night follows the day, that if a man to himself do remain but true he can be false to no man". By doing this we build up and fortify our character, for after all, it's character that counts. It is the only thing we bring into this world and it is certainly the only thing that we take out.

A Cosmic Ideal

The character thus formed will be an inspiration, not only to ourselves but to all with whom we come in contact. And further, this process of character-building will form the basis of true brotherhood, for brotherhood if it means anything at all, means that we must live in

harmony with our fellow-men. Brotherhood, we must never forget, is a great cosmic ideal, and to help carry it out with some sort of cosmic intelligence, we must not only share our knowledge, but we must share our very existence with each other in order to bring about that great natural Law. By doing this we shall inspire in ourselves ever higher ideals, and any man who thinks along such lines must be inspired to forge ahead to still greater things. You know the occult saying that as we climb one peak, we find that there is still another, and higher one still, to be climbed, and so it goes on. Here I will quote a verse by the late Sir Charles Roberts, who was a great friend of mine, a man more deeply steeped in occult knowledge than many people ever suspected:—

"At the crest of the hill I shall hail the
new summit to climb,
The demand of my vision shall beggar
the largesse of time,
For I know that the higher I press, the
wider I view,
The more's to be ventured and visioned
in worlds that are new."

Beautiful words and beautifully put. And how true! It sums up man's striving for the unattainable.

So much for our behaviour and so much for our character—If we are all these things we shall be more besides—we shall be Tolerant when all around us there is intolerance, and believe me this is very important—we shall be Just where there is so much injustice, and we shall be Merciful where there is so much cruelty. These three things call for our constant Awareness, and I leave it to you as to how you can exercise them. Here is a brief reference to one of them, *viz.* Cruelty, and how one can at least try to ameliorate it. I specially refer to cruelty to dumb creatures. Not long ago there were pictures in "Life" of Fox Hunts on Sundays in one of the States below the Line, showing degrad-

ing episodes on the part of grown-ups and children participating in the slaughter of these animals. Surrounded by a living circle of (in)human people of both sexes, the circle is gradually contracted and closed until at last the little children, amidst an admiring circle, deal the coup-de-grace by battering at them until they are dead. Apart from the cruelty of the act, what an upbringing for the little ones! Then again, here in our own Province, we have the Press exploiting the hunting of deer, etc., with bows and arrows. Both of these things I am glad to say I had a hand in stopping. We must not sit back and "leave it to George." There is too much of that sort of thing going on and it is our personal duty to Act. Let us always be a reflector of the Light within. And talking of the Light within, we Theosophists have an urgent duty of another sort to perform. We have Knowledge of a very special kind. Our eyes have been opened and we have seen the Light. We must share it. We must find ways and means to pass it on. Remember what I said before—if our spiritual growth is to continue we must hand on the gift that has been bestowed upon us or we will stagnate. There is a game that some of us used to play in our youth whereby the winner is the one who first gets rid of all the cards he has in his hands. This is analogous to things spiritual—it is only by passing them on do we get the benefit. In other words the more one gives the richer he becomes.

Well! how are we going to do it you may well ask. We are not all orators or specialists or writers, thereby having the ear of the many. I am quite aware of that. But there are other methods within the scope of most of us if we will but strive. One is by talking theosophy. To our friends, for instance. But we must be very careful, for it is a delicate business. Not many people are ready to receive theosophy and we must go

canny, as the Scotsman would say. I well remember one young person say very pathetically "it is all very interesting, but please do not take my religion away from me." I felt very contrite and have never forgotten it.

Most People Like Sheep

Don't take people's religion away from them; it may be that they are not ready and would become but derelicts if you did. Most people are like sheep and need a shepherd. But there are many who are what one might describe as at a loose-end, that is spiritually so, and are on the look-out for something definite to link up with. To these your approach should be by intuition following something that they are interested in. For instance, many a time have I in discussing my mystical paintings with artistic friends aroused them to theosophical suggestion. And the ways are endless—to literary people, the discussion of books of worthwhile interest, for many of these are occult, then there are the plays and the movies, many of them distinctly theosophical in build-up. By these means alone many a soul may be awakened and placed gently on the Path. Again speaking personally, how many times have I given comfort to those that are sick and some nigh unto death. Many times I have found that the subject of reincarnation deftly handled has been a great help and given much comfort. And those in trouble have had their fears assuaged by the message of Karma. I don't forget how it helped me and helps me now when I feel I am badly treated by what some people call Fate. Well, Friends, I am afraid all this is very sketchy—but if I have aroused your interest I shall not have spoken in vain. If we but adhere to the principles I have outlined and do our best to live up to them we can stand four-square to the world and by letting our light so shine before men our good example is bound to have effect.

None of us is perfect. We have also much to learn. And we must ever be ready to listen to those who are still more advanced than ourselves. How often have I learned, alas too late, that I was near a fount of erudition and didn't in my blindness realize it. I would like to quote here an old Arab proverb that explains concisely what I am driving at:—

"There is the man who knows not,
And knows not that he knows not.
He is a fool.—Avoid him.

"There is the man who knows not,
And knows that he knows not.
He is open to instruction.—Teach him.

"There is the man who knows,
And knows not that he knows.
He is asleep.—Awaken him.

"There is the man who knows,
And knows that he knows.
He is a wise man.—Follow him."

There is a good deal of wisdom in those lines, and in following them up we are helping to live a fuller life than we would if we were content to exist in a little circle of hum-drum existence. I venture to say that if we were to follow out even to a small degree the ways and means of imparting, and of course living up to the wonderful knowledge that we as Theosophists possess, we would round out to a large extent the fullness of what our existence should be. Many people will say that they already live a full life. Some are so full of social activities that they have no time for the things that I have been talking about. Some are so full of their profession that they have no time for anything else. Others have interests of divers kinds that allow them no time to even think of spiritual things. Most of them are those who are content on Sundays to put on their best clothes and parade to church, pay lip service to their religion and be what is called "respectable".

Craving to Know

When all is said and done there comes

a time in the life of every man, even to those who have given no thought to spiritual things, when they feel a kind of emptiness somewhere, they don't know exactly where, but it is there all the same. They have gone through life without a thought of the divine inflatus buried deep within themselves, but which they have ignored or refused to consider. But sooner or later they awaken and suddenly in utter dismay realize that they have emulated the foolish virgins. All these we would like to awaken before that happens. It is our duty to go around as I have suggested and see what we can do. And if we live the life and by precept and practice are a living proof of the Truth of what we teach we shall not have lived in vain.

In closing, I do not infer even to a remote degree that I measure up to the standard I have attempted to describe. I wish I did. But I try. And if one tries, much will be forgiven. My life has been an intense struggle not only for existence but in a craving to know something of the meaning of existence. I know now that I have found it. And my desire is to be of use as a harbinger of the light that I have found, to others. I know that there are many who are wandering in the wilderness even as I have done, and are as anxiously looking for the light even as I did. And if I can be of any service to these then indeed will I feel that I have not striven in vain. I am earnestly trying to round out my life so that I can say at the close that I have not been found utterly wanting. Here again I would like to quote Sir Charles Roberts:—

"So when, one night, I drop my pack
Behind the last Inn's shadowy door,
To take my rest in that lone room
Where no guest ever lodged before,
In sleep too deep for dreams I'll lie—
Till one shall knock and bid me rise
To quest new ventures, fare new roads,
Essay new suns and vaster skies."

INDIA: SEARCH FOR A SOLUTION

BY SIR FREDERICK WHYTE

Things in India usually take a new turn when a new Viceroy goes out to take charge. When Lord Wavell arrived there a few weeks ago everyone looked to him with an expectant eye. They were not disappointed; and, before the new Viceroy had been many days at his new task, he showed his sense of realities by going to see for himself what the trouble over the famine in Bengal was really like, but tonight we want to look at his job as a whole and had better not rock the boat by making comments on what Wavell is doing before he has sized up the situation and done what is necessary. It is always a good thing, when you have put a man to a new job, to leave him alone, and not try to drive the car from the back seat by giving him gratuitous advice.

But, though we are wise to hold our tongues while Wavell is turning a difficult corner out in India, we must not imagine that we can thus put India out of our minds. And it so happens that just when Wavell was getting into the saddle as Viceroy, a book* appeared in England which will help us to bring our knowledge up to date. It is published in three parts and it is written by my old friend Professor Reginald Coupland, who was sent to India by Nuffield College, Oxford, to study the problem, and the third part shows how he tries his hand at a solution of it. No, I won't say solution: he wouldn't say he had solved the problem. 'Treatment' is better. Dr. Coupland here diagnoses and prescribes treatment.

First a word on the problem itself, and on our part of it. Under the law the King, Lords and Commons of the United Kingdom are constitutionally responsible for the welfare and good government of India. The letter of the law is

one thing, the spirit quite another; and in fact, we have already handed over to the peoples of India a large part of the business of managing their own affairs. We began to transfer this responsibility as long ago as 1884 by setting up town councils. We took a further step in 1909; another in 1919; and the biggest step of all in 1935. And then in 1942 we sent Sir Stafford Cripps to say that, when the war was over India could make her own kind of government, and decide what her place in the world and in the Empire should be. That is the plain meaning of Cripps Declaration, and it is the pledged intention of the Government and people of Great Britain. It ought to have settled the question: but it didn't. And we may remind ourselves why.

The first part of the answer is to be found in the word 'India'. When we speak of India, we are using a word which has not the usual meaning that the name of a country ought to have—the homeland of one people. We have been forcibly reminded of this by Mr. Jinnah and the Muslim League—for they claim that, within the country we call India, there are two equally important countries, one Muslim, the other Hindu. The trouble is that there are over 200 million Hindus and only 90 million Muslims, and moreover you cannot draw a line anywhere in India and say, 'Everybody on one side of the line is Hindu and everybody on the other one is Muslim'. They are all mixed up together. None the less, Jinnah and the Muslim League insist on dividing India into Pakistan, the Muslim half; and Hindustan, the Hindu half. Is Jinnah right about this? Or are we to agree with the Indian Congress Party (mainly—but by no means entirely—a Hindu body), who maintain that India is one and indivisible, and that it is sacrilege, a sort of political vivisection amounting to a crime, to carve up the living body of Mother India? Jinnah is both right and wrong. You know, there never was

and never will be a political problem in which one side is all black and the other all white. And the main reason why we in the United Kingdom have succeeded as well as we have in politics is that we know the need for compromise. We know we have got to live and let live. But in India it is not like that. Compromise and toleration were never easy because these two communities—Hindu and Muslim—are separated by real differences that go down to the roots of things: religion, custom, food, clothing, everything. But it has been made much, much harder during the past six years.

We can see this by comparing what Mr. Jinnah was and what he stood for, say, ten years ago and what he is now and what he stands for now. If you had asked almost any Indian Muslim ten years ago what Pakistan amounted to, he would probably have said, 'H'm—well, it's an idea some people play with, but it's not practical politics: we don't take it seriously'. Ask the same man now, and he will say, 'Pakistan! It is the rallying cry of Muslim India; and if the Congress people won't meet us halfway, we shall *make* it a political reality'. Many Muslims would go farther than that and say that the creation of a Muslim state under the name of Pakistan is the indispensable first step to any settlement.

Now, why has Muslim opinion hardened like that? The answer is not in doubt. Mahatma Gandhi and the Congress Party Leaders are the reason. Their handling of the situation in the Provinces before the war, when the Congress Party were able to form Ministries of their own in seven Provincial governments, convinced the Muslim League that wherever the Congress Party had a majority, there Muslim rights would be ignored and flouted. And they conceived that the best and, indeed, the only way to protect their rights was to insist on the complete separation of Muslim India from the rest—

which is what Pakistan means. You may say that these Muslim fears are exaggerated. Perhaps they are. But in the minds of the Muslim they are real, so real that they have driven many, many Muslims into the ranks of the Muslim League, in a determined endeavour to strengthen Mr. Jinnah's hands in the fight. And every observer now reports that the gulf between the Hindus and the Muslim dominates the entire Indian scene.

This is deadlock. Is there a way out? Just hold that question for a moment, while I make one point which is sometimes missed. It seems to me very significant that the Hindu-Muslim problem has grown so acute just at this moment. For what does it prove? It demonstrates beyond all doubt that all parties in India *know* that India has self-government in her grasp, if she can take it. And all the criticisms of this or that in the Cripps Declaration are merely of a smoke-screen put up to conceal the plain fact that the choice is in Indian hands and that for the moment at all events India cannot find a way to seize it. It is because the Muslims know that India is on the eve of real Home Rule that they are putting up a desperate fight to make sure that Home Rule does not mean Hindu rule.

And now, back to the deadlock itself—and to the search for a way out of it. This is what Professor Coupland sets out to do. He saw at once that this Hindu-Muslim feud was the heart of the problem in sentiment, emotion and passion. And he saw just as clearly that the crux of the problem, as a political and constitutional issue, lay in the Central Government of a self-governing India. You know, of course, that British India is composed of eleven Provinces each with its own local Government and there is also a Government at the centre, much in the same way as the U.S.A. has a government for each individual State plus a central Government at Washing-

ton. Any Central Government based on the existing Provinces would be likely to hand the destiny of all-India over to a permanent Hindu majority. Why? Because the population of seven of them is mainly Hindu and only in four of them is it mainly Muslim. So, Coupland asked himself whether the map of India could not be redrawn so as to divide the country into regions within which the existing Provinces might be regrouped. He found that it could, for if you take the three great river-basins of the north, the Indus, the Ganges and the Brahmaputra, you get three regions, each with a sound economic basis of its own. The rest of India, the V-shaped part to the south, will make a fourth. These four have the crucial advantage of falling into two mainly Hindu and two mainly Muslim regions, which would give a more or less even balance at the Centre, where stability is especially needed.

How this would work out, I don't know; and I would want more time than I have now to go deeply into it. I don't even know whether I like Coupland's notion or not. What I do like is that he has made a serious attempt to break the present deadlock, or rather to circumvent it. His book is not really addressed to you and me. It is not even addressed to Mr. Churchill and Mr. Amery. It's a sort of Open Letter to Political India in which the writer asks, invites, beseeches, his Indian friends to stop talking politics and to get down to thinking politics. He does not say that his book is the New Tables of Stone brought to India from the cool Olympian heights of All Souls, Oxford. He offers it as something which opens a new approach. And I would like to see a baker's dozen of representative Indians of different creeds and convictions get together in a private—private, mind you—Round Table and thresh it out. They would have to get out of their present jobs, forswear all propaganda and speech-making and publicity, and do nothing

else for months but wrestle with the problem and with themselves. Let them put a wet towel around their heads and swear not to take it off until they have found the way out—and I believe they could find it. If men like that could get together in a quiet place by themselves, might we also hope that Jinnah and Gandhi would call a truce in their conflict just to clear the air of its thunder and lightning and give this new departure a chance to succeed? May we hope that? I wonder!—*Home Service*. —From *The Listener*, December, 1943.

* Report on the Constitutional Problem in India. Oxford. Part I, 6s.; Part II, 7 s. 6d.; Part III, 8s. 6d.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

WORTH WHILE BOOKS

- Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
 The Key to Theosophy and The Voice of the Silence by H. P. B.
 Magic White and Black by Franz Hartmann;
 The Perfect Way, by Anna B. Kingsford;
 The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;
 Reincarnation by E. D. Walker;
 The Light of Asia, by Edwin Arnold;
 Light on the Path and Through the Gates of Gold, by Mabel Collins;
 Letters that Have Helped Me, by Wm. Q. Judge;
 Raja Yoga, a collection of articles by H. P. B.;
 The Mahatma Letters, by Two Masters.

METHODS OF RESEARCH

BY PROF. D. D. KANGA

The Rule-of-Thumb Method

The manager of a glass factory was of a foreman type. He had no knowledge of the elementary principles of science. By long experience and the practice of rule-of-thumb method he had acquired the art of making glass of ordinary quality used for making ordinary bottles. One day he received a big order for making red-coloured glass. He had never before made glass of that colour but he thought that with the help of a book of recipes, he would be able to make red-coloured glass. So, he accepted the order. The chemical mentioned in the recipe for producing the red colour was oxide of copper; the other ingredients were sand, soda and limestone. The manager took all the materials in the proportions given in the recipe. He expected to get red-coloured glass but to his surprise and chagrin he obtained glass of a green colour. He repeated the process on the same large scale as before, thinking he must have made some mistake, taking all possible precautions, but the result was again the same. As he did not know the *principles* of glass manufacture he could not understand why he did not get the red colour; he felt himself groping in the dark. He had already lost heavily financially; so, he finally decided to take the advice of a consulting chemist. He told him what ingredients he had used and in what proportion. When the chemist asked the manager what oxide of copper he had used, cuprous or cupric, and whether he had carried out the process under a reducing atmosphere, he simply looked on and did not reply, for he had not known up to that minute that there are two varieties of copper oxide, cuprous and cupric, and that the cuprous oxide is used for the production of red glass, provided the reaction was carried out in a reducing atmosphere and the cup-

rous was not allowed to get oxidized to cupric. This was too much for him. He did not know that it was as fatal to his business to use cupric oxide when cuprous oxide was required as it was to the life of a man to give *Mercuric* chloride (corrosive sublimate) when *mercurous* chloride (calomel) was to be given as a purgative.

The Scientific Method

The manager failed to solve this difficult problem because he thought that the method which he was following, namely the rule-of-thumb method, was a perfect method, for it had never failed him so far in the narrow sphere in which he was working. From his failure in making the red-coloured glass he became aware of a new method, the scientific method of approach, which was based on the study of the principles of different sciences, and further, that the knowledge and acquisition of which would help him to a better understanding of the mechanism of glass-making of different colours, where before he was groping.

This was the first stage—the use of the rule-of-thumb method—in the history of industrial progress. This was followed by the employment of the scientific method, and later on by scientific research. The manager of a well-conducted factory now is a highly trained scientist, thoroughly equipped in the knowledge of, and conversant with, the *modus operandi* of the different steps in the various processes of manufacture. He is therefore able to control each step and get the final finished product of the best possible quality and in the largest possible quantity. By the employment of scientific method and the judicious use of research, both science and industry advanced rapidly. Each affected, and was affected by, the other.

The 19th Century

The 19th century was the heyday of science and industry. Claims were put forward by some of the eminent scien-

tists of that century that science was able to explain everything and was able to solve "the riddle of the universe" (Hæckel); that the scientific method was the only method of discovering truth and reality; that the scientific training and discipline was so superb in building human character that religion was relegated to an inferior position or ignored altogether.

The 20th Century

The 20th century brought new and difficult problems, partly as a result of the introduction of power and machine and partly as a result of the outlook on life given to it by the 19th century scientists. Instead of the riddle of the universe being solved by science, it has become more complicated, for the scientist of the year 1944, in spite of the tremendous progress of science in this century, finds himself faced with grave, knotty problems, such as poverty, unemployment, wars, deadlocks in every department of life, crises in science and society, frustration of science, deliberate destruction of foods and goods, deliberate planning for scarcity while millions are starving, half-clad and homeless, and while both industry and science are capable of planning for plenty, deliberate planning for curtailment of new machinery and smothering of invention, deliberate planning for reducing the scientist to a mere henchman of the capitalist—industrialist, overproduction being considered a curse, "Poland's good harvest" considered as a "severe blow to trade," the lamentations of the rubber growers over the improved method of increasing production and "the hailing of rubber pests as angels from heaven," an exhibition of the depraved human nature, lust and greed, intellectual callousness, ruthless cruelty, the spreading of deliberate falsehood and untruth, etc., etc.—the scientist of the present day feels himself staggered by the host of problems which have cropped up and

which he finds himself incapable of solving.

Limitations of Science

The scientist of the present age finds once again that the laws of nature which he once thought held good at all times and under all circumstances are now found to be insufficient for the astronomical world and to fail totally for the world of atoms and sub-atoms ("Physics and Philosophy" by Sir James Jeans). The scientist of the present day has now become humble and is fully conscious of the limitations of science and of its methods in the investigation of phenomena in the sub-atomic world and we may further suppose that he is equally fully conscious of the limitations of the scientific training and discipline in the refining and ennobling of human nature.

Is There An Explanation?

How to account for this chaos and conflict in the world, why this moral and spiritual anarchy in spite of the tremendous advance of science? Is there an explanation of the occurrence of deadlocks in human affairs, and crises in society and science? Is it possible that the scientists and leaders of society are groping in the dark as did the foreman-manager when he was confronted with the problem of making red glass? Is it possible that the scientists and leaders of society are unaware of the laws of life, that they are ignorant of the principles on which man's whole life is based, that they are ignorant of the true nature of man and of the universe, as was the foreman-manager regarding the nature of red glass and the process of its manufacture? Is it possible that the scientists and leaders of society, who are primarily men, are drifting on the ocean of life aimlessly, not knowing what they really are, what their goal in life is, what their destiny, that they are not able to solve the current complicated problems—economic, political, social and educational? Is it possible that the present-day man, be-

cause of his incomplete concept about himself and his incomplete philosophy of life, is not able to resolve the many deadlocks with which he is faced in society?

A Challenge to the Scientists

It is high time that the scientist of the present day must face these problems bravely and try to find out their solutions. If they find from their investigations that the scientific method of inquiry is not sufficient in certain cases and has failed them in others, then they must *supplement* it by another method. If they find that the scientific training and discipline has failed to make man gentle, compassionate, more understanding, more considerate, then they must *supplement* it by another training and discipline which may have the power to transform the present-day selfish, exploiting animal-man into a truly loving, self-sacrificing co-operating human being, willing to share what he has got with others.

The Inadequacy of the Rule-of-Thumb Method

The rule-of-thumb method of the foreman-manager led him into a financial disaster. It was found to be inadequate and had to be replaced by the scientific method.

The Inadequacy of the Scientific Method

The scientific method of inquiry has served the scientist remarkably well in his investigations in a man-sized world but is found to be insufficient for the astronomical world and to fail completely in the world of atoms and sub-atoms (Review of "Physics and Philosophy" by Sir James Jeans, *Science and Culture*, January 1944, p. 259). We yield to none in our admiration of the scientific method, the value of which for researches in physical phenomena in a man-sized world we fully appreciate and which, we believe, will serve the scientist beautifully for hundreds of years to come. But where the scientific method has been found to fail or to be insufficient in the cases we have seen above

and also in the study, not of physical man, body and brain, but the psychological man, mind, intuition and spirit, then it requires to be *supplemented* by another technique.

The Occult Method

The new technique we suggest is the occult method. The occult method of investigation and the occult training and discipline will, we believe, fill up the gaps and deficiencies in the present-day scientific method of investigation and the present-day scientific training and discipline.

What is This New Technique?

What is this occult method? And how is it going to help us to solve the multifarious problems which face us, not only in the sub-atomic world where the present technique has failed us?—*Journal, University of Bombay, and reprinted in The Indian Theosophist for May.*

THE THREE TRUTHS

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

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

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

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

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

CALLING MR. THORN

Our friends in Great Britain have been so uniformly kind to our men in the Services that we are very glad to print this letter as evidence of the solicitude with which their visits are regarded. We have no Mr. Thorn on our rolls but he may belong to the Federation or one of the other Theosophical societies. We are glad also of the opportunity to express our appreciation of the kindness and hospitality with which our men have been treated notwithstanding the straits and difficulties which the war has imposed on the British Isles.

Dear Mr. Smythe,

May I appeal for your help? Unfortunately I cannot send you a stamped addressed envelope as I usually do when I ask for a reply, but of course our stamps are no good to you, though I enclose 3, in case you can use them in some way.

Recently, one of your boys blew in to our Headquarters (Theosophical Society) in Edinburgh, the name was Thorn, and he was in uniform, I think it was Air Force uniform. He told me there was another boy with a name something similar to Thorn, with whom he is sometimes confused.

He asked me for some of our old syllabuses, and other things, and I could not find any of the old ones at Headquarters but I had some odds-and-ends of such things at my own home. I was expecting him to pop in the next day, and took along what I could find, but he did not turn up. He certainly had a very short stay in Edinburgh.

Well, what worries me, is that, thinking I would see him the next day, I did not ask for an address that would find him, nor was he invited to even a cup of tea either here or in the homes of any other of our T. S. members. I always try to bring home any of our members who come from overseas, give them a simple kind of meal, and a chair or

sometimes a bid, in a private house instead of hostels and clubs,—they appreciate that, even though on a very simple scale. And if the visitor is a young man, I try to invite a youngish girl if possible, or at any rate some kind of a human being to talk to.

The day your boy came along, I was myself going out that evening;—my usual way is to say "Will you come home with me?" and then get on the telephone to arrange a very homely little party of friendly folks. But that evening I could not manage it, and I thought very little of it as I thought he'd be back next day. When I realized he must have left Edinburgh, I was very distressed, for I do like that strangers coming here should feel they were given some kind of a welcome, and that we feel friendly towards them.

Perhaps you could let me have the boy's name and address? Or perhaps you would send him this letter and ask him to write to me? I have a few papers for him, and any way, I have a horrible feeling that he got no real welcome,—just a horrible feeling. We've had boys here from Canada, U.S.A., New Zealand, South Africa, etc., and they've all had some kind of an invitation and a welcome. But not young Thorn, and it makes me quite miserable.

Our T. S. Headquarters are closed for the whole of August, but many homes of our members would be glad to offer a cup of tea and so forth, to a Fellow-Member from across the seas.

Sorry to trouble you, but I know of no other way to reach the lad, and I don't think you would grudge the trouble;—would you? Please, my name not to go into the magazine.!!

Sincerely.

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OFFICE NOTES

Dr. Abel Chaves Nieto, president of Lodge Liberacion, El Carmen, N., Santander, Columbia, sends friendly reminders of our traditional solidarity and comprehension in the One Life.

* * *

The Society is losing the services of two of its most useful General Secretaries, one by death and one by resignation. Mr. T. Kennedy, G. S. for Ireland, had resigned on account of ill health before the recent convention in Belfast, when Mrs. Alice Law was elected to succeed him. He died shortly after the convention closed. He was devoted to the work of the Society, and had a strong desire to bring its noble principles to bear on public life. Mr. Peter Freeman, who has been General Secretary for Wales for 22 years has decided not to serve again. He is a member of Parliament

and probably meditates social and political service in a field where there are few of his way of thinking.

* * *

Theosophical News & Notes, for July-August, the journal in the British Isles of the T. S., is the most interesting issue that has come from London. It is the Convention number and contains summaries of the addresses given by Messrs. Jinarajadasa, Sidney Ransom, I. A. Hawliczek, Mrs. Josephine Ransom, and Miss Charlotte Woods. The Convention must certainly have been an interesting one, and we are almost inclined to regret that space does not encourage such gatherings in Canada as lack of space enables England to assemble. We have done fairly well with our Fraternization Conventions and now that the war has reached the bankruptcy or winding up stage, we may hope for another Convention by the time next winter begins to thaw out.

* * *

Sr. Tito de Barros, Jr., secretary of the Lodge of Sao Paulo of the T. S. in Brazil, writes conveying the lively sentiments of fraternity of his Lodge to the Canadian National Society, announcing also the election of the Lodge officers, besides himself as secretary for the biennial term, president, Sr. Armando Sales; vice-president, Sr. Maximino Rocha; treasurer, Leon Lebon; librarian, Ari Wey. We regret that our acquaintance with the Portuguese language prevents justice being done to the verses he encloses, but we cordially reciprocate the kind and friendly messages of sympathy and co-operation which he sends and his desire that we in the Americas should unite efficiently in the reconstruction of the world after the war.

* * *

Referring to the remark in a recent issue as to the occult identity of General Eisenhower a western correspondent calls attention to Ripley's "Believe it or

not" of July 9 in which William the Conqueror is portrayed with a note of his death as occurring October 14, 1066, and the birth of Eisenhower, October 14, 1890. Besides, the soldier who struck the first blow was named Tailleffer, more familiar to us in the form Tulliver. Tailleffer means Eisenhower, both meaning Iron Hower. Herr Hitler represents all the forces of evil that represent the bad karma of Europe. He is protected by his sponsors, who will desert him if they can find a better agent for their purpose. It is natural to suppose that the forces of Light have worthy agents to defend the right, and we believe that the leadership of the Allied forces is in good hands.

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Convention Everywhere is the title of an 82-page pamphlet issued by the American T. S. from its Wheaton headquarters. Voluntarily relinquishing, it explains, in response to war demands its right to hold its annual Convention, the Society turns the circumstances to good account, and its members in other cities were expected to hold local meetings. As the pamphlet has only now reached us and the proposed programme for these gatherings were dated for July, we can only hope that the meetings had the success they deserved, and the idea may be applied very well in Canada in any year at any time or place where our widely scattered lodges make anything but a local celebration impracticable. The Fraternization Conventions which it is anticipated will be renewed next April, may gain some hints from the programme which covers two Sundays and a mid-week celebration, 13 addresses by six speakers. "Do we want the Theosophy which the two Masters who are the real Founders of the Society explained so patiently to Mr. Sinnett and Mr. Hume, to vanish again from the world which needs it so? If not, let us make it a duty to study and understand thoroughly at least the simple truths of

Theosophy. It is astonishing how much we can learn in ten minutes which would otherwise be wasted," says Miss Marie Poutz in one of her talks. Co-operation, she says, must take the place of competition if the New World is to come into its own. We commend these addresses to all Theosophists from the president down to the last novice. Dr. Arundale may find here that new Theosophy which he asks for and which is the old, but has been sadly neglected in the last thirty years.

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St. Francis's Day is October 4 and the day has been selected by those specially interested as a World Day for Animals. We have been overwhelmed with propaganda literature on the subject and could easily fill our 32 pages with the material supplied on vivisection. We are as much in sympathy with the S.P.C.A. and other organizations dealing with this subject as one can be among the almost innumerable societies for promoting humane and ethical living. But we have Theosophy whose principles embrace all humane and ethical activities so that devotion to Theosophy means such a development of consciousness as will keep one in touch and in sympathy with all of these. To desert Theosophy for any special form of social or humane work too frequently means the narrowing of outlook which is so regrettable when breadth of view is our only safety. Of course there is room for the animal lovers and their organizations, and we cannot agree with the radio censors who deleted the following passage from an address by Mr. James Rogers of Calgary which goes to the heart of the matter. Where are our Four Freedoms in this case? "Do we not still confine wild animals and birds in cages, against all laws of Nature and the welfare of the animals concerned? Do we not still allow the cruelty of the steel-jawed trap, whose struggling mutilated victims provide the "divinely soft"

things which "decorate" the shoulders of some of our women? Do we not allow the ghastly torture of the Vivisection Laboratory in the hope that thereby mankind may become healthier and happier? Who will answer 'No' to these soul-searching questions?" Elsewhere in our columns will be found a letter from Mr. Pease of Victoria, which we trust will stir to consideration the minds of any who have not yet taken thought of our brethren of the wild.

o o o

Mr. Charles Luntz of *Ancient Wisdom* is still somewhat bothered over our criticism of the divergence of the Adyar junta from the original policy and teachings of the Society, as "the attacks themselves are shallow it is difficult to formulate replies to them." He continues—"We do not agree with some of them but our controversy with Mr. Smythe is not on the ground of mere disagreement. It is largely with the language in which the disagreement is couched." It is a peculiar fact that examples of this condemned language is never cited. If Mr. Luntz agrees with some of the criticism why, in the name of truth and honesty does he not express some of these things in which he agrees in the elegant, bland and acceptable English of which he assumes to be a master. He reminds me of an experience of recent years when I was writing editorial articles for a local paper and in condemning the collection of fees at Niagara from visitors by unauthorized persons I described it as a racket. Horrors! No such stain could be permitted to soil the sacred pages, not even though it appears in the Oxford Dictionary. Instead of racket, we had to read "undesirable practice." The habit of calling a spade a spade is really distressing to sensitive and delicate writers like Mr. Luntz and those he champions. And then he adds the inexplicable remark—"It is futile for Mr. Smythe to cry out to high heaven at the unmerciful

criticism that has descended upon him during the past few months, not only from *Ancient Wisdom* but from many other sources." Is it possible that the *Ancient Wisdom* or any of its champions could be unmerciful? And when and where have I cried to high heaven? I know the propagandists too well, and their polite language even better. They learn the trick in church where we all agree to being "Miserable sinners" but equally agree never to mention any of our miserable sins.

o o o

One of our Western students wrote to The Quarterly Book Department P. O. Box 64, Station O, New York City, ordering two books by the late Mr. Charles Johnston, and received the following reply:—"We beg to acknowledge the receipt of your letter of July 9th, 1944, referring to an advertisement in The Canadian Theosophist and enclosing a money order of \$2.75 for two books of Mr. Johnston's. The advertisement of Mr. Johnston's books in The Canadian Theosophist was never authorized by Mr. Johnston, nor has it been authorized by us, but has been inserted and carried by the magazine wholly without our consent. We regret to have to inform you that the two books you desire are temporarily out of stock, and we do not expect to be able to supply them while present war restrictions continue. We are sincerely sorry that you should have been misled in the matter, and return herewith the money order you enclosed." This is from the Theosophical organization which issued *The Theosophical Quarterly*, now suspended, which in every issue printed on its cover the fine statement of Universal Brotherhood offering friendly co-operation with all Theosophists and Theosophical bodies however and wherever situated, in the true spirit of the Masters and their messenger. We desire to assist in the dissemination of true Theosophy and keep standing several advertisements of the

more excellent writers of whom Mr. Johnston was one of the best equipped. We have never asked nor received payment for any of these advertisements, but some people are curiously affected by a little Theosophy. The late Mr. E. T. Hargrove was one such. When he wrote me and "swore to God" that Mrs. Tingley was the true successor to Mr. Judge, I had little idea of the peculiar nature he was developing, or of his influence over his colleagues in New York. He appears to have filled them with his own sense of fear. Perhaps this was the reaction he encountered from his own violation of the laws of Brotherhood, which is "a stern and uncompromising fact, denial of which is dangerous," as Roy Mitchell reminded us. We had no object in advertising these books than the fraternal one of extending their circulation and as we have no book depot in connection with our magazine there was no question of profit, and the brotherly thing to do naturally was to refer purchasers to their publisher. Perhaps Mr. John Watkins can do what our New York friends appear to be afraid to do.

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When we are young, infants in worldly wisdom, our seniors fill us up after their fashion with tales of the past when they have not imagination enough to invent new tales to humbug us. The Church has supplied a quantity of material in the Bible which is capable of all kinds of combinations and is constantly being elaborated by ingenious persons to engage the attention of the innocent. As between the Pentateuch and the Arabian Nights Entertainment, I prefer the latter for amusement or for instruction by parable. Our Theosophical movement has stirred the imagination of many of our writers and propagandists and they have drawn on various sources in Asiatic and other ancient traditions for lively detail to add "verisimilitude to an otherwise bald and uninteresting narrative." There is no

more harm in these taradiddles than in the yarns of our youth as long as we remember that what we are told, whether by a soldier or anyone else, "is not evidence." I am not unduly incredulous but have been moved to these remarks by an article on "The Inner Government of the World" by Mr. C. Jinarajadasa in which he tells again some of the things which he says he has been told. What one has been told is not real knowledge until one has investigated and corroborated and made certain that the facts are as alleged. Mr. Jinarajadasa recommends us to read carefully the *Lives of Alcione* which should put any prudent person at once on his guard. One should read it very carefully indeed, just as one reads Mr. Spalding's *Life and Teaching of the Far East*. There is no end to the chronicles of this character which clutter up our book shelves. Rabelais's *Gargantua and Pantagruel* is much wiser than most of them, certainly wiser than *The Lives of Alcione*. For real eastern teaching why not read *Beasts, Men and Gods* by Ossendowski or *Cuchulain* by Standish O'Grady; or *Gods and Fighting Men* by Lady Gregory. In his article Mr. Jinarajadasa tells about a secret he found out about himself, which if he sincerely believes it, warrants him in believing anything that the Grand Spieler ever fabricated. "It is," he says, "that I don't belong to your humanity. I can high-hat you, because I came in a very humble way from Venus. I hit upon that and afterwards in investigating the descent of the Lords of Fame, it was discovered that they brought with them 108 animals which had become individualized. Since the humanity of Venus is at the level of the Devas, the animals would be a higher grade also, and 108 were brought which were equally on the First and Second Ray. They had a particular use, therefore, and were distributed among mankind to do the work of the Manu and the Bodhisattva. So I

am a stranger, but I have a tag on me and I can never get away from the tag." I am inclined to think that if this story be true, most of the other 107 have come to Canada; the others may be at Adyar. The story reminds me of the Scotsman who after seeing Niagara Falls was asked what he thought of them. "Well for wonderful I winna say, but for quare, I once saw a peacock with a wooden leg at Peebles." The world is not in need of Venusian animals but of the ethics and science of the *Key to Theosophy*. If Mr. Jinarajadasa could find it in his dharma to expound these to a world deeply in need of them, we who are descended from Noah's Ark would gratefully overlook any possible divergencies from type which Mr. Jinarajadasa might supply.

ASSOCIATE EDITORS

FOR ADYAR

The following circular letter has just come to hand from Adyar whose output of circular letters is remarkable. I submit it because it may appeal to some of our members. I would not venture to appoint such Associate Editors as are called for, but if any members care to volunteer for the work, and are endorsed by the Lodge to which they belong as suitable, I will send their names forward to Adyar.

1 May, 1944.

Dear Mr. Smythe,

1. The Editor is proposing to make substantial changes in *The Theosophist*, commencing with next October issue, and on his behalf we shall be glad to have your help and suggestions. There will, we hope, be sections on science, philosophy, art, religion, politics, education, etc., and we need in every country correspondents in these departments. We should like you to select for each of these various departments an Associate Editor in your Section who will regularly send to Adyar notices of world events

with a Theosophical penetration of all of them. This will give our readers a world conspectus.

What are the 'burning questions' in your Section? The Associate Editors you nominate will discuss these questions. Their comments should be brief, and they should offer their contribution regularly and frequently, timing the first letter to reach Adyar by the 1st August for the October number, by air-mail, if necessary, and thereafter monthly.

If you have any special changes to suggest, we shall be glad to know them, and in any case we should like you to nominate some of your best people to be Associate Editors to forward to us Theosophical comment on important events which are likely to be of interest to the reader.

A special point might be made of the Greatnesses of your Nation, for these tend to exalt the unity of a people above all divisions and separatenesses.

2. On the business side also you can help, if you will, by appointing a special wide-awake person to help increase the circulation of *The Theosophist*. A determined effort can work wonders. South Africa recently made a circulation drive for *The Theosophist* and increased its subscriptions by 50%. Some vigorous person should be appointed to be a liaison worker with your T. P. H. or bookshop, or, where there is no bookshop, to collect subscriptions in direct touch with the Manager at Adyar.

We two (undersigned) have been appointed Associate Editor Secretaries to Dr. Arundale and feel assured you will aid us in this expansive movement. Please plan now. We cannot, owing to war restrictions, make all the changes we would wish, but with the help of a world-wide network of correspondents, we can give *The Theosophist* a bigger outlook and through it give the world a stronger and surer lead into the peace era. There is inspiration enough at

Adyar—what we need now is the co-operation of our colleagues in all the Sections.

Cordially,
 Laura Chase,
 J. L. Davidge,
 Manager, Press Department.

AMONG THE LODGES

Dr. Alvin B. Kuhn, whose new book, *Who is the King of Glory?* is receiving many encomiums, is dated to speak to the Toronto Society for a full week beginning September 24 and through the week till September 29, with another programme unannounced for the first week of October. His subjects, Sept. 24, Do Ancient Scriptures meet Ancient Needs?; 25, The Wrath of God and the Battle of Armageddon; 26, The Real Meaning of Genesis; 28, The Ark and the Deluge; 29, Truth's Crucifixion. Dr. Kuhn is one of the most scholarly lecturers now before the public, and one of the ablest exponents of the Blavatsky teachings of his generation.



In the account of the annual meeting of the Edmonton Lodge which appeared last month, sent us by Mrs. Nellie Dalzell, unfortunately there was an omission in the reference to the presentation to Mrs. Colborne and Mrs. Morrison on account of the assistance they had been to the Lodge during the last two and a half years. These two ladies, added Mrs. Dalzell, have really worked hard to resuscitate the Lodge when it was in an almost moribund condition, and we owe them a great deal. Mrs. Dean, Mrs. Tipplin and Mrs. Paling in serving refreshments contributed much to the enjoyment of the evening. We are grateful to Mrs. Dalzell for her report which should not have been curtailed.

AMONG THE ROBOT BOMBS

The following letter has been received from Mr. Jinarajadasa, duly censored as the blanks indicate, and presenting one of the most vivid and detailed descriptions of this German madness that I have read. However we may differ in opinion with Mr. Jinarajadasa we cannot withdraw our sympathy from him in a period of such mortal danger which it is to be hoped is now ended, and suffering as he is from such a painful malady.

17th July, 1944.

Dear Mr. Smythe,

Thank you for your letter and the information it contains. I recall Hargrove and also his sister but never met Johnston.

We are fully in the era of the doodle-bugs. Twice happening to look out of the windows I got a blast on my face through explosions from a quarter to half a mile away. Up to now in this part of London this house seems to be between two alleyways of the bugs. In one place only half a mile away four have fallen within a radius of about $\frac{1}{4}$ mile. Two of our windows have cracked and twice the curtains have blown in when the explosion was a good way off. Curiously more damage was done to large plate glass windows in the next street further off from the blast. One day I was at the ——— at 3 p.m. and was consulting a catalogue when I heard one bug overhead but obviously it was going beyond the ———. Almost immediately afterwards was a 2nd one on the other side and the noise was so near I thought I might need to fall flat on the ground but the missile went a mile further on. The Reading Room is not now ——— but a large room further on in the building. The place was full of readers but nobody paid any attention. The day after I was going from ——— towards ——— Bridge. The street was full of the noise of buses and lorries so it was only suddenly I

heard the noise above and found several people rushing into a building, whither I followed them. The explosion was some distance off. Hardly had I got into the street and gone a dozen steps when there was another with its characteristic noise and so I dashed into another building. On and off several times in the day the siren sounds alerts and all clear, but nobody pays any attention, and everyone carries on, only of course ready if the sound should be right overhead to rush for shelter. Unfortunately, some queueing up for buses have not done so, and have been killed when the bug dropped where they were lined up. For the last five nights we have had no alerts so people can sleep easier. I see that everyone is praising the courage &c. of the Londoners. They are not thinking of anything of the kind but taking the doodle-bug as a part of the war situation, though it has meant a new set of reactions different from those to which they were accustomed with the old style bomb. There is no fore from the D. B's., but terrific blast that cracks glass into tiny bits.

I ought to have left for India but about the time I expected transportation the ban on all travel was announced and it still continues. The cold has brought on arthritis in the hands and knees, not acute yet, but it may become so with another winter.

Yours sincerely,
C. Jinarajadasa.

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

May be had from JOHN M. WATKINS,
21 Cecil Court, Charing Cross Road,
London, W. O. 2, England.

A HOLY DAY FOR ANIMALS

Editor, *The Canadian Theosophist*:—
The 4th of October is the day dedicated to the memory of St. Francis of Assisi, famed for his love of all creatures, and during that month of every year numerous societies and groups of animal lovers in many lands celebrate the life of the gentle saint; and appeals are widely circulated among the clergy and ministers of the Gospel to preach on the duty of kindness and justice to animals on at least one day of October.

May I suggest, Mr. Editor, that your readers, believing as most of them, no doubt, do, in the Unity of Life and in the evolution of the animal monads towards human individuality and who, moreover, are striving to live in accordance with the principle of universal Compassion should especially welcome appeals for the welfare of their "younger brothers".

The pictures one sees of St. Francis surrounded by birds and his four-footed friends are reminiscent of similar pictures of The Boy Krishna in like manner surrounded by his "little brothers"—a striking link between the Avatar of fifty centuries ago and the medieval monk!

In the course of an article in *The Theosophical Movement* for March 1944, entitled "Why Do Animals Suffer?" the following quotation from *Lucifer* (May 1888) occurs:

Q. Why do the noblest animals suffer so much from the hands of men?

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelupa (yellow caps) . . . an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? The answer is suggestive:— . . . 'Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection,

Nidana) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heart rending sufferings of our dumb companions'. . . ."

The same journal in its issue for the following May under "In The Light Of Theosophy" quotes John Cowper Powys, the noted novelist, the quotation ending with these words: "Cruelty, in fine, is wickedness under any name; but under the name of Science it is the most devilish wickedness of all; for it is the most cold-blooded, the most remorseless, the most self-righteous, and the most dark and secret of all the crimes committed under the sun."

The article continues: "Theosophy condemns vivisection; H.P.B. remarks editorially in *Lucifer* for June 1890 (Vol. VI p. 336) that when reflecting 'on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferer.'"

This very interesting article concludes: "H.P.B. condemned 'the great criminality of taking—especially in sport and vivisection—animal life'. It was she wrote 'not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses,' but she did desire her readers to turn their thoughts seriously to all the horrors of vivisection. 'For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor

brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.'"

The *Bhagavad Gita* enjoins *harmlessness* to all creatures and speaks of "These saintly men, whose imperfections have been chastened, whose doubts are ended, who are self-mastered, whose chief delight is the welfare of all beings, they enter into bliss."

W. B. Pease.

Victoria, B.C.,
August 22, 1944.

CONGRATULATIONS

FROM ADYAR

To Mr. Albert E. S. Smythe,
5 Rockwood Place,
Hamilton, Ontario,
Canada.

10th August, 1944

Dr. G. S. Arundale,
Adyar, Madras, India.

Dear Colleague,

My very hearty congratulations to the Canadian Section on attaining its 25th anniversary on the 12th November next. It is quite remarkable that you were its founding General Secretary and have held that office continuously ever since. I know of no other General Secretary who has held office for so long a period, unless it is Dr. Anna Kamensky, who has done similar duty for Russia, inside and outside the country, for 36 years. Mr. Peter Freeman has just relinquished the leadership in Wales after 22 years and Mme. Jelisava Vavra, so far as we know, still holds office in Yugoslavia after almost 20 years, both founding General Secretaries. Such length of service is phenomenal.

My very brotherly greetings to all my brethren and best wishes for the next twenty-five years, but I suppose not with yourself still as General Secretary!

Fraternally,
George S. Arundale.

DISAGREEMENT

THAT MATTERS

In last month's issue we printed a personal letter from Mrs. Henderson of Victoria, dated June 28, instead of one for which she had given permission, of July 13. I might plead stress and pre-occupation at the time, but there was really no excuse for not checking the date. Both letters were marked Personal, and were very similar in appearance, and one had been laid aside pending receipt of permission to print. There is no excuse, however, for the blunder, and I present my apologies and deep regret to Mrs. Henderson for the annoyance she has been caused. She requests that the correspondence be printed as presenting her intention in granting the permission requested, and this I trust will be satisfactory in explaining the unintentional error.

PERMISSION ASKED

5 Rockwood Place,
Hamilton,
Ontario,
19th July, 1944.

Dear Mrs. Henderson,

Your letter of 13th. reached me yesterday evening and after several readings of it I think it ought to be printed. I have no wish to uphold my views above yours or anyone's and I would be a very incompetent editor if I left the impression on you or our readers that I wanted to have the last word in a discussion in which I was regarded as mistaken. The passages which I quote on page 203 of last September magazine appeared to me to teach exactly the same as H.P.B. did. "The Mahayanist regards the goal of the Sravakas, with whom he classes the Theravadins of the Southern School, to be self-perfection like that of the Pratyeka Buddhas, and not the greater goal of those who tread the Path of Selfless Altruism of the Bodhisattvas." This self-less altruism I understand to be the

Path of compassion which you think is ignored in the book. I have been influenced by my study of the New Testament which I think teaches release from karma (the "original sin" of the theologs) and the sacrifice of reincarnation as a messenger or teacher of others—redeemer, is the Christian word. Do you not think that H.P.B. approved of the Mahayana teaching?

I will be glad if you permit me to print this personal letter from you and I will not attempt to reply to it, so that you can have the last word.

With kind regards, cordially yours,
(Sgd.) Albert E. S. Smythe.

P.S. May I add that I do not think the word "companion" carries the sense of equality; I intend it rather as assistant, like a dictionary. I found the book very helpful.

PERMISSION GRANTED

348 Foul Bay Rd.,
Victoria, B.C.,
July 24th, 1944.

Dear Mr. Smythe,

Thanks for your letter of 19th. July received today, and for your offer and apparent wish to publish my personal letter of July 13th. (my 81st birthday incidentally). I had no idea of having the last word, and on your stressing that point I was inclined to say: no, let the whole thing drop—but on rereading the undercopy of my letter of 13th. July, I see good reason to avail myself of your offer to put it in the C.T., perhaps the more so because even now you choose to bring up any issue involved in this discussion rather than touch upon the moral responsibility of misleading psychics which has always been my main point. My personal letter gives good reason for my repeated warnings, so let it be published with my thanks.

Yours sincerely,
(Sgd.) H. Henderson.

Personal

WARNING OF DANGER

348 Foul Bay Rd.,
Victoria, B.C.,
July 13th, 1944.

Dear Mr. Smythe,

Your letter of July 5th. seems to have been written at random on some imaginary inference that the type of book you review—Theosophic or otherwise—has some connection with my protest on your having likened "Tibetan Yoga and Secret Doctrines" "in all ethical and occult respects" to "The Voice of the Silence" and other writings of H.P.B.; whereas it is a plain fact that one third of Evans-Wentz's book is in complete contradiction "in all ethical and occult respects" to anything by H. P. Blavatsky.

Your review recommended E.W's book as "a companion authority to The Voice of the Silence". You say now that you did not class E.W's book as Theosophic! Was this eulogy then, intended to help readers to make distinctions for themselves (as you put it), without any information to be gathered from you, or without acquiring the book, on the description of powers to be gained through practices of Black Magic known to be a danger to psychics—which your review ignored, and has continued to ignore when I have pointed it out?

The spread of Theosophical ideas to be found in books and under many guises testifies not only to what was put out more than half a century ago, but to the constant Lodge effort, through all past centuries, to enlighten and turn perception toward Truth. But side by side with this, and under *inexorable Law*, there is released the 'opposition' power to mislead and destroy, and it is *this* we have to watch out for and refute when we can detect its hand under cover and mixed up with a disguise of fine phrases. You know as well as I do that I refer to no bogey, and that Theosophy

as a world influence has been destroyed under the operation of this law, yet a simply given warning of it (regretably left out of your review of Evans-Wentz's book), is evidently considered to be inapplicable to the readers of your Magazine!

Finally, your letter makes 'a maze of difficulties' out of your gratuitous assumption that I would limit *your* reviews to 'Theosophic books'. This almost laughable evasion of the real point at issue leaves me quite unable to follow you in any possibility of difficulty to be caused by me or any of my views, since there has been no response from a single one of your readers to the points I have dealt with from a sense of duty to the Teaching. This may, of course, confirm the *need* of my rejected warning re Evans-Wentz, but it 'lets you out' of any concern in my direction, and disposes of imaginary difficulties which, in no case, could depend on me, an outsider of your T.S. With this I hope to close the subject, and turn with appreciation of the delightful article on "Music in the Home" as the best thing in the June issue of the C.T.

Yours sincerely,
(Sgd.) H. Henderson.

STILL OFF THE TARGET

Editor, *The Canadian Theosophist*:—Surely the stigma of "stupidity" the journal has fastened on Mrs. Henderson and those of us who disagree with you on the question of the relative value or importance of the work of H. P. Blavatsky and Dr. Evans-Wentz is undeserved.

Did not the Lodge know what It was about when It sent H.P.B. to give to the world at this significant epoch a restatement of the fundamental tenets of Buddhism by their chosen agent? Did It not send Tsong-ka-pa at another time when the doctrine needed purifying from much that has now been resuscitated by the work of Dr. Evans-Wentz, and claimed by the Journal as good Theosophy?

It seems curious that a Theosophical paper finds it necessary to go to the New Testament in support of its argument. Later students may not be fully aware of the attitude of H.P.B. and Masters to Xianity, the smear of which obscures the light of The Canadian Theosophist. It would be easy to quote from that odd medley of books called the Bible, sayings to counter any of those put forward in these columns.

I cannot help feeling that anyone, in turning down an opportunity that offered to meet H.P.B. face to face missed some important clue which would account in this case for the strong bias for Xianity and the taint of anthropomorphism which so nauseates many of your readers.

Anna A. Morton.

Vann Water, Ockley, Surrey,

July 8, 1944.

THE MAGAZINES

During the month of August we have received the following: The Aryan Path, May; The Bombay Theosophical Bulletin, May; London U. L. T. Bulletin No. 189, July; Theosophy, August; Toronto Theosophical News, August; London Theosophical News & Notes, July-Aug.; The Theosophical Worker, May; Y Fforwm Theosoffaid, May-June; Evolucion, Buenos Aires, June; Baconiana, July; Toronto Theosophical News, Aug.; Fraternidad, Santiago, Chile, March-April; The Ancient Wisdom, July and August; Eirenicon, July-August; The Golden Lotus, August; Revista Teosofica Argentina, May-June; The American Theosophist, August; The Theosophist, Adyar, June; Theosophical News & Notes, July-August; Theosophia, Covina, May-June and July-August; Theosophy in Ireland, April-June; U. L. T. London Bulletin 190, August; The Theosophical Forum, September; The Federation Quarterly, July; Lucifer, September; The Speculative Mason, January, April and July.

"A NEW ERA FOR PSYCHICS"

This is a book of remarkable interest whether one accepts its Spiritualistic theories or hopes to fit its allegations into some other conception of life. Theosophists are usually supposed to be antagonistic to Spiritualism, but they should have an open mind for facts which unfortunately is not always the case, as for example the Somerset Zodiac. This book by Frederic H. Wood, Mus. Doc., comes from the same sources that in 1935 gave the world a pronouncing glossary of the Egyptian language as spoken 3000 years ago, which had passed the tests of many scholars, although Professor Gunn of Oxford is unwilling to admit its correctness as the late Sir Ernest Wallis Budge is said to have done. The trouble is with official persons who feel that they represent the *status quo* and with deific dignity feel that they must exhibit neither variability nor shadow of turning. Yet on the Science side they must admit that constant and unpredictable change is the one quality of Nature we can be certain about. The ancient Egyptian tongue was revealed by Dr. Wood's medium and the control Rosemary, with a companion, the Lady Nona, a much more ancient person than Rosemary, and more highly gifted. The book is in two parts, the first of which consists of revelations and advice concerning the present war, given by Dr. Wood's deceased brother, J. Dennis Wood. The advice about the direction of the war was duly sent to the proper authorities, but Dr. Wood says he can only guess as to what extent the advice given was put to use, though it was always courteously acknowledged. Much of the advice was good and much of it was in line with contemporary criticism, so that one might wonder why it was not accepted. The reason was furnished by the Russians in a cartoon of a Conference of war experts, stout old arm-chair men,

named General And-if-we-are-beaten, Gen. Is-it-worth-risking, Gen. We-must-not-be-hasty, Gen. Let-us-wait, and Gen. What-if-something-went-wrong. The most urgent criticism is over the delay in opening the Second Front. The arguments, however, are generally those familiar to critics. A year ago, on Sept. 23, J.D.W. said: "If you got your troops across the Channel now the Continent itself would be your front line, and if you attacked you would have the occupied countries behind you immediately. This holding-back, this dilly-dallying is helping neither Russia nor yourselves. The real stumbling-blocks are in the arm-chairs at home. These are the men who are losing you the War. The Germans are building all their plans on the fact that you will do nothing in the West this winter." His brother's sympathies, observes Dr. Wood, "like those of the spirit-world generally, were solely for the oppressed peoples in occupied Europe." He is not always right, however, and is more sanguine about the collapse of Hitler and Germany than seems at present to be warranted. There is a note about France. "In France, a good French army will take over. The French would hate you to have a finger in their pie, and you must not expect any gratitude when the War is over. You will do well if you avoid a quarrel with them." The idea of a wave-length suggests to him that "One day our engineers will stumble on the right wave-length of the spirit world, and human instruments like Rosemary will be no longer necessary." But war will not cease even if we could operate spirit-radios. "Eventually, of course, it will be a better world. One or two generations of British people will enjoy the fruits of Peace—until their leaders forget again! The level of intelligence on your planet never seems to reach a degree which would make war impossible." Theosophy might remedy that. Part II. is headed *Psychical* and six

chapters, *Psychic Power and Spirit Help, Our Links with Ancient Egypt, The Psychic Clinic, Co-operation with the Spirit World, The Future Outlook, and Epilogue* by the Lady Nona. A few books like this with its attractive narratives and its simple and easily understood language may readily charm millions of readers, and if they get the idea of a subjective world as well as an objective one, along with the conception of reincarnation which is partially explained, much good may be done. The chief danger to such readers is the possible setting up of an authority outside themselves and the acceptance of dictation from that authority rather than reliance on one's own initiative, reason and judgment, after the manner of Adyar, which, as Captain Morrish points out resents bitterly any criticism of its pet leaders. A dictatorship, however benevolent, robs its followers of the power of discrimination, and that and other kindred powers are atrophied for want of use, the mind remains at the stage where docility and obedience become a rule of life, and mechanical observance of order becomes a settled practice. A flock of sheep presents orderly methods—by sheep, but they never become shepherds. We do not blame Mr. Wood of aiming at dictatorship, benevolent or otherwise, but very few are capable of determining how far they can go in accepting the leadership of Borderland guidance. Nothing is more subtle than the influence of the psychic planes. The Mahatmas of the Theosophical Movement delivered their message and disappeared from view. They wished their message to be honoured and not themselves. What we object to in Adyar at present is the reversal of this principle. Nor can we approve of it in Spiritualism where the tendency is to follow blindly the suggestions made by chosen leaders and to look coldly, to put it mildly, on those who disagree. Where proposals are

made of a world-embracing character, as in the Four Freedoms of the "Atlantic Charter" we are summoned to a general agreement by the Lady Nona in her Epilogue to this volume which fills two pages. We quote her paragraph on the Four Freedoms. "When the conflict ceases, you must realize that this time you are to rebuild not one country, nor one set of principles, but the whole fashion of living. No less a conception will do. There must be as acknowledgement that the principles of the Four Freedoms as expressed in the Atlantic Charter are literally true: are, in fact, the only Laws which can be accepted. There must be no compromise by any set of men, in any nation. I would say to you that if there are among you any who would not support fully, completely, and entirely these four basic essentials, then these men should be removed from your councils. This is a time when no man's private good should exist or be allowed to exist save in its necessity for the public good. This is a time when all counsels for reconstruction in whatever field must be devoted to the whole body of mankind, as one family, with no distinctions of right or priority by reason of race or creed." This is the Universal Brotherhood of the original Theosophy. It also recalls Mr. Wendell Willkie's objection to the platforms of both political parties in the presidential election, as being evasive in the question of sovereignty which is undoubtedly involved in the Four Freedoms. At any rate Dr. Wood's book is on the side of the angels, as Beaconsfield said, and we cannot say less. (*Rider & Co. 47 Princes Gate, London, S.W. 7. 8s. 6d.*)

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 AVE., Los Angeles, Calif.

THE WAR

Ledice is still fresh in the consciousness of all who have taken seriously the War and its problems. The little village in Czecho-Slovakia was razed to the ground and its people, men, women and children, were murdered in cold blood. There is no excuse in modern civilized warfare or in law, national or international, that warrants such atrocity. We must go back to the Old Testament for parallels of such brutality on the part of the Israelites towards the peoples of Palestine, and many scholars are now taking these Old Testament stories as parables and metaphors and not as historic realities. There is no doubt of the reality of these German murders. Other similar stories are con-
sign to light, and even since the invasion of France we have the account of similar treatment evidently the result of a settled policy on the part of the German Army towards helpless civilians. And to harden the hearts of the German soldiery their officers told them that the British and Americans shot all their prisoners. A lie like this means nothing to a murderer. All these stories are told after due investigation and are corroborated by all the authorized correspondents of the British, Canadian and United States press, as well as those of the Allied Press of other countries. About three months ago the village of Gradour sur Glane, with between 1200 and 1500 inhabitants was dealt with in exactly the same way as was Ledice, the people, men, women and children being murdered in cold blood. I have several friends who do not believe these stories and who think they are just propaganda. Their idea of Brotherhood is to believe that everybody is just and true and compassionate, and that if anyone violates the Law Karma will look after him. The idea that karma has human agencies does not appeal to them. Gradour was crowded with refugees, mostly children,

the normal population being about 800.

In the late hours of the afternoon a battalion of the Das Reich Elite Guard division unexpectedly appeared and took positions on all roads leading into the village, blocking them by setting up machine-guns.

Troops then entered the town and ordered all women and children to go into the church, all men into certain specified houses. This caused no great alarm. At first it was believed the Germans were merely searching for Maquisards.

Some 600 women and children crowded into the church. Some wheeled their babies in perambulators. Other women and children who could not be squeezed into the church were ordered into the school adjacent to it.

The Germans then locked the doors of the church and school and the houses into which the men had been herded.

At a given command the Germans suddenly opened fire with machine-guns, rifles and machine-pistols on all the huddled groups.

Weapons were thrust into windows and the occupants of the structures were mowed down. Men in the houses were shot mainly in the legs and sent sprawling across the floors with blood streaming from their wounds.

The Germans mounted improvised ladders to fire through the church windows at the women and children packed there.

The cracking of the shots was accompanied by the terrified screams of women and children, the helpless crying of babies and the groans of wounded men.

Then the Germans hurled phosphorus grenades through the windows and soon the whole village was a huge bonfire with a great pall of black smoke ascending from it.

The S.S. battalion withdrew to the outskirts of the community, shooting and killing some men who had broken

from the houses and were attempting to run into the fields. From deeper and deeper hells come the tales of German cruelty and inhuman mentality, or want of it, and the fiendish inspiration to ever more accursed iniquities. The story of Majdanec concentration camp comes from about a mile from Lublin in Poland. It is almost too horrible to contemplate. Here was erected a crematorium where at first only Jews, Russians and Poles were murdered and disposed of, but finally prisoners of all nationalities of occupied Europe were brought here to be massacred. Men, women and children of 23 nationalities were asphyxiated here, or hanged or shot. Poison gas chambers were filled with the victims and when they were dead the gold was taken from the teeth of any who had been treated by the dentist, their clothing and shoes were stripped off, and their bodies heaped into the roaring flames of the crematory. The number of victims may be judged by the 320,000 pairs of shoes seen. The bones were crushed to powder and with the ashes shipped to Germany as fertilizer. The papers have been filled with multitudinous details for those who care to sicken themselves with German wickedness, a wickedness which is too stupid apparently to understand its own evil. No adequate retaliation could be devised by decent people for such crimes, and we must be satisfied with what the military authorities decide upon. "There is safety only in one's own duty; there is danger in the duty of another." Russia has been the greatest sufferer, and perhaps it may be left to that nation to exact the Vengeance of the Lord. Karma brings righteous judgment. The actual prosecution of the war goes on methodically. There appears to be co-ordination between the Russian invasion of Germany on the east, and that of the other Allies on the West. President Roosevelt and Prime Minister Churchill are meeting at

Quebec while this is being written but we must await their report as to results. What will be done with Germany is the problem of problems. A proposal to divide Germany means sowing a gigantic seed of future war. Even the suggested allotment of East Prussia to Poland which has much to recommend it, is not likely to be received with humility by the proud Prussians. When will the War be over? A bet is said to have been made by President Roosevelt and Lord Halifax, but the most reliable prediction is that of General Eisenhower who said November. A good deal of considered opinion fancies the Germans will collapse in October. There are many possible causes of delay, the weather being one of the most important. But after the War Peace is far from being assured. France, Poland, the Argentine swash bucklers and Spain are all possible points for trouble, and even the Big Four are not too certain of that perfect harmony which invites the White Dove to rest her weary wings.

CONN SMYTHE WOUNDED

The announcement that Major Conn Smythe was severely wounded in action in France came as a shock to his many friends. Major Smythe is not only the commanding officer of the 30th Light Anti-Aircraft Battery, which he recruited, but he is the symbol of a fighter to thousands of Canadians.

Conn Smythe won the Military Cross in the Great War. From the beginning of this one he had one objective: to get into action again. He was given the command of a battery. He trained it, took it overseas, and then kept vigil with it. Time and again he refused to take senior administrative posts which were his right by age, by training and previous service. He declined them to stay a combatant, to take a personal crack at the Germans. No man was happier when, a few weeks ago, his unit went to

France and he was able to be in the thick of the fight.

In hockey Mr. Smythe coached his teams in the spirit of "never say die." That is the way Conn Smythe does things. If a thing is worth doing, do it "all out." In the army he holds to the same creed. Thousands of his friends and admirers in Canada will share the hope that his injuries are not serious and that he will recover quickly to rejoin, as he will want to do, his boys of the 30th Battery.—*Globe & Mail Editorial*, Aug. 31, 1944.

THEY HELD THE BRIDGE

Maj. Connie Smythe owes his life to penicillin. For 11 days, while he lay in a hospital bed in England, the life giving drops of the wonder drug were administered continuously. His life hung in the balance, his body paralyzed from the waist down, as shrapnel had injured his spine.

His son, Lieut. Stafford Smythe, 23, of the R.N. Fleet Air arm was at his bedside. He visited his mother at Keswick this week. He is en route to Trinidad.

"Dad told me he was wounded at Caen during the last week in July," related Lieut Smythe. "His battery were holding an important bridge just east of Caen. One of his Bofors guns was mounted right on the bridge. The Germans did their best in an attempt to dislodge the Sportsmen's battalion.

Shell Hit H.Q.

"On the night Dad was wounded, the Germans hurled over a few large shells that set three vehicles on fire. Then they lobbed in some phosphorous bombs and gave the area a real pasting. One shell hit the headquarters about 2 a.m. and shrapnel knocked him down.

"The morning after, 38 shell craters were counted right around the headquarters of the battalion. But the bridge remained in Allied hands."

Lieut. Smythe said his father might

be coming to Toronto for further treatment in September but that he would not be out of hospital for at least six months. The paralysis was gradually leaving his body.

Describing robombs in London, Lieut. Smythe said "They are terrible. One landed a half mile from my hut and blew out all the blackout shutters.

Terrifying to Watch

"During the day they are quite easy to see. The British try to get them before they reach the city. But many pass the terrific anti-aircraft fire and special balloon barrages.

"At night about eight searchlight batteries follow each bomb on its course and they are lit up as bright as day. They do not try to knock them down over the city—that would be foolish.

"When a bomb stops buzzing and heads for the ground, everything happens at once. There is a low dull explosion, walls crumble everywhere in the immediate area and glass pours out of window frames for about four blocks on every side of the explosion."

Lieut. Smythe arrived at his family's cottage just in time to help celebrate his daughter Victoria's first birthday party. Before joining the Fleet Air arm, Lieut. Smythe spent two years at sea with the R.C.N.V.R.—*Toronto Star*, August 26.

SHOULD WE KEEP CATS?

Editor, *The Canadian Theosophist*:—
In reference to my question regarding the attitude of Theosophists towards the inoculation of mice and other animals with disease germs in experimental work for the benefit of mankind, I find your reply in this month's "Theosophist" very disappointing, as it seems to me to be both illogical and unethical.

As I do not want to write a long letter, I will mention only two of the points raised by your article. In the first place, you state that mice are the most destructive and harmful animals we

have. This is true, but as they have not been endowed with a moral sense they cannot be blamed for the destruction they cause, in the carrying out of which they are only acting in accordance with the nature they have been given. Your article seems to imply that the suffering borne by them in undergoing experimentation for the sake of human beings may be looked upon as a retribution, in the enduring of which they can make amends for the harm done by them, which surely would be most unjust.

In the second place, I read a short time ago that the mice used for experimental purposes are absolutely different from the ordinary house or field variety that we know, being specially bred for laboratory work. These poor laboratory mice, which have been brought into the world for the sole purpose of experimentation, could never be accused of having caused any harm to the human race.

Not wishing to trespass further on your time, I will not refer to the other points in your answer to which exception is taken, but I do feel disappointed at the nature of the reply and sorry that an article embodying the sentiments expressed in your writing should have found a place in a Theosophical magazine. (I am taking it for granted that you were the writer of this article.)

Thanking you for having answered my question, yours sincerely,

Gretchen M. Webster.

1262 Duchess Ave.,
Hollyburn,
West Vancouver, B.C.,
August 23rd, 1944.

ON A GREAT CIRCLE

One summer morn as if in dream, I lay
Stretched 'neath the sky, and saw the
early day
Spreading her spell, and longed to
know
Who gave the light, who bent the bow
To shoot each ray that circled in,

Where did the mystery begin—
Of circles, spheres; why does the earth
Return again to a rebirth?
These questions circled like the light
And grew with concentrated might.

The sun shone out and I encircled lay,
In dreams maybe—to that I cannot say;
This only, 'tis enough to know,
I sped to Him who bent the bow,
On a great circle, and at last
Found future, present, and the past
Forming the bow. Upon the ground
Stretched 'neath the sky, myself I
found.

I held the bow, and rays of light
Sped on according to my might.

H. L. Huxtable.

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