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EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power, and save the people from a moral engulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

H. P. B. in The Key to Theosophy, Ch. xi.

TORONTO: THE T. S. IN CANADA
52 ISABELLA STREET

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Divine Wisdom

Brotherhood

Occult Science

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WHERE ARE THE MASTERS ?

Those who are interested in the life and teachings of Ramana Maharshi, "the great sage who is adorning the sacred hillside of Tiruvannamalai," should obtain *Self-Realization*, by B. V. Narasimha Swami, published by Niranjanananda Swami, Tiruvannamalai, Arcot, India, price Rupees 1-4-9. It gives a full account of the life and teachings of this remarkable man, made known to the western world by Paul Brunton in his book *A Search in Secret India* and in *A Message from Arunachala*. Tiruvannamalai is a small municipality in a corner of the North Arcot District.

Two short passages may be quoted as an indication of the tone of the teaching of the Maharshi. "A master is one who has meditated solely on God, has flung his whole personality into the sea of God, and drowned and forgotten it there, till he becomes only the instrument of God, and when his mouth opens it speaks God's words without effort or forethought; and when he raises a hand, God flows again through that, to work a miracle. . . . The idea that a master is simply one who has attained power over the various occult senses by long practice and prayer or anything of the kind, is absolutely false. No Master ever cared a rap for occult powers, for he has no need for them in his daily

life." Another brief passage will give a glimpse of the daily life of this Rishi.

"The tendency of spiritual aspirants has generally been to shun society, not merely in the initial stage of preparation but even later. Maharshi on the other hand is fully in sympathy with the tendency of present-day ethics to stress social service rather than the perfection of the individual ascetic in isolation, and notes the importance of society even for the perfection of individual character. When Yoganatha asked him whether a man should prefer *Santi* (that is, blissful peace in solitude) to *sakti* (that is, the power to render service to one's community or society), Maharshi pointed out that the path to peace runs through social service, that a man should develop his full power to serve the society in which he is born, before he can fall into a life wholly absorbed in the Self. He himself sets an excellent example of social service every day. People who visit the asram and watch him stitching leaf-plates, cutting vegetables, reading proofs or papers and helping people in distress, learn a valuable social and spiritual lesson."

While Maharshi obviously entertains the widest interest in all human affairs, he concentrates in his teaching on one point. He advises the adoption of the

method which proved a success in his own case. He had the worship of Siva (the Holy Ghost, in Christian phrase) and by Siva's grace he was led to enquire "Who am I?" Meditating deeply on that, he entered into *Samadhi* with the mind centred on the Self. So he tells people to think out and follow inwardly the quest "Who am I?"

He describes some steps leading to Self-Realization, which itself cannot be described. The process is one of Self-analysis and on pages 213-220 there is given an account of this process. The pure Self is not sensed by the intellect. "The eye sees not the Self, though the Self sees all else with the eye." The birth of this Atman, that is, its realization in one's self and all, as pure "bliss-consciousness-existence" can be understood only by actual realization.

Quite opportunely as we were indulging in these comments the February issue of the Adyar magazine, *The Theosophist*, came to hand, and the article of deepest interest to Blavatsky students is one by Mary K. Neff on "H. P. B. at Philadelphia." In it there is a statement about the appearances of "John King" in Philadelphia and later at other places. John King has been understood by many to be the Master M., but it is clear from what Madame Blavatsky says that he was Hilarion or in the Greek manner Illarion. She had known him since 1860 and Colonel Olcott also met him and records in his Diary of 1881 that he passed through Bombay on his way to Tibet. There is also some information about the Master Serapis.

The Master Morya is also spoken of, and the narrative generally may help to awaken in some the thrilling interest that attended the first news of such doings in the minds of many who heard of the Masters for the first time in those days of the early tidings conveyed to the western world. There is little of the phenomenal, and usually the less

there is the more reliable are the stories.

This leads us to a strange story that has been floating about the western world for some years now, of which some more or less definite details have been given us. The story appeared in a Toronto paper in 1936, but we have had a more direct recital placed before us which we submit without prejudice. Two girls, it is related, were taking snapshots at Leigh Woods, Bristol, England, when the camera slipped from the hand of one of them, just as she clicked the shutter. Another account says that the camera fell from her hand and clicked as it fell.

When the film was all used it was taken to be developed and the photographer made an offer for one of the prints that was supposed to have been spoiled. The girl refused the cash offered and this print having been developed showed the face which we reproduce from a copy of the print. This also must be taken without prejudice. In our incredulous days nearly everyone will declare it is a fake picture. Each, however, must judge for himself.

We also take the liberty of submitting to our readers a narrative, which we think is of remarkable interest. It is from a former member of one of our Canadian Lodges who was impressed with the truths of Theosophy, if not with the quality of the Canadian Theosophists. He took the teaching seriously and proceeded as he relates to his native East, where after nearly seven years' probation he gained access to some of the Masters as he relates. He visited Egypt, India, as well as Armenia, his native land, and of his good faith and genuine character we have no doubt. He, as well as we, will insist that each must learn for himself, and that there can be no exchange of money in relation to such teaching. Students must make up their own minds about this narrative which we submit herewith.

WHERE ARE THE MASTERS ?

The surest way of becoming suspicious and untrustworthy, not only among strangers, but even among your own kin and friends' circle, is to try and tell them that you have seen and talked to the Masters, and most particularly, to Jesus. Those who distrust your veracity are not necessarily agnostics and materialists; so-called Christians and F. T. S.s are more incredulous, very often. However, none of the scorns levelled against me has affected me so far, and with the same firm attitude of mind, I am attempting to submit my fragmentary knowledge and experiences with the Masters to the readers of this magazine.

Although born and brought up only about 40 miles from the Biblical site of the "Garden of Eden," I had never known the Masters were visiting the various temples in the neighbourhood of my birth-place, until last year, and that was purely accidental, when a barber friend of mine, revealed that fact to me. This man lives in Hamilton, and has a barber shop on James street north, and has never heard of the Masters and their work, until after I had told him about Them.

"If that is the type of people you call Masters," he said to me, "I have seen a considerable number of Them, at various intervals visiting the high temple of our village, called Soorpe Loyce," which translated into English means "Holy Light." "They come during Summer festivities and take part in the ceremonies. Distribute food to the needy and cure all those who apply to Them, by imposition of hands. Nobody seems to know where They come from and nobody has seen Them travelling as the rest of us do. Often, while They are among the public, They disappear and no one knows where they go." Then he went on saying "One day, when I was only about 12 years old, with several other youths, we were roasting corn, potatoes, etc., when we noticed One of

Them approaching us. We all stood up in respect; He came near, saluted us gently and sat beside us and asked if He could partake of our hospitality. We gladly accepted the proffered offering, and after a little while, he stood up, and told us that He would go. We all were looking at Him, as our eyes were actually glued on Him. He made a few steps towards our village, and although it was near sun-set, and the sun was right against Him, yet He actually vanished from our sight. We all ran towards where He was, searched every inch of ground around, but could not find a trace of Him. He had simply vanished in thin air." He also told me how dignified and beautiful they were, although many of Them with white beards, and long floating hair, yet very humble and simple in all Their manners. Upon his description, then I too began to remember having seen such people in my early youth, as his village is only 32 miles from ours.

Once I was travelling from our village west, in company of a man, who was formerly dwelling upon the high mountains of that part of the country called Derseem, in Turkey of Asia. As we were passing in front of a snow-capped mountain, by looking closely I noticed a fairly good-looking house situated on a very high ledge of that mountain, which from where I was, appeared rather inaccessible.

"Who on earth has built that house there and who is dwelling in that 'eagle's nest,' I asked my companion? "You will be surprised," he told me, "but I am afraid that if I had told you the truth, you would not believe me."

I protested, and asked him to tell me all about it. With great reluctance, however, when we were just directly under the pinnacle upon which the house was built, he began saying that there was only an old man living there, who was reputed being at least 200 years old. At this, I stopped him with cynical laugh-

ter, as I was a staunch agnostic already, at the tender age of 14. "Leave his age alone," I pleaded, "tell me this, how in the world does this man ascend over there or come down, and what is the idea of being so high up in the air?"

"I do not know, nor can I tell you how he gets up or down, you better ask my cousin, in whose home we are going to be tonight; being a neighbour, he surely can tell you more about him than I can." Soon, we were at his cousin's place, and after exchanging greetings, I began asking questions about "The old Eagle" as I termed him, and was told that no one has ever seen Him either ascend or descend, yet he has been seen up there, all alone, and often comes down among the rest of the people in the surrounding district. I was also told that He too could heal people, and in time of scarcity of food, He comes down and brings food with Him and distributes to the needy ones. I must confess that it puzzled me considerably, but as a hardy agnostic youth, I soon forgot, and never remembered for years.

Either in the later part of 1914 or the early part of 1915, in Cairo, Egypt, as I was returning from the office (where I was employed) for lunch, just across the Hotel Shepherd, on Sharah Camel, suddenly my eyes were fixed upon a very conspicuous looking man, passing from across the street. He was much taller than the rest, very well proportioned, and the very sight of Him, sent a thrill down my spine. I gazed at Him for some time and when I arrived home, apparently I was so deeply engrossed with my thoughts, that I drew attention upon myself. A friend of mine, who was very often visiting me, expressed his surprise, and asked me if anything was wrong with me. I assured him that there was nothing wrong. "But," he said, "you seem to be deeply immersed in a strange meditation-mood like." I again assured him that there was nothing at all, but I added, "I saw a

man who looked like Jesus, just across from the Shepherd Hotel."

"How do you know that," he said with laughter, "you have never seen Jesus, have you? How do you know that the man you saw looked like Him?" I went on to say that He looked somewhat the conventional description that we have read of Jesus, and before I could finish, he said, "O yes, I know who you mean, I have seen Him many times". . . . I hastily interrupted him, "Have you really? Please tell me what do you know about Him?"

He laughed very heartily at my sudden gesture and said, "Well well, the great agnostic, is now interested in the life of saints". . . . again I interrupted him and pleaded with him to tell all that he knew about Him. He graciously went on to say all that he had known or heard about Him. He said that he had actually talked to this strange man, in several languages, and in all of them he had proven to him that He had a complete mastery over all those languages. Upon my request as to how many languages He spoke, I was told that in his own presence, He had already proven complete mastery of at least twenty languages and he added "He claims that He can speak ALL languages of the world, and I am inclined to believe that He tells the truth; of the languages that we tested, He showed such a complete mastery over them, that I find myself constrained to believe that He knows all."

"But how, and where has He learned all that?" "I do not know, and nobody knows, where he has learned, or where He comes from, or even where He sleeps or lives. He has been a total mystery to all those who know Him." Then he told me that everybody believes that He cures all those who go to Him for help; gives food to hundreds of people at once, and nobody knows where He gets it from. . . .

"Enough, please," I pleaded, "I think

I have had my poor brain puzzled and muddled enough for today. I am at a complete loss to understand, how can an impostor (to me that is all that He was) possess so many good qualities and accomplish so much. But why does he not show Himself in His own true nature, instead of posing himself in the attire of the historic Jesus, Who is gone and forgotten for ages."

"Be reasonable," he told me; "can the man help if He looks like Jesus; you yourself told me that He did look like Jesus, did you not?" We both laughed very heartily, but I must confess that I was carrying a concealed interest in the Man. I had already decided to find Him and ask all these questions myself. A day or two after, I met Him again at the same place and in the same aspect (from across the road), but courage failed me to go and speak to Him. However, I decided to change my course of travel and from that time on, I walked from the East side of the street, and sure enough, possibly a day or two after, I saw Him for the third time, and now right on the same side-walk, and came face to face. Although again I did not have the courage to speak to Him, but I had a very good scrutinizing look at Him. He had a pure white long gown, with a purple turban, laid across his shoulders. Short curly dark auburn beard and light auburn hair, beautiful and stately appearance, and the whitest skin I had ever seen. One thing that amazed me most, was His spotlessly clean hair and absence of freckles and blemishes which are very common with white people. He looked at me and smiled with such a sweet smile, that I will never forget, slowed His steps, I did slow mine too, but I passed Him by. Next time I was sure to speak to Him, but I did not see Him again.

Severe illness, misfortune and finally the revolutions of 1918 and 1919 apparently effaced this incident from my mind completely, until 1937. I was

talking to a man who claims having seen Jesus, and as he was describing to me his various characteristic marks, suddenly I began to remember the incident in Cairo. I told him that I had seen Him, if He really looked as he was telling me. My sisters present there, were rather indignant by hearing me make the statement. How could I have seen Jesus yet never had told them. I assured them that I had, and told them that my brother-in-law too must have seen Him. They were amazed, but could not understand.



This photograph was obtained as alleged in the context, and was recognized as the portrait of the Master whom the writer had met in Egypt many years previously.

In half an hour, my oldest sister came in and upon learning what was the subject of debate; she went on saying that she too had seen Him. Then she expressed her surprise that we had forgotten that the man who looked like Jesus, had cured her from a malignant tumour (abdominal), when she was right at the verge of death, according to professional advice. It seemed all new to us, but we had no reason for disbelieving her. She said that He came in, because she had prayed that if that man

was really Jesus, He would come and cure her. And sure enough, one morning He came like all other people, and having laid His hands upon her for only a second or two, He told her that she must get up, as she was all cured. She said that she did not believe Him. He said it for the second time; still she would not get up. finally He took her by the hand and made her stand. Then she felt she was all cured, she says, and the tumours have never reappeared. Indeed, I remember that she became cured very suddenly and it appears to me like a dream that she did try to tell me who cured her, but I simply ignored her, because she was touching spiritual things, and I was very much against them at that time.

I am sure that my readers will think that it is impossible to completely forget such a remarkable experience for such a long time, but I am under the impression that possibly they too have had such "meetings" themselves, yet they have never impressed them enough. The Master is so unceremonial that you cannot retain His actions very long in memory, unless you make particular efforts for retaining. Since I have been instrumental in distributing around a reported snapshot of Jesus lately, I have had the some criticism levelled against me; but fortunately the incident was reported in the press, and the way the picture was taken, is described in the Toronto papers of May 7 and 8, 1936.

Now let us go back to Egypt again, and try to describe how my own Master came to meet me, or more properly speaking, I went to meet Him. It was in 1919, in June, that I met Him for the first time in His physical form, although I had been with Him for more than fifty times, on the Astral plane before that, while I was in my probation. Those who have gone through probation as Chelas, and especially those who have not met the Master on the physical plane, know that in the

Astral world, you do not look at people's face, nor speak to them, but feel and send out impressions only. So I had never known how my Master looked like, when I was informed in vision that He was coming to Cairo, three months before His arrival. Time had passed over the vision, and I was beginning to become tired of looking for Him, as I was scrutinizing almost everybody I met in the streets, hoping to see Him somewhere by accident.

One day, however, as I was passing through the terminal, where the radials stand for Heliopolis (a small town near Cairo, totally European) although I was supposed to go and visit a magician friend of mine, near the office, I found myself boarding the radial car for Heliopolis, just in time before leaving the station. As I did this, my face beamed with a smile and a happy anticipation flooded all through me. Yet, let us not forget that Heliopolis is a city of almost 20,000 inhabitants, and I was going to meet someone, whose identity, appearance and whereabouts were totally unknown to me. Under the circumstances, I had no other course to follow, but to wait and listen to every impulse or spiritual dictate. As we entered the city, I arose, but did not feel any impression of getting off at that particular stop. I also passed the second stop, but as I came to the third stop, I almost was pushed down by an unseen hand. I followed the impulse, descended, and waited till the radial left.

From my standing position, I saw a man of short stature, with a rather short beard (very common thing in Egypt) about sixty years old, standing at the opposite corner, chewing sugar cane. I walked across and before I realized, I was embracing Him and He was doing the same, right at that busy corner, without having spoken a single word. I saw Him and we spoke for hours many times; and answered all kinds of questions to me, but I never

asked Him if He was Hilarion, as I was expecting Him to come. However, He gave me all the evidence that He was He. I asked Him to come over to my home in Cairo and He accepted without any hesitation and I introduced Him to my mother and sisters and to several of my friends.

He was very humble and simple in all His manners and talk, possibly the most unassuming man I have ever met; so much so that when I introduced two members of the T. S. to Him, they were not the least impressed. In fact they told me that I was mistaken, He was not a Master at all. Later I found out the reason why. He had deliberately acted queerly in their presence and almost made Himself disagreeable. I did not try to impress Him, as to how to meet or deal with my friends; I thought He knew best and I left it at that. He was a frequent visitor of our home; all my folks liked Him and they told me that when He came, there was a deep bright feeling about Him, that caused everyone to be respectful and reverent towards Him. He always appeared like a beggar, yet every one respected Him.

A little time later, I received a young man from Armenia, whose parents were massacred among others. He had a brother in Detroit, Michigan, and wanted to go there. He had no money, and he did not rely on his brother very well. I asked Him to bless this young man, so that he could go to the United States. He did, without the least reluctance, and told me that he will go there without spending any money. At the time, I did not believe it; in fact I could not. However, I sent him over to Port Said, with a recommendation to the General Secretary of the T. S. there. Later when I saw the young man again, after coming to Canada, he told me that he arrived at Port Said at a time when the passenger boats had left, and he had to wait a whole week for another one, so, he said, "I was sitting on a stone

bench near the canal (Suez) deep immersed in despairing thoughts. Not very long after, I felt someone tap my shoulder lightly. I stood up. It was a captain and by the very limited English that both of us knew, I understood that he was the captain of a Japanese freight steamer. Asked what I was there for, I told him; then he said "Come along, I will take you to New York, we are going there." "Without hesitation I followed him and sure enough he took me all the way to New York and positively refused to take money of any kind. I did not have even to work for my passage."

The Master told me about our coming to Canada too. We had no money, I was very sickly yet, passport regulations were against us and my mother had very advanced trachoma in the eyes. A Canadian Doctor friend of mine (with whom I was often practising together) told me definitely that I should not try, because he had been in the Immigration Department for four years, and he knew that it was impossible. Hilarion advised me differently and told me that apart from minor inconveniences of travelling we would encounter no reverses. I took His advice and sure enough, in a month's time, we were in Canada and glad of it. I received a few letters from Him for the first three years, then stopped. I wondered, but was impressed that I did not need any more attention, as I was already settled where I was supposed to be.

Apart from the "physical" contact, I have consciously been present among the Masters numerous times, on the Astral plane. Twice attended a "meeting," the consciousness of which I brought back when I woke up, and in full detail. On the 10th of March, 1938, about 8 a.m., I woke up to actually see and feel the presence of two Masters just above my head, and as it was the time of the Maha Coomba Mela in Har-

dwar, India, I expressed the desire of going there. No sooner had I done this, than I felt bodily removed (that was the impression I had) from my bed and carried as if on swift moving wings. I actually saw that we were emerging from light and entering in darkness, as we went on, till absolute pitch darkness covered us all over. By that time I was impressed that we were there already. As I was brought down to the ground so to say, I found myself in a group of people, among whom I detected Jesus, and several of the Masters I had met on the Astral plane on previous occasions. Often I had been away astrally, but never before was I so definitely sure of being away "bodily" and this impression made me think, "what will happen if the Masters forget to take me back in time, and my folks notice my absence?" Almost instantly, I was again taken up, so to say, and transferred to my home and when I woke up and found my foolishness, I was sad for many weeks.

I have met over two hundred people who have told me of having seen Masters at various times in vision. A patient of mine in Bartonville saw Jesus (she said, in plain day light) standing by her and laying His hands on her, and told her that she would get better soon; at a time when all hopes were fading away for her recovery. A Presbyterian Minister in Toronto admitted to me that at one time he was on the verge of death, when the Master appeared to him in his vestry and cured him. He said that since then, "I have had a perfect health." In December 1935, and January of 1936, Jesus appeared in Palestine (according to newspaper reports) and was healing many people, giving food away and preaching. A Baptist Minister told me that he read in the newspapers of England that a man, answering the conventional description of Jesus, appeared in Lancashire and preached in many cities and towns, cured people, and continued until one

day, a Salvationist girl stood up as He was preaching and burst out in singing, "I shall know Him, I shall know Him, when redeemed by His side I shall stand." The whole of the audience followed the chorus in almost one voice. At this, the preacher disappeared and was never seen again.

From some magazines we also have found out that Masters are living on the high mountains of many countries. For instance, the kind of people that dwell in the caves of the Ghedeb and Sidamo mountains, in Ethiopia, we gather from the description given, that they, too, are what we recognize as Masters, since they have the reputation of living hundreds of years and are youthful-looking and free from subjection to climatic changes. Of course what information comes to us from these sources, is very fragmentary and it is difficult to conclude that They are Masters, unless we know Their mode of living, etc. The Minister of Nepal in London, a very respectable gentleman, wrote and told me that "There are many of the Masters dwelling on the mountainous region of the Manasarover Lake in Nepal, only 60 or 70 miles from the great military British station of Rawalpindy." I am sure he is telling the truth, and many others who have come to know Them.

However, all this does not mean a thing to my readers, I know, since it does not give them a hint as to how to get in touch with the Masters.

Judging from the instructions received from the Masters, and the attitude They have taken towards the people who have so far been in touch with Them, three requisites have been known as indispensable for attracting Them towards the aspirant. These are: Devotion (regular prayers and meditation, practiced every day at an increasing measure). 2nd, SERVICE; unselfish universal service to the great number for the greatest good; 3rd, self-purification) abstention from flesh-food, al-

cohol, tobacco, also from theatres, and exciting entertainment; and most particularly, complete abstention from either reading or speaking about crimes, accidents, scandals, war, etc. In other words, reading or discussing what now appears in the press in general). Although I am aware that most all the ascetic teachers are putting a tremendous import and stress upon sex-abstention, etc., but the true Masters just pass silently over it. They do not demand that we force ourselves in that kind of natural elimination, but advise us very strongly to harness passion in all its forms. I was greatly surprised when I saw both my own Master and others too, paying no attention to marital sexual habits. At first I could not understand it, but as time went on, I found out that really it is only a minor affair so to say, in comparison to the other requirements or requisites. Regularity of praying and meditation and regularity of universal service, are held as of utmost importance, by all true Masters. In fact They put such a strong emphasis on these two requisites that They say without them it is absolutely impossible to become Master, or even to attract Their attention.

Once we hold ourselves definitely and meaningly within the regular practice of Devotion and Service in our every day life, we are told that we begin to shine as a bright candle, and the light is perceived by the Masters immediately. Then They come and establish a spiritual contact with us and before many months are passed over, we find that we are already in Their training, which I have termed PROBATION. Then we see plenty of Them and I assure you that it is THE BEST KIND OF CONTACT with the Masters. On the Astral plane, They actually are seen and felt as They really are, on the physical; unless you are extremely sincere and devoted, Their humble and non-impressive appearance soon makes you lose interest in Them.

I have written to almost every person I have heard having contacted the Masters, in order to gather all the data possible, also to send certain requests and suggestions to each one's particular Master or group of Masters. At one time I was holding a very exaggerated opinion of the Masters and of Their ability, but now I think I know better. Established in a much loftier life than the rest of us, They are far from being almighty or even perfect. They too, have Their own faults and even small habits and unless we take Them such as They are, none of Them is really qualifying to respond to the requisites we as a rule demand finding in those who are claimed to be Masters. However, I would not consider one as Master, unless He really can practice levitational transportation, perfection of health and youth and ability of speaking several languages masterfully, and of reading one's mind when requested so to do. There are many Yogis who can do one or another thing but none except a true Adept can represent all of these requisites together. One is not a Master, if he or she lives under the yoke of suffering and death and subject to limitations of all sorts. The difference between an idealist and a Master is that the former is still travelling towards the "Household of God" (the prodigal son on his way back home): the Master is now securely established in the House, therefore the storms and calamities cannot affect Him to any serious extent.

In conclusion, let us not forget that ALL THE MASTERS had to attain Cosmic Consciousness, during Their probation, and it is the principle that life is the result of God's activity, and we as children or sons of God are actually under "obligation" (natural obligation) of looking after the "Household of God," AS OUR OWN. Whenever anything goes wrong anywhere, we must consider it our personal task to see that it is righted again. For instance, war is a bad

thing, it must be stopped in a Divine way, so we must make it our duty to seek means and ways of accomplishing peace. We know that alcoholic liquors are destructive, so it is our own concern to abolish them peacefully. We know that it is rather inhuman to let millions suffer from privations in the presence of abundance, then we must try to persuade the leaders and rulers of the world to establish equitable laws and regulations to make this possible. The scoffer and the rank and file may say—"Too big a job to handle;" the disciple says, it makes no difference, it HAS SIMPLY TO BE DONE and I am just as much under the obligation of doing it as anyone else. By legitimate inheritance, we are in charge of life on earth, and we must exercise it in the wisest yet in the humblest way. In other words, we seek the Kingdom of God and His righteousness (right-use-ness) on earth and ALL THINGS ARE ADDED unto us in abundance.

A. B. D.

PUBLICITY AND MEMBERSHIP

We conclude our abstract of the Reports made to the Annual Convention of the American Theosophical Society, kindly submitted to us by the National President, Mr. S. A. Cook. These last Sections deal with Publicity, Youth and Culture, and Membership.

At a joint meeting of the sub-committees the problem was posited: "How far should we go in popular appeal with the idea of attracting new members?" Undoubtedly this is a radical question, and there are as many answers almost as earnest workers. From those who think everything should be left to "Karma" to those who feel they should drag in the lost in the evangelical zeal that leads to the Inquisition in some phases of kamic enthusiasm, there are all varieties of opinion. The Committee could fix no limit and answered as follows: "We should always endeavour to

present the Ancient Wisdom in simple and timely forms adapted to the problems and the souls of the general public without compromising the beauty, the dignity, or the integrity of Theosophy." This may cover St. Paul's conception of being "all things to all men," or it may be interpreted in the spirit of the Golden Rule. How should we in our ignorance like to be treated by those who are wiser than we?

Four recommendations were endorsed. "That intelligent and well-ordered newspaper advertising is fundamentally sound and indispensable to any successful programme of publicity. 2. That direct mail advertising, with a consistent follow-up and a constant adjustment of the mailing list presents a most effective and economical method of public contact. 3. That radio presents the most popular and probably the most efficient method of reaching the greatest number of people. 4. That in the final analysis personal effort in daily contact, backed by a thorough Theosophical understanding, is the best method of carrying Theosophy to the individual and the one most likely to secure results that are permanent."

For direct mail appeal for lectures, etc., the one cent postcard, printed, is recommended. Those for lectures should not contain more than two meetings at a time and a picture of the lecturer is suggested. Lists of names are to be had from various agencies, and each Lodge should have a list of enquirers and those likely to attend lectures. The name and address of the Lodge or of a Lodge official should be in every telephone directory. Dramatic and other entertainments of a Theosophical character should be given, and show-cards for window display are useful. Plain cards, same as the postcard, should be distributed in stores where they may be picked up by the public.

Every Lodge should have the most capable person available to organize and

take care of the publicity work. Stories should be prepared for the newspapers to accompany advertising. "The Publicity agent in each Lodge should receive encouragement, co-operation and helpful suggestions from the membership in general." "Names is news" is a newspaper maxim not to be forgotten. Friendly relations should be maintained with newspaper officials if favours are expected.

Radio had a special committee. The result is not encouraging for the short-pursed Theosophists who would like to use this premier means of publicity. The idea of a fifteen-minute electrical transcription seems to have gained the favour of the committee, and it was thought that a three months' season could be engaged at the beginning of the session and the cost distributed through the whole of the year, thus making it a weekly payment instead of a lump sum. This, of course, would have to be financed. Such efforts could only be made in the larger centres.

Youth and Culture brought out many suggestions. One was to have a young member on the Board of the Lodge. "Sorry his lot," we might say in the case of some Lodges. But it rates the methods and rules of such Lodges as are unable to adopt the idea. A members' meeting every four or six weeks should be devoted to the cause of the Young Theosophists. A Youth Speaker should be given a regular periodic opportunity.

In the world it is recommended that Young Theosophists should attend and take part in other activities in the city, political, economic, religious, Y.M.C.A., Y.W.C.A., Church Youth groups, etc. Invite well qualified speakers from various movements to use the Lodge platform occasionally, sponsoring round table discussions, open forums, or debates in current problems of the day. These are some of half a dozen suggestions for outer activity.

For the individual it is suggested that

separation of the principle of "action" on the part of the individual, from the principle of "neutrality" on the part of the Society, is necessary. It is suggested that action is the principle of youth and signifies the need to create new forms of all types, this requiring the partisan attitude "which is the significant contribution particularly of youth." Suggestions from the Convention were to invite youth to participate in the regular Lodge programmes; give definite work to be done by young members, and if possible organize a youth group in every Lodge. Eliminate as much as possible the distinction or separation of youth and age, noting the importance of the youth spirit, regardless of age. Develop speakers. Papers on Beauty and Brotherhood and The Creative Spirit are included in the Report.

The Children's Department elicited the fact that a census of children had "unearthed" 750 in the families of members, and these were only in the Lodges that reported. There is a general feeling in Canada, if not elsewhere, that if children are not permitted to go to Church Sunday Schools they are handicapped socially to their loss and damage. This is a matter for their parents who may think that the loss of knowledge is little as compared with the loss of "face." It depends entirely on Theosophists themselves to make Theosophy as respectable and welcome, or even more so, as the standing socially of any Church or any social group. Above all, children should not be permitted to acquire an inferiority complex because they have been trained in Theosophy. The standing should be quite the other way around. Theosophy includes all that any religion or Church can teach, and includes it with greater understanding and consequently with more reverence. "The future of the Society lies in their hands—the boys and girls of today."

Miss Poutz was chairman of the Members' Section and this pregnant paragraph should be widely noted. "Practically everywhere people attend classes and lectures, borrow books, etc., but few join the Society. Of course our object is to Theosophize the world rather than to gain members. Yet it is not a good sign when year after year people study Theosophy but do not realize what a privilege it is to support the Society which gave Theosophy to the world. What is it that we lack? The following cases may give at least a partial answer: One Lodge was having a Christmas celebration—a lovely meeting with music, flowers, and speeches about good will to all. Two visitors went to that meeting and during the whole evening not a single member spoke a single word to those two visitors. In another Lodge several persons who called at the Library to borrow books were told patronizingly that they were not capable of understanding them! Of course a Librarian may advise people, but it can be done helpfully or offensively." We presume this sort of thing is to be found in other countries as well as the United States and Canada. But it should be discouraged.

We have exceeded our space, but Miss Poutz has given expert evidence on this matter of membership and one more paragraph is of essential importance. People in the Theosophical Society are capable of developing as much hostility as is ever met in any other organization, Church Choirs, fraternal societies, athletics, literary clubs, political organizations, and all the etceteras of social groupings. Kama runs riot as soon as Buddhi sends out a ray of light. Those who know do not mind, but deplore what they can not mend. Miss Poutz sent out a questionnaire: What induced you to join the Society? Are you happy in your Lodge membership? Did you find there co-operation? Friendliness? Do you give work to new members? To

young members? What do you suggest for the good of the work?" This was sent to the local chairmen to be submitted to the members.

"The result in many cases was startling. Some of the older members were pleased with what they considered friendliness, but not all of the newer members by any means! It is not sufficient to feel friendly; evidently we must prove it. A few flowers brought to a sick person, a real interest shown to those in trouble, a friendly letter to an absent member—all those things go far toward neutralizing the ridiculous frictions often caused by drapes, a picture more or less on the wall, the place of a chair, etc. The Lodge should be a happy family. There might be less difficulty in holding the members if such were the case."

Miss Poutz makes suggestions as to the proper attitude of Theosophists towards each other and towards new members, but it all resolves itself into the need for more friendliness, more amiability, more good humour, more companionship. Jesus himself could not get along in some Lodges. Weekly meetings have been abandoned where the members could not face each other as comrades. Yet they have pledged themselves to Universal Brotherhood, and in their Lower Manas they really mean it. But it does not get down into the Heart.

The Heart Doctrine is too high for many earnest and virtuous souls. It really means *Universal Brotherhood*.

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DECREASE IN MEMBERSHIP

This problem of decrease in membership is not a local nor a national one alone. It affects the whole Society and has affected it ever since the internal disaffections arose after the charges were brought against Mr. Judge by Mrs. Besant. It is needless to mention these crises, for those who are the chief critics of the General Secretary, the Magazine and the condition of the Society are or ought to be as well informed on these matters as anyone. The first of these outbursts in this century, in 1908, caused the withdrawal of 50,000 members it is estimated. Similar outbursts since the National Society in Canada was chartered, occurred on the proclamation of a World Teacher, and on the adoption of a World Religion, which was opposed by the Canadian Executive and eventually withdrawn by Mrs. Besant. Another lapse of members followed the withdrawal of Mr. Krishnamurti and his repudiation of the teachings of Mr. Leadbeater. Further revelations by Ernest Wood in his book of recollections and by others resulted in a loss of members to the general Society since 1920, of another 50,000 members.

Then we had special Canadian disturbances resulting in the withdrawal of the Victoria Lodge, leaving only a scant four or five to continue that Lodge. The Leadbeater and Liberal Church issue in Vancouver resulted in a split in the strong Lodge there, and the formation of Hermes Lodge, which became the centre of the Federation eventually organized in opposition to the National Society.

The issue here was never properly understood, and was not based on objection to the views of the withdrawing members, but to their insistence that the National Society should adopt the teachings of those who withdrew. The National Society stood for liberty for

all, and toleration of those who differed in their view from others. This was shown by the chartering in Toronto of the Annie Besant Lodge, consisting of Liberal Catholic Church members exclusively. As this reasonable point of view is appreciated it is hoped that the Federation members will understand the position of the National Society on these matters. Mrs. Besant had no quarrel with the National Society, as was shown by her message to the Society on her visit to Toronto.

Mr. Belcher holds that it was due to the obnoxious advocacy of the National Society's point of view that the Vancouver split occurred. The record is open for all to study as far as this is concerned. Mr. Titus and Mr. Purdy opposed the General Secretary on this point in 1922-3, and the members endorsed the General Secretary by a three to one vote. The opposition did not remain with the National Society.

Then we had the mission of "Brother Twelve" against whom the General Secretary issued a warning, whereupon many members withdrew to follow this impostor. Unfortunately those who withdraw under such circumstances rarely return when they are disillusioned, though they would be welcome and free from any reproach. We all make mistakes. Brotherhood overlooks them.

Next the German spy, posing as a Buddhist monk and calling himself Mr. Ruh, came and persuaded many of our western members that Theosophy was all wrong. That cut down the membership still further.

More recently an agitation has been carried on against the General Secretary and the Magazine, but in the East and the West by Eastern members who have made their policy fairly plain in recent communications.

The A.M.O.R.C. made a strong attack on our membership and broke up several Lodges, Medicine Hat being one of

them. Edmonton was also affected. Members who prefer to pay Two Dollars a month to a bogus organization rather than take better instruction from the T. S. for nothing, cannot be regarded as helping the cause of Universal Brotherhood. Our philosophy teaches that no one can procure the development of any person but that person himself. This is not a welcome teaching to many, and they prefer to place themselves under instruction which may give them intellectual impressions but will not touch their hearts.

Another important influence leading to the loss of members was the financial slump of 1929. Then and subsequently the members appear to have suffered and been unable to keep up their annual dues of \$2.50 each. It is unfortunate that we have no other standard of membership than this. Undoubtedly many "inactive" members so classed on this account are as good Theosophists as ever they were, but it cannot so appear on our official lists. Lodges have been asked to pay the dues of all who are unable to do so, but many to whom this offer has been made, either through false pride or for some other reason, refuse to accept the offer. Several Lodges accept the responsibility of the dues for such members as are willing and thus retain good members on the rolls.

The drop in membership since 1929 is marked and to attribute it to the magazine is merely using partisan ammunition unscrupulously. Hamilton Lodge has dropped from 39 in 1925 to 30 at last report, but local conditions well known to everyone in the Lodge led to the withdrawal of leading members. London Lodge had local trouble also. When members fail in brotherhood under ordinary, or even extraordinary circumstances, nothing can be done. Lack of brotherhood unquestionably reduced the Lodge from 41 to the seven at present in good standing. Mr. Bel-

cher regarded as "indecent" a reference to "hysterical" females, but this is what bothered the London Lodge as well as others.

Montreal Lodge had a membership of 60 at one time. In 1928 it fell to 46 and four years later to 30. It has now reached apparent stability. This is something to be noted, for many Lodges have reached this point of equilibrium when, as Mr. Judge used to say, they have members who "cannot be shaken out." Many members have made this assertion of themselves, but they are unaware of the ruthless tests that Karma often imposes.

Regina had two Lodges at one time, the premier one having 16 members in 1922 and only seven the following year. The Alcyone Lodge had 15 members in 1922 and five in 1924. It was not brotherhood that caused the decline. Vancouver Lodge had 157 members in 1920. The upheaval already mentioned reduced the National Lodge to 64 in 1924, to 30 in 1927 and more recently to 16. Julian Lodge had a fleeting existence, due to a failure to assimilate Theosophical principles. There were 19 members in 1922 and the Lodge collapsed in 1924. Orpheus, another Vancouver Lodge, shows an entirely different record under a different policy. The members meet weekly and study THEOSOPHY. No new member is admitted until he has attended study classes for at least two years. These are the members who cannot be shaken out. This Lodge has held its group together better than nearly any other.

The Toronto Lodge had reached its peak in 1922 with 260 members. It had fallen to 201 in 1932 and to 180 the following year. I attribute this falling off, not only to the financial stringency, but also to the change in the policy of the Lodge in abolishing the members' weekly closed meetings and changing the Lodge into a commercial corporation, a legal entity, with too much in its

management of the Lower Manas quality of legal institutions. Between 1920 and 1928 there were 246 new members joined the Lodge. Between 1929 and 1939 there were only 175. The average per year in the first period was 27; in the second period, 16. During the second period Messrs. McIntyre, Barr, Huxtable, Thomson and Kinman were acting presidents. The reasons given by Miss Poutz in the article appearing elsewhere for decline in membership apply, I believe, to the Toronto and other Lodges which have suffered such declines.

Victoria Lodge had 52 members in 1920 and 15 in 1923. The withdrawal of so many members was a tragedy for Victoria, but several small Lodges independent and belonging to the Point Loma Society, or to the Federation or the U. L. T. organization, testify to an interest which is now divided and therefore less effective. Winnipeg had two Lodges with 65 and 12, but personal matters arose which scattered the membership and now the Wayfarers Lodge under the Federation is commanding the interest of those who seek Theosophy in Manitoba.

The Ottawa Lodge began with a rush when Mr. Rogers held a lecture campaign and induced a large number to join without further consideration. In 1921 there were 52 members and in 1923 22. The thorns grew up and choked them, as in the parable. "Brother XII" completed the debacle. Fellowship Lodge was revived but failed to function.

The West End Lodge, in Toronto, founded by Mr. Belcher in 1921 with 23 members, and of which he is president, fell to 14 in 1938.

Against the charge that the Magazine has caused these declines, we have hundreds of subscribers who assert that they get the Theosophy they want from the magazine, and we presume anyone

who wants it can draw from the same source.

We commend the conclusions drawn by the Committees of the American Theosophical Society on Publicity and Membership which appear elsewhere under this head, as a more reasonable explanation for the decrease in membership than those advanced by Mr. Barr and his friends.

The matter is vital to the Society, and we hope every member will study this article, which embodies, we believe, everything in the reports applicable to our own situation. We are too prone to forget that Theosophy is not merely an intellectual system depending on scientific knowledge and attainments; nor is it a school of occultism, as the Mahachohan has warned us, but a life to be lived, a brotherhood to be realized in action, a philosophy to be found in one's own heart and cultivated there into action and devotion. If Theosophy is not a personal influence, making real all the professions and fine sentiments that are voiced from time to time, then those who profess it are no better than the fruitless branches of the vine that will be cut off and thrown into the fire.

We repeat the statement made last month that Canada has more members of the Theosophical Society to the million than there are in the United States. If the break which led to the formation of the Federation with its 166 members are counted with our own 315 the total of 481 indicates that the membership has not really fallen to the extent that has been deplored. Whether Canada has reached the point of saturation for Theosophy may be considered, but we have no such view of the situation. What is needed is more real devotion, more earnest expression of Theosophical conviction, and more genuine consciousness of Brotherhood so that it shines out in the lives of the members and is not merely a slogan to hang on the walls of the Lodges.

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 Walter R. Hick, 4 Prospect St. S., Hamilton, Ont.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.
 GENERAL SECRETARY
 Albert E. S. Smythe, 5 Rockwood Place,
 Hamilton, Ontario, Canada.

OFFICE NOTES

A *propos* to the Fraternization Convention in June, but also to United States tourists in general, we desire to point out that the state of war existing in Europe and involving Canada makes no difference whatever in the routine of travel for those coming to Canada from south of our border. They do not need passports, they are as free as ever to enter and leave, to buy goods up to the value of \$100. free of tariff on returning, and as long as the present rates of exchange obtain, their U. S. money is worth at least ten cents on the dollar more than at home, while our prices remain as usual.

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No nominations have yet come in for the election of the new Executive or for the General Secretaryship. We hope the officials of the Lodges will be prompt in attending to this matter, calling the proper meetings, and sending in *at once* the names of those nominated.

Members please note that only those in good standing, who have paid their annual dues for the season 1939-40, are entitled to vote. Those who have been inactive for *two years* can be reinstated on payment of current dues. Those who have been inactive for five years or more can be reinstated on payment of the proportion of the annual dues required from new members.

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One of our members, taking the figure in Mr. Barr's letter last month as the cost of the magazine at \$1.62 a year—has sent for himself and his wife a donation of \$1.24 to cover the extra cost over One Dollar each which is paid by subscribers. It was not explained by Mr. Barr that \$1.62 was the gross cost of the magazine, but the Statement of Funds shows that the net or actual cost of the magazine to members is only less than 72 cents a year. The total cost of publishing the magazine last year was \$1350.14. But sales and subscriptions brought in \$319.72 and Donations earmarked for the Magazine amounted to \$437.06. These amounts total \$756.78 which reduces the cost to 71 and 1/5 cents annually per copy.

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We could print scores of letters such as the following, but a few from among the hundreds of subscribers, who are of course in no sense bound to take the magazine and do so for no other reason than because they have found it the best to aid them in their Theosophical studies, shows that what they regard is its unique value in being independent, open-minded, free in discussion, not afraid of hostile opinion, and always "rejoicing in the truth." Here is one reader's message. "Please let me say that I want the magazine only as long as there is *no change in its present policy*. In other words when it is taken out of Mr. Smythe's hands I do not want it any longer. P. S. I enclose two dollars instead of one. After I had

written this letter I called up a friend of mine whom I thought might be interested. I explained the present crisis—we are both strictly Blavatsky students—and she asks me to say that my sentiments regarding the magazine are hers also. Both subscriptions to start with the same number.” This is from Michigan, and of course from perfect strangers. A subscriber sends in his renewal with the tribute to the magazine “which is of increasing interest as I gain a better understanding of Theosophy and divergent doctrines. It is also studied by other members of the family.” Those who read to criticize cannot understand the point of view of those who read to learn. We cannot expect to satisfy those who know it all already.

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Ancient Wisdom, which specializes in Astrology, Shakspeare and a few other side-lines of occult pursuit, continues Dr. A. B. Kuhn's articles on “Nature's Book of Revelation,” in which he assembles much information from Egyptian and Platonic sources. Mr. L. W. Rogers, who first published the journal writes “Personal Opinions,” and recalls the prophecy of Count Leo Tolstoi in 1910. As an example of how artificial reputations are built up, it may be noted that Mr. Rogers regards this as confirmation of the notorious fabrication of *Man, Whence, How and Whither*. “Most of what this particular one sets forth is in full agreement with the forecast of the future as given in *Man: Whence, How and Whither!*” he declares. And why not? The author of that volume picked up what suited him wherever he could as various critics have shown, and Tolstoi's utterance in 1910, preceded *Man* which was published in 1913, the matter in it “written partly during the summer of 1911, when a few weeks were stolen for the purpose, and completed in April and May, 1912.” As Tolstoi's prophecy was

in all the papers in 1910 it can scarcely be regarded as corroboration of the “trained clairvoyant.” Not only the few weeks were stolen. *Ancient Wisdom*, which is the organ of the independent St. Louis Lodge, T. S., has completed its fifth year, and may be had, \$1. a year, from 320 Merchants' Exchange Building, St. Louis, Mo.

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The Occult Review, in its quarterly issue for January, notes the hold that occult matters are obtaining on a large section of the public, which however, fails to recognize that no one school can furnish all the instruction that belongs to the actual Twelve Paths of Unfoldment. There are at least seven schools said to be available to willing and insistent students, but whatever their number it should be obvious that toleration among them must be a cardinal virtue. It is in this that the greatest failures are to be found. “If ye are my disciples,” says the Master of them all, “Ye shall love one another.” Instead, they often hate each other most heartily, and, even in the same school, one finds that the bare existence of others, whether individuals or groups, is resented. *The Occult Review* very properly remarks: “Of the true and good schools of instruction, who have a traditional system of teaching to present to their Initiates, little, if anything at all, is heard. Their followers never boast of their membership; their Hierophants neither sell the teachings for so many pounds, shillings and pence, nor do they prostitute it for the benefit of a sensation and mystery-seeking public—they are within the everyday sphere of modern life yet apart, for they seek not to announce themselves. . . .” Dr. Charles de Coti begins a psychoanalysis of Herr Hitler. Hitler's denials of war are tabulated during seven years, and comparing seven in January to none in July and August, these months are regarded as danger periods.

"Paradise Lost" by M. von Reh, is a study of pre-historic conditions when Man was understood to be in close contact with the forces of Nature and acquainted with Nature's powers and laws through faculties which have now been lost but may be regained. An article on George W. Russell, the Irish poet, regards him and his friend James Morgan Pryse, as visionaries, and the conclusions are those of an outsider. Arthur Dwyer who has lately come to live in Toronto could add something to this article. The *Review* announces a new book on Reincarnation by Shaw Desmond and one by Claude Bragdon, *The Secret Springs*.

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The magazines from India have been greatly delayed by the restrictions placed upon transportation during war time. *The Kalpaka* for October continues its articles on the *Gita*, discussing the date as indicated by the reference to the spring month Margashirsha, which, according to the interpretation accepted, might mean anything from 8000 to 20,000 years B.C. This of course could only refer to the original conception of the poem, not to its subsequent expansion or the emendations and additions which it obviously contains. The other pages are classically informative on Hindu literature and theology. *The Theosophist* (Adyar) for January is altogether a New Zealand issue consequent on the centenary of the Islands' existence as a Dominion within the Empire. As a great New Zealander a portrait is given as a frontispiece of Lord Rutherford of Nelson, O.M., F.R.S. We can only match him in Canada with the late Sir John McLennan. It was in Montreal that Rutherford discovered the actual disintegration of the atom. This issue of *The Theosophist* constitutes a perfect guide to New Zealand and is beautifully illustrated. *The Aryan Path* for January also has an article on the *Gita*, one

of a series by Professor D. S. Sarma whose two volumes on the same subject we spoke of recently. He is a specialist on the theme and he says the problem of the historicity of the *Gita* is on a parallel with that of the accounts we have of Buddha, Christ and Mohammad. "The problem of historicity in the case of Krishna," he says, "becomes much more complicated if we accept the views of some scholars that in this Avatar we have the confluence of four streams of religious thought, viz., one having its source in Vishnu, the Vedic god, one in Narayana, the philosophic god, one in Vasudeva, the historical founder of the Bhagavata religion, and one in Gopala, the historical god of the tribe of Abhiras." If a reference in the *Uttaradhyayana Sutra* is reliable, Krishna must have flourished in the ninth century, B.C. We cannot become too intimate with this precious scripture, and Professor Sarma's work will be welcomed by true students. Basil Crump reviews *The Iconography of Tibetan Lamaism* by Antoinette K. Gordon. He comments on the studied silence about and suppression of any reference to the work of Madame Blavatsky on Tibetan matters, although everybody is drawing on her stores for information on these subjects. How they fear to face H. P. Blavatsky will be one of the wonders of future generations. The other U. L. T. organ, *The Theosophical Movement*, is as ever a useful compendium of current Theosophical thinking. We have also received *The Bombay Theosophical Bulletin*.

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The January and February issues of *The Theosophical Forum* (Point Loma) indicate that the Society they represent must eventually attract a large and increasing constituency if there be any true discrimination among Theosophical students. Here is a paragraph applicable to much that is being said by totalitarian states and their dupes. "But

what do you lose when you get unity and force and nothing else? You lose everything of greatest value. Force is only good or even decent if it is the force of spirit, which means no imposition of will upon any other mind: the force of conscience, the force of truth, the force of abstract right, the force of justice. That is the only force that is excusable in human affairs. Any other force is from hell." This is signed "G. de P." Mr. C. J. Ryan in January contributes a useful two pages on "The Atom a Miniature World," a subject upon which too much stress cannot be laid for the benefit of science experts who laughed at H. P. B. fifty years ago for pointing the way to them which now they are so eagerly following. Mr. Ryan gives the following references which students may note: S.D., I. 117, I. 633, I. 510. Dr. E. D. Babbitt in his *Principles of Light and Colour*, "worked out by pure theory a gyrating atom practically the same in shape as the description given by the Columbia scientists." There is a statement on page 69 of this January issue which we hope will not be misunderstood for dogma. "As they stand, the Mahatma Letters constitute the most authoritative source of theosophical information, ranking above all others, yes, even *The Secret Doctrine*, for here we have the words of the Mahatmas themselves, the words of the teachers, while all subsequent literature is but the produce of pupils, however competent they may have been. Anything conflicting with them set forth by other writers, no matter what their prestige, must be dismissed as an indication of their ignorance or their disposition to set themselves up above the Masters as authorities. And of this we have a-plenty." The February issue announces the preparation of a new *Theosophical Encyclopedic Glossary* of which it gives a number of examples among the definitions. The article on "Samadhi" indi-

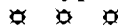
cates the difficulty in all such cases, for it is obvious that the definition given here does not apply to many of the experiences described as Samadhi in current literature, where the word is used as loosely as "Cosmic Consciousness" which may only mean a phase of psychic development such as Dr. Maurice Bucke imagined was universal in scope.

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The Theosophical Forum (Point Loma) for March continues the valuable article by Dr. W. Y. Evans-Wentz on "Human Carnivorousness." This second part opens with the statement: "Ancient myths teach that man, Earth's highest animal being, was given dominion over all lower creatures, not to cause them suffering, much less to slay them in order to eat their bodies, but to paternally protect them. He is represented as having been originally pure-minded and compassionate, so that between him and his charges there existed a natural bond of trustfulness. By means of yoga, man may recover this primordialness of which the myths tell." The manner in which yogins today in India have realized this regeneration and acquired the trust of the wild creatures is described, and the world in general awaits the realization of this attainment. The relation of flesh-eating to warfare is pointed out with its descent into cannibalism, already associated with human sacrifice and given religious sanction, with sacramental dogmas of transubstantiation. "Only because of sophistry still more subtle than that of the flesh-loving *bhikshus* is it not possible in Europe and America—as it is said to have been possible within living memory in Borneo and New Guinea—to enter a shop of a 'Death-dealer,' as the *Lankavatara Sutra* calls a butcher, and select a haunch either of 'short pig' or of 'long pig.'" Both Buddhism and Jainism in their application of the precept of non-killing, and correlatively, that of non-

harming, says our author, follow what has come to be called the Middle Path. That is to say, they avoid the two extremes of flesh-eating and of air-eating. The latter process is described and is a most interesting sequel to the article on "The Elixir of Life" familiar to readers of *Five Years of Theosophy*. "When neither fruitarian essences nor the mineral substances contained therein are any longer required, the yogin becomes an air-eater. A subtle transformation takes place in the physical body, step by step, as the need for vegetarian, and then fruitarian and mineral food is overcome. When the power to subsist on the *prana* of the air alone has been attained, the yogin is ready to assume what the Tibetans call the 'rainbow body,' or what occidental occultists call the 'astral body'; and death, as men know death, has been conquered." This is obviously what St. Paul means when he says that the psyche body (*soma psychikon*) must be changed into a breath body or air body (*soma pneumatikon*) camouflaged by the translators into a "Spirit" body, for *pneuma*, translated "spirit" is both breath and air. "Rainbow" body is akin to the "butterfly" body of the Greeks. Dr. de Purucker, speaking of "The Yoga of Theosophy" in the opening article, closes it with this statement: "Yoga therefore, is training, discipline, by which the holiest of human possibilities may be achieved: growth from manhood, expansion out of manhood, into godhood, divinity, which in our highest we already are. We simply become our highest selves. That is yoga achieved. I and my Father are one. Any Christ says the same. Any Buddha makes the same declaration. When you understand the profound wisdom behind it, there is nought of egoism in it. It is the spirit speaking through the lips of devotion in men." Mr. Ryan quotes an article from the *Journal of the Royal Astronomical Society of Canada*, by our

good friend Dr. W. D. Lighthall, author of *The Master of Life* and a volume of his own mystical speculations, *The Outer Consciousness*. The subject of the article quoted is the antiquity of civilization in America and is based on dates found on early Mayan monuments in 1935 by Robert Henseling, a German astronomer. The discussion touches the two theories of the origin of civilization, whether it arose in different places and converged, or in one centre and became diffused over the earth. Mr. Ryan also notes new evidence on the antiquity of man and the permanence of the human type. "Spiritual 'Man' is a repertory of archetypal forms."



The O. E. Critic for January, received February 23, has more solid meat in it than usual, but is not without the welcome sparkles of wit and humour which certify mental poise. Dr. Stokes is worried by the astrologers, real and aspirant. There are very few in the first class, and most of them, like the late Dr. Garner, do not like to be identified. There is a good deal of similarity between the theologians and the astrologers. They both aim high and depend much on the faith of their followers. They both get a living out of it, and presumably they both mean well. But we have to wait till we are dead to know whether their speculations are correct. The astrologers are as sure of themselves and their prophecies as the theologians, and are equally displeased at comparisons between them. Each of them appeals to the heavens and they appear to have an equally numerous band of believers. Dr. Stokes is indignant that Brother Luntz uses his *Ancient Wisdom* magazine to spread his astrological views, but Brother Luntz has been more daring than even that, and appears in Volume IV of the *Adyar Where Theosophy and Science Meet*, with a twenty-page essay on the subject. Brother Luntz's approach is a

fairly reasonable one. He regards the planets as he does the clock which indicates the time, but does not cause it. He differs with those who think the stars cause things to happen or to be. We have no excuse for the astrologers of any type, but those who are honestly following a system which is hoary with age and has traditions as respectable as any of those of the theologians, have a right to a hearing as long as they are not dogmatic or try to dominate the earth by their calculations and predictions. One thing we are impressed by and that is the incalculability of the time element. In things metaphysical time may mean anything. In things physical time goes by the clock. And the clock goes by the sun. See the *Nautical Almanac*. Nearly all human actions and matters that depend upon human actions are governed by metaphysical conditions. These conditions are probably too complex in their relations to be indicated by planetary motions. Hence most events depending upon human decisions are unpredictable. This must be the reason for Karma that is held over from past lives to be compensated later, and for Karma generated now and held over for another incarnation, as well as for Karma created and nullified by the present personality. We have predictions made by modern prophets quite apart from astrology which give evidence, though rarely honoured by the skeptics, of the possibility of fore-seeing the future. A striking example is given by Dr. David Seabury, a prominent psychologist, from his acquaintance with Sir Patrick Geddes. Sir Patrick was joint author with Professor J. A. Thomson of a pioneer work on *The Evolution of Sex*. Dr. Seabury makes this statement: "In 1907, Sir Patrick told me there would be a war in 1914, that it would last four years, and that the peace terms would lead to another war in 1940. He said the U. S. would enter this second war in

1942, and that it would not end until 1950." This is definite enough, and it does not suggest that Sir Patrick had any assistance from astrology. Would it have helped him if he had? Or do successful astrologers have something of the quality Sir Patrick possessed. Vaticination, a gift, without astrology, or in combination with it, cannot be ignored. I happened to be in Edinburgh in 1907, and I went up to the Castle Hill, where Professor Geddes, as he was at that time, had his publishing office where he issued the works of Fiona Macleod, and I bought three precious volumes. I was very anxious to meet Fiona Macleod. I was told that she had been in the office the previous week but was now down in the Ayrshire islands somewhere. Naturally I believed all I was told, and so the legend grew. But it is interesting to link up Fiona Macleod with Sir Patrick Geddes and Dr. Seabury and all that strange world of beauty and wonder and mystery which a few of us grow strong in the knowledge of, but which is closed to the mass of machine theosophists who lose themselves in mazes of criticism and commonplace and frustration. The password to that land of wonder is Unity. While we are on the subject of prophecy, which is neither more nor less than the realization that there is neither Past, Present nor Future, but one Eternal Now in the Real, there is often to be found in the poets evidence of this sense of the Real which we can call prophecy if we please. In Thomas Hardy's poem, *The Dynasts*, there are many passages which apply to the present international situation, but how is this in Part III, Act 5, Scene v for a preview, written as it was twenty odd years ago?

Few things conceivable
 Could more momentous to the future be
 Than what may spring from council
 here tonight
 On means to meet the plot unparalleled

In full fierce play elsewhere. Sir, this
being so

And seeing how the events of these last
days

Menace the toil of twenty anxious years,
And peril all that period's patient aim,
No auguring mind can doubt that deeds
which root

In steadiest purpose only, will effect
Deliverance from a world-calamity
As dark as any in the vaults of Time.

It comes of artifice—

From the unique and sinister influence
Of a smart army-gamester—upon men
Who have shared his own excitements,
spoils, and crimes—

This man who calls himself most im-
piously

The Emperor of France by Grace of
God,

Has, in the scale of human character,
Dropt down so low, that he has set at
nought

All pledges, stipulations, guarantees,
And stepped upon the only pedestal
On which he cares to stand—his lawless
will.

Dr Stokes takes up the problem of the disloyalty of the Theosophical Societies and the Theosophical Movement in general towards Madame Blavatsky as shown in their neglect of Mrs. Hastings' astoundingly clever and convincing dissection of the fraudulent attacks made upon her by the Society for Psychical Research, Solovioff, and other partisans of material science and philosophy who fear the Truth of the Eastern Wisdom more than they fear anything else on earth. Harry Price is one of these "yellow" critics who has recently issued a review of the Fifty years of the S. P. R. and "has the brazen impudence" as Mrs. Hastings says, to ignore her books though he admits their importance. They are unanswerable, and so the S. P. R. dare not mention them. Mr. Ryan deals with this matter in the March *Theosophical Forum*. Dr. Stokes is to

be addressed at 1207 Q Street, N. W., Washington, D.C.; and fifty cents will bring his *Critic* to prudent and aspiring people for one year.

THE ANNUAL ELECTION

*Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 27th so that scrutiny of the ballots may be set for June 1st. Nomination returns should be sent in a separate letter addressed to the General Secretary at No. 14, 5 Rockwood Place, Hamilton, Ontario.

AMONG THE LODGES

A delightful Valentine Tea was held under the auspices of the "Eastern Zone" of the Toronto Theosophical Society in their Hall on Isabella Street on Saturday afternoon, February 10th, with Mrs. H. J. Cable and Miss O. Olive as hostesses. The rooms were gaily decorated with large red cut-out hearts and a spring bouquet of red tulips and

baby's breath, together with red candles in silver holders centring the tea-table, carried out the Valentine effect. During the tea-hour Mrs. L. Haines presided, with Mrs. Jas. L. Govan, Mrs. H. J. Munther, Mrs. N. Gough, Mrs. V. Strangways, Mrs. E. Shrimpton, Mrs. F. Balson and Miss Grace Rae assisting in looking after the guests. Mrs. Dudley W. Barr won the lucky draw of a flower picture. Miss Sheila Gough entertained with a delightful group of songs accompanied at the piano by Miss Evelyn Webley. Later the guests adjourned to the main hall where Charles Sinclair, Ph. D., gave an interesting illustrated travelogue on Old Bavaria, showing many fine coloured slides of mountain-climbing in the Alps, and the people and settings of the Passion Play at Oberammergau.—M. K.

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Rev. Harold O. Boon, M.A., Columbia, B.D., General and Union Theological Seminaries, will give three special lectures at the Toronto Theosophical Society, 52 Isabella Street, Toronto, commencing on Sunday evening, March 31st, when his subject will be "Ancient Wisdom in the Modern World." This will be followed on Monday evening, April 1st, by "Reincarnation in Christian Teachings" and on Tuesday evening, April 2nd, by "Theosophy and Christianity." Mr. Boon is one of the Travelling Lecturers of the American Society and is a leading American exponent of Theosophy, particularly in relation to Christian doctrine. In this connection, Mr. Boon was formerly Rector of Eastchester Parish, Mt. Vernon, N.Y., and St. Matthews Church, Indianapolis, and for some years now has been active in the work at the American Theosophical Society headquarters. Although Mr. Boon has travelled widely in the United States and lectured in many Theosophical Lodges there, this will be his first visit to Toronto and Toronto Lodge is preparing to give Mr.

Boon a cordial welcome and is looking forward with keen interest to hearing him in his present series of talks.—M. K.

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The four lectures given by Mr. G. Rupert Lesch of Erie, Pa., during February under the auspices of the Toronto Theosophical Society, in their Hall on Isabella Street, were well attended by the general public as well as members of the Society. "Science, Religion and Theosophy," Mr. Lesch's subject on Sunday evening, February 25th, was followed on Monday evening by "The Deeper Significance of Reincarnation and Karma;" Tuesday evening by "Physical Immortality;" concluding on Wednesday with "Paradoxes and Their Reconciliation" as the topic. Keen interest was displayed by the audiences as evidenced by their questions. Mr. Lesch was guest of honour at an informal reception held by Toronto Lodge after his Monday evening lecture. The audience were invited to the Lotus Room for refreshments and an opportunity to meet Mr. Lesch. Mrs. E. J. Norman was the hostess assisted by Mrs. I. Bassanesi, Mrs. Wade Hampton; Mrs. R. Illingworth, Miss Mary Stuart, Miss I. McArthur, Miss F. Moon and Miss M. Stark.—M. K.

FROM DR. ARUNDALE

In the delayed mail from India we have received a number of communications from the President, T. S., Dr. Arundale, and regret that our space, even if entirely given over to them would not be sufficient. We submit a few selections, however, which will convey the general tone and spirit of what he has written. In his address to the Annual Convention he announced his intention to stand for another seven-year term, and this he records was received with enthusiastic acclamations. He makes a definite statement as to his

war policy and it is whole-heartedly with the Allies and against Germany. "Everywhere we must fight for the Right as we see it against the wrong as we see it. . . The true War Aims are to remove from all the world all that is evil, all that is cruel, all that is ugly, all that savours of tyranny and injustice."

He goes on in his address to make an important statement about the promotion of Hindu-Muslim solidarity. "That is a vital work for every member of The Theosophical Society in India for 1940." Then, he continues, "India must participate in the War. India must not only be at war within her frontiers as between her own Rights and her own wrongs. She must help the Allies to win the war as it develops in Europe, for if the Allies lose the war, Might and Tyranny and Cruelty will pervade the whole world. What is going on in Europe is only the overt symptom of what, in other ways, is going on everywhere. India cannot be neutral and retain her real honour." Dr. Arundale then makes an important statement in connection with the proposal that he join the Indian Congress. Before doing so he felt it to be his duty to clarify his position, and accordingly wrote to the President of the Congress, Dr. Rajendra Prasad "and received a reply to the effect that the first object of the Congress, while not going beyond the use of the word 'independence', definitely involved severance from the British Empire, though such severance might be followed by an alliance with the Empire if India thought fit. It seems clear, therefore, that every member of the National Congress is pledged to severance from the British Empire." This puts an entirely different complexion on the proceedings of the Congress, which, it has been understood here, only desired and had been working for Dominion status within the Empire or Commonwealth of British nations.

We have received also Dr. Arundale's

Christmas letter, and believe that the following paragraphs from it will appeal to all those who are trying to live and appreciate in its fulness the ideal of Universal Brotherhood.

"It is in the atmosphere of Christmas Day and Gita Day that I feel specially moved and heartened by the fact that we Theosophists throughout the world are thus united in a comradeship which widens and in no way narrows our individual freedoms. Can we not truly say: The greater the sense of comradeship, the greater the sense of freedom? And with equal truth: The greater the sense of freedom the greater the sense of comradeship? Theosophy and membership of The Theosophical Society make this abundantly clear to us, I think.

"Let us not think we ought to differ less. Let us rather feel we ought to understand more. I think it is one of the truest signs of the real Theosophist that he ardently appreciates those from whom his conscience requires him to differ, thus honouring the universality of Truth. There is a vast difference in evolution between the phrases 'You are wrong' and 'I do not agree with you.' The Theosophist is, I believe, at the latter stage, knowing that in the wealth of man's disagreements lies the Agreement of God.

"I greet you, dear Colleague, with sincere appreciation and affectionate brotherly feelings. We are together, however differently."

DEATH OF LORD TWEEDSMUIR

The sudden and unexpected death of Lord Tweedsmuir at a time when his failing health had decided him to retire to Britain at the close of his term of office, brought to an end the labours of one of the finest literary workers of his generation. As a historian he will live with his lives of Cromwell, Scott and Augustus Cæsar and Montrose. His

mind as a man of peace was occupied largely with the things of war both in men and events. But his fiction was not entirely devoted to warlike affairs. Those who wish to be interested in his humour should read *John MacNab* and those who have not read *Prester John* will find him expert in a field in which Rider Haggard had been supposed to be supreme. Canada was much impressed with his work as Governor-General and he endeared himself to all by his simplicity of manners and his genuine democracy. A paragraph from the funeral sermon in Ottawa preached by Rev. Alexander Ferguson, who did not invite anyone else to take part in the service, in striking contrast with the Services held in Westminster Abbey and St. Giles' Cathedral, Edinburgh, may serve to sum up his career. "Right royally has he filled his noble office. With dignity, with patience, with humour, and with self-forgetfulness, this great heart has put all his shining gifts of mind and character unreservedly at the service of the Dominion. How he has travelled over this vast land! In journeyings often, in watchings often, in weariness often, but always with an up-springing delight, he has searched out every part of Canada to know it! By such undertakings he has bound us more closely to himself, more closely to one another and to our mother-country across the sea. A king among men, he has followed the kingly tradition of service! His is a great reward—the love of the Canadian people."

THE NEW DALAI LAMA

Chungking, China, Feb. 22—UP. AP and CP-Reuters—A new Dalai Lama—the chubby and precocious son of a Tibetan farmer—was enthroned today at Lhasa in one of the most bizarre ceremonies of the modern world.

An intimate picture of the six-year-old boy who is to be civil and religious

ruler of Tibet reached the world today in messages from a British mission.

They disclosed the lad to be a plump, round-eyed little Chinese boy looking much like any other of his race, but possessed of an extraordinary composure and adult manner which is supposed to have convinced Tibetans of his authenticity as the reincarnation of the thirteenth Dalai Lama.

He is said to have been born at the moment the old Dalai Lama died on Dec. 17, 1933.

When the British mission was received by Ling-Ergh, it presented him with a toy automobile and a cuckoo clock. The lad immediately called his eight-year-old brother over to inspect them and explain their workings.

Holy Scarves for Britons

Dressed in a monk's dress, with his head shaved and sitting cross-legged on his high throne with five abbots standing in attendance, the lad laid his hands on the forehead of each of the two envoys of the British mission and blessed silk scarves which his chief ecclesiastical officer placed around the necks of B. J. Gould, its leader, and a companion.

Tea and rice were served, a court attendant first advancing to taste Ling-Ergh's tea as a precaution against poisoning. The boy drank from a wooden bowl held to his lips by an abbot responsible for his food.

Behind the great gold and jewel-studded gates of the Potala—most famed of all Tibetan palaces—he was formally enthroned. He had been conducted in pomp three miles from his summer palace near Lhasa, borne in a palanquin by carriers in green robes and red hats with white plumes.

Vivid Procession

The chair was carried in the centre of a procession half a mile long of lamas and officials garbed in brilliant colours and mounted on silk-caparisoned ponies. Before it went servitors in green tunics

and blue trousers, carrying platters of food and the garments for the enthronement ceremony. After them came men bearing streaming pennants to ward off the spirits of evil.

They were followed by lamas in gold-spangled dress and officials and ministers. Behind rode the regent, the Living Buddha, together with the parents and two brothers of the child, followed by a host of lamas from all the monasteries of Tibet, monks, tribesmen and townsmen. They mounted the hill to the din of gongs, cymbals and long horns, while incense wafted from hundreds of braziers.

At the Potala, the huge gates enclosed those favoured with entry. The child, schooled for this moment since he was discovered several years ago, bowed low at the threshold of the ceremonial hall and chanted his part in the liturgy consecrating his reign. His tiny shaved head almost lost in his rich red cloak, he ascended the glittering throne of those whose containing spirit has been re-embodied in his person.

Found by Living Buddha

The Living Buddha, a nephew of the late Lama, was appointed regent shortly before the ruler died, and it was his duty to find the successor.

A vision in 1937 directed him to a Buddhist centre in Kokonor province, where his agents found a house that he had visioned was marked by a tree and a rock.

There lived the Tibetan boy who, according to the agents, passed all tests designed to show whether he was the 14th Dalai Lama.

The enthronement ceremonies will require six months in all. Chinese government officials will take a prominent part in them in an effort to strengthen political ties with the Tibetans.

CORRESPONDENCE

RULES FOR THEOSOPHISTS

Editor, Canadian Theosophist:—Mr. Jacob E. Bonggren has rendered good service to the cause of theosophy by bringing to light, in his letter published in your January issue, the fact that in H. P. B.'s day certain Rules were "prescribed definitely" for beginners in theosophy, as necessary conditions "for advancement to the Second or Chela Grade:" and that the *first* of these Rules required them to abstain from intoxicating liquors and drugs, the eating of meat and the taking of life.

The purpose of Mr. Bonggren's communication is evidently to show that H. P. B. really expected would-be theosophists aspiring to spiritual progress to take this Rule seriously and "to cut out intoxicating drinks and drugs and also meat," as he puts it. And it may be worthy of note that these directions were received by him in March, 1885, at a time when the Masters were taking an active interest in the affairs of the Society.

Mr. Judge, apparently writing years later, after the death of H. P. B., seems to have felt that this Rule should be ignored, on the ground that she never even suggested its "enforcement" to him. It may however be permissible to point out that the word "rule" is evidently intended to be understood here not as a commandment to be *enforced* (a word suggesting compulsion) but rather in the sense that one speaks of the "rules" of health, without the due observance of which good physical condition is impossible.

While all the seven Rules mentioned by Mr. Bonggren merit our respectful attention, there can be no reasonable doubt that a peculiar and sinister significance, and one often overlooked, attaches to meat eating, since it involves disregard for the sufferings, and unceasing slaughter, of countless inno-

cent animals; besides necessitating a brutalizing environment for the unfortunate men whose days are passed amidst scenes of cruelty and horror in the shambles.

It is difficult therefore to understand how indulgence in meat eating, with all the evil it entails, can be reconciled with our theosophical obligation to strive for harmony and brotherly kindness in all our relations with our fellow creatures.

Those wishing to pursue this subject further would be interested in a striking article entitled "Human Carnivorousness" in the February number of the Theosophical Forum (Point Loma), and in the mystical and humanitarian writings—such as "Beyond the Sunset"—of that noble hearted woman Anna Kingsford, prominent in the early days of the Theosophical Society. And let us not forget that it was "her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism," to quote from the Master K. H.'s letter of December 7th, 1883, that won for her the favourable mention and support of the Chohan himself (Mahatma Letters, page 400). Sincerely yours,

Hugh Williamson.

166 West Brookline St., Boston.

OLD SCORES, NOT OLD SORES

Editor Canadian Theosophist, 5 Rockwood Place, Hamilton:—The evident unfair statement that I had some old scores to settle with Robert Crosbie in your issue of February 15, 1940 did not prevent me from renewing my subscription to your magazine, and the reference to a letter of mine in "the Lamp" of December, 1899 showed I was one of your subscribers even as far back as 41 years ago. . . . I had "no old scores to relieve my mind of" as you state. I have no objection to your publishing my letter of that ancient date. It was, I suppose, commendatory of the then Crosbie of that date. I had no old

scores to settle with Crosbie. When he was ordered off of the Theosophical grounds he came to my house in San Diego to get me to go with him and he opened up and told me a lot of stuff about Katherine Tingley in the presence of Mrs. Willard, and I told him then "Robert, after Judge's death you told us at an E.S. meeting in Boston you had been over to New York and had seen Judge's occult diary in which he appointed her as his successor, either you were lying then or you are now, and you can take your choice." He was at the meeting of those who proclaim her as the successor to Judge, although his name is carefully left out of the account of that meeting in the "History of the Theosophical Movement" issued anonymously by the U. L. T. I said to Crosbie, at the time we were talking in San Diego, "You have the right Robert, to leave the Theosophical Society if you wish, but I shall not, as I have no ambition to be a guru if you have." He knew what I meant by that; as when Arthur Griggs the President of the Boston Branch resigned and left, Judge came over to Boston and sought me out, and asked me who we wanted for President and looked at me as if he expected me to say I would take it, but I said, "I can't take it Judge, I am supporting my old father and mother by my newspaper work." "Well, who do you people over here want?" I said then, "I have no ambition but I think that Crosbie would be as good as any; for he has done well as Secretary. "Well anyone you people want will be satisfactory to me." So I nominated and had Crosbie elected at the next meeting as President. We parted good friends in San Diego, and he went to Los Angeles and got a position as bookkeeper in the office of the Los Angeles Times, against which newspaper Mrs. Tingley had recently got a verdict in a hotly contested libel suit. I have written Dr. Stokes that I could not see why he had the right to

"debunk" some of the personages in the Theosophical movement and should criticize me for doing what he had been doing for years. He had published a review of a book entitled "A Passionate Pilgrim" referring to Annie Besant, and I supposed Robert might come under the same category. However, I said that he had done good work in the past and now that we are bent on fraternizing, he could do better work by urging the solidarity of the Theosophical movement. My main reason for publishing the letter in which I endeavoured to give the true status of Robert in the Boston convention, was to give his rightful meed of praise to George Ayers, one of the leading lawyers of Boston whose legal opinion and statement of fact was read by Louis Wade, a member of the Malden Branch of which Ayers had been President. My only reason in writing this is to refute your assertion that I had any desire to relieve my mind "on what were evidently some old scores." That is unjust in imputing motives to me that were far from the case. Crosbie had taken a vow of chastity and violated it. My motive was to state the facts. There are plenty of persons present at that convention in 1895, still alive, who could contradict me if I stated anything but truth. Mrs. L. L. Wright at Point Loma, Dr. Fussenell, J Emory Clapp and many more. I don't propose to pursue the subject further, I only want to refute the imputations of a motive to get even for some old scores. When as a matter of fact we were good friends in Boston and at Point Loma. We parted good friends in San Diego. I talked plain to him then, but he was used to that from me as I had put him in his position as President of the Boston Branch and knew his past. Fraternally yours,

Cyrus Field Willard.

(All we meant by old scores was differences of opinion of which there is plenty of evidence in this letter.—Ed. C. T.)

INDEX TO "THE MAHATMA LETTERS"

Editor, Canadian Theosophist:— I very much regret to have to warn students of my "Defence of Madame Blavatsky" that they must not rely on Mrs. Conger's chronology of the "Mahatma Letters." One may appreciate the devotion involved but if devotion were sufficient, no doubt H.P.B. would have been vindicated long since. The truth is that very special gifts are necessary for any work of true documentation and this is why documentarians, as opposed to mere research and tabulation workers, are much sought after and very highly paid. I know of only one person in the Theosophical Movement who has the gift and that is Miss Mary Neff. Unfortunately, she has not an equal gift as a writer and so when she takes the pen she is liable to lose control of her matter but as documentarian, with all the intuitive *linking* gift, she is worth her weight in anything the Adyar people could pay—and they waste her on lecturing which many can do.

There is only one term for Mrs. Conger's practical effort, shockingly bad. This may be due partly to the poverty of her bibliography, but also to what seems to me an utter lack of comprehension of the delicate caution necessary, of the way one has to hop and flutter in small areas and then suddenly to fly from end to end of the earth, as it were, and alight "on the spot." Of course, without the complete studies available, even hopping and fluttering will be mostly in vain, and where the flight may depend for success on some even only suspected hidden clue, no wise bird would leave the ground. To leave this allegory which will perhaps only be wholly intelligible to the true documentarian, I must proceed to justify my rejection of Mrs. Conger's chronology. I will only take one block of dates beginning on the second page of the list

(page 8), placing Mrs. Conger's text in italics. They come under Year "1881."

ML 280 XLIX (5) Received Umballa. Aug. 5. K.H.

The date is one of the few probably correct ones given by Sinnett. But Mrs. Conger's note, indicated by the (5) is misleading. She does not seem to know that H.P.B. and Sinnett went up from Allahabad to Simla *together*. Sinnett describes H.P.B.'s woes on the *tonga* cart journey in "Incidents in the Life of Madame Blavatsky," pp. 187-8.

ML 204 XXVII Simla Aug. late. K.H.

This letter must be dated at earliest middle of Dec. It discusses the reply of Stainton Moses written from England on Nov. 21, 1881.

ML 450 CXVI Simla Aug. late. K.H.

There is no definite clue in this letter, but as it speaks of the wrangling with Hume and the "debt of gratitude" (owed him for getting H.P.B. some Government work?) it *may* be late September, 1881.

ML 207 XXVIII (6) (to Hume) Simla Aug. late. K.H.

This letter, with a hundred clues to its date, should come soon after Nov. 20th, 1880, not 1881.

ML 137 XXII Simla Sep. 20. K.H.

I place this letter Sep. 1882, not 1881. It is in the same strain as Letter X which is undoubtedly 1882, when MKH was making a last effort to open Hume's eyes to fundamentals. Compare the talk about the "Father" with page 304, ML., where MKH writes to Sinnett after Hume's "abdication," Oct. 1882. Incidentally, it is interesting to note that these vigorous letters dealing with fundamentals were written while H.P.B. was at Darjeeling in physical touch with the Masters.

BL 5 IV (7) Sep. late. M.

I have not verified date but the note (7) is erroneous. H.P.B. left Simla, not Oct. 1st but much later. She wrote to Madame Coulomb: "I am obliged to remain here till the 25th October as I can make 200 rupees offered me by the

Foreign Office for translating a book of Russian statistics." Actually, she left about a week earlier. Sinnett left her at Hume's when he returned to Allahabad. But I must not take up too much of your space. Mrs. Conger has eight wrong notes detectable by me at sight, among the least tolerable being No. 13 where she makes Olcott accompanied by *two*, instead of one, chelas, a bit of news that Hodgson would have been delighted to know; and No. 35 where "the step" is stated as a cabling to Adyar to evict the Coulombs (who had been evicted in May, months before). The "step" H.P.B. was permitted to take was to hand in her resignation. Passing over a series of highly doubtful or quite wrong dates, one finds under "1882:"

BL 304 CLV (12) Jan. 7 M.

The notes are not by MM, but by MKH. Hume did not go under the Almorah Swami until late summer 1882, probably not before September. The Hume Letter referred to in Note 12, date Jan. 4, 82, has no connection with MKH's notes.

BL 365 CCIII Jan. 7 M.

This letter is also from MKH, not from M. As it refers to Sinnett's reluctance to attend the Bombay meeting in Jan. 1882, and as MKH. went into retreat on Sep. 26th, 1881, the letter was certainly written at some previous time during that month.

I have only looked at this one page of Mrs. Conger's list, but I do wonder in fear of what the rest would show me.

Yours sincerely,
Beatrice Hastings.

FOR THE MAGAZINE

Dear Mr. Smythe,

Here is the promised cheque. If by any chance the editorial policy is no longer in your hands please do not pay the cheque in the accounts of the magazine but burn it. Your sincerely,

T. H. Redfern.

Hyde, England, January 9, 1940. Soc.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

SHAKSPERE VERSUS OXFORD

Theosophists incline strongly to the idea that the author of the Shaksperian plays and sonnets was by no means Shakspeare, the illiterate citizen of Stratford-on-Avon, but a much more powerful figure, or perhaps several of like stature.

Bacon is by many reputed to have been the author and possibly his claims appeal more strongly to Theosophists than those of other claimants, Bacon's intellectual capabilities, his role in founding Invisible College from whence came afterwards the Royal Society, his reputed association with the Rosicrucian Society are all in his favour. Internal evidence in the sonnets as well as in the plays points strongly in his direction.

Another strong claimant is Edward de Vere, 17th Earl of Oxford and Lord Chancellor of England, philosopher and presumably one of the coterie, among whom was Bacon, who were of such vast influence in their own times and later.

The controversy over authorship has waged for many years with the adherents to the Shaksperian hypothesis gradually losing ground. Now something in the nature of a clincher to all past argument appears. Charles Wisner Barrell writing in the *Scientific American*, January issue, brings forward evidence to show that existing portraits of Shakspeare are nothing but portraits of the Earl of Oxford done over and somewhat unskilfully disguised.

There was good reason for attributing authorship to someone other than the real author or co-authors of the plays. The stage was in disrepute in the Elizabethan period and on the statute books "vagabonds, thieves, and

players" were lumped together as social undesirables.

Many books have been written on the internal evidence of the plays themselves on anagrams concealed within them and other evidences as to authorship but little critical examination has been given heretofore to the portraits of Shakspeare. Of these there are at least twelve, some on canvas, some painted on ancient wooden panels, all of undoubted Elizabethan or Jacobean origin. Several are inscribed with dates which fit into the Shaksperian chronology. None of the paintings can be shown to have had any Stratfordian ownership connections whatever and eight out of the twelve show him wearing the garb of a nobleman, something he would hardly have dared to do in Elizabethan times without warrant. All other dramatists and actors sat for their likenesses in sober unobtrusive garb.

Acting on this hint, Barrell secured permission to examine some of the best known of the paintings with the aid of infra-red and X-ray photography. In each instance Barrell and his associates uncovered clear-cut evidence to show that details of the original portraiture had been changed and that certain areas which had previously displayed symbols of personal identification had been painted over. The work was crudely done and at some remote period. The paintings also show great resemblances to known likenesses of the Earl of Oxford in features, hair colour, eyebrows and nasal contour. The Oxfordian colour scheme is also found in practically every one of the ancient paintings of Shakspeare that show him dressed as a nobleman.

The Ashbourne painting, one of those examined, shows Shakspeare facing three-quarters to the right precisely as

does Lord Oxford in several of his likenesses. Shakspeare appears as a courtly gentleman in middle life, dressed in a black doublet and black bombasted truck hose with inserts of gray satin in the puffed pleats. He wears a rapier belt and a ruff, flimsy and skimpy and entirely out of keeping with the rest of his attire. He is shown with long fingers and wears a signet ring of signet pattern, the unmistakable mark of a dignitary. Portraits of Oxford also show the long fingers and thumb. The original design on the signet ring has been painted over.

When, however, the signet ring is examined carefully, its hidden design takes form. Underlying shadows, plus broken brush strokes, give the eye, the ears, the long snout, jaws, lolling tongue and tusk socket of a wild boar, the same ceremonial device that Lord Oxford wears in the St. Alban's portrait.

Will Shakspeare had no signet of any pattern for at the conclusion of his will the word "seale" has been struck out and the word hand written in instead.

Infra-red photography shows the original hairline to have been raised an inch or more and clumsily so at that. The hair has been retouched. The neck-ruff is also revealing. Undersurface outlines make it plain that the ruff was once a huge circular affair, covering almost twice the area of the flimsy thing now on view.

Underneath the present inscription X-ray photographs reveal something entirely different. A phantom crest appears underneath the inscription, and below the crest appears a shield of arms, surrounded by decorative mantling and a scroll that once bore a family motto. The artist adds his monogram C. K. The crest and shield have been identified as belonging to the Trentham family to which Oxford's second wife belonged. It was the custom in those days for knights to honour their ladies by bearing their arms for them. The

artist's monogram is that of Cornelius Kettle, who is known to have made a portrait of Lord Oxford.

SUNSPOTS FORECAST

Edgar C. Thrupp scored twice in January when predictions as to the appearance of sunspots were verified. Last June he said two major sunspots would make their appearance in the first week in January 1940, and promptly on schedule they made their appearance in spite of the fact that the Royal Astronomical Society says they cannot be predicted.

THE SOURCE OF STELLAR ENERGY

In the opinion of Harvard Astronomers "the most striking advance of the year 1940 was made in a paper by H. A. Bethe of Cornell Observatory, who put forward a possible mechanism for the source of stellar energy." It has been recognized for years that within stars temperatures and pressures are so high that atoms can be disintegrated and reformed. In the process of building heavy out of light atoms much energy is released. Bethe suggests a transmutation cycle in which carbon and nitrogen help in building up helium out of hydrogen. The energy that could thus be released would account for the radiation of the stars.

BROTHERHOOD WEEK

"To Form A Nucleus"

We have become so accustomed to weeks dedicated to one commercial pursuit after another, that it is refreshing to make note of one of another kind—Brotherhood week—established by the National Conference of Christians and Jews in the United States and observed this year in the week of February 18-25.

Brotherhood Week is a project whose purpose it is to immunize the American people against every sort of propaganda that would disrupt national unity and

divide into hostile groups. It aims to start a backfire against incendiary conflagrations of hatred and prejudice. It is a project in adult education. It is devised to promote the principles of justice, amity, understanding and co-operation among those of all faiths in the community.

It thus supplements the more strictly educational techniques of the National Conference which it employs in schools and colleges and in national and regional Institutes of Human Relations, together with the programme which it carries on through the year in its permanent local round tables and otherwise, in the United States.

Brotherhood Called Necessity

Brotherhood Week is designed to emphasize the necessity of brotherhood among Americans of every racial or religious allegiance in this period of world crisis. There is urgent need at the present time of maintaining national unity and of counteracting the many divisive movements that are at work.

The persecution being suffered by Catholics, Jews and Protestants alike in some European lands should make Americans more determined than ever to abjure doctrines of hatred and work for brotherhood and co-operation. The contemporary scene in Central Europe should convince everyone that brotherhood is no longer an ideal, it is a practical necessity. Either Americans must achieve understanding and learn to co-operate and live together in justice and amity, or they must be prepared to see internal discord and prejudice grow to proportions which may endanger the whole national life.

Brotherhood Week was established in 1934 and has been observed in every succeeding year. The extent of participation has widened with each observance. Every State in the American Union is now included, and well over a thousand communities celebrate the oc-

casation annually.

Good-will is best engendered by co-operation in common undertakings. Public mass meetings addressed by leading citizens of the three faiths are a favourite mode of observance. Many committees provide programmes at the assembly periods in high schools or colleges.

The idea behind the observance is an American idea. We are awakening to the realization that the liberties that we cherish are not self-perpetuating but that they must be consciously protected and supported. All must stand together for the rights of each, and that when any religious group in the community is threatened or maligned, all are in danger.—*Dr. Henry Noble MacCracken, President of Vassar College in N. Y. Times, Feb. 11, 1940.*

FAR HENCE

Far hence a world absolved of hate and
sin—

Far, and receding farther from our
view;

Dim wane the visions of life keyed
anew

To placid harmony, without, within.
The golden years, men dreamed, might
soon begin,

With every prophecy of peace come
true

And justice shared by all men, not
the few. . . .

Where now that guerdon we assume to
win?

And yet. . . .encompassed by dismay
and doubt,

Our ancient solace grows more
precious still:

Valour to face catastrophe without,
And—deep within—the indomit-
able will;

With loyal friendship firm amid the
rout,

A rallying banner on a lofty hill.

L. S.