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Divine Wisdom

Brotherhood

Occult Science

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THE WAR AND THE SOUL

"It is the Spiritual evolution of the inner, immortal man that forms the fundamental tenet in the Occult Sciences. To realize even distantly such a process, the student has to believe (a) in the ONE Universal Life, independent of matter (or what Science regards as matter); and (b) in the individual intelligences that animate the various manifestations of this principle. . . . The ONE LIFE is closely related to the one law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically, it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION.

"To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency. "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed, "He" tempers them, which Karma—a sexless principle—does not."

This quotation from *The Secret Doc-*

trine (I. 634) contains the solution of nearly all the problems that have been raised in our columns in recent months. It must be studied carefully and assimilated, and then the ethical essence put into practice. Living the life according to this standard, and merely giving intellectual adhesion to the ethical standards involved, are two entirely different mental attitudes. One generates positive action on definite lines. The other leaves the ego to drift in whatever way intellectual fancy may determine. This suggests that the whole of humanity may be divided into drifters and seekers.

On the old principle that birds of a feather flock together, it is not surprising that souls segregate themselves into nations and tribes and tongues and races. We dwell too much, perhaps, on the individual. We forget that individuals who have like aims and ideals may pursue them in common, though there may be dissentients in any such group; and there may be groups that are allied together to oppose such aims as they hold in abhorrence. With this in view it is easy to see that it is not altogether material aims that may unite or divide nations or groups of people. No quarrels are more bitter than those based on religious differences. Science has become more tolerant in recent years, but Swift's satire of the Big and Little Endians still is valid.

We can better understand the war on this basis, and recognize the wicked determination to exterminate all nations but themselves that spurs the Nazi-deadened peoples to action. We hear much of a war of defence on this continent as alone legitimate. Those who hold this view are not logical enough to realize that the whole world is necessarily on defence against those who would enslave all others who are not of their stripe. It is too late to defend when the ruthless, irresistible tank of the enemy overwhelms one like an earthquake.

All sorts and conditions of men come into incarnation for the experience they require. War is obviously an experience that has been general throughout the ages. It proves many things in a man to himself, and no other proof matters. He may learn whether he is a coward or a brave man, and whether he can overcome his fears; and whether he can be at once brave and modest. He can learn also whether he has that greater love that leads a man to give his life for his friends. Or for an ideal or a faith. Or for Liberty or Truth. It is a wonderful saying that "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own soul (*psyche*), he cannot be my disciple." But the Church translates "soul" here as "life," tampers with the meaning, and misleads the reader. The relationships mentioned here are earthly, material, and pass away with the world. It is the personalities that are to be hated—not the real Selves. If the Church ever discovers the difference between *nous* and *psyche* and begins to teach the psychology of St. Paul, the religious world will have a renaissance.

The real wars are not wars of personalities. These are only the masks that the soldiers or the victims wear. The real war is fought as St. Paul tells us, and as our new air battles supply the symbols in only too faithful a man-

ner: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (*Ephesians vi. 12, and see II Corinthians x. 4.*) This changes the venue, so to speak. Recently I wrote about the War of the Titans, those who had ascended in physical evolution and thought in their pride they might assail the heights of the Over-World. But people are slow to understand.

Is it not inspiring to know that every single one of these combatants, from the little girl of twelve who ran about extinguishing incendiary bombs at Cardiff, to the Canadian hero who removed the vast time-bomb from the precincts of St. Paul's Cathedral; from the Greek soldiers who turned the Italian invasion into a route, to the Australians who came from the Antipodes to crash the fortifications of Bardia; from the Boer General who welded South Africa into a British Dominion to his prisoner who became prime minister of the British Commonwealth; that all these, whether consciously aware of their mission or not, were willing servitors who had dedicated themselves to the rescue of humanity from the tyranny of falsehood and greed and the pride of life, willingly descending into incarnation to fulfil their great mission.

IF WINSTON CHURCHILL AND FRANKLIN ROOSEVELT DID NOT COME DOWN FROM THE RIGHT HAND OF THE FATHER AND INCARNATE TO LEAD THE ENGLISH-SPEAKING PEOPLES THROUGH THE PRESENT CRISIS, WHAT DOES THE INCARNATION MEAN? The fight now in progress in Europe has displayed the majestic heroism of the common people, so-called, unequalled in all written history. Uninspired by the fury of battle, but enduring all the hardness of blows impossible to be returned, with the patience of the eternal stars these sublime souls sustain the traditions of the Gods

themselves. In the heart of every man, woman and child offered up on that altar of sacrifice there burns the flame of life unquenchable, to blaze in glory before the great white throne.

"Unveil, O Thou who givest sustenance to the Universe, from whom all proceeds, to whom all must return, that face of the true Sun, now hidden in a vase of golden light, that we may see the Truth, and do our whole duty on our journey to thy sacred seat."

ALL WE LIKE SHEEP

HAVE GONE ASTRAY

The following passages from a private letter sent me by an F. T. S. whose name, as H.P.B. wrote in *The Key* of A.B., is "too respected and too well known to be given to scoffers," are so cogent and so apposite that I feel as editor they should have the widest circulation:—

I was very interested in the article "Can You Save the T.S.?" in the last issue of the Canadian Theosophist. Thank God there is someone in Canada who is not afraid to face and state the truth. We must, of course, repeatedly distinguish between Theosophy and the Society. The former cannot be affected by the Society nor any human agency. But the Society can be very much affected by true Theosophy. It seems to me that many of our members are of a reverse opinion. Nothing is Theosophy unless it has their personal brand upon it. I think the Society has become like an orchestra with too much brass and not enough stringed instruments. There is much noise, but little expression. It is head-strong but neither stout—nor warm-hearted.

It is said, "A little knowledge is a dangerous thing." That is not true. Real knowledge can never be a danger but always a blessing. A little information, however, may be devilishly dangerous; and a lot of merely mental information is the devil's delight.

So long as the vociferous ones of our Society continue to amass merely mental information—although it be upon Theosophical subjects,—and to throw it at each others' heads, the Society cannot possibly become a proper channel for the Divine Wisdom. We can be the channel; but we cannot be the reservoir. We cannot *hold* Theosophy for our own, either individually or collectively, But we can pass it on, like a bucket-brigade, to put out the consuming fires of mental and physical war.

I find, in experience, that a large proportion of my fellow-men *want* Theosophy, but not when called by that name. I find them to have a lively interest in Reincarnation and Karma and the evolution of Life as these are given by Theosophy. But I find they have a definite repugnance for what *they* understand by the word "Theosophy." When we, the Society, humbly acknowledge and face the fact that *we* are responsible for their repugnance,—then and not until then, we shall begin to create a different impression as a Society and a truer conception of Theosophy. When we can go to a man and show him that *he* has made the world and himself just what they are; when we can show him that he is building his own future condition; when we can show him that Justice does rule the world but that we refuse to recognize its justness; when we can satisfy him that his life's evolution earns the only real pay-cheque and that mutual consideration and collective progress are the only safe investments; when we can instill a desire for right principles instead of wrong possessions; when he is satisfied that love is better than domination and truth better than self-deception, honesty better than hypocrisy; when we can present Theosophy as a living and livable truth; when we reach the soul of man and not only his brain; then our Society will be Theosophical in reality.

KARMA AND MAGIC

(Concluded from Page 293)

II—MAGIC

To understand Karma is not enough. It must be intelligently used. And its use is what some, who are often better acquainted with speculations about the word than with an understanding of the actuality, call Magic.

As we cannot avoid setting the laws of nature in motion, we are, all of us, at all times, conscious or unconscious Magicians, great or small, as the case may be. When we cause suffering or limit our creation of happiness, we are black magicians; when we increase the sum of human felicity we are white magicians.

We set Karma going by virtue of that power which the Initiate Paul called *Theou dynamis*, "God's power," or "the power of God," which, in modern terminology, is, "Theodynamics," the Power of Atma.

It is this power which, shattering the bonds of fallacy, may transmute an individual in a moment and a nation in a generation.

Our own false thinking is, at once, our greatest impediment and the obstacle that may be most easily dissipated. If you have not earned the physical skill you will labour for years at sculpture and produce mediocrities, but a fraction of the same effort directed to an understanding of the principles of art may make you a sound critic.

As thought has greater effect than action we have only to change our thoughts from evil to good, immediately to set in motion the forces which make for the happiness of the world in general, including ourselves.

That the reaction of such a change may be immediate, resulting in happier circumstances, changed environment and mental and physical health there is overwhelming evidence.

This is the message of Buddha, and note the significance of the last word: "If a man speaks or acts with an un-sullied consciousness, then happiness follows him ever."

Gospel Good News

This is the Good News of the Christian gospels: *metanoias eis aphasis amartion*, which I may translate freely but accurately as, "the transformation of the mind for release from the causes of suffering."

The issue of "unmerited suffering" is no academic question, fitted for an interlude in an ivory tower. With it is bound up the happiness or misery of millions for long periods of time.

Let Karma be presented effectively to the world, *as it is* and not as Judge and Besant misconceived it, and a revolutionary change would take place in man's thinking and attitude, a change whose beneficent results cannot be measured.

For once a man realizes that the power to change to joy his present sufferings, the sufferings of those he loves most dearly, and the sufferings of the world in general, lies at hand and both his reason and his conscience will prompt him to bestir himself.

It is all very well for the pessimist to say that we learn by suffering, but what we learn by suffering, when we do learn, which is not often, is that we are fools, and there is no need for suffering to teach us that. Let us not take the counsels of the unconscious sadist, masochist or flagellant for divine inspiration!

The alternative to suffering is the assimilation of Truth, which is no pale, mental abstraction but a force of incalculable magnitude, which in every agony of ours send into the mind a lightning dart, often unattended to, a symbolic message of divine fire, which says, in part (for if we could interpret it wholly it would point to the antidote of our present woe), these words of

doom: "The universe has no mercy on the man who does not think."

Instantaneous Change

Instantaneous transformation of the mind is rare and it has been assumed to be due to Karma, the fruit of slow and laborious growth. A better understanding of Karma gives the latent power of Spirit its due and reveals that this assumption is only partially true.

Restrictive Karma, created in the past, must, indeed, work itself out, but this constitutes only one-third of the difficulties, *on the average*. The other two-thirds are the creation of the moment and may be surmounted immediately by a leap or, very swiftly, by a resolute scramble.

I am not referring to climbing the Path, where the conditions are necessarily different, but, changing the simile, to what Bunyan allegorized as the throwing off of a burden. Its removal may not take the individual a step above the position to which his past Karma, of itself, entitled him, but it leaves him free for the stiff climb of the Path, if he wishes to take it, and makes his gradual ascent of the evolutionary highway easier.

As instantaneous changes of consciousness are rare we are left with the problem of the large number who intuitively feel the need for change yet do not know how to go about it. To them the urge, "Transform your mind," is meaningless or almost meaningless.

To master the mind it is necessary to understand the mind, and psychology, today, is like a machine of which parts only have been assembled and the rest thrown helter-skelter together.

A flash of inspiration revealed to me the fundamental structure of the mind into which fit all the *facts* of ancient and modern psychology, eastern and western, psychoanalysis and yoga, classical and new, Zen and semantics and gestalt, theurgy and behaviourism, and

so on, each throwing light upon the others, and upon the other Principles.

Solution of The Problem

This provides the solution of the problem of the transformation of the mind for it is only necessary to explain the mechanism (for the Mind, being, in itself, material, is mechanical, though compared with our machines, super-mechanical), and watch while the various "levers" are being tried, *ordinary precautions being taken*, to bring about the desired transformation, swiftly with some, more slowly with others, depending upon conditions.

This is the Twentieth Century "organ of learning," and that it works I know. Expanded and improved in detail or modified to fit the need, it will, I have good reasons to believe: remove the immediate mental causes of suffering, strengthen the will, improve the character, act as a preventive of insanity and neurosis, drive out fear and the baser emotions, increase intuition, illuminate psychiatry, lay the foundations of *true* psychic science, speed scientific discovery, inspire artistic creation, promote altruism and social progress and peace, change the ordinary man into one more talented and the talented into the genius, and so on.

Deriving, as it does, historically from Western psychology and based upon the Secret Doctrine, it is, unless civilization is destroyed, destined to become (for facts and the direct inference from facts, scientifically observable, cannot be gainsaid) the Yoga of the West.

If this seems incredible to the reader, I ask him to forget the upstart who grimaces at sacred cows and to reflect that *ideas* have, in the past, wrought great changes.

The movement designated Theosophical is analogous to a railway carriage from which we see an adjacent train. It is the other that is going but it is we who seem to be moving. Every advance in thought or science is seized upon as

our own but what *practical* contribution to leadership do we offer?

Only The Echoes

The voices are others'; only the echoes are our own. Aspirants without our advantages or wealth put us to shame. The orchards of our mansion of thought are barren while the single tree of a cottager is fruitful.

The world moves! It proceeds to a crisis! An age is dying while a new is struggling to birth. Shall the corpse destroy the foetus? is the question. The event rests upon decisions taken or not taken by men everywhere, particularly by those in key positions, as we are.

Still-born or healthy, the birth will follow painful labour. We can only guess at the agonies, but we know the world is menaced by continued wars, famines, plagues, organized crime, tyranny and torture. Where was the Theosophical prenatal nurse that was to ease the labour? Drinking cocktails of psychism and muttering, stupidly, "Nature must take its course." Alas! we are none of us without blame and none of us will escape retribution!

When we look about us at the movements in the world we may, perchance, catch a glimpse, however confused and dim, of the shape of the age to come—whether it come soon or, still-born, re-incarnate in a distant future.

Aviation and radio are its symbols, the signs of our entry into what is, metaphorically, another dimension, though we enter it ill-prepared, as the propaganda of hate and explosive bombs terribly testify. Nor have we made the physical discoveries which will simplify television and end the dangers of travel by road and air.

Whether we turn to social organization, to religion, to art and music, to literature or to science, we see everywhere a striving with a new dimension, whose mastery is far from accomplished.

Toward A New Dimension

On every continent men struggle toward a new social order, which shall carry the principles of democracy into a new dimension—the dimension of economics. Defined first in Germany, in terms of liberty, equality and fraternity, but overthrown for a time by Hitler, its formula may yet establish a new order in Europe and be assimilated into the genius for government of the English-speaking peoples. Yet the formula lacks the factors which would make it irresistible.

Breaking the chains of religious superstition the Modernists move unsteadily and slowly towards a theology that grows increasingly Theosophical. They reach toward a new dimension of brotherhood but their theology lacks the principles which would make it invincible.

In art, surrealism, in music, swing, offend the conservative, but here again there is movement into new dimensions, the dimension of the abstract in art and to a music which would seem as barbarous to us as western operatic music is to a Chinese. Yet, it is plain, in both something is wanting.

James Joyce, Dos Passos, Gertrude Stein, bewilder when they do not excite ridicule, but they are pioneering into a new dimension in literature. They are seeking a new language or new ways of using language to express new, subjective ideas. But what they need is, in part, a new grammar.

Science most clearly strikes the keynote of the hour, especially physics. Blavatsky was a true prophet; the Newtonian apple occasioned another "fall." "Exact" science has been replaced by relativity in which things are not as they are but as we see them and uncertainty is raised to a principle.

Descartes, looking at a corner of his room, saw something there which, like Poe's raven, no man had ever seen before, and so started a chain of causes

which led to a new dimension in mathematical and scientific thought.

The new science is sharply divided from that of Tyndall and Proctor, and to emphasize it new expressions gain currency: non-newtonian, non-euclidian, non-aristotelian. Yet Einstein confesses himself baffled, and Eddington, the relativist, in *New Pathways in Science*, laughs at the relativists.

"Nature and Nature's laws lay hid in night:

God said, 'Let Newton be!' and all was light.

But not for long. The devil howling, 'Ho!

Let Einstein be!' restored the *status quo*."

Answers in Secret Doctrine

To the questions men everywhere are asking the Secret Doctrine can provide the answers—if we seek them. To the illustration in psychology let me add an illustration in physics!

Many problems in physics would be solved if men could see more clearly into Newton's first law of motion, which states that an object set in motion must continue in a straight line for ever, unless acted upon by an external force.

The mental contortions of physicists to explain this law have entertained me; for the solution is simple. It came to me in a flash one day when I was reading Einstein and Infeld's *Evolution of Physics*, and it is supported by facts in every branch of mechanics.

Moreover, and this is the point, a few days later I was surprisingly "led" to an explanation of a Master, of which I had hitherto been unaware, in which the solution was expressly though cryptically stated.

The world situation somewhat resembles that of Athens in the days of the sophists. Those were the palmy days of "relativity" in Greek philosophy. Socrates confounded the relativists of his time, but he came too late.

Athens embarked upon a war and not even Plato's influence could save the city from the doom preparing in Macedonia. Are we more civilized or more far-seeing than the Athenians?

Yet, though there is a resemblance with Athens, the cases are far from parallel. Their decisions concerned a city, ours a world. And those who have eyes to see may discern the hand of the Masters, actively promoting the Theosophical *Movement* that lies outside the small groups proudly so designated.

No! We are not as Athens! Deep spiritual impulses move men and they try to articulate them. The world is not without its leaders and its aspirants to Truth, though they stumble in their search, and others turn the face of the soul toward the annihilation the Chohan feared for them.

Noble feelings move men on this continent, and if and when the peoples of these Americas, who have shouted with Whitman, *Libertad*, and with Roosevelt, *Democracia*, shall see that the whole world is their neighbour and shall exult, *Fraternidad*, then will greater happiness and a new culture be theirs, and there will grow up from Pole to Pole a new civilization more enduring and more splendid than any history has known.

Cecil Williams.

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

THE MOON AND PLANT LIFE

Here are some of the conclusions we have arrived at during our research into Occultism and more particularly with reference to the influence of the Sun, Moon and Planets upon plant life and vegetation. Down through the ages, from the period of the heights of Egyptian Destiny, along to the present time, the more profound sages and philosophers have always emphasized the necessity of a study of Nature and such sayings as that "as above, so below",—"The Microcosmos is made in the image of the Macrocosmos," etc., were and are signposts for earnest seekers and students.

Such an one was Jacob Boehme, the shoemaker who dwelt with God in his heart. Others could be mentioned, such as Van Helmont, Paracelsus, Robert Fludd, in the West; and the East—the home of Transcendental Metaphysics—could provide a score or more names of Sages who regarded as the utmost importance, a close study of Nature in all her works. Before citing actual instances of malefic and beneficent vibratory rays, we first bring to your attention some of Nature's pseudo-miracles which are so common-place that we have long since neglected to give them "houseroom" in our field of consciousness.

Taught in Mystery Schools

Some 600 years B.C. Pythagoras taught at Crotona the Heliocentric system of the Universe, the system which some of us credit Galileo with having—shall we say—discovered? Actually Galileo re-discovered this system, as it was taught in the Mystery Schools long ages prior to the time of Pythagoras, who in turn only claimed to have re-discovered it.

Verily, there is nothing new under the Sun. The revolutions of the celestial bodies are governed by the interplay of tremendous magnetic forces of

attraction and repulsion, just as are similarly the revolutions taking place in the atomic structure of the minutest particle of matter. Remember, as above, so below.

These forces or vibratory rays, travel with the speed of light through all so-called space in our solar system and every particle of matter in the Universe comes under the Dominion of one or more of these rays. Life in manifestation could not exist without the Sun's rays—there are seven—and is it unreasonable to believe that the rays from, say Jupiter, a Planet many times larger than our Earth—do not influence all matter to some extent, or that the other Planets do not act similarly? This belief is the basis of Astrology, only in esoteric Astrology, it is taught that these rays react upon so-called planetary centres in the astral counterpart of Nature, before becoming manifest in the material world of form.

Paracelsus et al

We believe Paracelsus was perhaps more aware of this than has been any other during the last four or five hundred years, and we find him saying in *De Caducis*, "There are a great many stars in the Universe. There are a great many forces acting in the organism of man. There are a great many plants which are the earthly representatives of astral influences corresponding to the qualities of the stars, and which will attract the influences of the stars to which they are sympathetically related."

We will quote a few paragraphs from the current issue of *International Astrology*, "The secret of success in planting and seeding lies with the Moon. Gardeners and farmers watch it every day, just as the stock market speculator watches his tape and ticker. The Moon is giving him the information of when to plant and when not to plant. It is playing a trick on you, the amateur, because it regulates planting

time, and you do not observe this. Hence you act at just the wrong times. Therefore your results are mediocre, to say the least."

"That is why you do not grow the biggest potatoes and the biggest cabbage heads. A German proverb says:—"The dumber the farmer, the bigger his potatoes." This is about the worst proverb I ever came across, as to its truth. The size of his potatoes depends on what his forefathers taught him about the Moon.

"You have probably found in farm homes, beside the Bible, an almanac. This almanac is as necessary to the farmer and gardener as his plough, harrow and horse. Looking at an old copy, you have noticed that it was thoroughly used and well worn, just like a pair of shoes.

Used to Study the Moon

"Yes, Mr. Amateur, this almanac was thoroughly used day after day to study the Moon. These farmers and gardeners are astronomers. Although they do not use fine instruments or special observatories, they daily scan the sky and their almanacs as their guides. They do not primarily want the stories which the almanacs contain, and which represent only the trimming. What they look for are the positions of the Moon from day to day, by which they regulate their planting operations. The almanacs containing these positions are truly scientific books, although few people think or know so.

"Fishermen use an almanac to find high and low tides, which of course are caused by the Moon's motion around the earth. Accordingly they plan their fishing trips.

"The gardener and farmer also plan their work according to the dictation of the Moon. Everything has its time. There is time for seeding, for weeding and for reaping. Just as the Moon causes the tides, so does it influence the

growth of all plants, the fertility of the soil."

This idea of the influence of the Moon upon vegetation, though laughed to scorn as a baseless superstition by modern scientists, is a belief hoary with age, and to be found in countries very widely separated from one another. Some years ago, I put together and published (under a *nom de plume*) some notes upon the statements made by various writers upon the subject; and a few extracts from these notes will show that against those who declare the lunar influence upon terrestrial vegetation to be a mere myth, there is a strong consensus extending over many countries and through many centuries—a consensus which surely must have some foundation in fact.

Timber in Waxing Moon

In the *Zend Avesta* we find the statement: "When the light of the Moon waxes warmer, golden-hued plants grow on from the earth during the spring," (ii. 90 of the Oxford edition of 1883). Plutarch tells us, in *The Philosophie*, according to Holland's translation (p. 697 of the 1603 edition), "The moone showeth her power most evidently even in those bodies which have neither sense nor lively breath; for carpenters reject the timber of trees fallen in the ful-moone, as being soft and tender, subject also to the worme and putrefaction, and that quickly, by reason of excessive moisture; husbandmen likewise make haste to gather up their wheat and other grain from the threshing-floore in the wane of the moone and toward the end of the month, that being hardened thus with drinesse, the heape in the garner may keepe the better from being fustie, and continue the longer; whereas corne which is inned and laied up at the full of the moone, by reason of the softnesse and overmuch moisture, of all other doth most crack and burst. It is commonly said also that if a leaven be laied in the ful-moone, the paste will

rise and take leaven better."

In Timbs' *Popular Errors Explained and Illustrated* (p. 131) we read that, "Columella, Cato, Vitruvius and Pliny all had their notion of the advantages of cutting timber at certain ages of the Moon; a piece of mummery which is still preserved in the royal ordonnances of France to the conservators of the forest, who are directed to fell oaks only in the wane of the Moon, and when the wind is at north."

The Ancient Theory

Of course the modern writer must speak of the precaution as a "piece of mummery" never reflecting that, perhaps, the great men whose names he mentions were as well able as himself to judge of facts which came under their own notice. There is a calm assumption in the manner of the twentieth-century scribbler which would really be amusing if it were not so sad. In both these cases, the theory of the ancients evidently is that at the time of the full moon, the sap in trees and plants flows more freely, and that there is less sap (and the tree or plant is consequently drier) when the moon is waning.

To come to more modern times, in quaint old Thomas Tusser's *Five Hundred Pointes of Good Husbandrie*, published in London in 1580, we find this advice given, "Sowe peason and beanes in the wane of the moone (who soweth them soöner, he soweth too soone), that they with the planet may rest and arise, and flourish with bearing most plentiful wise." The last statement is somewhat obscure, but again the idea seems to be that if the seed were sown just before the full moon it would be drawn up too rapidly and prematurely developed; therefore we are advised to sow in the wane and let the seed rest awhile.

In Brinton's *Myths of the New World* (p. 132) we find it stated that, "a description of the New Netherlands, written about 1650, remarks that the

savages of that land ascribe to the Moon great influence over crops. This venerable superstition, common to all races, still lingers among our own farmers, many of whom continue to observe the signs of the Moon in sowing grain, setting out trees, cutting timber, and other rural avocations."

The author is speaking of America, but his remark holds good of England also, for Harley tells us, in *Moon Lore* (p. 179), that in Cornwall the people still gather all their medicinal plants when the Moon is of a certain age, "which practice," he continues, "is probably a relic of Druidical superstition"—or, as we should say, of Druidical occult knowledge. There is a current expression among the peasants of Huntingdonshire to the effect that "a dark Christmas sends a fine harvest"—dark, of course, meaning moonless.

In the folk-lore of both Devonshire and Essex, we may trace the same theory, that plants or trees are full of sap at the time of the full moon, and comparatively dry during its wane; and I am told that the very same idea is prevalent among all the Southern Indian hill tribes at the present day.

Sir William Robinson, then Governor of the island of Trinidad, undertook the investigation of this subject some time ago, and appointed a committee of scientific men to conduct a series of experiments. The pamphlet published by him in 1888, however, principally consists of his own opening address, and says but little about the experiments. One of these at any rate is described as being definitely successful. A fustic tree was tapped for sap at each quarter of the Moon, great care being taken that the size and depth of the hole, the time of day, and all other conditions were as far as possible exactly the same on each occasion. The yield of sap was distinctly larger on the full-moon days than on any others, with the exception of one occasion, when a very large

amount of rain had just fallen.

The general idea seemed to be that the fact of lunar influence on vegetation was established, but that its method had so far eluded investigation—as indeed it may be expected to do until men of science approach the study of Nature's finer forces, and investigate the laws which govern the magnetism of the earth and the Moon, and their action upon one another. It must be remembered also that the Moon has a very decided effect upon both astral and etheric currents; and all this part of the subject, which is at present beyond the reach of science, must be observed and taken into account before a comprehensive and satisfactory theory can be solved. Meantime there seems little doubt as to the fact of the lunar influence.

In closing, let us quote a verse from Virgil,

Hence, by the Heaven's we may fore-
know,
The Seasons' all; times for to reap and
sow,
And when 'tis fit to launch into the
deep,
And when to war, and when in peace to
sleep;
And when to dig up trees and them
again
To set, that they bring forth amain.

W . . .

FOR A YEAR OF REDEMPTION

The Spirit of the Lord God* is upon me; because the Lord hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty unto the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy

* The Planetary Logos.

for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of justice, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed their flocks, and aliens shall be your ploughmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. Instead of your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess double: everlasting joy shall be unto them. For I, the Lord love justice, I hate robbery with iniquity; and I will give them their recompence in truth, and I will make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of justice, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God* will cause justice and praise to spring forth before all nations.—*Isaiah lxi, American Revision and Dr. Richard G. Moulton's Modern Reader's Bible.*

✱ ✱ ✱

United States visitors to Canada are advised that there are no difficulties for motorists or those with return tickets.

MR. OLIVER LODGE IN HAMILTON

The distinguished eldest son of his father spoke to the Hamilton Association for the Advancement of Literature, Science and Art (now in its 84th year) on "The Life and Work of Sir Oliver Lodge, D.Sc., F.R.S.," on Saturday evening, January 4. From a speech of over 90 minutes it is possible to touch on only a few of the high lights of the discourse, but there was not a word too much in an address of singular charm and culture, humour and spiritual insight and encouragement, and the indefinable literary quality of echoing genius. There were curious hints as in his references to the family pedigree and his grandfather Oliver Lodge, and his maternal grandfather Marshall, a Staffordshire magnate. The Lodges were descended from Thomas Lodge of the "Lodge's Portraits" and the earlier poet Thomas Lodge, author of "Rosalind" which is the basis of the Shaksperian play *As You Like It*, and this has recently been discovered to have been the true story of Thomas Lodge's own personal romance, which may afford another clue to the Baconians, an idea which may shock the present Mr. Lodge.

Sir Oliver was born in 1851 and was therefore familiar with the period in which occurred what Mr. Lodge called the rise and fall of Darwinism. Huxley, as Darwin's bulldog, tried to establish the theory that man was an animal, against the theory of the poets that man was a spiritual being, and Huxley fought with the Bishops over it, but he never mentioned Samuel Butler, who was a greater genius than either Darwin or Huxley, and in 1877 issued a book which gave Darwinism its death blow. Mr. Lodge did not mention another book published in 1877 in which material science was confuted and confounded nor that later one in 1888

which foretold the disintegration of the atom, the overthrow of nineteenth century physics and material science generally, and the opening of a rift into the unknown universe which would alter the whole outlook of the scientific world.

Mr. Lodge related how in 1894 before the British Association Sir Oliver had demonstrated the communication of messages by Morse code without wires or physical means. I again recall my argument with Mr. Vining of Montreal on board the S.S. Sarnia in 1889, when I told him that communication without wires would be shown to be a fact within five years. Sir Oliver fulfilled that statement. I wonder does Mr. Vining still survive. Mr. Lodge carried his narrative to 1913 when Sir Oliver, who had become Principal of the Birmingham University, was president of the British Association, and Einstein, Planck, J. J. Thomson, and other leaders in science met and had to agree that the new theories left the nineteenth century science in hopeless ruin. This was confirmed by the later reception of the report of the scientific party who went to record the phenomena of the total eclipse of the sun as viewed from the southern Pacific Ocean in 1919. When they heard it, one of the nineteenth century generation said: "We are all dead men."

The public, said Mr. Lodge, is not aware of this total collapse of the older science, but the new men like Edgington and others are setting it forth and bringing the world back to the view of the poets like Shelley and Keats and Goethe and Wordsworth and Blake. He read a letter from Keats as a reply to a question which Sir Oliver had adopted as answer to a question put to him in a letter from Australia, "What is the Object of the Universe?" and this letter of Keats merely elaborates the ancient answer of Patanjali, "The Universe exists for the experience of the soul"

(II. 21).

Mr. Lodge touched but slightly on the subject of psychic research, for which probably many of the audience had assembled. He denied that his father was a spiritualist in the ordinary sense of that term. He was a psychic researcher, an explorer as he had been in scientific matters. He commended the works of Professor Geley and Charles Richet, but did not favour that of von Schrenck Notzing. His father relied on Mrs. Piper, the medium. He had begun as an Anglican and had passed like other young scientists through the atheistic stage. At first in Liverpool he had attended a Unitarian Church, but when that was pulled down he had gone to hear Ian Maclaren (Rev. John Watson). His final residence was on Salisbury Plain within two miles of Stonehenge and near Amesbury Abbey, of which Queen Guinevere had been Prioress.

I have rarely heard a lecture which so completely satisfied my ideal of what a Theosophical lecture for the public should be, restoring the old symbolisms of the soul, harking back to Matthew, Mark, Luke and John, sure of survival but not dogmatic of the means or the destiny, but certain as St. Paul himself that the things that are seen are temporal, and the things that are unseen are eternal.

A. E. S. S.

OUR CHINESE KARMA

In a remarkable article in *Liberty*, for December 21 entitled "Democracy Reaps the Whirlwind," Maylong Soong Chiang, who is Madame Chiang Kai-Shek of the newspapers, the guilt of broken treaties and the neglect of the Priest and the Levite in Jesus Christ's parable of the man who went down from Jerusalem and fell among thieves, is charged against the great nations of the West in terms that leave no excuse,

but with little heat or bitterness on the part of the accuser. We take the liberty of extracting a few paragraphs which set forth to some extent the position of China itself.

"The people of China are convinced that the warfare now cleaving Europe and shocking the whole world is directly due to failure of the democracies to appraise correctly the character and intentions of Japan.

"It is the opinion of the Chinese people, too, that the negative attitude



MADAME CHIANG KAI-SHEK

At the registration table among the ruins, with refugee children, Chungking, Szechuan, China, August, 1940.

of the democracies toward Japanese aggression in China constituted a violation of treaties and international undertakings which was as reprehensible and as disastrous to international honour and good faith as the positive abrogations and acts of violence of which Japan was guilty when she invaded Manchuria in September, 1931, and China proper in July, 1937.

"Japan's easy conquest of Manchuria by unscrupulous means was but an example of how an aggressor could safely kick irksome principles into limbo and survive unscathed to enjoy not only the possessions of the 'conquered' territory,

but also the continued political, economic, and social good will and friendship of those democratic nations which were originally the most vociferous in their denunciation of the aggression. Japan had tested international reactions to undeclared warfare, to the wholesale abrogation of treaties; and she found them empty of danger—either immediate or remote. . . .

“For more than three years now Japan has been gouging with ferocious intensity at the very vitals of our country. She set the example for the wholesale slaughter and destruction now running riot in Europe—an example that might never have materialized had the democracies only fulfilled their obligations to China by Restraining Japan. . . .

“The spirit of China is unconquerable. Whatever happens, we will prove our honour. An old-fashioned word—honour, yet a word of sterling worth. It has suffered an eclipse, or a partial eclipse, in international relationship for some years, but we hope to see it emerge again shining like a lustrous beacon.

“To all the citizens of the democracies who have given their time, their substance, and their sympathy to succour and encourage the millions of stricken ones in our country, goes out the abiding gratitude of all the Chinese people.”

THE ROOSEVELT PROGRAMME

The War has been the occasion of many great speeches, unusual eloquence, epochal pronouncements. President Roosevelt spoke from the White House on December 29 in a remarkable utterance in which he set forth and contrasted the ideals of American democracy with the selfish and tyrannical aims and policies of the Nazi leaders of Germany. With these there could be no peace in the world,

and the attempts at appeasement were to be considered with the fate of Austria, Czechoslovakia, Poland, Norway, Belgium, the Netherlands, Denmark and France. He warned his nation of the dangers ahead, and spoke of letters he had received from the pitifully blind—“Please, Mr. President, don't frighten us by telling us the facts.” He invoked the utmost power of the nation to help the forces of Great Britain, the sole combatant now engaging the common enemy. This speech was a preface to his official message to the nation delivered on his inauguration as President for a third term, on Monday, January 6. In this he once more commended the “friendly strength” of Great Britain and called on Congress to supply the arms needed to complete the conquest of the Nazi domination. Of this he had no doubt, and proceeded to describe the basic things expected by the people after the victory. They are—

Equality of opportunity for youth and for others.

Jobs for those who can work.

Security for those who need it.

The ending of special privilege for the few.

The preservation of civil liberties for all.

The enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living.

He concluded his message with what he said was “no vision of a distant millennium. It is a definite basis of a kind of world attainable in our own time and generation. That kind of a world is the very antithesis of the so-called new order of tyranny which the dictators seek to create with the crash of a bomb.” These are the four essential human freedoms on which such a world must be founded.

“The first is freedom of speech and expression—everywhere in the world.

“The second is freedom of every per-

son to worship God in his own way—
everywhere in the world.

“The third is freedom from want—
which translated into world terms,
means economic understanding which
will secure to every nation a healthy
peacetime life for its inhabitants—
everywhere in the world.

“The fourth is freedom from fear—
which translated into world terms,
means a world-wide reduction of arma-
ments to such a point and in such a
thorough fashion that no nation will be
in a position to commit an act of physi-
cal aggression against any neighbour—
anywhere in the world.”

The Democracies of the world should
be satisfied to unite on these as legitim-
ate war aims necessary for the three-
fold evolution of humanity, physically,
mentally, spiritually.

QUIZ

In what Books are these to be found?

1. The dangers offered by the astral
region to theurgic experiment have been
treated at large by occult writers within
recent years. Saint Martin, I think,
was the first to expose them clearly,
and to account for them mystically, by
the help of a doctrine which we shall
have to consider at some length in its
proper place. I refer to the Fall of
Man, esoterically understood, by which
event he became subject to the element-
ary region, and consequently to the
astral or sidereal rule, which is the
pivot of that region, to which rule he
was originally superior.

2. The light of Wisdom and Immor-
tality can be acquired by him who has
the courage to conquer Desire, trans-
forming it into Spiritual Will, which
then becomes the Sword of Knowledge;
and by him who has the courage to
purify himself; because by purity and
holiness—the first lesson taught in Zoro-
astrianism—the way to the Tree of
Spiritual Life is gained, and when it is
once gained, the “purified life becomes

the ‘Wings of the Great Bird’ on which
we mount, to be carried to its Nest,
where peace at last is found.” He, and
he only, can ‘prepare’ the juice of the
Tree of Wisdom, the Para-Haoma of
the Zoroastrian, the Amrita of the
Vedantin, the Ab-i-Haiat of the Sufi—
and drink it.

3. What is it, then, which distin-
guishes the outlook of great poets and
artists from the arrogant subjectivism
of common sense? Innocence and humil-
ity distinguish it. These persons pre-
judge nothing, criticize nothing. To
some extent, their attitude to the uni-
verse is that of children; and because
this is so, they participate to that extent
in the Heaven of Reality.

4. Students must get rid of the idea
that if they are “very good and altru-
istic” suddenly some day they will stand
before the Great Lord. They are putting
effect before cause. Goodness and
altruism grow out of realization and
service, and holiness of character is the
outcome of those expansions of con-
sciousness which a man brings about
within himself through strenuous ef-
fort and endeavour.

5. In Occult and Buddhistic parlance,
(demerit is) a constituent of Karma.
It is through *avidya* or ignorance of
vidya, divine illumination, that merit
and demerit are produced. Once an
Arhat obtains full illumination and per-
fect control over his personality and
lower nature, he ceases to create “merit
and demerit.”

*Reference to quotations in December
Quiz:*

1. Address by H.R.H. the Prince-
Priest Jinawarawansa, Ceylon, in
Old Diary Leaves, VI. p. 267.
2. Second Epistle of Clement, xii. 2.
3. The Vow of Poverty, by Jasper
Niemand, page 22.
4. The Alphabet of the Universe, by
Gurney Horner, page 31.
5. Mystic Masonry, by Dr. J. D. Buck,
32, page 100.

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OFFICE NOTES

With a very sincere desire to acknowledge personally all the very numerous communications that have reached me in recent weeks both of a seasonable and a personal character I have been unable to overtake what has not been a task but a reciprocal happiness which one regrets to miss. I hope that any omissions may be excused as certainly not due to inclination.

* * *

We regret to hear of the death of Mr. George C. McIntyre, long a member of the Toronto Lodge, one of its vice-presidents and secretary at one time also. Mr. McIntyre was an accountant by profession and had a keen and eager mind. After the death of his wife however, his health failed both bodily and mentally, and for some years he has not been at work. He was in his 72nd year.

* * *

Mrs. Thomas Henderson, senior, died on December 9 at her residence, The Park, Newtownstewart, Co. Tyrone, Ireland. She was the mother of Mrs. Albert Smythe who died on October 15, and whose ashes after the cremation on October 18 were sent to Ireland and arrived in time to be buried with her mother, beside her father. Among several sons and daughters Miss Mary Henderson and Mr. Tom E. Henderson are well known in Toronto.

* * *

The General Executive will meet on Sunday afternoon, February 2, at 52 Isabella Street, Toronto. The next General Election will be arranged and some further decision must be reached regarding *The Canadian Theosophist*. It must be obvious that those who are not trying to maintain it will not regret its suspension, and such voluntary help as may be in the mind of anyone to offer should be made available as soon as possible.

* * *

I do not care to repeat in detail the appeal already made for assistance to carry on *The Canadian Theosophist* through at least another volume. Several friends have responded with small sums, and one offers \$25 if another will accept the challenge to match it and make the \$50. Those who value the work being done are not always able to help, but those who help according to their ability will not only help the magazine but will set free funds that some members would like to see devoted to propaganda work on the lecture platform.

* * *

We are heartily glad to hear that Dr. H. N. Stokes of *The O. E. Critic* is still strong of heart and mind though unable yet to leave his hospital bed. He is bringing out the third issue of his magazine while in the difficult editorial position of being between the sheets instead of putting them in the press. He

has announced that he has joined the Point Loma Theosophical Society though it does not appear whether he has swallowed the idea of Leadership, or whether he will continue to be an independent critic of everything that comes beneath his observation.

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It seems like a duty to recommend all students of Theosophy to read the book of the season, *Winston Churchill* by René Kraus. Comparatively few people understand the kind of world we have been living in for the last quarter of a century. After reading this book they can turn to *The Mahatma Letters* with a better conception of what they learn there. Winston Churchill is the man who, when entering upon the office of prime minister of Great Britain told his people that he "had nothing to offer you but blood, sweat, toil and tears." We must make up our minds whether Truth and Justice, Liberty and Brotherhood are worth the price.

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The "New Scripture" as it is subtitled, *Spiritual Light*, by John M. Pryse, brother of James M. Pryse, well known author of many valuable occult books, is too important a work to be passed over with a brief notice, and we hope to give a fuller review of it next month. While largely composed of parables or allegorical narrations it contains much direct and practical teaching and does not profess to be entirely original. A statement regarding the book says it is by many authors and translations from ancient manuscripts, previously unpublished. "It covers a wide range of mystical and occult subjects—sufficient for a lifetime study." It is to be had from the author at 919 S. Bernal Avenue, Los Angeles, California, cloth \$2; flexible leather, \$3.50.

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Buddhism in England has been celebrated for some years for the Calendars

it has produced and this year is no exception. The picture presented is a view of the Thames near its source at Streatley, from a painting by the artist Hassuko. It shows a rustic bridge across the stream, with the legend "The shadow of the swiftest bird is still." The colour is of the bright green of spring with the shadows in darkest purple. "Peace to all Beings" shines from the top in golden letters. The Calendar hanging below has for each month quotations from the Buddhist Scriptures, and we quote that for December, as it may guide one through the year. "Knowing Buddha means nothing else than knowing sentient beings, for the latter ignore that they are Buddha in potentiality, whereas a Buddha sees no difference between himself and other things. When sentient beings realize the Essence of Mind they are Buddhas. Doubt not that Buddha is within your mind apart from which nothing exists." This is from a *Sutra of Wei Lang*. Copies of the Calendar may be obtained from The Buddhist Lodge, 37 South Eaton Place, S.W. 1, London, England, post free for 2/3d.

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Mrs. Marks' letter which appears elsewhere raises a point and implicates a principle which may very easily make or mar the success of the Fraternalization Conventions. They were originally designed to bring Theosophists of all the different Societies together in friendly intercourse with the view of disseminating that spirit of Brotherhood which they all profess but are so niggardly in displaying towards each other. "If ye cannot love your brother whom ye have seen, how can ye love the Master whom ye have not seen?" This question has not been answered and is unanswerable. We have no real Brotherhood among the Societies with their violent protestations of Brotherhood. The main motive in the beginning of the Fraternalization Conventions

is as strong as ever. Subsequently the Committees appointed annually took it upon themselves to widen the scope of the Conventions, and it was obvious that the Societies were to be ignored. No Official could act on a Convention annual Committee. This was another conception of Brotherhood. Now Mrs. Marks states that the Conventions insist on nothing. And then she makes the very remarkable statement "that the member who rejects H. P. B. and prefers to get his theosophy from the Gita or the Upanishads—or anywhere else—is just as welcome to take part in the Conventions as the individuals who get their Theosophy from H. P. B. and The Secret Doctrine." The difference between a dogma and a standard is involved here, and it seems that some people do not recognize the distinction. A standard is useful and even necessary. We do not regard a foot rule as dogmatic, but if a man comes along with an eleven-inch rule and insists on calling it a foot, objection is raised at once. It would be most unwise for us to narrow our standards. Unfortunately human nature turns to the lesser rather than the greater standards when given opportunity to do so. The Holy Bible, as Christians call it, has the depth and breadth of an eclectic review of two systems of religious thought. They are antagonistic to some extent because one goes deeper than the other, and because human nature is unable to appreciate the two-sidedness of human consciousness. Jesus noted this in the enigmatic saying: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." Mr. Belcher has suggested that an aphorism might be phrased—"of Masters there are few, of interpreters many. The earnest student should never allow himself to substitute interpreters, however good, for the Masters, however difficult." *The Voice of the Silence* is more

explicit. "Of Teachers there are many. The Master Soul is One." A very great saying is that recorded by St. John. "Ye are my disciples if ye love one another." That ought to be the motto of the Fraternization Conventions as it has failed to be of the Theosophical Societies and their members.

AMONG THE LODGES

Christmas Gifts and a sale of Home-cooking were featured at the December Tea of the Toronto Theosophical Society held on Saturday afternoon, December 14th. Miss Mary Stuart, the convenor, was assisted by Mrs. Dudley W. Barr, Mrs. Wade Hampton and Mrs. M. Jardine at the gift tables. "Favourite Recipes for Morning, Noon and Night," the Recipe Booklet recently issued by a Ladies' Committee of the Society was obtainable at the tea, and many of the good things offered at the home-cooking stall were from recipes contained in it. Mrs. R. Somers was in charge of the tea-room and Mrs. Alfred Cornwell and Mrs. James Govan presided at the long tea-table centred with Yule decorations and tall red candles. Assisting during the tea-hour were Mrs. E. B. Dustan, Mrs. R. Illingworth, and Miss K. Lazier.—M. K.

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The Annual Open House and Reception of the Toronto Theosophical Society was held on New Year's afternoon and evening at the Hall on Isabella Street when about seventy-five adults and twenty-five children were entertained. The hall was gay with holiday decorations in red and silver and a large lighted Christmas tree on the platform was very effective. Mrs. Alfred Cornwell and Mrs. A. M. Wright presided at the long tea-table which carried out the red, silver and white colouring with its red candles in tall candelabra. Supper was served at little tables dotted about the hall and the guests were looked after by Mrs. G. I.

Kinman, Mrs. E. J. Norman, Mrs. M. C. Hubel, Mrs. R. Illingworth, Mrs. A. M. Hardy, Mrs. M. Jardine, Mrs. Charles Allan, Mrs. F. Thompson, Miss Mary Stuart, Miss B. Rogers, Miss Muriel Norman and a committee of the men of the Society. In the evening the guests were entertained with a variety programme with Mr. G. I. Kinman, President of Toronto Lodge, acting as chairman. On behalf of the Lodge Mr. Kinman welcomed the guests and wished them a Happy New Year in 1941. The guests enjoyed community singing under the direction of Mrs. Louise Tandy Murch; solos and duets by Miss Joan Hill and Miss Hilda Galbraith, girl sopranos, and Robert Stuppard, baritone, from the studio of Mrs. Murch; Lancashire monologues by Albert Emsley; a demonstration of magic by Ron Leonard; a humorous reading by Horace Huxtable; and a "quiz" game conducted by Mr. G. I. Kinman. Gifts from the Christmas tree were distributed to the children by Mr. Harold Anderson. A programme of children's games was in charge of Mrs. W. Gough, Miss E. Webley, Miss Sheila Gough and Miss Naomi Watson.—M. K.

JUBILEE OF TORONTO LODGE

The charter of Toronto Lodge, T. S., which bears the signatures of the three Founders, and hangs in the reading room of our library, is dated February 25th, 1891. So, in a couple of months, we shall complete the—probably—unique record for this American continent, of fifty years uninterrupted labour in spreading a knowledge of Theosophy.

Of the five F. T. S. named on the charter, three are still living; Algernon H. Blackwood, in London, England; A. E. S. Smythe, in Hamilton; and Dr. Augusta Stowe-Gullen, in this city. Dr. Gullen and her mother, Dr. Stowe, who was also one of our charter members,

were the first ladies admitted to the practice of medicine in Ontario, and the demands of her profession soon prevented any continued association with Toronto Lodge.

As our anniversary will come on a Tuesday, it is proposed to celebrate the event by a dinner about six p.m., to be followed by short (five-minute) addresses from senior members, together with music and entertainment.

While our "Birthday Committee" hopes to present a detailed programme in our Theosophical News for February, it also cordially invites suggestions from any interested in making this festival as memorable as it deserves to be in our records.

N.-W. J. Haydon, Chairman.

CORRESPONDENCE

ARTICLES ON KARMA

Editor, Canadian Theosophist:—The continuation in December of Mr. Williams' argumentation on Karma suggests a bickering brooklet whose current rushes along touching this stone and that—sometimes dashing itself with amazing intrepidity against a rock (such as Parabrahm), and merely pauses to attach thereto a label that leaves the rock as impregnable as ever to brainy penetration.

One turns with relief to A. A. Morton's article on Karma, as to a quietly moving river, fed by deep unseen springs that carry to the surface fruits of intuitive study, always under the implied proviso that "Personality is the synonym for limitation" (*Mahatma Letters*, p. 200). As good literature this article requires no aid from snappy paragraphs to ensure its quality and interest. It is full of simple pointers to the student who seeks to understand with that in himself which *The Voice of the Silence* calls "the Soul's mind" ("Ere thy Soul's mind can understand, the bud of personality must be crushed out. . ."). The way toward that

condition is not fostered by dogmatic pronouncements to solve meanings that can be reached only through individual sustained effort in the realm of motive. It is a time to beware of dictatorship!

Having set down impressions of these articles one can but notice that A. A. Morton, whilst dealing in so fine a spirit with the detachment to be reached through taking the Karma of suffering, has omitted to touch the reverse of the medal. Good Karma is as certainly merited as the other way about and is often more difficult to endure wisely and with unswerving effort of detachment.

Yet far deeper than the issue under discussion is the dual aspect of *apparently* fortunate or unfortunate Karma, for upon this hangs whether the happiness or suffering of the personal man ("the shadow"), or the progress of the Ego in its pilgrimage through matter is at stake. If Homogeneity is the final goal of the individual Ego the exact evolutionary effect toward that end in any one personality can never be assessed by itself; if only for the reason (often well disguised) that it does not want to be ignored and reabsorbed. If the immortal spark has succeeded in impressing on us the knowledge of Karmic Law as infinite wisdom and justice then, surely, to co-operate with and accept its work upon ourselves in growing knowledge of responsibility does not depend upon hair-splitting about the understanding of causes that must lie beyond our ken, whose effects are brought into the limelight of the Eternal NOW.

H. Henderson.

The H. P. B. Library,
Victoria, B.C.

WANTS THE PLAY

WITHOUT HAMLET

Editor, Canadian Theosophist:—
Many readers were no doubt very interested to read in the December issue

of the magazine the account of Mr. Belcher's recent visit to Cleveland, but I would like to draw attention to two statements that most certainly give an erroneous conception of the Fraternization Conventions.

(1) It is stated that "the object of the Convention is to provide an opportunity for all Theosophical students of any Society, or of none, who love the original message which the Masters gave to the world through Mme. H. P. Blavsky to meet together. . . . (2) but insists (i.e. The Conventions) that no interpreter can be considered of more importance than the Masters who gave that which is interpreted with greatly varying degrees of accuracy."

To begin with, the Conventions insist on nothing, unless it be perhaps that you fraternize one with another—but even that is left to you to decide. The Conventions are not interested in an individual's "brand" of Theosophy, or where it originated. The source of your Theosophy may be the Masters, H. P. B., Annie Besant, Krishnamurti, Plato, *The Gita*, the *Bible*, or your own intuition—the Convention does not care.

This very question was discussed by the Resolutions Committee in 1939, and the unanimous opinion of that Committee was that it was not in the interests of the Fraternization Conventions to lay down any hard and fast objects, and decided that the member who rejects H. P. B. and prefers to get his Theosophy from the *Gita* or the *Upanishads*—or anywhere else—is just as welcome to take part in the Conventions as the individuals who get their Theosophy from H. P. B. and *The Secret Doctrine*.

We do not want the Conventions to become gatherings of H. P. B. students, but the reverse. Their continued success—their very existence—depend absolutely on them being kept fluid. The question of leadership has split the Theosophical Society, and insistence of

any sort of leadership would do the same to the Fraternization Conventions.

Kathleen Marks.

Toronto, Ont.

REVIEWS

THE DAWN OF TRUTH

This is a decidedly interesting volume even if one be appalled by the temerity of the writer. It is the first volume of a series of which the second and third are announced to be about the Hermetic philosophy. The present volume deals with The Masters and the chapters about them occur in this order: Hilarion, Koot Hoomi, Morya, Dawa Kazi, Chichuska, Serapis, Milarepa, Jesus, Machohan, Ra-Mu-Ha, and Maitreya. Old students like myself who have only dared to speak of some of these with bated breath will be astonished to read the intimate details that are provided by I-Em-Hotep through Mrs. E. Barkel who appears to be some description of medium. The book can do no harm to readers who have never come across any Theosophical literature, and the morals and atmosphere of the book are better than most. But a great deal of attention is paid to the personality of the Masters which is the one thing they have alway deprecated. Their height, the colour of their hair and their eyes, the clothes they wear, are not of the least importance as compared with the teachings they give and the example they set. All this insistence on personality is what leads to idolatry of one kind or another, while all the time the lesson of occultism is to gain impersonality and to keep oneself from idols. It may be argued that the presentation of personal detail awakens interest in many students and so with the Master's blessing we may leave it at that. This good lesson is taught on page 35: The whole ambition of a disciple is not "How can I attain?" but "How can I serve?" The

book reminds one of the parable in the New Testament which tells how a great feast was made and guests invited but they all began to make excuse—they could not come. Then the Master of the feast sent out messengers to the highways and hedges to bring in any who might be found. This book may compel some to come in and we cannot but wish it well, if its only design is to spread the Truth. There is a vast amount of more or less valuable information scattered through its pages, and it will be found to be a most readable volume for the libraries. On page 115 on the 14th line we think there is a "not" which must have got in by mistake. The grammar is not always impeccable, as on page 184 when it is printed "I speak of He." People seem to have the same trouble with He and Him that they used to have about I and Me. (Rider & Co., Paternoster House, London, England, pp. 199, 6/- net).

WHAT THEOSOPHY

TELLS CHILDREN

A Theosophical Sundayschool

Heaven lies about us in our infancy!
Shades of the prison house begin to close

Upon the growing boy,
But he beholds the Light and whence it flows,—

He sees it in his joy;
The youth who daily farther from the East

Must travel, still is Nature's priest,

And by the vision splendid
Is on his way attended;
At length the man perceives it die away,

And fade into the light of common day.

WORDSWORTH.

The purpose of teaching Theosophy to children is to develop their inner and more beautiful nature; to *help out* their

inborn goodness and knowledge. It is the more common plan to try to *put into* children certain vague religious ideas—ideas of God, of Heaven, of Hell, and of other little understood, but much boasted, beliefs.

Theosophy tells of God; of that great unknown, ever-felt PRESENCE which upholds, guides and helps along all Nature—the minerals, the trees and grass, the animals and all Mankind.

Theosophy tells how there lives in the hearts of all men and women, and especially in the hearts of all little children, a wonderful living Spark of glorious light. This Spark is one's real SELF and abides with us in order to help us by telling us what to do, how to live, and, by guiding us along strange paths of life, enables us so to gain much curious and valuable experience.

Theosophy tells that these Sparks, which are ourselves, do not dwell on earth now for the first time. We have lived here many, many times before, the same always *in heart*, but wearing different bodies. The great object of these repeated lives is always the same; we dwell on earth in order to better our minds and to purify our hearts' desires: to increase our knowledge: to gain control over ourselves: to learn gradually, but surely, to practise Love, Charity and Brotherhood. Regarding life thus, it follows that children are not so ignorant, not so entirely unlearned, as we are apt to suppose. On the contrary, they are really as experienced as we grown-up folk are, only their outside nature and their brains are not yet ripened or properly ready to use, and, of course, they don't know quite so much of the present times as we do. Yet they *do* know a great deal. And all this inborn knowledge, which it has taken hundreds of past lives to gain, and which is all stored up in the Heart wherein the Spark dwells, may be brought to the light of open day if only we will help the little ones to "take down the shut-

ters" and let it stream through. These shutters—bad habits of laziness, wilfulness, ill-temper, etc.—can all be "taken down," and the light allowed to shine through brightly, by proper teaching and by true sympathy. This proper teaching we attempt to give. This true sympathy we seek to extend.

And, above all, Theosophy tells of the JUST LAW (GOD'S watchfulness and GOD'S activity) which deals out to each of us exactly what we deserve. What we sow one minute we reap another minute. That time of reaping may be tomorrow, a year hence, or next lifetime on earth. The Spark in the Heart takes note of all our deeds, and rewards or punishes just as we, by our daily acts, reward or punish ourselves. This is a teaching both very simple and very grand. A child may easily understand it. It is a fine thing when a child does understand it. And some children *do* understand it and don't want to believe anything else.

Besides these truths, Theosophy, as we teach it, tells of many strange and beautiful things; tells of dreams and what happens to us in dreams; tells of Thought, and how when we think a good thought, we do a good deed, and how when we think a bad thought, we do a bad deed; tells of the Fairies, and how real fairies live all around us, some making the flowers grow prettily and smell sweetly, others helping the great wide waves to climb upwards towards the moon, till Mother Earth rolls them down to herself again, and so repeatedly, twice each day; tells of many little-told-of-Facts.

There is one thing, however, that Theosophy does *not* tell children. It does not tell them they must believe *this*, or that they must not believe *that*. Esteeming children as being nearer the Light than adults are, it leaves them to believe just what they feel they can and should believe. Because of this, we earnestly and fearlessly ask parents to

let their children come to hear these things, for we are quite sure neither they nor the children will ever regret it. It is a great gift to start life close to Nature and to Truth, for, when grown up, they have less to unlearn. And unlearning in the school of modern life is often painful and always tedious.

THE CHIEF SCOUT

Among the individual servers of humanity in our times one of the most important was Lord Baden-Powell, better known as Lieutenant-General Sir Robert B. Baden-Powell, Bart., K.C.B., K.C.V.O., LL.D., Chief Scout of the Boy Scouts of the United Kingdom, who died on Wednesday at 6.10 a.m. (Tuesday 11.25 p.m. in Ontario) at Nairobi, Kenya Colony, where he had resided for some time.

The organization of the Boy Scouts grew out of his natural interest in the things that hold the interest of boys. When Captain Baden-Powell in 1894 he experimented with kites and succeeded in producing a kite-combination which even in calm weather could raise a man 100 feet above the ground. Aviation began on the basis of such experiments with air pressure as the means of flight.

As Colonel Baden-Powell he was celebrated for his defence of Mafeking in the Boer War. Before this in 1893-4 when serving as Lt.-Col. of the 13th Hussars he "realized that the ordinary peace training of soldiers for service in the field was not sufficiently practical, and he therefore carried out classes of training in his squadron for the men individually in scouting and campaigning. In 1897-8, having been transferred to command of the 5th Dragoon Guards, he carried on similar training, but on improved lines, with a view to developing character — *i.e.* manliness, self-reliance, and reliability—as well as field efficiency since these were largely lacking in lads coming into the army

from the ordinary board school. . . . "During the South African War, 1899-1900, Major Lord Edward Cecil, Baden-Powell's chief staff officer, organized the boys of Mafeking as a corps for general utility on scout lines rather than those of cadets, and the experiment was an entire success. The experience showed that, if their training were made to appeal to them, boys would learn readily, and also that boys were capable of taking responsibility to a far greater degree than was generally believed, if only they were trusted. The troop was made a small unit, in order that the commander should be able to deal with each individual on personal knowledge of him, the system of patrols was instituted of six boys under a leader."

The uniform adopted for the Boy Scouts was an attraction, and the system of awards with merit badges became highly popular and created the emulation without envy which is so important. These remarks are from the Chief Scout's own account of the organization. Boys have an opportunity in this way that was not open to boys of the last century. The idea of a "good deed" for every day is a practical step towards character-building, and there is nothing more important.

Lord Baden-Powell thought in the average boy "the deficiency lay chiefly in the direction of (1) character and intelligence; (2) skill and handicrafts; (3) physical development and health knowledge; (4) service for others and for the state."

Every Theosophical Lodge should have a Boy Scout troop and a corresponding one of Girl Guides.

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which have passed the tests of time and use
Supplied on request. Forty years' experience
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TO MY COMRADE

And have you come to me again
 Heir of a dear and sacred past
 To bring a love long tried and true
 A comradeship we planned to last.

How like a song we knew before,
 Or perfume of a garden fair,
 Of precious flowers we planted once
 And tended with our zealous care.

Methinks that not o'erlong ago
 (What is a lifetime, one or two)
 I mothered you with joyous pride
 So well I know the soul of you.

In earlier lives possessive love
 Our tyrant was. Our hearts were rife
 With what fierce jealousies and hates.
 Love is not learned is one short life.

At last we learned it. That is why
 The law which gives to each his due,
 As well as universal gifts,
 Out of love's storehouse brought me
 you.

E. S. A.

 THE THREE TRUTHS

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

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

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

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

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

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CREATIVE EDUCATION BY MRS. JACOB WASSERMANN

Editor's Note: The following address, presented before a recent meeting of the Toronto Theosophical Society, is here reproduced to acquaint the readers of *The Canadian Theosophist* with what is being done by the Steiner Schools in the way of creative education. Marta Karlweiss, the daughter of the famous playwright, is a student of both Steiner and Jung and has been the friend and collaborator of Keyserling. She has written a biography of her late husband, Jacob Wasserman, whose books have been banned in Germany and Austria. Mrs. Wassermann herself is a refugee from Vienna.

Education aims to work creatively upon the human being—Nature's most sublime work of art. But it is only possible to teach or to educate if we understand just what it is we have to develop and form; likewise the artist can work successfully only if he *understands* the nature of his medium. What holds good for the other Arts (and crafts) working with external substance, surely must hold good for the Art that works with the noblest substance that can be placed at the disposal of man: the substance of the human being and his growth and development.

Natural Science, with all its magnificent development has not proved itself able to provide this understanding. A distinguished scientist, who has devoted his life to the knowledge of man, has written a book entitled: *Man, the Unknown*. There is here a recognition that what natural science has brought to mankind, cannot be directly applied to the innermost being of man. This fact now dawns even on the exclusively Materialistic leaders of our age: there have

been experiments of all sorts in education since the beginning of this century and we now have hundreds of them. There is no reason to doubt that we are in a full crisis of education since the end of the last century.

Man, The Unknown

While the educational system before that period was, as a whole, very naive in its ignorance of the inner being of man—at least it was so during the last sixty years of the 19th century—the current modern educational trend is endeavouring to deal consciously with *Man, the Unknown*, and in accordance with the precepts of modern science. But modern science endeavours to approach that uncanny thing, man's psyche, by means of all sorts of so-called "tests." I recently had a conversation with a psychiatrist in Montreal; We discussed the efficacy of these tests and he was forced to admit in a rather doubtful uneasy tone: "These tests are marvellous but there is still something which escapes us, there is always a missing link. Of course, we will find it eventually, but we must admit first that we have not yet reached it and second, that the missing link is exactly what we call the real life of the soul.

As you know, such tests are applied to small children as well as to mentally sick people. The so-called experimental psychology busies itself with them all over the planet, but more especially on this continent. If this trend continues, it will prove in the long run the most efficient way to transform human beings into robots. There is a danger here just as imminent and terrible as any political danger. While this continent prepares all sort of defences against the outward enemy, little is done, or at least so it seems to me, to meet the inward foe. By this I do not

refer to any political matter, but to man's attitude to his innermost being, to the educationalists' attitude to "Man the Unknown."

As a great poet said: "Where there is the greatest evil, there grows the healing herb." In Germany, more than twenty years ago, a school was founded by a man whose knowledge of man was an offspring not of materialistic science alone, but of an entirely spiritual conception of the world and mankind, served, if I may say so, by a solid acquaintance with the methods and results of modern natural science. His name was Rudolph Steiner.

The Waldorf School

Steiner's school, known as the Waldorf School, was perhaps the creation nearest to his heart. It has, of course, been suppressed by the present German regime; the announcement of the suppression stating frankly that the Schools encouraged "the development of the individual." They have also been suppressed from time to time in the Netherlands since their occupation, though elsewhere in the free countries they still flourish, in Switzerland, in England, and (one) in the United States.

I find myself in an unusually happy situation in addressing you tonight, for you are not born in the woods to be scared by conceptions like "the three-fold nature of man" or "the ethereal body" and "the astral body" or the organization of the ego; these are as familiar to you as to me. Nor it is news to you, that while in modern times intellectual knowledge, art, religion and morality have grown apart from each other, there was an age in which they were one. Modern science—and this all-pervading science is the exclusive basis of all official teachings, in catholic schools as well as in secular ones—modern science eliminates the element of art. Man's *inner* activity of thought has gradually been lost; he is content to

let thoughts be aroused by external subjects; in fact, modern science makes a point of honour of that. It was essentially necessary to the whole development of mankind that it should be so for a period.

Nevertheless, the *inner* forces of thought work creatively in childhood. To a certain extent, almost all small children are geniuses; and even the most hardboiled materialist will admit it. But ninety-nine out of a hundred modern educationalists would think that the very best thing they can do for the genius in the child is to leave it alone. And this is true, as far as they are concerned.

Thinking, Feeling, Willing

When I say that the inner forces of thought work creatively in childhood, I do not mean to say by this that they do so by the conscious way of the brain by thinking. Anyone who reflects upon the powers of his mind or soul soon discovers that he has the capacity of expressing himself in three different worlds: the world of *thinking*, the world of *feeling* and the world of *willing*. That there is a real distinction between these three worlds of experience will become apparent to anyone who studies their various characteristics. Thinking is in every respect the polar opposite of willing. The former is the most conscious of all our activities and therefore obviously does not manifest itself in the new-born child. Not only are we conscious when we think, but we can afterwards think over our thoughts and become conscious of the process of thinking itself. The will, on the other hand, is the least conscious of our powers; when we move an arm we are quite unconscious of the magical process by which we proceed from the thought, "I will move my arm," to the movement itself; still less can the will add consciousness to the will which is already willed. We can indeed compare our experiences in thinking and willing

to the two states of waking and sleeping. We do not merely pass in daily alteration from sleeping to waking, but in our waking life itself we remain in one part of our experience—in our life of will—asleep.

In Feeling We Dream

Between these two opposites however, there is the third element in human experience: the power of feeling, which in respect of consciousness mediates between the conscious thinking and the unconscious will. In feeling we dream. We have the sense of the beautiful, for example, long before we try by the science of æsthetics to become fully aware of what the beautiful is; whereas a thought cannot truly be said to exist for us until we hold it clearly in our consciousness. Our feelings are indeed often the most potent force in our lives, and more particularly in the English speaking world; for while in German you would say "I think or I mean to do such and such a thing," in English you would say "I feel, I would do this rather than that." However, it is not very easy to be entirely conscious of the very feeling which directs our actions.

Dreaming not only occurs as an intermediate state between the act of waking and the act of sleeping or vice versa; it is present as well in our waking life. In each moment of our daily lives, waking, dreaming, and sleeping are united in the experiences of thought, feeling, and will.

Parallel with the contrast between thinking, feeling, and willing in the matter of consciousness, are many other characteristic differences. Thinking brings the thinker to rest, stopping him even in the midst of action; willing creates movement, commonly actual external movement, but even in moments of silent resolution an *inner* movement which is distinctly perceptible; while *feeling* creates that movement which is at once movement and rest, which

moves without tiring, which allays while it excites—the movement of rhythm. All artistic work is rhythmical, all work into which rhythm enters becomes in a measure artistic.

If We Think Futurity

Or, to take a further polarity, the act of will is something which essentially goes towards the future—you cannot will into the past. Thinking on the other hand is bound by its very nature to the past. Not that we never think about future, but when we do so we think of it in terms of the past—if we could really think futurity we should all be prophets. The experience of feeling is essentially that of the present. The man of feeling has the art by which things he is doing *now* seem the most important thing in the world.

Our next task is to find out what the connections of these powers of the soul are with the human body. Here I suppose, I can omit a long description of the so-called "motor" nerves, which are supposed to carry the will and which are in reality no more than the bearers of that relatively small amount of consciousness necessary to every act of will. If we are not conscious in some degree of a finger, we cannot move it. But the being conscious and the moving are entirely different processes. In a Spiritual Science the physical basis of thinking is the system of the head *together* with the *nerves* which radiate into every part of the body. It is characteristic of the head that it must be kept as far as possible from the effects of movement. When a man walks, or jumps, the shock of the movement is almost entirely prevented from reaching the head and brain. The head is a true picture of the still quietness which we need in order to develop our thoughts.

There is also a system in the human body which possesses the opposite characteristic. This is the system of movement manifesting itself externally in

the movements of the limbs, and internally in the whole process of digestion and metabolism; this system is the physical basis for the powers of willing.

The Rhythmical System

Between the head-nerve system and the system of the limbs and metabolism there intervenes another system which takes in physical organic life and has the same mediating position which feeling holds between thinking and willing in the life of the soul. This is the rhythmical system, whose centre lies in the chest, where the heart and the lungs are situated, but which also permeates the entire organism in the pulse of the blood and the fine response of the body to the intake and the outflow of the breath. It is not difficult to see that these rhythmical processes are in reality the basis of human feeling.

It is, or should be the main practical ideal of education to see that when a child comes to leave school he, or she, has been enabled to develop the three powers of thought, feeling, and will; and owing to the connection of these powers with the three systems of the body, such an aim would demand that physical education should support spiritual development and spiritual development should rest on the right physical basis. So far modern education tried to reach this goal by an alternatively tiring system of short periods of mental and physical work, both entirely contrary to the true condition of the child. For the adult has the bodily basis matured for all powers of his soul, even though education and environment may have stunted him in one system or another. But *the child is not a little adult*. His whole constitution, physical and mental, is different. He passes through many stages before attaining the full possibilities of manhood, and he does so not only in his mother's womb—as we all know,—but very much so during the part of his life which begins with his physical birth, and ends

towards the period we all agree to call the "coming of age."

The First Period

When my son was born, his young sisters were disappointed; what they most objected to was that we adults insisted on calling him handsome. "But he is a tadpole!" they finally exclaimed, and right they were. They, also were tadpoles when they were born, and so are all new-born babies.

When a child is born, his head is astonishingly large and complete. And of the head that part which is essentially "head," the forehead and upper head, is far and away the most developed. This development gives the baby that look of marvellous and rather uncanny profundity which by itself should be a proof of the uncalculable age of man's head. Spiritual Science teaches us that we bring from the higher worlds the shape of our head, and Physical Science tells equally that the head is the first form shaped in the embryo.

Not the same thing can be said about the limbs. They are on the contrary undeveloped in the extreme. It is many months before they become sufficiently strengthened even to try to bear the weight of the body. Nevertheless, the newly born child, though so highly developed and perfected in the head, begins first of all to be awake in the movements of his limbs. He lies in his cot kicking his legs into straightness and moving his helpless little arms spasmodically in the air. All the first elements of consciousness are bound up with the limb movement. And this period lasts a comparatively long time. When a child of four says: "Let me see" it is useless to hold the desired object merely before his eyes. He desires to take the object, to handle it and make it move and work. "Let me see with my hands!" is his real meaning.

While Trying to Articulate

The child is in fact asleep and deeply dreaming in the experiences of the head

during the first six or seven years of life. All his conscious experience is bound up with the system of movement. Watch a child speaking: it will move its little hands and even its legs while trying to articulate properly. So far, the child's Will-system is at work. That it is not the Thinking power which has the command of the child's speech is easily proved by the fact that the content of that speech never is really meditated before it reaches the ear. The whole charm of a small child's talk is in its complete inconsequence. And it is precisely this quality of inconsequence which makes a dream, so to speak: a dream. With this dream-quality of the child's talk we are in the realm of *feeling*. When you dream, one image melts into another in the same extravagant and seemingly chaotic way as does the child's little chatter. The adult dreams during his sleep; the child, whose head-system is developed but *not awake*, dreams also during the day when it seems to be awake.

Now what do the developed, but not awakened, forces of the child's head-system really do? They send down their power, the building or pictorial forces to the body and make the little tadpole-tail develop into true human shape and strength. That is what they are working on during the first seven years of physical life. As a sign and symbol that this work has been accomplished to the given extent, those building powers throw out the milk-teeth, which came along with the original faculties of the developed, but *sleeping*, head, and develop the teeth we are supposed to use the rest of our life.

As you know, our physical body changes entirely in intervals of seven years; not the smallest part of the physical body is supposed to be the same after that span of time. And there are but two things in your physical life which never repeat themselves: the change of teeth and puberty, the

latter occurring, roughly speaking, in another seven years after the former. Those two unique moments are the very land marks of true Education as an Art.

The Educational Process

During the first period, between birth and the change of teeth, the child as a rule is brought up at home. Nursery schools should not be anything else but a substitute for home-life, providing the advantages of family life if need be, and giving the child the opportunity to develop its first ability, *will-ing*, to express itself in *imitation*. Imitation works by movement, movement is the characteristic of the will, as we have pointed out. The small child imitates his mother, his father, his older brothers or sisters in their respective occupations and habits. This goes on gradually until the change of the teeth. Up to this time, the child is satisfied with very simple stories, mostly about little animals or little boys or girls doing this or that, and the emotional part of a fairy tale as a rule escapes their attention. In fact, *feeling* is developed at that time only by means of imitation more than by genuine emotion, and besides: "Out of sight, out of mind" is the natural and proper law of young children: the faculty of *true feeling* is not born before the age of—approximately—seven years. For the feeling life of a child under seven is bound up with the organic functions, that is to say in other terms, the Building Forces pouring down from the head-system have not yet detached and developed them freely. This work starts with the change of teeth, and it is at this precious and solemn moment that the child is confided to the Teacher-Artist, as Nature's most sublime work of art *to be*.

The awakening process of life passes over from the limb (or "will") to the rhythmic or "feeling" system, and children, who have hitherto been amazingly objective to life—each truly observing

mother or father knows that, to the extent of calling his or her child "Heartless"—those children begin to stir in the new subjective world of feeling. In fact they even can begin to be little sentimentalists. Children of this age will always ask you what is your favourite colour, your favourite flower, etc., and while they are floating in an ocean of feeling, the first, very faint development of detached thinking begins, just as in the former period of development of limb system and willing, the first germ or shoot of feeling was set about. Neither nature nor Spiritual forces work abstractedly without transition.

The Artist and His Medium

Here we have the artist, the teacher, and here his medium,—the child. A sculptor would not attack clay with the stonemutter's tool. But pouring down intellectual knowledge to the child of seven, eight or nine, is very much the same nonsense. Modern pedagogy has accomplished very valuable work in this respect. Ignoring, however, the *real*, the spiritual reason for a child's behaviour, they developed behaviourism. They adapted their new system of education to what they were able to watch externally. I have already mentioned, as one example, the short periods of physical training. While the very nature of a child at that age is to persist in his work, as you may easily see in watching him at his *natural* work, that means: playing.

The whole system of the Rudolf Steiner Schools is based on the *true* nature of the child as it appears to Spiritual research. And there exists a very intimate, elaborate and well founded set of teaching and a full training for teachers in the Steiner Schools. To trace even the outline of such a training would go far beyond the scope of this Lecture. All I can do is to characterize the attitude of him who wants to be a teacher according to this New Art of

Education.

The Birth of Thinking

While the child is still submerged in an ocean of feeling, we watch in him the birth of thinking, and thinking in its proper childhood is as different from thinking in its adulthood as is the child himself from the grown up. The childhood of thinking, both in the individual and in the race is a *dreaming* picture thinking, because it is so closely connected to that ocean of feeling in which both the individual child and the awakening race is submerged. Therefore, through picture and *imagination*, knowledge must be given to the child, just as myths and sagas were given to the race by seers and leaders of the old times. And just as the young race believed in the authority of the seer or leader, the child *wants* to believe in the *authority* of the teacher. The child has a sacred *right* to ask for *authority*. Here we can see the weakest point of all progressive school systems: they actually consider the child as capable of authority, leaving it to him to do what he chooses and in so doing to turn the world upside down.

I need not mention that there can be no authority of the rod in any Rudolf Steiner school. Quite on the contrary, this authority must be an offspring of *loving* faith, according to the feeling condition of the child in this particular age. The child for instance should say to himself: "I won't do this and that because *my teacher* dislikes it or "I *will* do this and that because my teacher loves it." Considering how shrewd little observers children are, and, on the other hand, considering the fact that they have just stripped off, like a snake's skin, the imitation-period, you may well conceive the greatness of the teacher's task. Whereas the government of any country would inquire exclusively into the teacher's amount of knowledge—by means of examinations and so forth—Rudolf Steiner, welcomed

people of many professions and varied experience to the staff of his schools, providing that they were fit both mentally and morally. This, of course, excludes the very young teacher, as a rule.

The Class A Living Entity

Great emphasis is further laid on the living intercourse between the teacher and his class; the teacher and his class are supposed to form one living entity, a true, *group* in the innermost sense of the word. Therefore, in Steiner's schools one teacher takes up the task to guide and teach his class during seven years, i.e. the first seven years of preparatory school. No specialist teacher is admitted up to that time. It is to the age of puberty only that the child strips off the cover of the age of prevalent *feeling* and enters the kingdom of free—I mean free from organic functions—thinking. The bond of loving authority is loosening, the time of more specialized instruction has arrived.

As to the teaching itself, I don't suppose it is news to you, after all I have tried to hint at, that everything should be transferred to the child by means of pictures, in an imaginative, pictorial way, according to his age of *feeling* or *dreaming*. Not that there should be lots of pictures shown to the children; the child himself has pictorial powers in himself and those are to be developed just as you develop and train the muscles by physical training. The Anthroposophical teacher starts his teaching of writing by inventing some little story in connection with the letter he wants his pupils to get acquainted with—of a fish for instance when reaching the letter "f"; he has his children painting fishes as best they can, using lots of colours and giving their imaginations all kinds of freedom and leisure. The children of a Steiner school paint and smear long before they write and they are allowed any kind of luxury in colour, in rich and varied shades.

And here I touch another of the

Steiner school particularities.—After careful observation, children are set together in groups according to their "temperaments"; this means to say: the more sanguine temperament the melancholic, the choleric and the phlegmatic will be put together. I cannot here go into the detail of this procedure; it may be sufficient for the moment to mention that it proves very helpful to the teacher in giving the right amount of work as well as of care to the individual child. Many a child undergoing a modern "test" who is considered mentally underprivileged because he happens to be of a phlegmatic temperament, would be handled in the right way, according to his perfectly normally developed mind, by the teacher who knows that he is merely phlegmatic.

Singing and Dancing

As I have already mentioned, the power of *feeling* is connected with the rhythmical system of the body. It seems therefore quite natural that the correlative to the child's painting would be rhythmical singing and dancing. The children *sing* vocals or perform, with their very limbs, the letters of the alphabet. The system invented for this and many other purposes by Steiner is called Eurhythm, and I don't think that I will shock you who know something about the development of the whole race, when I say that the whole of the very first teaching at a Steiner school is painting, singing and dancing. By thus creating rhythmical work, corresponding with the rhythmical system of the child's body, no short periods of mental work interfering with gymnastics are required.

No Examinations

No examinations take place at the end of the year; the teacher who has a child right under his eyes for a period of seven years of course knows without tests or examinations what the abilities of his pupils are. And there should be

no School Inspector or Education Board to interfere with his work. In the ideal school of the future, the whole responsibility will rest upon the teacher, or, with advanced classes over fourteen, with the whole *group* of the teachers of the school. There is no space in this ideal school for the one person, who is really regarded with respect at least in England: the Headmaster. Instead of a Headmaster, the whole body or Staff of teachers discusses and decides upon school matters. And exactly as there must be created a living intercourse between a class of small children and the teacher, such intercourse, such *real* group life must develop in this staff. Close relations are kept with the parents too; but above all the School in itself, if it is really the School of the Future where Education is not a job but a sacred art, grows to be a living entity of group life, and therefore an Image of the true Hierarchy. Freedom—which by no means contradicts Hierarchy—naturally implies responsibility and a high understanding of the task undertaken. Such responsibility and understanding can be recognized in a group no less than in an individual. A group of responsible and free individuals with balance of attainments and experience is the only form in which freedom can be fully realized in education. It should therefore be the aim of all people concerned in the spiritual life to make the birth of such groups possible.

To sum up, in schools of this type, the child at the age of seven meets with a teacher who responds to his most urgent and sacred desire: to receive an authoritative answer to the question: "What shall I do?" After puberty, another solemn moment in the life of the child, for far more important reasons than that of sex, he or she meets a group of men—and women—who are in a position to answer the question arising out of the dawning of the period of

free thinking: "What can I know?" Here the answer is according to the real and urgent need of the unfolding soul, for the half-mature mind is not filled with dead fragments of knowledge but the pupil is enabled to decide what sort of life he or she shall live according to his or her own free will. There is no other way of ensuring the continuance of the free creative power in the life of mankind.

AN IRISH FOLK-CHANT

I see the moon and the moon sees me;
 God bless the moon and God bless me;
 Grace in the kitchen,
 Grace in the hall;
 Grace from the Man that made us all.

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