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Divine Wisdom

Brotherhood

Occult Science

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THE GREAT BATTLE OF LIFE

By H. P. BLAVATSKY

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop of it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel

and shriek over the Lethean lake." In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma." Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to wake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" we believe in. Yes, oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy seven-times sevenfold. —From *Lucifer*, January, 1890.

THE QUICK AND THE DEAD*

BY B. P. WADIA

There are only two worlds: that of the Dead and that of the Living.

There are only two Kingdoms: that of the Dead and that of the Living.

The Kingdom of the Dead is full of life. Death ever attends the Kingdom of the Living.

The life of the Dead is borrowed light—it vanishes even as it grows; its shadows consume it.

The Living who are dead—they crystallise and shine; they flower and are fragrant; they sing and are as the angels of the air; they speak and are as those who know. But the gleam dulls; the flower decays; the singing throat grows dumb; the Voice of Knowledge grows mute. The dead bury the dead. From death to death the Dead go always.

Be thou not the cold crystal of death, the flower that decays, the bird that dies, the voice that grows mute.

The Burial-place of the Dead leave behind.

Awake in the Kingdom of the Living.

It is a well-known fact that the spiritual saviours of the race have ever attempted to help humanity; but that help always has been given and rendered in a special manner. In the founding of the Theosophical Society, H.P.B., as the Messenger of the World of Light to our world of Darkness, tried to impress the fact of spiritual regeneration as a basic way of helping humanity. Nowadays, when a member of the Society is asked why he joined it, his usual answer is: "I want to help humanity." Now this reply, though true, is, or should be, only partial; for unless we recognize that our Society's aim is not only world-service, but world-service of a particular kind, we reduce the T.S. to the level where stand

a hundred other societies and associations whose general aim is the betterment of the race. The service of humanity is our aim, but ours are special methods, a unique type of service; otherwise we imply that the Masters, in founding Their Society, were only creating one more group among the many philanthropic bodies which abound in these days of the awakened social conscience. No; this T.S. of ours is not a mere reduplication; it was founded with a specific object in view, in order that its members might gain a particular power to help humanity and develop a particular faculty, by the exercise of which the help they rendered might be different from that given by other persons. This aspect of things is sometimes forgotten.

What then was the special objective the Founders had in view when They brought the T.S. into being? Going back to fundamentals, we find that Their aim was to provide links between Their world and the ordinary world of human beings. The Masters wanted a channel through which They could influence the world: the kind of channel which is a real one, the channel of human life. The Masters always build Their temples with living bricks of men and women who belong to the living kingdom, and unless we recognize this fact and make ourselves living bricks whom the Masters can use for the building of Their temple in the world, we shall not be able to function in the way They want us to. Therefore let each ask himself the question: "What shall I do with myself so that I may become the proper kind of instrument in the hands of the Masters, one which They can use?"

We should purposely emphasize the fact that it is *living* channels the Masters want; this is important. For, all of us are not living people, though we do not realize it. From the point of view of the spiritual life we are very

* Report of a talk to a group of students in Brussels, Belgium, corrected and revised.

much dead, and it is necessary for us to make a clear distinction between a living man and a dead one, in the occult sense—that is, if we want to be of real use. We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the living and the Dead which is different from the usual one. Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense organs, are from the Master's point of view dead. Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected. Hence the founding of the T.S. in all ages and in many countries. Read in this connection *The Voice of the Silence*: "No warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the path that leads toward the field of battle." This gives us a clue to the reason why the admission to the T.S. is made so simple: those who are dead but who aspire to be made alive, however vague their aspiration, should be given a chance.

Our object being thus defined, let us ask ourselves: "Have I continued my life as a dead person, or have I become alive because of my membership in the T.S.? And this brings us to the question: "What is the meaning of the dead becoming alive?"

Every one who knows anything at all about the teachings of Theosophy knows the simple teaching of the higher and the lower self in man. Many books have been written in which are given advice and instruction as to the necessity of controlling the lower nature by

the higher and as to the methods by which this may be accomplished. We read of meditation, study, and the living of the life. Many of our members have tried to put into practice the methods suggested, but in most cases they have not checked, by means of the methods employed, whether in their instance the result expected has been produced. This is because they do not really know the meaning of the question: "Am I alive or am I dead?"

What is the measure by which we may gauge whether a man is living or dead? To put it briefly, the man who is alive is the one in and through whom the powers of the Higher Self manifest—manifest, not mysteriously but in a simple and palpable way. The mark of life is energy, vitality, as far as the physical plane is concerned; the mark of the spiritual man is the manifestation of spiritual vitality, of spiritual energy. Just as physical life manifests itself in certain forms of physical energy, so does spiritual life manifest itself in certain forms of spiritual vitality. Just as the source of all physical vitality and energy is the sun, through which and from which many forms of this vitality emerge, so also is there a source of spiritual vitality from which various forms of spiritual energy come forth. As the existence of the sun is known to us by the manifestation of vitality, heat, light, and so forth, so the existence of the spiritual Sun can be known by the expression of certain higher kinds of energy manifesting in us. The man of knowledge, with the help of scientific apparatus, is able to harness the energies of the sun for the comfort and advancement of the human race; in the same way, we T.S. members are expected to create instruments within ourselves by which we may harness the energy of the spiritual Sun and give warmth and comfort and light of a spiritual kind to others, and thus make them also alive.

A few references will help to make this question clear. You will remember how *The Voice of the Silence* says: "Before that path is entered, thou must destroy thy lunar body." Further, it is said in *The Secret Doctrine* that we descend from the lunar pitrs or forefathers, and that our energies in the personal body are the energies which we have inherited from these lunar progenitors of ours. Note also the fact that *The Secret Doctrine* states that the moon is a corpse in the process of disintegration; it is the planet or globe on which all evolution has already stopped. Therefore, what we inherit from it is the vitality of death and not of life, and all of us who are living in our lunar bodies are using an instrument of dead matter and breathing an atmosphere of disintegration.

In order to become alive we must manifest another kind of vitality than this which we get from the lunar race—that which comes to us from our solar ancestors. You will recall the ancient Indian tradition of the war which took place between the descendants of the lunar and solar races. That was not an ordinary physical war only; it was symbolic also, when interpreted as the great struggle for existence which always takes place in the human kingdom, in which the lunar race inheritance fights against the inheritance from the solar race—the solar race striving for supremacy, while the lunar race struggles to prevent this conquest.

Now we have inherited this tendency from the lunar race—we resist the influence of our spiritual parents who belong to the solar race. Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in process of disintegration. For us the problem is: How can we become like the sun, self-luminous, energizing and not devitalizing all we touch and contact? We want the power to shine by our own light, to

vitalize into health, comfort and radiance all the forms we touch, spreading the sunshine of joy and wisdom everywhere. To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which we ought to belong.

By the majority of our members this has not yet been accomplished. Most of them have not yet realized that there is a part of their being in which the germ of the solar race abides; that just as the lunar pitrs gives us our physical life and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution. In the second volume of *The Secret Doctrine* we find H.P.B. speaking of two kinds of pitrs—those who have Fire and those who have not. Mrs. Besant has explained this fully in her *Pedigree of Man*. Both of these ancestors give us something. The "fireless" ones are those who give us our lunar, our dead natures; those with fire, who are called the Agnishvatta Pitrs, give us the power of mind. They are our spiritual forefathers, and the fire which they give us contains the germ which, if properly developed, will enable us to make contact with the Masters, who belong to the solar race.

But we work continually with our personal natures, and therefore are not able to see, feel and contact the Masters in any way; for we cannot contact the Masters through our physical natures. If you want to see an object, you must have in your own organ of sight matter of the same kind as that of which the object is composed. You are able to see the stars because, though they are millions of miles away in the heavens, they have in them matter of the same vibratory capacity as your eye. But you are not able to see the astral matter which surrounds you within an inch of your eye. Why? Because your eye is not

composed of astral matter. The same law of consubstantiation applies in spiritual matters. We cannot see the Masters because They are embodiments of substance which we have not yet begun to use deliberately; therefore the Masters remain, as it were, invisible. It is a question of our unfolding in ourselves this substance of which we possess the germ and which came to us from our solar forefathers. All this has a very intimate relation to the life of the ego on his own plane, and on our capacity to develop this germ depends our service; our whole service to the race lines in this unfoldment.

To repeat: We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishvattas, the other from the Barhishad Pitrs, our physical progenitors. Both sets of forces work in us—and it is the struggle between these that is spoken of as the great battle between the living and the dead. The tendency of each is to absorb the other; the fiery gift of the Agnishvattas in us endeavours to consume the moisture of passion resulting from the watery gift of the Barhishads. The ebb and flow of pleasures and pains, governed by the lunar orb of the human constitution, threatens and often succeeds in quenching the flame of soul-wisdom which we inherit from the Lords of the Flame. As these two energies work in us, an alchemical process goes on. In the furnace of the Solar Gods human souls transform the base metal of their vices into golden virtues. In the process the flame grows less sometimes, and even is extinguished; what remain then are the dying embers which are again fanned into flame by the higher energies. This higher energy, being of the nature of life, has immortality as its basis; the lunar energy, in accordance with the

nature inherent in it, tends to disintegration.

Now it is necessary to realize all this in a practical way and to apply to our lives the teachings connected with this great idea of our progenitors and our inheritance. The source of the energy with which we work should be determined. If the source of your life energy which activates you is from your spiritual ancestors, then you will not feel the resistance of matter but will be conscious of an ever-continuing sense of the immortality of life. For the question of spiritual life has to do with the energizing of matter spiritually, but this process has to take place from within outwards. Matter must be energized from within. This is the principle which should guide us in our life, in our actions, in our service of the world. Most of our members try to work with matter from without; their efforts should be directed however, to the other course.

A few suggestions may be helpful for those who wish really to make a definite effort to become members of the solar race, to recognize themselves as descendants of those pitrs who gave us the spiritual power of immortality. Do not think of your present personality or of what happened to your personality last life, or what will happen to it next life, but think of the energizing power of the ego which produces personalities life after life. Do not think of the progress you make as personalities, but as individualities; do not try to get new characteristics or virtues for the personality, but for the individuality. Endeavour to obtain not only knowledge but wisdom; not only love that manifests itself through likes and dislikes, attachments and repulsions, but love which is impersonal, radiating and imparting strength to all who come within the sphere of its influence; and, finally, not only the power of sacrifice which is accompanied by a sense of les-

sening and sorrow, but the sacrifice which is joy and whose one characteristic is to pour itself out into others, expanding them and itself. For the mark of the spiritual man is the perception of wisdom, the equipoise of love, the bliss of sacrifice expressed as *natural* powers, which are not the result of forced growth.

This natural manifestation of wisdom, love and sacrifice produces an effect of universality and completeness. The more regularly, completely and uniformly these powers show themselves in the daily round, the common task, the greater the measure of ego-growth. The gift of the Solar Gods is this triple gift of Wisdom, Love and Sacrifice in their spiritual counterparts. In their watery aspects these qualities are developed in the ordinary good men and women of the world; what we desire to do, what the Masters desire us to do, is to attain to the possession of their fiery aspect.

That then is the work that lies before us. Let us transform ourselves from a band of the dead into a company in the Kingdom of the Living. Let us make ourselves ready for the blessing of Fire bestowed by the Lords of the Fire. Let us pray the prayer of old:

"Hail unto Thee, O Fiery Lord, Son of God, Thou art worthy of invocation. May Thou receive invocation in the Houses of men. May Thou receive in this House the right fuel. May Thou burn in this House for ever and ever; may Thy splendour blaze forth for ever and ever. May Thou increase in this House; may Thou continue to grow, for ever and ever—till the Day of the Renovation of the World.

"Bestow on me, O Son of God, fullness of life; bestow on me knowledge and sagacity, a good memory and an eloquent tongue; bestow on me the understanding that goes on growing, the understanding which is not acquired through learning."—*From The Theosophist, June, 1922.*

THE THEOSOPHIC NECESSITY OF POETRY

BY H. L. HUXTABLE

Our modern civilization is indeed very wonderful, but we must admit also somewhat terrifying, for to those of us who are assured of the law of cause and effect it seems to be tottering to an early grave, and will do so unless individuals of vision show more courage and determination. The end is inevitable "Here where men sit and hear each other groan" if we do not realize the essentials of security that they may manifest themselves in the material world. We are as Wordsworth wrote "Moving about in worlds not realized," and the world we know so well does not want, and it will not have, the prophet, and the seer, and I suggest the poet, the authentic poet, is no less than that. All through the ages, civilization has been wrecked again and again, by the lack of appreciation of its own creative genius, and a new cycle of progress has only been made possible under the leadership of men of unusual ability and vision.

The word, theosophy, means godlike wisdom, and this wisdom belongs to no particular race, or age, or school of thought, it is ancient as well as ultra-modern, futuristic, for it is the truth eternal which has inspired poets from the beginning and will to the end of Time. Now it seems to me, that some Theosophists have ignored or missed the power poetry has to awaken that creativeness which is the high sign of mental freedom. If Theosophists are sincerely preparative for a new age, I suggest that they should individually and collectively assert the necessity of poetry. Such a statement as the above requires proof or at least suggestions that will help the seeker after truth to find such proof for himself; hence I venture into this article feeling that it is particularly relevant at this time.

Emerson writes "The man is only

half himself, the other half is his expression." It is in this expression of man we see his true nature. Much of this expression is, strictly speaking, not artistic. Yet it is the divine impulse, the spiritual urge which cannot be destroyed, for to attempt such is unthinkable, it would be like striving to destroy the universe. If we are to understand life fully, we must, it seems to me, become aware of and express ourselves on the three planes of existence: matter, mind, and spirit, as a unity, as three in one. Now poetry is, as far as I can see, the medium of expression best adapted to these three planes of consciousness. By that I mean that poetry partakes of the reality of life itself, that it expresses the unity of all three, that mind, matter, and spirit, become one in essence under its magic. In this inquiry it would be well to bear in mind the possibility that the expression of a man is perhaps the reality, and that the other half, the personality, is therefore but an illusion.

This is an age of Reason, when the approach to truth is barred by an accumulation of dogma which the free mind cannot accept. Theosophists are supposed to have overthrown these barriers and therefore they realize, or should realize, the only way is the way of self-exploration. It is a road of discovery that is bound to become mystical regarding the true nature of things. Reason cannot follow us to the heights here, it becomes baffled by the paradox of perfect individuality in perfect union. Shakspeare wrote of this state of consciousness:—

Reason, in itself confounded,
Saw division grow together,
To themselves yet either neither,
Simple were so well compounded.

That it cried: How true a twain
Seemeth this concordant one,
Love hath reason, reason none
If what parts can so remain.

Poetry is the revelation of another Kingdom, and that this Kingdom exists may be proved by any one who looks long enough into the reality of his own being. The great Poets reveal to us the Kingdom of Heaven which is within. It is my point that the proof of this Kingdom may be won by esthetic expression. It comes as a divine gift to children, but the materialistic world soon clouds the vision for them with distrust and a secret fear. You remember "Except ye become as little children . . ." There is a charm about that saying of the great prophet and poet, which touches some responsive chord in our being. But that childhood it seems must come to us as an expression, as an achievement of our manhood. It comes not from the speculations of mere intellectual pride but from spontaneous feeling, as of a revelation. The arts themselves are but one means of attaining this revelation. The human spirit seeks it more often by way of religious devotion. But there must be an *expression* of this revelation, and to find this expression is to find the very key of life itself. The expression of this in the medium of poetry I contend is the nearest man can get to this inner Kingdom of harmony and its essential laws. Again let me say I can only suggest proof of this.

To express ourselves is the divine necessity of our nature. It is our response to the understanding that the brotherhood of man is a fact. My soul is not alone—such is our thought, and we immediately unfold ourselves and speak as it were soul to soul. When a great soul lives in seclusion it is but that he may address himself to a larger humanity down through the ages, if it were not so solitary seclusion would become a disease. In expression there is freedom for the expansion of the inner self. The true poem does not end in a book. It works in the minds of men and recreates itself, incarnating again

and again, until it becomes the warp and woof of our being. It awakens those powers latent in man, that we may have an outward and visible sign for us the deep reality of motion, it has of our inner potentialities. Poetry has been called the rhythm of life. And it is just that, for there is growth, there is fulness, there is the going down with light into dark places, and the upward soaring. There is always this rhythmical motion, great waves and little waves, and it is to the extent that these waves carry us away from our personal selves that we become aware of the music of the spheres, and enter that other Kingdom at the heart of reality.

Now, most of our wisdom has been acquired by experience and experiment over centuries of time, incarnation after incarnation. It is a slow process. It uses up spiritual energy in trying to understand that which is still imperfect. Why not use this energy by creating from a direct vision of that reality which is available now, by adopting a correct attitude of mind? I mean that man by expressing the esthetic inner side of his nature, works without regard for Time and is not concerned with the fruits of his labour. In this way man becomes both loyal to humanity at large, as well as to his own essential need. This, in essence, was the Greek attitude to life. The successful combination of the ethical with the esthetic produced a Golden Age. Now that a new age is upon us, let us make sure that it be a Golden One.

The Theosophical Society has given impetus to the ethical renaissance in this century by breaking down the barriers of dogma in religious culture, and I suggest that it is equally necessary for the Society to encourage amongst its members that esthetic appreciation of life and the creative urge which to deny is suicidal. Poetry, to my mind, is the great means to this end, the means whereby man may realize his true na-

ture and be free. We may turn away, we may have fear of the heights, just as we have fear of the deeps, for human life is perilously swung between the two extremes. But in the realm of poetry there is no fear of experience only understanding, and that is brought about by a magical blending of our emotion and intellect.

I have often wondered how many Theosophists realize the sublime poetry of the Seven Stanzas of Dzyan on which the Secret Doctrine was based. It is pure poetry in the loftiest and most abstract meaning of the words. It is the source of inspiration from which all our bibles have been written. It is the harmony of this poem, or rather the echoes of it, that accompany the destinies of the Gods and the heroes of men down through the ages. It floats high above the plane of intellectual apprehension and required the intuition of a Madame Blavatsky before its vision of the awakening of a universe to life and the creation of the Gods, became open and useful for us. What H.P.B. did with the Stanzas of Dzyan, we can do with any of the great poems that have been given to the world. And what the Stanzas did for H.P.B. any great poem can do for us. Take "The Testament of Beauty" by the late Poet Laureate, Robert Bridges. It has all the philosophic content of Plato and Plotinus in rhythmic beauty that reveals itself intuitively as one reads. Our modern civilization has not as yet realized the perfection of this poem, and I wonder how many Theosophists have studied it. It has that power, which all great poems share, to awaken the Higher Manas, without which we are told we cannot manifest as Gods. The Greek poets and dramatists were fully aware of the power of poetry to awaken the intuition. It is in Homer, Æschylus, Euripides and Theocritus. The early Theosophical writers insisted on the esthetic approach, recognizing it as the

high road of the higher manasic principal in man.

James Morgan Pryse in his translation and commentary on "The Adorers of Dionysos", which by the way is a most valuable key to theosophic understanding as are all his books on the Greek tradition, says "Knowledge of Dionysos comes not by the usual laborious processes of thought, but by quick flashes intuitive and certain", Dionysos is of course the God in man. That comment reminded me very much of Krishnamurti's "flame of awareness" and his "instantaneous perception of truth."

So it seems we are coming around in our cycle once again to the essential things that count. This renaissance, if it is to be that, will I hope stress the esthetic side of our nature. It will be a more harmonious development because the consciousness will swing higher and above mere argumentation and dissension. The quest of the poet has ever been an apprehension of harmony which includes, and by including, justifies all that which is known as good and evil. Such a harmony, is a thing of which the human soul has but fleeting glimpses, intuitive but certain. It is a moment when the poet sees into the heart of things, when he is able to know that "Earth is crammed with heaven, and every common bush afire with God". The truly esthetic interpretation is never materialistic but spiritual. It is a man's sincerity and depth of vision that makes of him a poet. We may, indeed, be chained to the world of the particular, but the subtle adjustment of our understanding by the esthetic appreciation of poetry, will I think give us sincerity and the necessary depth of vision to bring in a new age. Then like Shakspeare's Miranda we shall be able to exclaim:—

"O brave new world that has such creatures in it."

THE WAR

The War goes on apace, decidedly so in two arenas, and in the main theatre chiefly in the air and in submarine conflict, while preparations for a final contest are pursued with all the mighty energies of the leading combatants. England is spending \$46,750,000 per day on the struggle, and this will be increased till victory is attained. Opinions differ as widely as that of Col. Lindbergh, the United States aviator, who believes the British case to be desperate, and Mr. deValera, who has staked all on British success. Marshal Petain may be said to be doing the same thing, though without vocal declaration. And all of conquered Europe echoes the fervent prayer that the God of Battles, whoever he may be, shall support the British cause. Marshal Graziani, in Libya, told the farmers of Cyrenaica to stay where they were when the British came along. "The British are gentlemen, and will do you no harm," he told them. And they stood at their farm house doors and waved and smiled as the British troops marched by.

Canada is very much engaged in the War. With eleven millions of a population, the strain is heavy, but the nation is willing and makes no complaint except at the deliberation and delay alleged to exist at Ottawa. Grattan O'Leary, the editor of Ottawa's leading newspaper, the *Journal*, thinks the best men are not secured for the Government, of whose present members he would only retain seven, and replace the others with the kind of men which Democracy, he says, alway produces in time of need. The Prime Minister has announced a programme of activity which will only be limited by necessity, he says.

Destroyers are to be built in Canadian shipyards. The Canadian navy, which had 15 ships and 1,774 men at the war's beginning and now has 175

ships and 15,319 men, will, in a little more than a year, have 413 ships and 26,920 men. Canada's two divisions now in England are to be strengthened by sending over the balance of their corps troops. Canada is also to send over an army tank brigade so that an armoured formation may operate with the Canadian Corps. The third Canadian division now in the Maritimes is to be sent over with its full complement of corps troops. Eight months ahead of schedule, the last of the air training schools in Canada will be opened in September. The present strength of airmen and aircrews, 36,000, is to be doubled. The 1,700 airplanes used in the training plan will be increased from 1,700 to 4,000 before the year's end. Twenty-five new air squadrons identified as Canadian will be formed in England from graduates of the air training plan. Many thousands of other graduates will go to England to fight in the R.A.F.

The warfare in Greece has been a sad reverse for the Italians. It is not known whether Mussolini entered upon the expected conquest of Greece on his own account or with the sanction of his mentor, Hitler. In any case they are both disappointed, for the Greeks, who were expected to be timid sheep turned out to be mountain lions, and have not only cleared Greece of their foes but have almost succeeded in driving them from Albania. Germany pauses, as we write, in doubt whether to invade Bulgaria, or await the attempted invasion of Britain. The Italian territories in Africa, including Ethiopia, have not shown the Italian troops to have any heart in a war against their ancient allies, the British, and over 100,000 prisoners have been taken in Egypt and Libya with quantities of valuable military booty, and similar victorious advances have been made in Eritrea and Somali land while the natives of Ethiopia are mustering their forces to re-

occupy their own land under their former Emperor.

Japan, which listens to Col. Lindbergh rather than Col. Bishop, is still dreaming of a Japanese China, and a Japanese Dutch East Indies, if not a Japanese Philippine Island possession and a control of the Malayan region and Siam, Cochin China and Burma. Japan has indulged her ambitions to such an extent that her military statesmen cannot bear to be contradicted. Egotism is always impatient of an opposing opinion. Australia and New Zealand are vitally interested in these Japanese schemes and their exploits on the deserts of Libya, are an indication, if Japan will please take notice, that their interests are not to be ignored.

Mr. Wendell L. Willkie, the Republican candidate against President Roosevelt last November, has shown great magnanimity, not to say sterling common sense, in accepting the Washington political situation for what it is worth, and satisfying himself that the British cause is worth enquiry, set out himself to see what the actual conditions were in Britain. He saw everybody and everything worth seeing in a nine days' wonder-tour, and returned home leaving a message for Germany which must awaken interest in many a German heart. He desired that this message be printed in German and dropped over the homes of the Reich by British airmen. Here it is: "I am of purely German descent," his message began. "My family name is not Willkie, but Willicke. My grandparents left Germany 90 years ago because they were protestants against autocracy and demanded the right to live as free men. I, too, claim that right.

"I am proud of my German blood, but I hate aggression and tyranny. My convictions are shared to the full by the overwhelming majority of my fellow countrymen of German descent. They, too, believe in freedom and in human

rights.

"Tell the German people that we German-Americans reject and hate the aggression and lust for power of the present German government."

This message of Mr. Willkie sufficiently indicates the kind of world that Americans wish to live in. What the British think of it is fairly evident from a statement made and signed by the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, the Moderator of the Free Church Federal Council and the Archbishop of York, and printed in *The Times*. They accepted the five points of Pope Pius XII, which involve regarding all nations as members of one family under the Fatherhood of God, and with those basic principles for the ordering of international life they would associate five standards by which economic situations and proposals may be tested. These principles are:

"1. Extreme inequality in wealth and possessions should be abolished;

"2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities;

"3. The family as a social unit must be safeguarded;

"4. The sense of a Divine vocation must be restored to man's daily work;

"5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

"We are confident that the principles which we have enumerated would be accepted by rulers and statesmen throughout the British Commonwealth of Nations and would be regarded as the true basis on which a lasting peace could be established."

It may be added that representatives of several of the nations now under the German heel in Europe have stated their desire that after the War is over

and peace is being arranged, they would like to enter the British Commonwealth of Nations, which they now appreciate is not a domination of any nation by Britain but a Free Union in which the common interest is cherished by all and the standards of Liberty, Justice and Equality are preserved in unity, peace and concord.

REVIEWS

OCCULT CAUSES OF THE WAR

Mr. Lewis Spence, who is well-known for his researches concerning the lost continent of Atlantis and for his studies of ancient history or the events of pre-historic times, has written this new book, *The Occult Causes of the Present War*, "from the point of view of a Presbyterian Scotsman. He is a Scotsman himself, but whether Presbyterian, Episcopalian or Roman Catholic does not transpire, for he writes so as to conciliate all three. His task is somewhat difficult for he has to defend the belief in a personal God and a Personal Devil at the same time, though we admit the Personal Devil he depicts is vague and shadowy beside the figure of the Personal God. He locates the headquarters of the Devil in Esthonia, chiefly because the worst type of Nazi he knows came from there.

This is Alfred Rosenberg who plays Mephistopheles to the Faust of Adolph Hitler. (p. 180). Then he links Free Masonry with the diabolical schemes of the Nazis. On page 171 he quotes: "M. Copin Albancelli, to whose writings I have already alluded" who "mentions the existence of an inner circle of Continental Freemasonry, which he says is concealed and international in its character. This he calls 'invisible Freemasonry,' and says that it is recruited only from the groups of upper-degree Masonry, 'and perhaps, even in certain exceptional cases, outside these.' There is, he adds, 'a world existing behind the

Masonic world, more secret than it, unsuspected by it as by the outside world,' and it is plain that Continental Freemasonry 'is more the dim antechamber of this actual secret society.' 'There exists, then, of necessity,' he concludes, 'a permanent governing Power. That Power we cannot see, therefore it is occult.' Later, I am led to believe, M. Albancelli formed the view that the power in question was Satanic in its origin, and that it had brought about the Great War, but as I cannot trace these later writings I speak without due authority. As M. Albancelli was himself a French Freemason, the value of his evidence is clear."

And Mr. Spence's endorsement is obvious.

The "Satanist emissary of high standing," then, to wit, Alfred Rosenberg, (page 181) saw in Hitler a tool wonderfully adapted to his purpose, and "succeeded in placing Hitler under the spiritual control of those dark and fatal influences which dominate the Satanist cause," by means "familiar to Luciferian adepthood." And Mr. Spence adds, "for I believe that, just as God influences all things for good within the world, so does the Father of Evil, in base imitation of Him, seek to influence men for ill."

He quotes the late William Ewart Gladstone in support of this tenet, in spite of Isaiah (xliv. 7) or the Nicene Creed: "I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." This is not quoted to make difficulty for any pious Christian, but to indicate that the argument either for or against the duality of the government of the Universe cannot be conducted on conventional lines. Logically if one believes in a Personal God one must also believe in a Personal Devil. Mr. Spence is logical. Most of us disbelieve in a Personal Devil, but many who do so are not logical enough to be consist-

ent.

Mr. Spence's great argument is based on the evil nature of the Nazi rule and its entire lack of humanity, of love or pity. But the same argument has been applied and may be again to the Inquisition and to the rule of such monarchs as Philip and Bloody Mary. As a little boy about 1868 or thereabouts I was horrified at the stories from Brazil about the treatment of those who did not follow the True Faith of Rome.

Mr. Spence does not use his knowledge of Comparative Religion in dealing with the development of the Nazi religion so-called, coupling "the groves of Druidism" and the "cannibal orgies of Polynesia." He seems to have forgotten that the orgies of Christmas were taken over by the Christian Church from ancient "paganism" and Easter from the same ancient traditions. Had more attention been paid to Madame Blavatsky when she wrote *Isis Unveiled* and *The Secret Doctrine* the rise of Naziism might not now have to be regretted, but Mr. Spence appears to view all occultism of that description as equally dangerous as Hitlerism itself. Anthroposophy he classes with Rosicrucianism and "the mysteries of Endor" (page 87 and elsewhere).

He is on safer ground in tracing the origin or the earlier manifestations of the spirit of Naziism in the practices of the Vehmgerichte and its lawless attempts to administer what it regarded as justice. The powers in control of social well-being having failed, the Vehmgerichte sought to take their place. But it also failed to do justice and to love mercy, and men were tried without evidence and punished without a hearing in the arbitrary way of all dictators in all ages. This first weakness in social life, the failure to do and defend justice, is a token to all men to beware.

Until men learn to put themselves in the place of others and judge as they

would wish to be judged, no progress in truth or freedom or liberty of thought is possible. Naziism excuses itself by the division of men and mankind in general into classes. Class consciousness is the first step towards the German vice of class hatred as shown in the treatment of the Jews. The division into God-men and Devil-men is just as evil. Jesus sensed this ignorance. "Father, forgive them; they know not what they do." (The Occult Causes of the War, by Lewis Spence, London, Rider & Co. 6/-).

THE WRITINGS OF DAMODAR

Damodar is, after Madame Blavatsky herself, the most romantic and courageous figure among her pupils. He was a faithful worker with the T.S. in those early days in India and Col. Olcott recorded that after joining H. P. B. and himself at Bombay his service was "one of unbroken energy and unfaltering zeal in the cause of humanity." He almost broke down his constitution by incessant official work and when leaving Adyar had begun to spit blood, but in spite of this he set out on the long and difficult journey across the Himalayas. It is presumed that he had been pledged to one of the Mahatmas early in life, and Madame Blavatsky says he "was ready from his last birth to enter the highest PATH and suspected it. He had long been waiting for the expected permission to go to Tibet before the expiration of the seven years." A few years ago the "H.P.B." Library collected the written works of Damodar as far as known in a type-script edition running to 108 pages quarto. The details of his life and work with the letters and essays themselves gave readers an opportunity of understanding why Damodar was so highly valued at Adyar. Since he disappeared from the view of the outer world much skepticism has been expressed by unknowing ones regarding not only his journey to

Tibet but about himself, his mission and character, and in fact about his whole being. It is well, then, that a second witness has appeared in the shape of this new volume from the press of the Theosophical University, Point Loma. It is compiled by Sven Eek and while largely duplicating the former collection, omits some minor communications, the aim being "to recreate for the reader the atmosphere of zeal and devotion to the Masters and the T. S. which inspire the whole life of one of the outstanding characters in the early days of the Theosophical Society." The biographical note which opens the volume is by Mr. C. J. Ryan whose name is a guarantee of authority. The book of 338 pages is finely printed and handsomely produced, price \$2. It is divided into six sections and an appendix containing "Notes on a Hindu's Diary" and the Diary itself, long a subject of debate since it appeared in *The Path* in 1886. The identity of the author is established by letters addressed to Mr. Judge and reproduced in the present volume. It is not made clear but it is probable that Mr. Judge gave the final literary form to the Diary as it appeared in *The Path*. It is impossible to quote from these pages anything that would adequately represent the value of the book as a whole. It is a mine of first-hand information about the Mahatmas and their relation to the Theosophical Society and its duties and responsibilities to humanity. In these days when so many think that it is useless to refer to the past history of the Society and its early teachings nothing could be better for students to read these pages and gather therefrom something of the needed truths without which occult progress is impossible. Those who do not wish to do this are only cumberers of the work and the aims of real Theosophy. It is not a point to be argued, for if it be not obvious to the student he

has still far to go, and at least he can further his progress by ceasing to impede the activities of those who prefer to stand by the original design. We must express our gratitude that the Point Loma press has in this instance left the spelling of the word Mahatma according to the usage of the Masters themselves and of Madame Blavatsky.

SPIRITUAL LIGHT

The sub-titling of this volume must awaken surprise in the minds of some readers for it is styled "New Scripture." There can be no doubt of the implications of this suggestion and those who know John Pryse and his work in the Gnostic Society of Los Angeles will not hesitate to trust his guidance. The book, it is explained, is "by many authors, and translations from ancient manuscripts previously unpublished." As one reads the impression that it takes a poet to become a Theosophist is deepened and perhaps broadened, though that depends on the previous condition of mental servitude of the reader. The many allegories that fill the pages will quicken the intuition of the student, and if he gathers a different conception from them than was intended the case will be no different from other Scriptures. There are Seven Keys to each mystery and according to his faith the student is rewarded. At the same time there is much plain and straightforward teaching and instruction which does not need anything but the advancing experience of the student to be understood. Chapter XI for example, covering eleven pages, may well occupy a long stretch of effort. "The first great races on earth were sexless," it is stated, "and reproduction was by the occult powers of mind. Sex-engendering was Nature's plan for animals only, and when mankind followed that course it was the Fall of Man. That it is contrary to Nature's plan is indicated by the shame inherently pertaining to it.

Humanities on most of the planets have remained sexless. On earth there is sex during only part of the race-evolution: long æons in the future the last races will not be 'born in sin' nor even in fleshly bodies, since the astral form will then be the outer body. Not until attaining that state can mankind overcome death. Of Avatars that appear at favourable epochs, the lesser ones are virgin-born; the greater ones are parentless and not in fleshly bodies." Those who are puzzled over the problems of a Personal Devil may read on page 91: "The contaminated astral light is considered to be the world's Dweller and is the influence on the minds of mankind that has brought many and disastrous results, including extinction of many ancient nations. Not until it has been purified can there be rapid progress in evolution." Another warning may be quoted. "Beware of what you set your heart upon, for in this or some future life it will be yours. Perhaps then it will be to your detriment, therefore a student should make no wishes for the future other than what is good and constructive, as if to say: 'Whatever is best for my unfoldment, so as better to serve purposes spiritually beneficial to myself and humanity, let that be mine at the right time and place.'" Another clear and definite warning is given regarding psychic development. "Beware of all practices, as in breathings and exercises, with intent to impel the fire-force faster than is natural. It is dangerous procedure to force this development recklessly or ignorantly, and it sometimes results in loss of life or sanity. Confronted with malevolent psychic entities, and self-created evil genius, the condition in some cases is so horrible as to cause insanity; also to rashly arouse the fire-force might expel one from the body, with inability to return. Practical occult training should be under the guidance of an Initiate, but remember that these teachers do not

seek personal benefits of any kind for this assistance—Avoid teachers that require profit for occult instruction. Contrary to much pseudo-teaching, of using affirmations or some occult power to compel success, karma cannot be outwitted, but adjustments may be made to it by willingness to accept necessary 'frowns of fortune!' These quotations however do not give an adequate impression of this extraordinary book which it is difficult to classify and is all the more enlivening on that account. There are accounts of real initiation, there is a poetic ritual for those who love ceremonial, there are practical applications of the laws of Karma and rebirth there are accounts of after-death conditions, and warnings about suicide, there are descriptions of the Living Universe and of the evolution of the planets, of the world's three strata of people and of the Coming Race. It is indeed a *multum in parvo* and one feels that it is a perfectly safe book to be entrusted to any honest student who can accept the message on page 69: "Beloved ones, know ye not that thy soul's star, shining before thee, is a spark of the Supreme?" The book is full of that starlight. It may be had from the publisher, John M. Pryse, 919 South Bernal Avenue, Los Angeles, California, for \$2. in cloth or \$3.50, flexible leather, post paid.

A. E. S. S.

THE GENERAL EXECUTIVE

The local members of the General Executive met on February 2 at 52 Isabella Street, Toronto, and transacted routine business.

About 75 members are reported still unpaid, Toronto, Hamilton and Orpheus being the chief offenders. Only four new members were admitted since June 30th, against nine for the same period last year. A balance of \$121.56 was reported.

Some discussion occurred in regard

to the maintenance of the magazine, and also as to the desirability of continuing it. Suggestions were made by Mr. Belcher to make it a quarterly or bi-monthly. It was finally decided to carry on with the subscription being raised to \$2. a year. This was carried unanimously.

Provision for the General Election was passed.

Discussion occurred over correspondence that Dr. Kuhn had had with members of the Executive, and it was moved and seconded and carried that Dr. Kuhn's letter in defence of his book should close the discussion.

An audit of the books by Mr. J. K. Bailey, Chartered Accountant, was submitted, and a vote of thanks was carried for his services.

The next meeting will be held on 6th April.

BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.†; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,

London, W.C., 2, England.

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 CANADIAN THEOSOPHIST

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IN CANADA

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GENERAL EXECUTIVE

Wash. E. Wilks, 925 Georgia St. W., Vancouver.
 Maud E. Crafter, 57 Sherwood Avenue, Toronto, Ont.
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 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 N. W. J. Haydon, 564 Pape Ave., Toronto, Ont.

GENERAL SECRETARY

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

OFFICE NOTES

Last May Prime Minister Churchill wrote to Mussolini before the French armies had fallen and pleaded with him to halt on his downward career. "I look back to our meeting in Rome," he said, "and feel a desire to speak words of good will to you as chief of the Italian nation across what seems to be a swiftly widening gulf. Is it too late to stop the river of blood from flowing between the British and Italian peoples?" Mussolini must feel today that it would have been wiser to stand by the ancient friendship of Britain and Italy.

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A broadcaster has been saying over the air that if you want a good safe bet, putting down \$4. and being certain of getting back \$5. the odds are being laid by the Canadian Government. It is well, perhaps, to put the matter in this form of the gambling world. For it

raises the question as to who shall pay the odds. It should be quite clear that it is the poor man who does not buy war bonds because he is not able who must pay the interest in the long run. This is why it is iniquitous to charge interest on money supplied for public use. All this interest comes out of indirect taxation which is paid by those who have no investments and who must pay through customs and inland revenue levied on what they use and cannot avoid using if they live at all. This is why, under the present economic set-up, the rich grow richer and the poor must grow poorer. If betting on horses is wrong, so also is betting on the sure thing of interest.

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Stupid falsehoods are being circulated in the United States by Fifth Columnists that visitors from the States to Canada are stopped at the border, that they are not allowed to return if they go over into Canada, that their money is liable to be confiscated and if not that it is discounted; that they are roughly treated and that food and accommodation are hard to get and expensive. All this is just simply plain lying—not a word of truth in it. Crossing the border is as easy as ever it was. Going back is just as easy, the showing of a car license, or a passport, though this is not necessary, or any other paper showing identification is sufficient. United States money is *by law* worth ten per cent more in Canada than at home. Every U. S. dollar is worth \$1.10 and by law all stores and gas stations are compelled to make change on that basis. Food is as plentiful as ever, and visitors are familiar with Canadian hospitality—it can't be beat. Come along and enjoy your holiday.

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False beliefs are so frequent about the events of past times that our age is becoming skeptical about other perfectly true traditions. One of the long fost-

ered reputations is that of Christopher Columbus, for his "discovery" of America. Vilhjalmur Stefansson has recently gathered all or nearly all the facts of the case together in a book called *Ultima Thule*, and shows that Columbus knew definitely that he had a goal ahead of him when he sailed west. Pytheas, a Greek man of science, visited Iceland in 32 B.C. Norsemen visited America long before Columbus, and relics of such visits have been found in Canada. Adam of Bremen told about the North American mainland in his book finished about 1075. Greenland has been a bishopric since 1124. There were communications from the Popes as far back as 1206 showing their knowledge of Atlantic navigation and of countries beyond that ocean. A dozen of these were exhibited at the Chicago World's Fair in Chicago in 1893. Stefansson has been a pioneer of the Arctic for many years and has spent much time and labour in the effort to demonstrate to the victims of false belief that the Arctic is not the uninhabitable sort of place men need to fear to live in. Iceland is being garrisoned by Canadians at present and they will bring home much information about that far from ice-bound island. Stefansson is a native of Manitoba and has done all that a loyal native son of Canada can do to coax settlers to choose the fine lands of our north for their homes. The men of the northern zone are always the pick of the breed.

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The heaviest blow that Hitler has yet struck Britain in the opinion of many was the total destruction on that terrible Sunday night bombing attack when Paternoster Row and a whole square mile of the city area of London were committed to the flames. About twenty-five publishing houses, the chief source of the literary product of Britain were totally wrecked and six million volumes, it was estimated, were

consumed in the flames. Among the publishing houses either damaged or completely destroyed were Blackwoods, Collins, Eyre & Spottiswoode, Hutchinson, Longmans, Nelson, Sampson Low, Ward Lock, Simpkin Marshalls, and we believe Rider & Co. who have specialized in occult books and printed the collected work of Madame Blavatsky, were burned out. Many of the publishers are already at work again in new premises. It is reported that there is a movement among a number of them in the direction of more co-operation instead of the keen competition which has hitherto prevailed.

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The appeal made to friends and supporters to enable us to carry on *The Canadian Theosophist* has been very kindly and generously responded to both with immediate contributions and offers of further assistance from some who at the moment were unable to produce spot cash. These will be very welcome later, as we have enough for the immediate necessity. The most impressive feature of the response was the fact that it was from small contributions that a great part of the response was built up. We had hoped to interest those who had plenty, but it was those who had little to spare who hastened to do what they could. The subject of the continuation of the Magazine was discussed by the members of the Executive once more and it was decided to raise the annual subscription rate to Two Dollars. Already many subscribers had been sending in Two Dollars, feeling that they were not paying enough for what they received. It was this willingness on the part of admirers of the magazine to pay for it that no doubt influenced the members of the Executive to capitalize on this interest. There is also the feeling that subscribers who are not members of the National Society should contribute proportionately to the members, many of whom

profess to think less of the value of the magazine than the subscribers have done. We can only trust that the new plan will work out well, but at the same time it must not be forgotten that unless the number of subscribers was greatly increased the voluntary donations which we have requested for the support of the magazine will still be needed to keep us going.

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Those who read the two parts of the article on "H. P. B. and Brotherhood" in the September and October issues of this magazine probably did not know the author, Mr. J. B. Clayton, whose death was announced a few weeks ago, and whose swan-song, therefore these articles may be taken to be. Mr. Clayton was a man of 65 or thereabouts as far as one could judge and he had been about the world a bit, but was reticent about his experience. He paid us a visit in Hamilton a year or so ago, and showed in his conversation as he did in his frequent and lengthy letters that he had thought deeply on Theosophy and its essentials and had obtained a strong grasp of the things that are more excellent. He was silent in mixed company, but among friends was fluent and discreet. He had lived in the west and some years ago had returned to England for a visit and readers may remember his reflections on a visit to an old Roman road in Yorkshire. Recently he wrote of having been afflicted like Job with boils, and he certainly did not need the example of the patriarch to sustain him. He concluded a six-page letter with a post script—"S t o p press — Boils disappeared." Flashes of humour were frequent in his letters, and as he found me a complacent and encouraging correspondent? I have a sheaf of letters covering several years which are full of sage and spicy utterances though usually too diffusely scattered to print at large. If time permits some gleanings of these may be

made. Meanwhile a good comrade has gone to his repose with the sure and certain hope of being called to duty once more when the hour strikes.

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The Theosophical Forum (Point Loma) is gradually taking its place at the head of the actual Theosophical journals along with *Theosophy*, the organ of the U. L. T., Los Angeles. It is perhaps unfortunate that these two journals preserve a neutral attitude towards each other, but happy is the man with clear enough head and warm enough heart to read both. *The Forum* for February has an article on "Three Great Ideas," based on one by W. Q. Judge in *The Irish Theosophist* for February, 1895, these being the Cause of Sublime Perfection and Human Brotherhood, that man may be raised up to what perfection this period of evolution and this solar system will allow are living, veritable facts not abstractions cold and distant, but *living men*. Blodwen Davies' article on "The Centre of the Whirlwind" is copied from the *Toronto Theosophical News*, and Oswald Busch gives an interesting analysis of "Nature's Three Qualities," the Gunas, which takes a scientific as well as a psychological turn. Grace Knoche reviews Anne Hamilton's book, *The Seven Principles of Poetry* and helps to confirm our impression that the only true Theosophists are the poets—those who read as well as those who sing. It is strange to see the name of H. A. W. Coryn once more at the head of an article—"Leaders, Ancient and Modern." Mr. Ryan writes on the connexion between certain planets and metals, based on experiments made by Mrs. L. Kolisko. The eleventh instalment of "Leaves of Theosophical History" continues reports of meetings of H.P.B.'s Inner Group as reported by Alice Cleather. These invaluable instructions have been garbled in the Third Volume of *The Secret Doctrine*

by Mrs. Besant as was shown of her in a former volume of this magazine, and it is important that *The Forum* should now reprint from the original notes held at Point Loma what Mrs. Cleather had written in 1891. We quote one paragraph: "The consciousness which is merely the animal consciousness, is made up of the consciousness of the cells in the body, except those of the heart. The heart is the king, the most important organ in the body of man. . . The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him, until he is at one with Buddhi-Manas; until then it guides him—if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only *manifested* god, the other two are invisible, and it is this which represents the triad, Atma-Buddhi-Manas." *Theosophy* for February reprints an article by H.P.B., "Our Three Objects". The current series, "Queen of the Sciences," that is, Mathematics, is in its fourth chapter and deals with the antiquity of the decimal system, the number ten having formed the basis of numeration in India for untold ages. "A Theosophist Unaware" is a sympathetic sketch in five pages, of John McTaggart. Ellis McTaggart, author of *Some Dogmas of Religion*, which contains two chapters on Reincarnation, demonstrating the truth of that doctrine.

AMONG THE LODGES

Final plans for the celebration of the auspicious occasion of Toronto Lodge Jubilee on the 25th February, were discussed by the lodge executive, and it was decided to begin with a hot dinner at 6.30 p.m., to be followed by short addresses by senior members and friends of the Lodge. After these, with the help of Lieut.-Col. Thomson, a pro-

gramme of music, singing and dancing by professionals is being arranged, and it is hoped that all present will carry away memories of a happy reunion.—N. W. J. H.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 24th so that scrutiny of the ballots may be set for May 31st. Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

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THE ANNUAL AUDIT

Toronto, Ontario,
29th January, 1941.

General Executive,
The Theosophical Society in Canada,
Toronto, Ontario.

Dear Sirs and Madam:

I have examined the books and accounts of The Theosophical Society in Canada for the year ended 30th June, 1940 and certify that the Statement of Funds appearing on page 145 of the July issue of the Canadian Theosophist, is in accordance therewith.

Faithfully yours,
Jno. K. Bailey,
Honorary Auditor.

QUIZ

In What Books are these to be Found?

1. It is through the beauty of Nature, or of Human Character, or service, that we get our glimpses of the Supreme Soul whose essence is bliss. Or rather, it is when we become conscious of Him in Nature, or Art, or Service, that Beauty flashes out. And whenever we thus light upon the Dweller-within, all discord disappears and Love and Beauty are seen inseparable from Truth. It is really the coming of Truth to us as kinsman which floods our being with Joy.

2. Those writers who divide the epochs into two classes—organic and critical—falsify history. Every epoch is essentially synthetic; every epoch is organic. The progressive evolution of the thought of God, of which our world is the visible manifestation is unceasingly continuous. The chain cannot be broken or interrupted. The various *aims* are united together—the cradle is linked to the tomb.

3. My principles of Political Economy were all involved in a single phrase spoken three years ago at Manchester: "Soldiers of the Ploughshare as well as Soldiers of the Sword:" and they were

all summed in a single sentence in the last volume of *Modern Painters*—"Government and Co-operation are in all things the Laws of Life; Anarchy and Competition the Laws of Death."

4. You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation.

5. This training throughout the East, and especially in Northern Buddhism, to look inward instead of outside oneself, for the Immanent instead of the Personal God and Saviour, is what gives the East its great advantage in all things spiritual over the more personal and materialistic West.

References to quotations in January Quiz:

1. The Life of Louis Claude de Saint-Martin, by Arthur Edward Waite, page 105.
2. Zoroastrianism in the Light of Theosophy, by N. F. Bilimoria, p. 108.
3. Practical Mysticism for Normal People, by Evelyn Underhill, p. 21.
4. Initiation, Human and Solar, by Alice A. Bailey, p. 93.
5. The Theosophical Glossary, by H. P. Blavatsky, p. 97.

THE KALI YUGA

As many people are aware, this is the period of the "Kali Yuga" or Black Age, the fourth of the World Periods, so called because of the condition of degradation in which the world is manifesting at the present time.

As described in *The Secret Doctrine*, the Earth, after its rebirth, gradually passes through four stages of develop-

ment, the Golden, Silver, Bronze and Iron or Black Age, the last being the one in which we are now living. It is easy to see that the name is quite appropriate for the present conditions, and that man himself is responsible. This Iron Age of 432,000 years, commenced as far back as Feb. 16th, 3102 B.C. (*S. D.*, pp. 377 and 662, Vol. I, 1888 edition) and is described as follows:

"There will be contemporary monarchs reigning over Earth, men of churlish spirit, violent temper, ever addicted to falsehood and wickedness. They will inflict death on women, children and cows (animals). They will seize upon the property of their subjects and be intent on the wives of others. . . their lives will be short, their desires insatiable. . . Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank. . . passion will be the sole bond of union between the sexes. . . mutual assent marriage; fine clothes dignity. . ."

"Thus in the Kali Age will decay constantly proceed until the human race approaches its annihilation (pralaya).

India is especially mentioned in this connection, but it applies to all countries more or less at the present time, as may be seen.

"When the close of the Kali Age shall be nigh, a portion of the divine Being which exists, of its own spiritual nature. . . shall descend on Earth (Kalki Avatar), endowed with the eight superhuman faculties. . . He will re-establish righteousness on earth, and the minds of those who live at the end of the Kali Yuga shall be awakened and become as pellucid as crystal. The men (people) who are thus changed. . . shall be the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita Age, the age of purity. And it is said "When the

Sun and Moon and the lunar Asterism Tishya and the planet Jupiter are in one mansion the Krita (or Satya) Golden Age shall return (*S. D.* I, p. 378).

Today is a period of both Individual and World Karma. It will be remembered that the last period of this description was the sinking of Atlantis, but the *whole* world did not disappear in the Deluge, there were parts that remained above the waters, certain mountains for instance, and places where protection was given to those whose duty it was to carry on. In a similar way protection will be extended this time to those who deserve it.

The American Continent is spoken of definitely as being the land chosen for the development of the future 6th Race now in process of formation. The older race we are told always overlaps the new one for a long period before gradually dying out, the older assuming the new features of the younger in many ways.

"Pure Anglo-Saxons for instance, hardly three hundred years ago, are now Americans of the U. S. and have already become a nation apart, owing to a strong admixture of various nationalities and intermarriage (II, page 444).

"They are in fact the 6th sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics."

After this, in about 25,000 years, they will launch into preparations for the 7th sub-race. . . .

Humanity is the child of cyclic Destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind (by means of reincarnation) race after race, perform its appointed pilgrimage. Climates will, and have already begun to change, each tropical year after the

other dropping one sub-race, only to get a higher race on the ascending cycle. . . while the failures of nature will, like some individual men,—vanish from the human family without even leaving a trace behind. . . .

“The Present is the child of the Past; the Future the begotten of the Present. . . . Thus are the Past, Present and the Future the ever-living Trinity in one. . . .” We suffer and complain but make little effort to understand *why* these things happen, when all the time the four great world periods are bound to follow each other, conditions being the result of man’s own actions and necessary evolution.

“*Modern* wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws.

Ancient wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit Astrology—. Students and believers in Astrology will understand this.” Both of these sciences are used in these calculations.

“Some will understand our meaning, skeptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich like, to their own fate.” (S. D. I, p. 645).

L. A. Wisdom.

CORRESPONDENCE

DEFENCE OF THE LOST LIGHT

Editor, The Canadian Theosophist:—Having been refused, until threats were used, a chance to reply to the editor’s despicable smearing of my new book—THE LOST LIGHT: An Interpretation of Ancient Scriptures—in the December Canadian Theosophist, and even then held off two months after his attack, I wish to make reply, not so much in my own words, as through the good offices of a friend in Boston, who naturally resents the editor’s imputation, indeed his direct assertion, that

she is a woman of indecent mind because she has seen enlightenment and sublimity in my book where he has seen only foulness. I have no prerogative to insist on the editor’s seeing a thing as pure when it looks foul to him; he is free to see all the ugliness he wishes to anywhere, But one does have a right to demand that he refrain from insisting on other people’s calling the purity that they see foulness simply because he pronounces it such.

Since Smythe’s attack Mr. Sidney A. Cook, President of the American Section of the T. S., in the January issue of The American Theosophist has indulged in what an American member, writing me, dubs “an only slightly subvitriolic attack” on THE LOST LIGHT. May I be permitted to state that among about 450 subscribers to the book, and many other readers, scores of whom have sent in glowing tributes to the book’s uplifting power, only these two, Smythe and Cook, have been unable to rise above the sensual view of the book’s treatment of the great body of creative symbolism in ancient Bibles, which I necessarily had to interpret. They are welcome to what notoriety they gain in this distinction. It was not only necessary for me to give this lost interpretation, but the discovery of a totally new technique of analogy enabled me for the first time to lift this whole subject from low plane up to the level of pure and universal creative significance. Nothing but ignorance and blindness stood in the way of discerning the purely academic and lofty motive behind this presentation. Both, I judge, will insist that it is phallicism and that everybody must be as horrified as they pose or pretend to be. I have a right to defend my good name and record against ignorant defamation and libel, and I therefore deny the presence of phallicism in my book. And I do think that the T.S. is entitled to have as editors of its magazines men and

women who will not rush to besmirch the name of a brother Theosophist and an exceptional book through ignorance and bigotry.

I must also add, in sheer self-defence against untruth, that the editor deliberately threw honesty to the winds and printed two or three quite untrue statements. The first was that I had, in letters written him *before* he sent his "review" to the printer, "defended my treatment of phallicism" in the book. This is not true. I never defended phallicism; I defended by book *against* phallicism, fairly shouting at him in three letters that there was no phallicism in the book. Phallicism is in the dictionary most briefly defined as "sex worship". Will some one please find any "sex worship" in my book?

A second falsehood is Smythe's assertion that I had devoted three chapters to phallicism. Several correspondents have written in to me asking where I have hidden these three chapters. They can't find them. They are creations of Smythe's fancy or something. There are some few pages and scattered paragraphs that deal with the creative interpretation—not a single chapter anywhere devoted to it. Smythe is devoted to the teachings of H. P. Blavatsky. Why doesn't he heed her great moral injunction to be scrupulously accurate and truthful in speech?

The third untruth is his statement that "no decent mind can read these chapters without disgust." I anticipated his attack by giving him *concrete evidence* that many refined and sensitive people, women especially, *had* read the book, and not only without disgust, but with expressions of their great gratitude to me for having clarified at last this baffling matter of Biblical sex usage.

There are two statements made with regard to Gerald Massey as my "authority" and his having discarded his earlier work, which are not strictly

true, but we can let them pass.

As to the whole burden of his accusation that I have been "guilty of an enormity of occult transgression" in the line of following "the left-hand path" or what he hints at as "sorcery", such charges against a fellow Theosophist are of so serious and damaging a nature as to warrant a trial for impeachment of the editor, if they are not true. It might be the business of the Executive Board of the Canadian T.S. to look into this. It is the *duty* of members to rise to the defence of an F.T.S. who is unjustly attacked, said Blavatsky. For the official heads of the T.S. to strike down, through gross ignorance and bigotry, the good name and the life work of any member, humble or eminent, is itself a gross Theosophical infamy. The T.S. membership is entitled to what explanation can be given for such unethical conduct.

Alvin Boyd Kuhn, Ph.D.

21 January, 1941.

Dr. Kuhn starts his letter with the assertion, that he was refused a reply in this magazine to the criticism of his book. Dr. Kuhn knows, and has applauded the magazine because of it, that we have maintained the only open platform of any of the Theosophical magazines. He could have had a reply in the December issue had he written a letter for publication. As it was he wrote several letters apparently thinking that an apology would be made for the views expressed about his book. When this was seen to be unlikely he wrote demanding space for a reply. I had offered to suppress all mention of the book or to print what I had written and what further I had in mind. This was on December 15 and he said then "I will write nothing of course till I see what you have printed or will print." He did not send his reply till January 21, and then wrote: "rush of other work has prevented my getting the material to

you earlier." He adds as a postscript: "And people are watching to see if you publish this as it stands." Yes, just as he wrote it. The General Executive has voted to terminate this discussion.—Editor.

SOCIAL CREDIT

Editor The Canadian Theosophist:—I was glad to learn from your November issue of the recovery of Mr. Tom Kennedy, an old Dublin friend of mine, and to hear he was again on his pet hobby, Social Credit. This is an interesting theory. Unfortunately, as was the case with the steam engine between its theoretical invention in 1645 by the Marquis of Worcester and its practical application 130 years later by Watt, there seems to be a hiatus in *its* practical application. I believe a good deal of the delay may be due to the hate-complex of Major Douglas and his supporters for bankers and financiers, those people in fact who should be best fitted to work out the technique of the idea, but who must necessarily be not very friendly (though several I have met are) owing to the amount of odium that has been launched against them.

I have personally written to Major Douglas and written and asked several of his supporters to suggest that an easy and practical way of proving the theory would be to take any country for which full and reliable economic statistics were available for one or more years as necessary, and then to show how the Douglas scheme would have altered those figures for the better had it been applied at the commencement of the period taken. Unfortunately neither Major Douglas nor any of his followers have done more than to refer me to his very inconclusive chapter on Scotland in one of his books—a chapter that, to my mind, proved nothing of the least value.

Some five years ago I attended one of those very instructive week-end

courses at the Bonar Law College, Ashridge, on the Douglas scheme. Some 110 of us were present. 90 benevolently neutral but hoping to be shown that the idea was workable, a dozen or so Douglasites, and some six or eight who were supposed to be against it—though they spoke very little, I regret to report that there were no converts to the scheme: we all came away neutral as before and with less hope. Major Douglas failed to turn up and his spokesman just brimmed over with hate for bankers and financiers. I would very much like that beautiful article by Richard Heinemann in your November issue could be read by all these hate-filled Douglas schemers.

I still believe the Douglas Social Credit idea is a great one—but I want to be shown how it can be made to work. Are there amongst your readers any not filled with hate of bankers and financiers who can carry out the suggestion I have made?

E. G. Hart,
Lt.-Colonel (Retd.)

204 Regent Park,
Southampton, England,
4th December, 1940.

WHEN DID HITLER INCARNATE?

Editor, Canadian Theosophist:—In the November C. T., Robert A. Hughes' article states, "Hitler is diabolically clever enough to have faked his horoscope".

Perhaps Mr. Hughes is aware of an article in the September issue of *New Astrology*, entitled "Hitler's Astrological Tricks?" An assertion is made by the author of this article, Carl Payne Tobey, as follows:

"Well, Hitler told the world that he was born on April 20th, 1889. Was he? . . . frankly the author has been convinced for years that the Hitler birth-date is phoney. . . . There is another interested party—not an astrologer—who claims to know when Hitler was born.

This man is Fritz Grunshereder, a boyhood chum of Adolf Hitler. Grunshereder states emphatically that he knew Hitler as a boy *before* April 20th, 1889. . . and he states that Hitler was not born on the above date, but on April 20th, 1882. . . There are also astrologers in Germany who have used the 1889 chart. Last Spring, Hitler forbid the publication of these astrologers' predictions in Germany."

Mr. Tobey gives his reasons for the above assertion of "phoney" to the 1889 date with comparisons and historical moves on Hitler's part, also dates in his destiny as we know them.

As to Hitler's use of Astrology in his blitzkreigs, Mr. Tobey states that in the *New York Times* (front page), under a Washington D.C. dateline, made in that paper on November 2nd, 1938, there appeared the following: "In certain circles here (Washington) which are much impressed by this version of a strong factor in German foreign policy, a move has begun for the employment of astrologers by all heads of States."

The article in *New Astrology* further states that "there are five rooms devoted to Astrology in Hitler's Planetarium at Berchtesgaden, with the astrologer Karl Osseitz, in charge, in whom Herr Hitler places the greatest confidence. In Hitler's Chamber of Stars there is one room in which the Feuhrer has but to push a button and the blue glass ceiling is illuminated by the planets, each of which is shown in its correct zodiacal position for that particular moment."

In short, Herr Hitler is seven years older than credited by the usual sources and, to boot, a thorough-going addict of Astrology!

We have had numerous instances proving Herr Hitler to be a student of the Occult. In this respect one should read the last book of Talbot Mundy. "Old Ugly-Face" wherein is shown the part the Occult plays in world affairs to-day. It is true, the book is fiction,

but a disinterested party has recently testified that hypnotism was used by various key-men of the Nazi party to confuse the populace and create a fecund ground for the spread of the "Blood and Soil" doctrine. Perhaps the Black Brotherhood is not as entirely unemployed as some would care to think, otherwise, the "Spreaders of Light" would be but an empty phrase, a mere mouthing of words. It seems we do not have to argue the matter on the astral plane (as Leadbeater is supposed to have done with Bismarck, according to "Office Notes" in the November C. T.)—it has to be faced here and now, with guns or butter.

Perhaps Mr. Hughes will elucidate for the readers of C. T., his views as to this 1882 date being the birthdate of this 7th-ray "Avatar?"

As the student of Theosophy is instructed to study the laws of analogy and correspondences, it is interesting to find in a small booklet "Theosophy and Christianity" by a student of Dr. Steiner, published in 1913, a footnote, (I am quoting from memory) "that the word '*German*' is derived from the Sanskrit word for karma, german or germen, and as the doctrine of reincarnation and karma was accepted in the old Germanic religion, this, no doubt, accounts for the feeling of the German people that they are instruments or forces of destiny." Yours fraternally,

Elsa Whittaker.

115 Queensdale Avenue,
Toronto, Ont., Canada.,
December 9, 1940.

FRATERNIZATION

IN CLEVELAND

A display handbill calling on all students of "the Wisdom Teachings, of the Esoteric Truths, Theosophist, Rosicrucian, Bahai, Sufi, Unitarian, Christian Scientist, Unity, Rudolph Steiner, New Thought" or of any affiliation or

none, "sincerely interested in getting together in the Spirit of Fraternization—of Brotherhood" was distributed in Cleveland calling for a meeting on January 19 in the Hotel Statler. "Organizations do not come into a Spirit of Brotherhood *en masse*" it was stated, "therefore this letter is addressed to the Individual for whom the Cosmic Hour of True Brotherhood has struck!" Cleveland was to be honoured, the announcement proceeded, "by the presence of four outstanding figures in a Fraternization Movement, who will tell you of a Theosophical Fraternization Convention which is to be held in Cleveland on August 30 and 31 of this year. This Movement in no wise touches your affiliation with your own group or Church. You could not belong to it if you wanted to. There are no dues. You can only come and Fraternize." The four outstanding figures were Ruth Somers, Cardinal LeGros, Felix A. Belcher and Russell F. Hoffman, and after the meeting the visitors, all and sundry, were invited to the home of Marshall and Althea Hawkins to a "covered dish" dinner and an opportunity to talk with the speakers. An account of the meeting has been furnished us and is presented herewith.

•Copies of the handbill described above, were widely distributed throughout Cleveland, and helped towards making Sunday January 19, 1941 a memorable day in the history of the Theosophical Fraternization Movement.

Including the morning gathering at the Statler Hotel and the evening meeting in the home of Mr. and Mrs. Hawkins, approximately one hundred and sixty 'individuals' were drawn together in the Spirit of Fraternization—of Brotherhood.

It was regretted that Mr. Hoffman, owing to sudden illness, could not attend. Mrs. Althea Hawkins was called upon to fill his place on the programme.

Each speaker emphasized Universal Brotherhood and the urgent need for the practical realization of it—for the sake of Humanity. One felt very definitely that those present were awake to the importance of *universally* minded students who are alert to their responsibility, drawing together at this extremely critical period.

During conversation a certain student brought to attention the fact that overly many Groups and individuals have dissipated valuable energy by stressing and magnifying differences, by tossing bric-a-brac back and forth—while the world hungered for Theosophic truths. And further, that this Fraternization Movement with its stress on UNITY in Diversity and because of its decidedly fluidic nature, gives promise of bringing forth that which is Creative—"the imprisoned Splendour."

It was indeed a rare privilege and a truly inspiring experience to be part of the recent gathering, which attracted so many of the "finest minds" in Cleveland. Before we left, plans were under way for a similar Rally in June.

It may be interesting to note that the American Federation of Scientific Astrologers is holding a Convention at the Holenden Hotel on August 6th. Announcements have been sent out, numbering 3200, announcing at once the Theosophical Fraternization Convention which is to take place at the same hotel. With that generous publicity added to the Fraternization Spirit which is so manifest in Cleveland, the Ninth Theosophical Fraternization Convention is more than likely to prove an outstanding event, an important Theosophic contribution to the Modern World.—R. S.

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE CITY OF MAN

A new foundation must be laid for a new democracy—"in the firm rock of conviction, deep beneath the moving sand of opinion. And the concept of a vital democracy must be dissociated from the notion of a disintegrated liberalism, which is a precursor of tyranny and a prey to it. There is, indeed, no liberty but one: the right, which is a duty, of making oneself and others free through absolute allegiance to the final goal of man. All other liberties are the rewards of battle. There is no comfort but one; pride in the duty performed. All other comforts are the ornaments of victory.

"Universal and total democracy is the principle of liberty and life which the dignity of man opposes to the principle of slavery and spiritual death represented by totalitarian autocracy. . . ."

Democracy is "an ancient hope of man calling for fulfillment in the coming age of man. Its unity rests upon three principles. The first is universal participation in government, through the direct expression of referendum or town meeting, or through electoral mandate, or even—when the stress of the times so demands—through the delegation of all authority to a responsible chief executive freely chosen by the people for a limited term. This is the government of the people by the people, the foundation of law."

The second principle emphasizes that the state is the agent of collective human purposes, the servant of the common good, and that the demos, the unity of the people, is the permanent source of power behind those who temporarily hold it. Therefore, a democracy must be always ready to rise not only against the self-appointed usurpers of power, but 'against the never-

ending audacity of elected persons' as well. This is the government for the people, the principle of equality.

The third principle, fundamental to the other two, establishes that a democratic community is a community of persons. Democracy, therefore, cannot be run by robots and automatons, by serfs and slaves. Its vigour rests upon the cultivation and discipline of the person, as a self-acting and self-controlling agent. Its quality is "the quality of the education which it imparts to its citizens and exacts from them, in the balance of private interest and public service that makes the substance of the social contract."

Such is the testament of some seventeen friends, intellectuals and men of letters who have issued a "Declaration on World Democracy" under the title "The City of Man," a title quite evidently reminiscent of the Platonic Republic. The group believes that the endeavours of Plato and of his successors to outline a good Republic must be resumed to-day and believes also that the dangers of Utopian speculation can be avoided by a collective effort, enlightened by mutual criticism and help, and that the intellectual rigour which must be borrowed from the ancient tradition of culture can acquire flexibility through alloy with the factual experimentalism in which the English-speaking nations always have excelled. Their proposal is for the setting up of groups of specialists to study the leading issues of American and world democracy. Findings should be submitted to the public. Such issues concern the relations between democracy, or government by the people for the people and individual liberties.

Another issue concerns the matter of religion and its place in the body politic.

It is felt that the time has come to discover which of the elements of our religious heritage are conformable to the democratic community and which are to be discarded as by their nature conducive to Fascism.

The third problem to be studied is the economic, while the fourth is that of international relations and the primal sovereignty of mankind.

The pre-requisites for any world-structure are "constructional order, ethico-religious purpose, and economic justice inside the communities that must build it; since total harmony is the homogeneity of particular ones and the City of Man cannot but be made of the cities of men."

The signers of the Declaration passionately believe that the earth, fertilized by a science which man has failed to master, can become mature for a golden age generous to billions, an age in which morals will have primacy over economics, not economics over morals, one in which no quarter will be given to the paradox of moral man in immoral society, or of poverty in the midst of plenty. Love and parenthood will unlearn fear and shame in the time beyond the Kali Yuga or the black age.

The Age of Man is published by the MacMillan Company in Canada at a price of \$1.25.

MAGNETIC STORMS AND THE AURORA BOREALIS

The unprecedented violence of the magnetic storms of last spring has aroused renewed interest in their causes and effects, and ever since a number of extremely important articles have been appearing in scientific and engineering periodicals. Electric light and power companies are much interested in these storms as are the communication utilities. Telephone and telegraph companies have always been plagued with stray currents whenever magnetic storms have been at their

height, while last spring, power companies found themselves also affected.

The subject has its interest likewise for theosophists, though in quite another way. For it is explicit in our teachings that the planetary system is a unitary one, with actions and reactions, and on several planes of being, interweaving to produce complicated effects, both on inanimate matter and in the kingdom of the living. The study of these matters is the purpose of astrology—when properly understood, one of the occult arts.

Astrology, in the past, however, has suffered to some extent through being to a large extent an empirical art. That is to say, except for such as may be possessed of a degree of clairvoyance, and there seem to be few so-gifted, the astrologer depends on the results of past observations, observations made perhaps by himself, or more likely by others, and handed down perhaps for centuries.

This is not said in deprecation of astrology by any means, but simply to emphasize that claims of cause and effect, and theories as to the mechanism underlying cause and effect are by no means so prevalent, nor so important, as in the physical sciences.

Science seems now to be in a position to supply information of some importance to the astrologer, and to give to him, mechanisms relating the courses of the planets to terrestrial phenomena, long-term changes in climate and in the psychological behaviour of man.

It is well-known that rainfall depends in a very real though complicated way on the sun-spot cycle, as do longer periods of drought and moisture. Prices, too, change regularly in a fifty-five year period and Kondriateff has noticed that when the crest of a fifty-five year cycle has been reached, then wars are prevalent, revolutions break out, and there is much social unrest.

The sun-spot cycle of 11.2 years and

that of fifty-five years seem to be linked with the motions of the planets Saturn and Jupiter.

Solar Corpuscles

Formerly it was thought that the sun affected the earth in two ways only, by its gravitational attraction and by its furnishing us with radiant energy in the form of light. Now it is surmised that it does more, that it parts with some of its substance and gives it to us in the form of vast hosts of electrons which enter our upper atmosphere, these giving rise to magnetic effects, and the aurora borealis, and perhaps to changes in the psychological behaviour of man.

In a recent address before the Edison Electric Institute, A. J. McNish of the Department of Terrestrial Magnetism, Carnegie Institute, Washington, compares the energy liberated during a magnetic storm to that generated by our modern power stations, unfavourably to the latter. During the great magnetic storm of April 1938, he says, "energy was expended at the rate of two billion kilowatts for a two-hour interval. This is more than 100 times the capacity of all the hydro-electric developments in the United States and four times the estimated potential developments of the entire world. The magnetic storm of last March which produced so much disturbance on power and communication lines seems to have been greater than the storm of April 1938—possibly it was the greatest magnetic storm which has ever been recorded."

The erratic fluctuations of a magnetic storm "may be likened to sudden gusts of wind in a thunderstorm which are superposed upon a general and constant current of air the direction of which is pre-determined by considerations of time and geography.

"The same magnetic storm which produces disturbances in North America, also produces disturbances in

Europe and Asia and even in Antartica.

"Of course there are regions of the earth where the effects of magnetic storms are more pronounced than at others. In equatorial regions effects of magnetic storms are least violent, while at a distance of from 20 to 30 degrees from the geo-magnetic poles they attain their maximum intensity. This polar region of maximum activity is called the auroral zone; it is the region of the earth where auroras are most frequently seen. Near the auroral zone the currents induced in the earth which affect transmission and communication lines are also most intense.

"One outstanding feature of great magnetic storms is that on their occurrence the auroral zone where disturbance is most intense shifts to lower latitudes. Auroras are seen very far from the poles during great storms, even within the Torrid Zone. We have reports of visible auroral phenomena during great magnetic storms even in such tropical stations as Bombay and Apia (Samoa). Correspondingly, intense disturbance of the earth's magnetism with attendant activity of earth-currents likewise occurs in lower latitudes during great magnetic storms."

According to McNish, it is thought that the field changes during magnetic storms are due principally to causes above the earth's surface, presumably electric currents; mathematical analysis indicates this, though it is unable to describe uniquely both the location and configurations of these currents.

"The field-changes may be divided into two classes—those which are symmetric about the earth's magnetic axis and those which are non-symmetric. Those of the first class may be thought of as due mainly to a large ring-current like the rings of Saturn," or to a current flowing in the outer atmosphere, of a more diffused sort. If the ring-current be the correct conception, McNish says that its radius "may be sev-

eral times that of the earth."

"During the first phase of a magnetic storm, the current in this ring flows from west to east and during the main or second phase it flows from east to west; the magnitude of the current reaches several million amperes at its maximum during great magnetic storms."

"The second class of field-changes, which are non-symmetric about the earth's geo-magnetic axis are associated with electric currents flowing with maximum intensity along the auroral zone. There is every assurance that these currents are confined to our atmosphere, probably at a height of about 100 kilometers or so, where radio observations and auroral phenomena attest that the atmosphere is highly ionized. Field changes arising from these currents are responsible for the effects on communication and power lines.

"Observation of the field-changes at a number of stations during various magnetic storms has permitted the mapping of typical current-circulations. In general, these consist of intense currents flowing in an east-west direction along the auroral zone with diffuse return circulations across the polar cap and in low latitudes. Westward currents predominate on the morning side of the earth and eastward currents on the afternoon side, the westward currents being in general more intense. . . The strength of these auroral zone currents may exceed 1,000,000 amperes, and changes exceeding 100,000 amperes in one minute have been observed. Although the path of the current along the auroral zone may be 100 miles or more in width, to a first approximation it may be regarded as confined to a vast trolley-wire stretching for hundreds of miles in an east-west direction and at a height of about 100 miles above the earth.

The Source of The Currents

"The cause of the primary electric

currents in the outer atmosphere or about the earth remains a matter of speculation. We know definitely that solar activity is directly responsible for magnetic storms—magnetic storms vary in frequency with the sun-spot cycle and exhibit a quasi-periodic effect which is associated with the sun's rotation. How is this solar influence transmitted to the earth? The best we can do is to consider the most plausible hypothesis.

"It is believed that the sun ejects clouds of electrified corpuscles. Some evidence in support of this is supplied by moving picture records of masses of hot, ionized gas being tossed to great heights in the solar chromosphere. Parts of these clouds seem to escape into space. Occasionally these clouds strike the earth and as they do they are focused by the magnetic field very much as electrons are focused by the magnetic field in the newly developed electron microscope. Mathematical treatment shows that electrified particles of certain energies and masses will reach the atmosphere with greatest density in belts near the magnetic poles (the auroral zones) and that others will occupy semi-stable orbits in the plane of the magnetic equator. Many years ago Birkeland demonstrated the qualitative correctness of this theory by directing a stream of electrons toward a small magnetized sphere.

"The electrified corpuscles which reach the outer atmosphere, ionize the atmospheric gases and produce luminescence which is revealed as auroral light."

We close this digest of this interesting paper by a quotation from *The Secret Doctrine*, Vol. I, p. 681, a quotation which foreshadows the substance of the last paragraph. Referring to the epochal work of Sir William Crookes on the "Fourth State of Matter" (the electron) Madame Blavatsky quotes with approval the words of a scholar who

says concerning the first lecture delivered by Sir William at the Royal Institution in 1887: "Except in a few particulars this lecture seems to give the outlines of the theory of physical evolution in the plane of Vishvarnara and is, so far as I know, the nearest approach made by modern investigators to the real occult theory on the subject."

In a footnote H.P.B. remarks: "How true it is will be fully demonstrated only on that day when Mr. Crookes' discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionized all the present speculations. *Further familiarity with the northern streamers of the aurora borealis may help the recognition of this truth.*"

W. F. S.

THE INTEGRATION OF THE PERSONALITY

The Integration of the Personality by Carl G. Jung, translated by Stanley M. Dell, published by Farrar & Rinehart Inc. 1939, 305 pages and index.

Produced towards the end of a long life of study by a medical doctor who has proved his theories in practice, Jung's latest work provides, in ordinary language, a workable remedy for our perplexed lives. In 1906 a gold medalist of the University of Toronto, Charles Lazenby, studied under Jung in his clinic in Europe. Lazenby, versed in the lore of the East, tried to show Jung broader applications of his theories. The fruit of this seed is apparent in Jung's exhaustive study of alchemy and Hindu teachings and in the wealth of references to Eastern books and ideas. He has found that such apparently divergent beliefs as Hinduism, Taoism, Christianity, Roman Catholicism, Theosophy, alchemy, and psychology have common bases. However, his latest studies in Hindu philosophy and

alchemy seem incompletely digested as yet. He recognizes the ego as the centre of the Conscious but says that he has not found a corresponding centre for the Unconscious though he thinks there is one. Also he considers man to be a quaternary not a septenary, and his Collective Unconscious is not quite convincing. It is to be hoped that Jung will still further digest the Eastern philosophies and so will produce a still more mature book, one which should stand among the great books of all time.

If Carlyle were right when he claimed that the times produced the man, then Jung is a product of the world to-day. Extensive bombing of cities, invasion, and exploitation have thrust adjustment problems that they cannot solve upon tired, sick, mal-nourished people. Even the relatively gentlemanly conditions of The Great War produced thousands of cases of shell-shock, neurotic and psychotic disorders. Psychiatry faces a much more tremendous task now. Jung explains how he cures such people. The book is timely. Briefly the method is the recognition and the integration of man's Conscious and Unconscious life. They are complimentary. Most people recognize the Conscious only, leaving the Unconscious to live and grow like an unrecognized disease in the blood until it becomes so powerful that the individual is overwhelmed. Neurotic and psychotic disorders are the results of an Unconscious life inundating the Conscious.

Western man believes that technical progress and social improvements indicate a higher level of consciousness. Rather they mean loss of consciousness of the inner world and dependence on conventions. These decide our daily acts. The conscious man is a very one-sided and crooked personality, the unconscious psyche not being destroyed by neglect but continuing to function, despite Consciousness, as a neurosis.

The tremendous power of the Unconscious is not easily comprehended. To Jung, "it is not only immensely old, it is also able to grow unceasingly into an equally remote future." Hence come ideas on reincarnation.

Jung agrees with other writers as to the great danger from the great power of the Unconscious. Bulwer Lytton in Zanoni draws a terrifying picture of the Dweller of the Threshold and, in *The Voice of the Silence*, p. 15, is the warning; "Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung." Yet the way to integration is by bringing the Unconscious into Consciousness and assimilating it. The task is dangerous but the reward is great for those having the mentality to master the Unconscious. Much of the material appearing in insanity, especially in schizophrenia, comes from the unconscious anima or animus. It is man's worst that is repressed but when he feels that he is blocked, that he can go no farther, then the only solution lies in turning to the Unconscious and dealing with it. The Conscious has gone as far as it can alone, it must have its complement to produce a whole personality that can go on.

The Unconscious side of a person appears in his dreams so Jung in his book traces through four hundred dreams the development of the personality of a young scientist. Dreams are not what they seem but are symbolic expressions of the inner Unconscious life. As such they must be interpreted. This is a protection since it increases the difficulty of understanding the Unconscious, making insight gradual not overwhelming. Otherwise it would be easy to get lost in the Unconscious and be injured by it. Through years of study Jung has learned much of the universal language of symbolism; e.g., a magician represents a wise old man, water the Unconscious. The dreams contain much information of this sort but he refers the

reader to his earlier book, *The Secret of the Golden Flower*, for more. The method used in interpretation is to assume that each part of each dream is unknown, to study the context, and to interpret after inserting in the text of the dream the meaning established by the context. In the first dream the dreamer put on a strange hat. This meant the emergence of his Unconscious, a strange personality. In another he returned to his father and mother, symbolizing a return to childhood because many experiences there had not been lived out in the psyche so must be re-remembered and experienced to gain freedom from them. The series goes on showing the gradual integration of the personality as the dreamer brought his Unconscious into Consciousness. To anyone wishing to learn dream-symbolism, the perusal of these dreams is a pleasant way of doing so.

Alchemy helped Jung on his way. The greater alchemists were not the frauds described by Leonardo de Vinci. Rather they tried in the laboratory to demonstrate a physical parallel to psychic development. In the Mass or Communion of the Christian Church the same is done. Christianity and alchemy approached the same goal by different roads, the former social, the latter individualistic.

F. B.

ALPHA AND OMEGA

When human thought is stilled on starless nights
 A silent, sainted guest stands at the door,
 Sending into the darkened chamber light
 Transcending that perceived by eye before.
 Up from the Soul's centre to a seventh sphere
 Awareness rises: the great All is here.
 Elsa Whitaker.