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Divine Wisdom

Brotherhood

Occult Science

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THE KING'S EMPIRE ADDRESS

London, May 24.—The text of the Empire day address by King George follows:

"On Empire Day last year I spoke to the peoples of the Empire from Winnipeg in the heart of Canada. We were at peace.

"On that Empire day I spoke of the ideals of freedom, justice and peace upon which our commonwealth of free peoples is founded. Clouds were gathering, but I held fast to the hope that those ideals might yet achieve fuller and richer development without suffering the grievous onslaught of war.

"But it was not to be. The evil, which we strove unceasingly and with an honesty of purpose to avert, fell upon us. In this our conscience is clear. For there is now revealed without possibility of mistake a long-planned scheme to subjugate by force the nations of the world against which all our efforts for peace were doomed to break.

"The decisive struggle is now upon us. I am going to speak plainly to you, for in this hour of trial I know that you would not have me do otherwise.

"Let no one be mistaken; it is no mere territorial conquest that our enemies are seeking. It is the overthrow, complete and final, of this Empire and of everything for which it stands, and after that the conquest of

the world. And if their will prevails they will bring to its accomplishment all the hatred and cruelty which they have already displayed. It was not easy for us to believe that designs so evil could find a place in the human mind.

"But the time for doubt is long past. To all of us in this Empire, to all men of vision and good will throughout the world, the issue is now plain. It is life or death for us all. Defeat will not mean some brief eclipse from which we shall emerge with strength renewed—it will mean destruction of our world as we have known it and the descent of darkness upon its ruins.

New Vision

"I speak to you to-day with a new vision of this Empire before my eyes. Now that it has come into conflict and sharp comparison with the evil system which is attempting its destruction, its full significance appears in a brighter and more certain light.

"There is a word which our enemies use against us—imperialism. By it they mean the spirit of domination and the lust of conquest. We free peoples of the Empire cast that word back in their teeth. It is they who have these evil aspirations.

"Our one object has always been peace. Peace in which our institutions may be developed, the condition of our

peoples improved, and the problems of government solved in the spirit of good will. This peace they have taken from us and they are seeking to destroy all that we have striven to maintain. Against our honesty is set dishonour, against our faithfulness is set treachery, against our justice brute force.

"There in clear and unmistakeable opposition lie the forces that now confront one another. The great uprising of the peoples throughout the Empire shows without doubt which will prevail. They have risen in just wrath against a thing which they detest and despise. Nothing can shake their resolution. In perfect unity of purpose they will defend their lives and all that makes life worth living.

Armed With Resolution

"Let no one think that my confidence is dimmed when I tell you how perilous is the ordeal which we are facing. On the contrary, it shines in my heart as brightly as it shines in yours. But confidence alone is not enough. It must be armed with courage and resolution, with endurance and self-sacrifice.

"These are the qualities that the men of the homeland and the men from overseas in an unending stream are bringing to the struggle on land and sea and in the air.

"At this moment our thoughts turn to our fighting men and to those who love them, mothers, wives and sweethearts at home. Beside them stand soldiers of our old ally, France, and with them Poland and Norway, Belgium and Holland, peoples upon whose peaceful lands has fallen all the horror of treacherous and unprovoked aggression.

"At this fateful hour we turn, as our fathers before us have turned in all times of trial, to God the Most High. Here in the Old Country I have asked that Sunday next shall be observed as a day of national prayer. It may be possible for many of our brethren across the seas to join their prayers with ours.

Let us with one heart and soul humbly but confidently commit our cause to God and ask His aid that we may valiantly defend the right as it is given to us to see it.

"So now, peoples of the Empire, men and women in all quarters of the globe, I say to you: Put into your task, whatever it may be, all the courage and purpose of which you are capable. Keep your hearts proud and your resolve unshaken. Let us go forward to that task as one man, a smile on our lips and our heads held high, and with God's help we shall not fail."

THE WAR

Since last month the Hitler war has broken out with renewed fury and Holland and Belgium have fallen victims to the forces which previously have overrun Czecho-Slovakia, Austria, Poland and Norway. France is the immediate field of attack but Britain is declared to be the ultimate aim. As we go to press the French line, after three days, still is desperately holding back an attack along the Somme which extends from Abbeville on the coast to the northern end of the Maginot line, with the prospect of a later attack upon this line in force. It has been estimated that the losses of the Hitler army in Flanders ran up to as many as 600,000 men. The attack on the Somme line was estimated to be with nearly 500,000 men, and the slaughter of these as they came along in solid formation was declared to be hideous by those who saw the destruction caused by French Gunnery. The Hitler army is pressed for time and the shortage of fuel for their tanks is regarded as a factor in the battle. This shortage is contributed to by the incessant attacks by the aviation forces of the Allies in every part of German territory where oil or gasoline is known to be stored.

It is believed that Hitler is staking his whole fortunes on this campaign,

and that Italy awaits some definite indication of the issue or its probable result in order to join the winning side. The gravity of the situation for the Allies cannot be taken too seriously to heart. The neglect of the British and French governments to pay attention to the warnings they received regarding the aims and plans of Hitler for years back have left the Allies without the appliances and preparations generally necessary to sustain the vehemence of such attacks as they now have to meet. The United States is becoming more and more impressed with the necessity of assisting the Allies with armaments and other supplies in order to support them in a war which is recognized as a defence of America from invasion. Britain has adopted a total socialization of the government as absolutely necessary to the success of her arms.

The staggering blow inflicted by the betrayal of his allies by Leopold, king of the Belgians, by his surrender of the greater part of his army to Hitler, nearly cost Britain the loss of her Expeditionary force in Flanders. By superhuman efforts 335,000 men were rescued by the Royal Navy assisted by a miscellaneous fleet of all kinds of craft from row boats up to Thames steamers and tugs and barges which were hauled by other vessels. The actual loss was placed at 30,000 men which the lying exaggerations of the Hitler radio raised to a million and a half. Nevertheless, the Flanders action was, for the British, as the Prime Minister described it, "a colossal military disaster."

"Seldom, if ever," said Mr. Winston Churchill, "and certainly never in modern times, has a military force been so beset by its enemies. Open to long sustained mass attack from three sides and from above, with the enemy employing in fiendish fashion the most powerful weapons of modern mechanized warfare, the situation for a day or two appeared more desperate than any

with which Britain or France had at any time, been faced." "The story," he concluded, "is one of the great epics of history. But it brought about such a crisis as gave the world cause to wonder if it were possible for the democracies to save the civilization they had helped to create. Britain did not hesitate to shelve, perhaps for ever, the system of private and corporate control, which had failed to preserve the power of the nation to defend itself."

"The system based on monopoly and big business failed to deliver the goods in the hour of trial," said Mr. Bevin, the new Minister of Labour. Mr. Churchill, in a speech which was described by all competent critics as the greatest that had been given in the House of Commons in some generations, in which he veiled no facts and clouded no issues, closed with an appeal to all the patriotism and all the manhood of the country.

"Britain will never surrender and never give up the struggle against German tyranny. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air. We shall defend our island, whatever the cost may be. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight on the fields and streets and in the hills."

"We shall never surrender, and even if, which I do not for a moment believe, this island, or even part of it, is subjugated and starving, then our empire across the seas, armed and guarded by the British fleet, will carry on the struggle until, in God's good time, the new world, in all its strength and might, sets forth to the rescue and liberation of the old."

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June 10: Italy declares war against the Allies; President Roosevelt pledges them full material support.

THE DIVINE ANCESTRY AND HERITAGE OF MANKIND

(Mainly from *The Secret Doctrine*.)

BY THE LATE JOSEPH GARDNER

(Concluded from Page 72)

Astronomically (II. 363), the Titans-Kabirim were the generators of the seasons and cosmically of the great energies; Volcanic, Electrical and the Gods presiding over the metals and terrestrial works, but this does not prevent them being, in their original divine characters, "the beneficent Entities" who, symbolized in Prometheus and others, brought Light into the world, and endowed humanity with intellect and reason. They are pre-eminent in every theogony, especially the Hindu, as the sacred Divine Fires, as their names prove, Agni-putra, Agnishwatta Pitris, and the genii of Fire under other names in Greece and elsewhere; three, seven, or forty-nine, as the allegory demands.

They were also (II. 364.), in the beginning of times, the rulers of mankind, when incarnated as "Kings of the Divine Dynasties," they gave the first impulse to civilizations, and directed the mind with which they had endued man, to the invention and perfection of all the Arts and Sciences. From them comes to us the invention of letters, and the alphabet and the language of the Gods; of laws and legislature, of architecture, as of the various modes of Magic, so called, and the medicinal use of plants. Hermes, Orpheus, Cadmus, Asclepius, and all the Demi-Gods and Heroes are of them; though so many writers would force posterity to see only pagan copies of one sole prototype, called Noah; But, *all* are generic names.

The Kabiri (II. 364.), are also credited with having revealed the great boon of agriculture, by producing corn or wheat; In fact, what Isis-Osiris, the once living Kabiri, did in Egypt; that

Ceres is said to have done in Sicily; and they all belong to one class (p. 365). All the old fragments show *our race as sprung from Divine Races*, whether we deal with the Indian Rishis or Pitris, or with the Chinese Chim-nang and Tchan-gy (their creative man and demi-gods), the Accadian Dingir and Mul-lil (their creative Gods), the Egyptian Isis, Osiris and Thoth, and the Hebrew Elohim, or again the Manco-Capac and his Peruvian progeny; the story varies nowhere, *All* have their seven and ten Rishis, Prajapatis, Ki-y, Amshaspends, Chaldean Anedots, and Sephiroth. One and all of these progenitors are derived from the primitive Dhyān Chohans of the esoteric doctrine, or the Builders of the Stanzas. (p. 366.) From MANU, THOT-HERMES, OANNES-DAGON, and EDRIS-ENOCH, down to Plato and Panadoras, all tell us of seven *DIVINE DYNASTIES*, of seven Lemurian and seven Atlantean divisions of the earth, of the seven primitive and dual Gods, who descend from their celestial abode, and reign on earth, teaching mankind Astronomy and Architecture, and all the sciences that have come down to us. These beings appear, first as *Gods and Creators*; then *they merge in Nascent Man*, to finally emerge as "*Divine Kings and Rulers*"; but this fact has gradually been forgotten.

As Bosuage shows, the Egyptians themselves confessed that science flourished in their country, only since Isis-Osiris, whom they continue to adore as Gods, "though they had become Princes in human form; he says that:— "this Prince (i.e. Isis-Osiris) built Cities in Egypt, stopped the overflow of the Nile, invented Agriculture, the use of the vine, music, astronomy, and geometry."

In the Turin Papyrus (p. 367.), in the words of the Egyptologist De Rouge:—"Champollion, struck with amazement, found that he had under his

own eyes the whole truth. It was the remains of a list of dynasties embracing the furthest Mythic times, or the reign of the Gods and Heroes. At the very outset of this curious papyrus we have arrived at the conviction that so far back already as the period of Rameses, those mythic and heroic traditions were just as Manetho had transmitted them to us. We see figuring in them, as Kings of Egypt, the Gods Seb, Osiris, Horus, Thoth-Hermes and the Goddess MA, a long period of centuries being assigned to the reign of each of these."

When was this? History is silent upon the subject. (II. p. 368.). Fortunately, we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian Temples, which records the fact. This Zodiac, with its mysterious three Virgos between the Lion and Libra, has found its Oedipus, who understood the riddle of these signs and justified the truthfulness of the priests who told Herodotus that:—"The poles of the earth and the ecliptic had formerly coincided, and (B.) That even since their first Zodiacal records were commenced, the poles have been three times within the plane of the ecliptic; as the Initiates taught. Bailly had not sufficient words at his command to express his surprise at the sameness of all such traditions about the Divine Races; he says:—"What are finally all these reigns of Indian Devas and Persian Peris? or those reigns and dynasties of the Chinese legends; those Tien-hoang, or the Kings of Heaven, quite distinct from the Ti-hoang, the Kings on earth, and the Gin-hoang, the King's men, a distinction which is in perfect accord with that other one made by the Greeks and the Egyptians, in enumerating their dynasties of Gods, Demi-gods, and of mortals.

But not only Herodotus, the father of history (II. p. 367.) tells us of the marvellous dynasties of Gods that preceded the reign of mortals, and was followed

by the dynasties of Demi-gods and Heroes, and finally of men; but the whole series of classics support him; Diodorus, Erastosthenes, Plato, Manetho, etc., repeat the same, and never vary in the order given. These have been called "extremely suspicious, liars, and so on. But, there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt, (Manetho above all) and that of Ptolemy. Says Panadoras:—(II. 369) It was before that times (Menes) that the reign of the seven Gods who ruled the world took place. It was during that period that those benefactors of humanity descended on earth and taught men to calculate the course of the Sun and Moon by the twelve signs of the ecliptic."

Nearly five hundred years before the actual era, Herodotus was shown by the Priests of Egypt, the statues of their human Kings and Pontiffs (the Arch Prophets and Maha-Chohans of the Temples.) born one from the other (without the intervention of woman) who had reigned before Menes, their first human King. These statues, he says, were enormous colossi in wood, 345 in number, each of which had his name, his history and his annals, and they assured Herodotus that no historian could ever understand or write an account of these superhuman Kings, unless he had studied the history of the *three dynasties that preceded the human*, viz. the dynasties of the Gods, that of the demigods, and that of the Heroes or Giants; and these three dynasties are the three Races.

Thus we see that "it was *god*, the *Logos* (the synthesis of the Host), (p. 373.), who thus presided over the Genii, became the first shepherd and leader of men;" and also the Christos says:—"I am the Good Shepherd, the Good Shepherd giveth His life for His Sheep." (John x. 11.). *The Secret Doctrine* (p.

373 note.) explains and expounds that which Plato says, for it teaches that it was the Gods, demigods and inventors, (Devas and Rishis) who had become, some deliberately and some forced by Karma, incarnated in man.

In one of the Egyptian papyrii (II. 374.) ISIS says:—"I am the Queen of these regions, I was the first to reveal to mortals the mysteries of wheat and corn, I am She who rises in the constellation of the Dog (Dog Star). Rejoice O Egypt! thou who wert my nurse." (*Book of the Dead*). Sirius was called the Dog Star; it was the Star of Mercury (or Buddha) called the great instructor of mankind.

The Zohar says:—"Woe, Woe, to the men who know nought, observe nought, nor will they see; they are blind, since they remain ignorant how much the world is full of various and invisible creatures, which crowd even the most sacred places."

The Sons of God have existed and do exist (p. 374.) from the Hindu Brahmaputras (Sons of Brahma) and Manasaputras (Mindborn Sons), down to the Beni-Elohim (Sons of God) of the Jewish Bible. The faith of the centuries and universal tradition force reason to yield to such evidence. Read esoterically, the sixth chapter of Genesis, v. 4, repeats the statements of *The Secret Doctrine*, only changed slightly in form, but drawing a different conclusion, which clashes even with the Zohar. It says:—"There were Giants in the land in those days." and also after that, when the sons of God (Beni Elohim) came in unto the daughters of men, and they bear children unto them, the same became mighty men of old, men of renown (or Giants).

Now, what does this mean:—unless that there were Giants on the earth before the sinless sons of the third race, and also after that, when other sons of God, lower in nature, inaugurated sexual connection on earth, (as Daksha

did, when he saw that the *Manasaputras* would not people the earth." And then came a long break, between verses 4 and 5, for surely it was not through the wickedness of the "mighty men of renown" (among whom is placed Nimrod, the mighty hunter before the Lord"), that "God saw that the wickedness of man was great." Nor in the Builders of Babel, who were Noah's descendants, for *this was after the deluge*; but in the progeny of the Giants who produced monsters, whence sprang the lower races of men now represented by a few miserable dying out tribes, and the huge anthropoid apes.

This was always a dilemma for the men of science and the Biblical scholars and priests, as the Rev. Father Peronne puts it:—"Either the Beni-Elohim were good angels, in which case how could they fall? or they were bad, and in that case could not be called the Sons of God."

Fourmont says:—No author has ever understood the real sense of this "riddle," which can only be explained by the occult doctrine; through the Zohar to the western, and the book of Dzyan to the Eastern. What the latter says we have seen, while the Zohar tells us that the Beni-Elohim was a name common to the Malachim (kings and good messengers) and of the Ishim (Spirits of men and the lower Angels), and that "beautiful Ishin, the beautiful Beni-Elohim, were not guilty, but mixed themselves with mortal men because they were sent on earth to do so."

The Divine Pymander (thought) says:—"The Light is me, I am the Nous (intelligence), and I am thy God, and I am far older than the human principle which escapes from the shadow. I am the germ of thought, the resplendent Word, the Son of God.

Think, that what thus sees and hears in thee, is the Verbum of the Master. It is the Thought, which is God the Father.

The celestial ocean, the Æther, which flows from East to West, is the Breath of the Father, the life-giving principle, the Holy Ghost; for they are not all separated, and their union is Life." (Book of Hermes.)

Speaking of Satan, H.P.B. says (II. 390.):—"The fallen Angels are made, in every ancient system, the prototypes of *fallen men*—allegorically, and *those men themselves*—esoterically. Thus the Elohim of the hour of creation, became the Beni-Elohim, the "sons of God, among whom is SATAN;" who is also called Lucifer, the Light Bringer.

The legend of the fallen Angels (II. 274.) in its esoteric significance, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness and is the angle iron on which hinges the entire life-cycle. It gives a clue to the vexed question of the origin of evil, and shows how man himself is the separator of the One, into various contrasted aspects.

The fallen Angels, so called, are indeed humanity itself. The Demons of pride, lust, rebellion and hatred, never had any being before the appearance of physical conscious man. It is man who has begotten, nurtured and allowed the Fiend to develop in his heart, by linking the pure Spirit with the impure demon of matter. So, like the other pairs of opposites, we have two great aspects of One reality, and we find ourselves as the third, and to unite them in a Unity, we must purify them in the Fires of the Alchemical Altar.

"Like the Egg or Grub (I. 159.), which becomes chrysalis and butterfly; Man, or rather *That* which becomes man, passes through all the forms and kingdoms, during the first round, and through all the human shapes during the two following rounds. Arrived on our earth at the commencement of the Fourth in the present series of life-cycles and Races, man is the first form

that appears thereon, being preceded only by the mineral and vegetable kingdoms; even the latter having to develop and continue its further evolution through man.

During the three Rounds to come. Humanity, like the globe on which it lives will be ever tending to resume its *primeval form*, that of a *Dhyan Chohan*ic Host. Man tends to become a *God*, and then *GOD*; like every other atom in the Universe.

The Monadic Host (I. 174.) may be roughly divided into three classes. 1st. The most developed, (the Lunar Gods or Spirits, called in India the Pitris. 2nd. Those that are the first to reach the human stage during the three and a half Rounds of our present manvantara, and to become *men*. 3rd. The laggards; the Monads which are retarded, and which will not reach the human stage at all during this Round.

Here we have an important Note by H. P. B. on the words *Men and Monads*:—"The word man is used (p. note 174.) to indicate that these beings were" *MANUS*, i.e. thinking entities, however they differed from ourselves, in form and intellection; for in reality, in respect of spirituality and intellection, they were rather "gods" than "Men."

The *Monad* is more difficult and H. P. B. speaks of it as *IT*; *IT* becomes man. "IT is not of this world or plane, and may be compared only to an indestructible Star of Divine Light and Fire, thrown down to our earth as a plank of *Salvation*" for the personalities in which *IT* dwells. It is for the personality to cling to *IT*, and thus partake of its Divine nature, and obtain immortality. (p. 276.) Man, being a compound of the essences of the celestial Hierarchies, may succeed in making himself, as such, superior in one sense, to any hierarchy or class, or even combination of them. (p. 276.) "Man can neither propitiate nor command the *Devas*," it is said; *but*, by paralyzing

his lower personality, and arriving thereby at the full knowledge of the *non-separateness of his Higher Self from the ONE Absolute SELF*, man can, even during his terrestrial life, become "AS ONE OF US." (to quote the Bible (Genesis, iii, 22.) (and see *Mahatma Letters*, p. 280, Upanishad. Thus it is, by eating of the fruit of the tree of knowledge, which dispels ignorance, (*Upa-ni-shad*) that man becomes like one of the Elohim or Dhyan; and once on their plane, the spirit of solidarity and perfect harmony which reigns in every hierarchy, must extend over him and protect him in every particular. And the very fact that the fittest do survive in the struggle for existence, shows that what is called "*unconscious Nature*" is in reality an aggregate of forces, manipulated by semi-intelligent beings (elements) and guided by *High Planetary Spirits*, (*Dhyan Chohans*) whose collective aggregate forms the *Manifested Verbum of the Unmanifested LOGOS*; and constitutes at one and the same time, the *Mind of the Universe and its Immutable LAWS*.

Max Muller tells us in his "Science of Thought," that "Thought and Language are identical." And H. P. B. says:—"Thought impressed upon the astral tablets exists in Eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *Spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanscrit Vach, "the immortal (intellectual) ray of Spirit." And the fact that Vach (as Devasena, an *aspect of Saraswati*, the goddess of hidden Wisdom) is the spouse of the Eternal celibate *Kumara*, unveils a suggestive, though veiled, reference to the *Kumaras*, those "who refused to create," but who were compelled later on to complete *divine* man by incarnating in him. (*S. D.* II, 199. note).

The Secret Doctrine (p. 275.) claims

that a portion of the mankind of the third Race, i.e., all those monads of men who had reached the highest point of merit and Karma in the preceding Manvantara owed their psychic and rational natures to *Divine Beings*, *HYPOSTASIZING*, into their fifth principles, which means that they became the reality underlying their fifth principles. Which statement means a very great deal to Theosophists, though it is to be feared that in the eyes of the materialists and dogmatic Christians, we surely must lose caste, as "seeing they see not, and hearing they hear not, neither do they understand." (*Matt.* xiii, 13.)

When the last subrace of the Third Race (p. 276.) had perished with the great Lemurian Continent, the seeds of the Trinity of Wisdom had already acquired the secret of immortality on earth, that gift which allows the same great personality to step, "ad libitum," from one worn out body into another *new one*.

The Divine man (II: 276.) dwelt in the animal, and when, in the natural course of evolution, the separation took place, and all the animal creation was united,—that Race fell; not because they had eaten of the fruit of the tree of knowledge and knew good from evil, but because they knew no better, and propelled by the sexless creative instinct, the early sub-races had evolved an intermediate Race, in which, as hinted in the Stanzas, the Higher Dhyan Chohans had incarnated. In *The Secret Doctrine*, these "Sons of Will and Yoga" invited their brethren of the same Race to do as they did; and they made answer "When we have ascertained the extent of the Universe, and learned to know all that there is in it, we will multiply our Race." This means that the great Adepts and Initiated Ascetics will "multiply" and once more produce mind-born immaculate sons; in the Seventh Root Race.

The offshoots of the never dying tree of Wisdom (II. 483.) have scattered their leaves, even on Judæo-Christianity; and at the end of the Kali Yuga,—our present age, VISHNU (or the everlasting King) will appear as KALKI AVATAR, and re-establish righteousness on earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. The men who are thus changed by virtue of that peculiar time (the Sixth Race) shall be as seeds of other human beings, and shall give birth to a Race who shall follow the Laws of the Kreta Age of Purity," that is—it shall be the Seventh Race, the Race of Buddhas, the "Sons of God," born of immaculate parents.

In the Vision of Hermes (see p. 49. Schure's Hermes.) during his Initiation, he asks of OSIRIS, the Hierophant, Can Souls die? And the voice of OSIRIS answers:—"Many perish in the fatal descent. The Soul is the daughter of Heaven; and its journey is a test. If it loses the memory of its origin, in its unbridled love of matter, the Divine spark which was in it, and which might have become more brilliant than a Star, returns to the ætherial regions, a lifeless atom, and the Soul disintegrates in the vortex of gross elements."

Hermes shuddered at these words, for a raging tempest enveloped him in a black mist. The seven spheres disappeared beneath these dense vapours; in them he saw human spectres, uttering strange cries, carried off and torn by strange phantoms of monsters and animals, amidst nameless groans and blasphemies. "Such is the destiny of souls irremediably base and evil. Their torture finishes only with their destruction, which includes the loss of all consciousness."

The vapours are now dispersing, the seven spheres reappear beneath the firmament; says OSIRIS:—Look this side and see the swarm of souls, trying to mount once more to the Lunar

regions; some are beaten back to earth, like eddies of birds, beneath the might of the tempest, the rest, with mighty wings, reach the upper spheres, which draws them with it as it rotates. Once they have come to this sphere, they recover their vision of Divine things; but they are not content, now, to reflect them in a dream of powerless happiness; they have become impregnated with the lucidity of a grief-enlightened consciousness, and the energy of a will acquired through struggle and strife. They become luminous, for they possess the Divine in themselves, and radiate it in their acts.

Strengthen then thy soul, O Hermes, and calm thy darkened mind by contemplation of these souls which mount the seven spheres, and are scattered therein like sparks. Thou canst follow them, but it requires a strong will; see how they form into divine choruses, each placed beneath its favourite Genius. The most beautiful dwell in the solar regions, the most powerful rise to Saturn, and some ascend to the Father, Powers themselves amidst the powers; for where everything ends, there everything eternally begins, and the seven chorus together:—Wisdom, Love, Justice, Beauty, Splendour, Knowledge, Immortality.

This reminds us of what the CHRISTOS says, in John xx, 17: "I ascend unto my Father, and your Father, and to my God, and your God."

There are two main keys to knowledge, The first is:—"The without is like the within of things, and the small is like the large" (p. 53.), or put otherwise, "As above so below, There is only One Law, and he who works is ONE. In the Divine economy there is neither great nor small."

And the second is:—that "Men are mortal Gods and Gods are immortal men." Remember these things, as in them there is wisdom and Power.

H. P. B. says (Key, p. 121.) For logic,

consistency, and profound philosophy, divine mercy and equity; Reincarnation has not its equal on earth; it is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution *from the outward into the inward*, from the material to the Spiritual; *Arriving at the End of each Stage, at Absolute Unity with the Divine Principle.* From Strength to Strength, from the beauty and perfection of one plane, to the greater beauty and perfection of another, with accessions of new Glory, and of fresh knowledge and power, in each Cycle.

And such is *the Destiny of Every Ego.*

O Divine Fire, lead us by the good path
to Victory!

O Bright One, who knowest all Wis-
doms!

Give us victory over our consuming sin!
To Thee we offer the highest word of
praise!

—*Isopanishad*, v:18
Ich Dien.

15 June, 1931.

THE ANNUAL ELECTION

The table representing the results of the election of the General Executive for the year 1940-41 under the single transferable vote system of proportional representation should make clear to the members and the public generally how absolutely fair the method of voting is in giving an equable representation to every shade of opinion among the members. It is equally effective in larger or political constituencies, with the additional advantage that in political voting each party is compelled to nominate the best candidate that can be selected in order to attract votes from the opposition as well as from the party itself. This is the real reason for the objection by politicians to the system. It works against inferior candidates as mere wire-pullers. The number of valid

votes polled was 260, six ballots having been spoiled. Of the 260 votes 170 were cast for Mr. Smythe as General Secretary and 90 for Mr. Barr. In the voting for the General Executive Dr. Wilks, Miss Crafter and Mr. Belcher were elected on the first count with votes respectively of 61, 57 and 39. As only 33 votes were necessary to elect, each of these had a surplus of votes, which under the ordinary system of voting would be wasted. Under proportional representation they are distributed according to second choice of the voter, or if the second choice has already been elected, to his third choice, and so on. In this way every member, if he numbers his ballot to the end of the list of candidates, gets effective use for his vote down to the last count. Dr. Wilks' surplus of 28 votes was distributed among Col. Thomson, Mr. Griffiths, Mr. Watt and Mr. Haydon. Miss Crafter's surplus was given to Col. Thomson, Mr. Watt, Mr. Griffiths and Mr. Haydon. Mr. Belcher's surplus went to Mr. Haydon, Mrs. Somers, Mr. Anderson and Mr. Kinman. The next step is to distribute the votes of candidates who are obviously out of the running, and of those who had gained a surplus by transfer of votes from those already elected. These transfers can be followed in the table through the fifth up to the eleventh count, when Col. Thomson, Mr. Kinman, Mr. Griffiths and Mr. Haydon were elected. By an error on the part of one of the scrutineers in the ninth count some of Mrs. Somers' votes had been credited to Mr. Watt instead of Mr. Haydon. This was discovered by the failure of the votes to check up as they must always do in the total, but as it was late Mr. Winchester took the ballots home and Mr. Hick was announced as the winner instead of Mr. Haydon who was found to be the winner. Mr. Watt's votes came in for the final distribution instead of Mr. Hick's, he having only 21 votes against Mr.

ANNUAL ELECTION — SESSION 1940-1941

TOTAL VOTE—260

MEMBERS TO BE ELECTED—7

QUOTA—33

CANDIDATES	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th. Count		8th Count		9th Count		10th Count		11th Count	
	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total
ANDERSON.....		6		6		6	1	7		7		7		7		7		7		7		7
BELCHER.....		39		39		39	-6	33		33		33		33		33		33		33		33
CRAFTER.....		57		57		57	-24	33		33		33		33		33		33		33		33
GRIFFITHS.....		17	3	20	3	23		23	4	27		27		27		27	2	29	17	46	-13	33
HAYDON.....		9	1	10	2	12	2	14		14	1	15	1	16	2	18	4	22	2	24	2	24
HICK.....		18		18		18		18		18		18		18		18		18		18		18
KINMAN.....		19		19		19	1	20		20		20	2	20		20	2	22	2	24		24
NORMAN.....		1		1		1		1		1	-1	0		0		0		0		0		0
SOMERS.....		8		8		8	2	10		10		10	1	11	1	12	-12					
STUART.....		10		10		10		10		10		10		10		10		10		10		10
THOMSON.....		10	21	31	12	43		43	-10	33		33		33		33		33		33		33
WATT.....		5	3	8	7	15		15	6	21		21		21		21		21		21		21
WILKS.....		61	-28	33		33		33		33		33		33		33		33		33		33
TOTALS		260		260		260		260		260		260		260		260		260		260		260

Wilks, Crafter and Belcher elected on First Count.

Thomson elected on Third Count.

Kinman elected on Ninth Count.

Griffiths elected on Tenth Count.

Haydon elected on Eleventh Count.

Spoiled Ballots—6.

Mr. Albert E. S. Smythe was elected

General Secretary over Mr. Barr by

a vote of 170 to 90.

Spoiled votes—6.

(signed) A. S. Winchester.

Hick's 24. Mr. Watt's surplus went to Mr. Griffiths giving him a surplus in turn of 13 which all went to Mr. Haydon and elected him. The concentration of votes in the larger cities has its advantages and its disadvantages, but the Executive represents the wishes of the members. It may be noted as a coincidence that last year Mr. Barr got 40 votes for the Executive and Mr. Belcher 49, these 89 votes comparing with the 90 which he received this year. The Society is greatly indebted to Mr. A. S. Winchester for his kindness in devoting his skill and services to the superintendence of the voting.

A NOTE ON THE ELECTION

BY DR. W. E. WILKS

The results of the Elections in the Canadian Theosophical Society are exceedingly gratifying. They demonstrate in no uncertain manner that the vast majority of the members are fully alive to the importance of freedom of expression in the Magazine.

The overwhelming majority by which Mr. Smythe has been returned to Office shows that his long experience and undoubted ability as Editor and General Secretary are appreciated and relied upon by the Members, as had already been made clear in the case with non member subscribers to The Canadian Theosophist.

It is to be hoped that now that the great preponderance of the Members have shown what they think of Mr. Smythe and his Editing of the Magazine that the minority who disapproved of his policy and wanted to put someone else in his place will take another look at the work Mr. Smythe has been doing and see it in its true perspective, as being by far the most valuable contribution to Theosophy which is being made in Canada, and join with us in supporting and protecting this work.

The Election has repeated the lesson of the Questionnaire of last year, and points to the solution of the problems raised by the members, as only to be arrived at by the members themselves. One of the difficulties is the alleged rejection of the magazine by some of the members. Dr. Wilks makes this issue an important one in his summary of the views of those he represents as plurality head of the Executive. Will they read the magazine with an open mind and the eager intellect which are two of the steps on the Golden Stairs some are so fond of quoting?

We have had several members resign in recent months because, they say, they would not read it and do not want it in their houses. One gentleman objected to having his children subjected to the danger of seeing it, basing this on a quotation from Madame Blavatsky which he saw on one front page. It is obvious that persons who hold such biassed views as this are not ready to adopt the platform of the Theosophical Society where all opinions and beliefs are welcome and open to free and independent debate and discussion.

Those who differ with others are as welcome in the Society as those who agree together. In fact they are more welcome, for they afford the experience which may offer the test of real tolerance and Brotherhood in action which is not to be found in a company of people all of one way of thinking or believing. It is a weak and feeble faith which cannot bear even tolerant opposition. Those who are tenacious in views that may be erroneous may be assured that they will lose nothing if in a future incarnation they hold other and more correct opinions. The tenacity which they practised in error will continue to be with them as a power for good when they find themselves nearer the truth.

None of us is infallible, and none of us has authority to dictate to another. Unfortunately members who resign

under a different impression may find on examining themselves that it was they who wished to dictate, and not those with whom they differ.

Several issues were raised before the election. The policy of the magazine was questioned, but the majority for the General Secretary would appear to have settled that point. A suggestion that an editorial committee be appointed would also be settled by the election. The Executive is itself such a committee if it will accept the opportunities that offer. Another committee was formed voluntarily to support Mr. Sutherland, but does not appear to function assiduously, as he has been compelled on many occasions to supply all the articles in his department himself. Their excellence requires no apology. But what of the committee?

There are several suggestions that may be discussed by the new Executive that have been mentioned before at one time or another. One is the organization of a study course for members. The real difficulty here is the tendency to dogmatize. Several such courses have been issued and they all incur the danger of turning their students into sectarians. Consequently it has seemed better to leave students to the perusal of Madame Blavatsky's writings and the volume of *The Mahatma Letters*; a reading of which will secure any sincere student from dogmatism or sectarianism.

Another point is a revision of the Constitution of the T. S. in Canada. It was approved by the Adyar authorities after nearly a year's consideration, and should not be changed without careful thought. Its chief feature is the clause assuring members the right to think as they please and the right to express their beliefs. This has been the cause of much discussion and much of the debate could be saved if members would exercise a little consideration. There is little to be gained by disputing histori-

cal facts. And there is much also to be gained by the quiet study of the evidence of facts that are often disputed without such study.

There has been discussion about funds and their disposal. Many think too much money is spent on the magazine. Much of what is spent is contributed by those who like its policy. A little effort would gain many subscribers and place it on a basis of self-support. This would set free all the members' dues for propaganda purposes outside the magazine, which is the only effective propaganda at present. This is not generally understood and some members who say they do not find it interesting should read the testimony of those who do find it interesting, and meet Theosophy in its pages for the first time in a convincing and attractive manner. Lodges which refuse to circulate or sell the magazine lack something of the Brotherhood they profess.

Another subject is the necessity of appealing to the young. Some think that the young should have elementary articles written for them, and that they should be treated in a kindergarten style, or coddled. Young people emerging from their teens and from that up to thirty years of age do not in these days need coddling. They want truth and they do not mind in what sized chunks they get it. The fact is young people are bored to death with the old people who insist on grandfathering them. The solution is to institute or encourage the institution of young people's Lodges. One or two in such cities as Toronto would do no harm. Its greatest merit would be to encourage originality. They should be free of any attempts from bosses. Big Lodges in any case encourage the growth of leaders. I have striven all my life against leaders, and after leaving Toronto for twelve years find I was accused of being a dictator!

The falling off in membership among

all the Societies has been dealt with in a striking way by Dr. Stokes of the *Washington O. E. Critic*. The falling off is not due to anything in any of our Lodges but is inherent in the Adyar Society itself. Much of the Lodge failures is due to causes which have been well presented in the valuable reports made by special committees to the American Theosophical Society, reports which have been condensed and printed in our magazine. We suppose none of the critics of the magazine have read these or we might have heard some token of agreement or disagreement with their conclusions. One of the necessities of a Lodge is regular meetings for the members, in which they can meet and become personally acquainted. A Lodge in which the members are not on speaking terms with each other and glare at each other when they meet, should split up into its harmonious elements until they learn co-operation. It is fatal to Theosophy to bring into it, the sectarianism of the religious bodies.

The leading idea of the Theosophical Society is Brotherhood and there can be no real Brotherhood without Service. What that service should be, every Lodge should determine for itself. It may be study. It may be some form of Social Welfare. It may be general or it may be special. It may be personal or it may be collective. But the Lodge should be proud of the work whatever it may be and whoever takes part in it. There must be unity of consciousness in a Lodge or there can be none in the Society. Members of other Lodges, and other members in general, should not be treated as strangers or as hostile Fifth Columnists. More definite co-operation with each other in the Lodges will give the members a new idea of the Theosophic life, and this will spread from Lodge to Lodge and throughout the National Society until we have something of the real spirit of a Universal Brotherhood.

A. E. S. S.

THE FRATERNIZATION CONVENTION

The Eighth Theosophical Fraternization Convention will be held this year on Saturday and Sunday, June the 29th and 30th, at The General Brock Hotel, Niagara Falls, Ontario, Canada.

Among the speakers will be: Mrs. Verna Brackett of Detroit, Mich., who will speak on *Reincarnation*; Mr. J. Emory Clapp of Boston, Mass., whose subject will be *The Defence of Madame Blavatsky*; Mrs. Lois Ashcroft of Detroit, Mich., and Lt.-Col. E. L. Thomson, D.S.O., of Toronto, who will take part in a Symposium: *What Theosophy Means to Me*; Mrs. Althea Parmele Hawkins of Parma, Ohio, who will speak on *Realizing Our Divinity*; and Major H. S. Turner of Brooklyn, N. Y., whose subject will be *Theosophy and the Immediate Future*.

The *Youth Session*, conducted by Mr. Albert Emsley of Toronto, again promises to be an inspiring event. Music will be furnished by a Cleveland, Ohio group, under Mrs. Brabst. The Reception Committee will be headed by Miss Oba Garside and Mr. N. W. J. Haydon of Toronto.

The General Brock Hotel at Niagara Falls, where the Convention will be held, offers the following special rates for Convention guests: single rooms with private bath—\$3.00 per day; double rooms with private bath (double or twin beds)—two persons—\$5.00 per day.

The Convention Luncheon will be held at 12:30 p.m. Sunday, June the 30th, and will be priced at \$1.00 per person.

Crossing the border should present no difficulties for Theosophists from the United States. It has been pointed out that the state of war in Europe, though involving Canada, makes no difference whatever in the routine of travel for those coming to Canada from

south of the border.

For hotel reservations, information, or any possible assistance, please address Mr. G. C. LeGros, Chairman, 1702 Delaware Ave., Apt. 4, Detroit, Mich.

Fraternization Convention Committee

Chairman: G. Cardinal Le Gros, 1702 Delaware Avenue, Detroit, Mich.

Treasurer: Miss E. Lewis, Cincinnati, Ohio.

Publicity:

Miss Oba Garside, 32 Lonsdale Rd., Toronto, Ont.

N. W. J. Haydon, 564 Pape Avenue, Toronto, Ont.

E. L. T. Schaub, Toledo, Ohio.

S. Wylie, Detroit, Mich.

Miss A. G. Mills, 31 Fairleigh Ave. North, Hamilton, Ont.

May 26, 1940. G. Cardinal Le Gros.

WHITE LOTUS DAY

A fitting observance of White Lotus Day by Toronto Lodge jointly with the West End Lodge took place at the Theosophical Hall in Toronto on Wednesday evening, May 8th, and was attended by about fifty members. Mr. Felix Belcher was Chairman and in his opening remarks expressed the ideas which lay behind such an observance. Mr. A. W. Dwyer, who had known Mr. Wm. Q. Judge personally in Ireland forty-seven years ago, and had lived for a time in the same house with him, gave an interesting talk on "Some Reminiscences of W. Q. Judge and Early Days." Mrs. Frank Carmichael, of the West End Lodge, spoke on "Theosophy in the World Today" and referred to several modern books which express indirectly some of the theosophical points of view. A musical interlude was provided by Mr. Claude Donald, formerly of Hamilton and now of Toronto, who played the "Moonlight Sonata" by Beethoven and an encore entitled "Adagio." Miss Oba Garside, one of the group of young theosophists, in her address "Theosophy for the Future" stressed the necessity

for looking forward and planning for the carrying on of Theosophy in the years to come. Mr. Albert E. S. Smythe, General Secretary for Canada, spoke on "Our Debt to the Founders" emphasizing the fact that Theosophy in Canada had been true to the aims and ideals as set forth by Madame H. P. Blavatsky and urged the continuance of Theosophy in that form. Hamilton Lodge was represented by a number of members who had come up for the occasion and Mr. Belcher asked Mr. Walter Hick to speak on their behalf. Mr. Hick said they were very pleased to have been able to come up for this interesting and important evening and paid tribute to Madame Blavatsky's triumph over numerous obstacles to establish Theosophy on this continent, and also to her courage in championing the cause of right as she saw it. Refreshments were served at the close of the evening and a social hour was enjoyed by all present.—M. K.

A RECIPE BOOKLET

Favourite recipes of members and friends of the Toronto Theosophical Society are being collected and will shortly be issued in the form of a recipe booklet to be sold at twenty-five cents each. A wide variety of recipes will be included, each appearing with the name and location of the contributor, and a special feature is a section devoted to vegetarian dishes. Toronto Lodge appointed a Ladies' Committee to undertake this work as follows:—Mrs. G. I. Kinman (Chairman), Mrs. E. B. Duxtan, Mrs. D. W. Barr, Mrs. R. Somers, Mrs. A. Emsley, Mrs. H. J. Cable. Copies of the booklet may be obtained from any of the Committee or at the Theosophical Hall, 52 Isabella St., Toronto. Delegates and visitors to the Fraternization Convention at Niagara Falls at the end of June will be able to obtain copies there, as arrangements have been made to have the booklets at the Convention. Digitized by Edm. Theos. Soc.

THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Dudley W. Barr, Tuxedo Hotel, Toronto, Ont.
Felix A. Belcher, 250 N. Lisgar St., Toronto, Ont.
Maud E. Crafter, 321 Tweedsmuir Ave., (Apt. 8), Toronto.
William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
Walter R. Hick, 4 Prospect St. S., Hamilton, Ont.
George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
Wash. E. Wilks, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

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

OFFICE NOTES

Theo. Morris, a keen young theosophist of Hamilton T. S. Lodge, has been elected president of the Unity Club of the Unitarian Church. This group of advanced young people is affiliated with the International Young People's Religious Unity.

The centenary of Base-ball has been celebrated in the United States by the issue of a special stamp illustrating the early aspects of the game. It was based on the old English game of rounders and was organized as now played by the young man who became General Abner Doubleday, who, on the departure of Col. Olcott for India in 1878, was left as Acting President of the Theosophical Society in New York.

We have received official notice that mail service has been suspended to Holland, Belgium, Norway, Sweden and Finland, in addition to previous inter-

ruptions with Italy, Germany, Austria, Czecho-slovakia, Poland, and Russia for Theosophical publications. Huizen, that centre of all that represents Leadbeaterism, is now in the hands of the Germans. It lies near Arnhem, north of the Rhine in Gelderland.

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The Peace Lodge of the T. S. in England, at 18 Bridge Street, Audenshaw, Lancashire, one of the most active bodies in that country for real Theosophy, has issued a pamphlet for enquirers entitled "The Spirit of the Theosophical Society" which might well be duplicated by any aggressive and efficient Lodge. It is based on an article which appeared in *The Theosophist*, and has been suitably revised. The Peace Lodge merits and should achieve real success.

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Theosophy for June has an excellent article in the series on "The Astral Body" which deals with modern experiments in the development of embryotic material in the tissue of some of the lower creatures, in which tissue taken from a part of the organism may develop into a complete formation of the part, so that "it seems to be the expression of an already existing but invisible structural organization," as Professor Spratt of Rochester puts it. "An Eastern Current" deals with the development of Buddhism in the West. There are important statements about Atlantis contained in the Lookout section.

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We have to remind our members that their annual dues are payable in advance on July 1st, and that we allow three months' grace for those who have not paid in which the magazine is sent to them. After three months the magazine, to concur with postal regulations, is cut off, but members who wish to have it may pay One Dollar as an instalment of their dues and pay the balance later. We trust this notice will not need

repetition. We cannot get along without a revenue, and while it may be regretted that this is the only tangible link the members display with the Society, we hope it represents truly far more important intangible links that bind us in still firmer Brotherhood.

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The Society is deeply indebted to Mr. A. S. Winchester for the generous fashion in which he responded to the request of the Executive to act as returning officer and superintend the counting of the votes in our election. A good deal of trouble is involved in drawing up tables for the several counts and in assorting and designating the allotment of surplus votes according to the single transferable vote system, better known as proportional representation. Mr. Winchester went through the three hours' work with admirable patience, accuracy and good nature. The scrutineers were Mrs. Shone, Mr. Fellows, Miss Oba Garside, Mrs. Marks, Mr. E. B. Dustan, Mr. Emsley and Mr. Huxtable, all of whom acquitted themselves with careful attention.

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We hear much of the cruelty of war but it is a question whether the swift cruelty of war is not to be preferred to the slow grinding cruelty of poverty in the midst of plenty which has been a feature of our civilization for too many generations. Hitlerism is bound to fail eventually on account of its lawlessness, its desperate methods of dominating the human will, the one force in the Universe that refuses to be dominated by anything but its own volition. Hitlerism can never show such model communities as those of Norway, Denmark, Holland which Hitler has blotted out so ruthlessly in his mad determination to overthrow the principle which made them possible. They suffered from their Laodicean wish to be neutral, to sit at peace, to elude the dangers of war and escape the inevitable. They buried the

one talent they had and it was taken away from them and given to another.

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During the recent election we have had many letters expressing deep sympathy with the aims of our magazine and expressing the heartiest wishes for its success and continuance. It is with no ungracious thought that we now suggest that the most helpful way to signalize this sympathy is by extending our circulation. If every member and subscriber brought in one new subscriber a year, and this is not a difficult matter where there is any will to help, we would not need to be dunning our generous friends for help as we must needs do to keep going. Our resources are exhausted right now, and if help does not arrive we must cut down the size of our issues, or double the subscription rates, a measure that has been under consideration. But let us have some help immediately, either in additional subscriptions, or in donations to the Magazine Fund.

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A letter from Dr. Arundale dated March 30 suggests the necessity of rendering assistance to the unfortunate people of Finland and agrees that a portion of Mrs. Logan's legacy of £300 be applied to the relief of these, and also that a further sum of £1000. be devoted to the same object including the Polish brethren and those in Czecho-slovakia, Austria and China, and since this letter was written he would no doubt also include Norway, Holland and Belgium. The sums mentioned it is suggested might form the nucleus of a Fund to be contributed to by the members as they feel able to express their sympathy by such means. I have been asked as General Secretary to vote on this matter, and I have no objection but feel that it would be better to co-operate with some international agency already established rather than attempt to administer a small fund through a necessarily minor

organization. We must not overlook the importance at the same time of individual and direct activity in such matters.

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We have received a prospectus of Leonardo Blake's new book, *The Last Year of the War—and After*, which we suppose will be on sale pretty soon. It is intended to restore Astrology as an exact science, which in itself is a sufficient challenge to all students. Its predictions do not fit the developments so far for this year as they are quoted in the prospectus. February was promised "battles and violent warfare: struggle between German Army Chiefs and Nazi Party Leaders. March-April—First wave of German anti-Nazi Revolution: Beginning of Hitler's rapid decline of power: Prince Otto von Habsburg prominent in the news. May: First moves towards Peace (about May 5): Probable Armistice. June: The War ends? German Revolution reaches climax: Civil War in Germany: Hitler loses power: Goering fights for ascendancy. August: Revolution breaks out in many countries: Widespread world changes heralding new world order." The book is to be published by Andrew Dakers, Ltd., London, England, at 3/6.

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Delays in the mails owing to war conditions has delayed the delivery of Beatrice Hastings' revived periodical *The Democrat*, till the month of May when the third and fourth issues came along. The third is the most acute and stinging summary of the events leading up to the outbreak of the War that could be compiled by friend or foe, and the bare statement of the facts leaves one appalled by the thought that a nation could be so blind as to wait, paralyzed by personal loyalty, till it was and is almost too late to retrieve the position that should have been attained several years ago. All the information now available was available then, but

those who tried to make it public were accused of high crimes and misdemeanours and their warnings went unheeded. Now Mrs. Hastings will probably be interned for recalling the lapses which have led to the present international situation. In Number Four there is an article quoted from *The Theosophist* of June, 1880—"Some Things the Aryans Knew" and it is almost enough to convert some of our doubters to lead them to investigate the claims of ancient wisdom. Mrs. Hastings was under fire of the Big Berthas in the last war, one of the shells landing about 200 yards from her house at Sceaux. *The Democrat* may be had from 4 Bedford Row, Worthing, Sussex, England at 2/6 for 12 months.

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The Theosophical Forum, *Lucifer* and *The Junior Theosophist* are the three magazines representing the efforts of the Point Loma Theosophical Society to enlighten the world, and they do certainly more strictly carry the message of Madame Blavatsky and *The Secret Doctrine* in its purity than our Adyar magazines do. It is too bad that we have to make this admission, but on the principle that there is no religion higher than truth we should face the facts. *The Theosophical Forum* especially may be commended to students of the Wisdom. It is untainted by the psychic emanations and uncorroborated speculations of alleged clairvoyants and has a scholarly outlook on modern science and the later phases of philosophic thought. Dr. de Purucker in the June issue contributes some useful hints for study groups. He deprecates anything savouring of pontificating. The most successful speakers, he thinks, are those "who have managed to make the audience thing with them, and ask the largest number of questions." Marjorie M. Tyberg has an interesting review of *Figures of Transition*. In the course of it she remarks: "He attri-

butes some of what is called Hardy's pessimism to certain frustrations in Hardy's own career. Was it not rather the lack of the knowledge of an inclusive spiritual body to which he and the rest of humanity inevitably belonged that caused the deep sorrow that gnawed at Hardy's heart and sharpened his sight and his pen while it left that heart warm with love for all that lives? Mr. Hicks omits mention of one of Hardy's characters who is a signal example of unselfish, undemanding love—Marty South in *The Woodlanders*."

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The O. E. Critic for March-April gives considerable space to our election affairs and enlarges upon the statistics of the T. S. membership with the notable decrease in the ranks since 1929, the loss running in the whole Society to 33.8%, while the T. S. in Canada has only lost 26.2% in the same time. The causes are well understood by outsiders, but the members close their eyes to the facts and prominent officials like Mr. S. A. Cook of Wheaton are incomprehensibly blind to the wickedness of Leadbeaterism as preached by Mr. Jinrajadasa and others with such disastrous effects. Dr. Stokes shows how the Italian situation has been misrepresented by Dr. Arundale just as Col. Olcott misrepresented the American situation in 1895. He has cut off the main body of the Italian members just as Col. Olcott cut off the main body of the Americans, laying their letter of appeal to the London conference on the table with scornful rejection. What is Freedom? asked Dr. Arundale on one occasion. Liberty of action is one phase which neither he nor Col. Olcott ever understood. The original idea of the T. S. was that every Lodge should be autonomous, but Col. Olcott could not appreciate such liberty. One after another the schisms and disruptions in the Movement have occurred because such

liberty apart altogether from the principle of toleration has not been permitted. It is a difficult matter, let it be granted, but unless we cultivate both toleration and liberty of action we cannot have the universal brotherhood we talk about. Italy is an example of a situation where liberty was necessary but Dr. Arundale could not see it. He has seen it to a limited degree in the case of the St. Louis Lodge in Missouri, but the limitation is two years. Dr. Stokes contrasts two horoscopes based on the same nativity, and the comparison of the work of these two astrologers will show the student the absolute necessity of impersonality in casting the horoscopes of public characters. It appears to us that Mr. Hughes has shown the more scientific impartiality in his reading. Students of Theosophy and the Movement cannot do without the *O. E. Library Critic*, price fifty cents a year from 1207, Q Street, Washington, D.C.

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From the scholarly *The Aryan Path* we quote a passage already culled from Miss B. B. Walcott's tribute to the great negro scientist who was elected a Fellow of the Royal Society in 1916. Dr. George Washington Carver, who in his 76th year at Tuskegee has crowned his life work by devoting his savings to found a research clinic in soil building, the utilization of waste, and the finding of new uses for native products. He himself developed over 300 products from pea-nuts and over a hundred from sweet potatoes. "During my life," says Miss Walcott, "I have met three people whose spirituality was so potent as to make me feel that here indeed was one who walked with God. Dr. Carver is one of those persons. The other two were the late Dean Edward Increase Bosworth of Oberlin, Ohio, and Charles F. Andrews, the English scholar who had lived and worked for many years in India with that country's magnificent

poet Rabindranath Tagore." The death of Mr. Andrews is a sad loss to India and not less to humanity. Those who had the privilege of meeting him in Toronto on his visit some fifteen years ago could not forget that divine air of peace and wise life that distinguished him. *The Aryan Path* pays this tribute to him. "Indians at home and in every corner of the world, from Fiji to Kenya, mourn the loss of a large-hearted man, and a great friend—C. R. Andrews. He was a Christian—not one of the legion who are such in name and by lip-profession, but one of the very few and rare lights of Christendom, a real follower of Jesus Christ. He came out to India a devout orthodox Christian, but the spirit of India transformed him, deepening his devotion but destroying his orthodoxy. . . . He 'learnt to know Christ afresh in this Eastern setting,' but in the process he had 'to choose whether I should serve God rather than man;' he had to fight church dogmas, such as the doctrine of the eternal damnation of the heathen." Margaret Smith contributes a useful article on Light in Islamic Mysticism, D. S. Sarma, the *Gita* scholar writes on Freedom through Service; and William H. Roberts has an interesting study in "Er plans a Life."

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The Theosophist for May has three articles by Dr. Arundale. Fritz Kunz states "The Secret Doctrine is for Today." A. J. Phillips writes technically on The Chemical Elements. The future of science lies along chemical and electrical lines and science will be compelled before long to recognize that Madame Blavatsky has given the lead to the scientific world in these subjects as she gave it to Sir William Crookes in the hints that led him to the discovery of vacuum tubes and all that followed in those researches. It is satisfactory to note that Mr. Phillips does not hesitate to quote William Kingsland on the per-

petual state of flux in which physical matter now exists. Another article of interest describes The Giant Buddhas of Bamian and is by Mr. J. L. Davidge. Shaw Desmond aligns himself with Theosophy in an article on "Ireland: A Little Candle in a Naughty World." It is to be commended to those English friends of ours who can only see us as rebels, Molly Maguires, Ribbon men, and assassins of one grade or another. The two heads of the British Army, the Commander in Chief and the Chief of Staff, Lord Cort and Sir John Dill, are both Irishmen, and they are not the first Irishmen to follow the lead of the Duke of Wellington among Irish soldiers. "The Case for Federal Union" is discussed in a precis of W. B. Curry's book in the Penguin series. This fascinating proposal has already met with several setbacks in the loss of Norway, Holland, Belgium, Denmark among the fifteen countries that were considered quite ready to adopt the idea. The difficulty as always is how to save the integrity of the small state in its inclusion under the authority of the Estate Major. The problem has been solved in the British Empire, but will the rest of the world be willing to join that vital League of Nations? I wish to copy a passage from Dr. Arundale's Watch-Tower, one of the very best things he has ever written. So I am glad to exhume it from the pages in which it occurs. "I say to myself: Who could be nobler than a gallant gentleman or gentlewoman? Who could more truly demonstrate Theosophy in action than such a one? To be gallant, with all the adjectives it implies of humility, chivalry, sacrifice, nobility of purpose, indomitable courage, is to know Theosophy in action even though the science may still remain hidden from the waking consciousness as to its theory and principles. And I say to myself that an ounce of gallantry is worth a ton of intellectual knowledge of our science."

CORRESPONDENCE

VOLUNTEERS FOR RE-ELECTION

Dear Colleague:

I have decided to offer myself as a candidate for re-election to the office of President of The Theosophical Society. The machinery for the election of the President has to be set in motion during the course of this year, as provided in the Rules and Regulations, though the candidate elected will not assume office until the middle of 1941 when my term of office ends. I should, however, have postponed this announcement until a later date had not the members of the General Council present during the course of the recent International Convention unanimously passed a resolution, of course in their individual capacities only and outside the official gathering of the General Council, inviting me to stand for re-election. I felt I should respond to their graciousness as soon as possible and after some consideration came to the conclusion that I should stand again. I notified this decision to the International Convention and it was received with the most generous approval.

I therefore formally inform you that I am standing for re-election to an office which, however arduous, I have most deeply cherished and to which I think I may say I have given myself without reserve during the past seven years.

Very fraternally,

George S. Arundale.

28 March, 1940.

GEORGE LANSBURY

The Rt. Hon. George Lansbury, who died on May 7 at the age of 81, was a typical product of the Britain of the post-Victorian period. He had risen from the ranks and had espoused the causes of the down-trodden and the weak in his socialist career, and of the

hosts of light as a member of the Theosophical Society. He was probably best known to the public as a Woman Suffragist and a Pacifist, but his horizon was not bounded by these heights.

It is difficult for this generation, no doubt, to understand the fierce opposition to Woman Suffrage that was manifested by politicians and an influential majority of the public, but the tense conservatism of Britain took this form of protest against the new order of living that was growing up before their eyes, threatening to bring in a new dispensation. The tide was not to be halted even by King Custom and this throne had to be moved from before the advancing waves of changing opinion. The Great War came on and all the world went into the retort of its furious fire and the fervent heat of cyclic evolution. The equality of the sexes in the councils of the nation was recognized as though no one had ever questioned it. George Lansbury resigned the Parliamentary seat of Bow in 1912 to test public thought on the question and he was not re-elected. Years later the same constituency sent him back as its representative to Parliament. Allan Studholme, of Hamilton, Ontario, was his counterpart in Canada, where in the Ontario Legislature he vainly tried to get a measure adopted to give women the vote. After 1917 it was easy, but the pioneers among the men who supported Mrs. Pankhurst and Annie Kenney and Constance Balfour and their devoted sisters, should not be forgotten for the part they played in this revolution.

George Lansbury was also a great Pacifist, and that is a word easy to be misunderstood. The Pacifist who is peaceable because it is his own hide he is thinking about is of little account in the moral issues of the world. But the Pacifist who has no desire to preserve his own life at the expense of another's is neither philosophic nor Christian.

Pacifists, like Jesus, who are not afraid to die for their views, are not so common, but the rarer they are, the more worthy.

George Lansbury was in Buffalo in 1936 and was invited to come over to Toronto to address a kindred gathering at that time. He wrote a letter in reply to the invitation which by kindness of Mr. E. B. Dustan, we are able to reproduce. It unveils the character of the writer as well as anything we have seen.

Buffalo, May 14th, 1936.

My dear Comrade,

I am very sorry indeed it is not possible for me to attend your meeting as I promised to do. But my strength and the time at my disposal prevents me doing so. Give my love and best wishes to the gathering which I trust will be a most successful one. Peace is the one and only question before the world today. Another war will destroy all hope of human progress, perhaps for centuries. Sanctions are of no use, only Justice, Co-operation and Love can save mankind. We, who are internationalists, must make all Governments understand that we will not take part in universal mass-murder. We are all brethren whether born in Germany, Austria, Britain or Japan. Neither race, colour, nor creed must be allowed to divide us. Governments, profiteers and selfish nationalism create wars. We know there is room in the world for us all, natural resources enough for us all, and markets for all the goods we can produce. All we need is willingness to cooperate and share with each other. The old clarion call issued by Christ is true: We are children of one Father and all are his children. And the challenge issued to the world by the great internationalist of 60 years ago is also true: "Peoples of all countries unite. You have nothing to lose but your chains. You have a world to gain." Yet, com-

rades, the world has waited long for this day when men and women of all classes and creeds will unite to remove the economic causes of war. When Christian shall no longer kill Christian, Jew kill Jew, but instead, all the people will unite in one great endeavour to reorganize our life, and through love and service bring in the Great International Commonwealth of Peoples within which we will live as Comrades and Friends, sharing the good gifts of God and Nature for the good of each other. If ever it is possible for me to come across again I will without fail come to your great country and meet you face to face. God speed the day when swords and spears, poison gas and bombs shall be no more, and only the Force of Love shall be the rule of life. My love and every good wish to you all.

George Lansbury.

EMMA GOLDMAN

Another of the pioneers of the New Age passed away on May 14 in the person of Emma Goldman, known as an anarchist, though it is necessary to explain that a philosophic anarchist is as far as the poles apart from the Nihilists of Russia, the Nazis of Germany and the Fascists of Italy and the so-called Communists of everywhere as any of these may be from Jesus Christ. Emma Goldman whatever she may be called, lived to benefit mankind, and in this she was in true sympathy with that Theosophy which Madame Blavatsky brought to the Western world. Had they ever met they could not have been less than sisters together. But it was not to be. She was only 19 when she went to New York in 1889, having left Lithuania three years previously an ignorant factory girl. In two years H. P. B. had passed away in England. In my talks with Emma Goldman I found her in full sympathy with Theosophy as we understand it in Canada, but she had

no manner of use for the Adyar brand as represented by its leading officials there, and expounded by Dr. Arundale in his Huizen programme over the denunciation of which Mr. Hamerster was so much exercised. Miss Goldman spoke for the Toronto Theosophical Society on the occasion of her former visit to Toronto some sixteen years ago, and I had some correspondence with her subsequently when she was in France. Her adventurous and stormy life is outlined in the article which we reproduce from the Toronto Star of May 14. She ought to be back to work with the Messenger of 1975.

From the Toronto Star

Emma Goldman, anarchist, for 50 years stormy champion of revolutionists, died early today in her 71st year. She suffered a stroke at the home of friends in Toronto, with whom she had made her headquarters since coming to Canada last May.

Her brother, Dr. Maurice Goldman, and a niece, Mrs. Stella Ballantyne, both of New York, were with her when she died. A sister, Mrs. Lena Cummings of Rochester, N.Y., also survives.

No woman of her generation was more widely known or lived more fully than Emma Goldman. None clung more staunchly, through adversity, to her ideals. For years she was known as the "mother of anarchism," and although she constantly maintained that she never advocated violence, her name was linked constantly for years with violent social upheavals here and in Europe.

She clung with passionate faith throughout her life to the philosophy that mankind's happiness and prosperity could be gained only through abolishing political parties and governments and rooting society in economic and cultural units. She hoped to see this philosophy brought into being in Russia—but fled from there in bitter disillusionment. She hoped to see it

come in Spain. But she saw instead a people torn between Communists and Fascists.

At 70 years of age she was still fighting for her ideals when death came. Since last May she had gone on a speaking tour across Canada to raise money for Spanish refugees in camps in France.

Came From Lithuania

Emma Goldman was a factory worker in Rochester, N.Y., only 16 years old, and an immigrant girl from Lithuania, when, in 1886, her passionate sympathy was aroused by the execution of five men accused of participation in the Haymarket riot in Chicago.

In 1889 she went to New York with 50 cents in her pocket and a flaming zeal for liberty. Three years later she landed in prison on a charge of inciting riot during a cloakmakers' strike. In prison, while her socialistic ideals crystallized, she acquired an excellent command of English and read voraciously Emerson, Whitman, Spencer and the Russian authors whom she considered spiritual revolutionaries. It was in this period she laid the foundation for a scholarship which later in life gave her the ability to speak on drama and literature as an authority.

From then on her life was one turbulent episode after another. She went to Europe, studied philosophy, dietetics, children's diseases, sat at the feet of the famous Prof. Freud in his original lectures. She made many intellectual acquaintances and returned to United States to tour and lecture on an astonishingly wide range of subjects.

She was constantly before the public because of the efforts of police to upset her meetings and restrain her activities. When President McKinley was assassinated she was charged with participation in the plot, but later, her innocence proved, she was freed. She was always a pacifist, and through her editorship of a magazine continued to propound

these views after the United States entered the war. She was arrested for conspiracy to defeat the operations of the government, sentenced to two years, at the expiration of which she was deported to Russia.

Fled From Soviet

During this time she was associated with Alexander Berkman, another radical, who also had been incarcerated. Together they went to Russia, hopeful about the Soviet experiment. But Emma Goldman fled, at outs with the Soviet leaders.

For the next few years she lectured in Canada and Great Britain on literature, companionate marriage, birth control, had rifts with the police here and there, lived quietly in France for a while, won an amnesty from President Roosevelt allowing her once more to visit the United States. When the Spanish revolution broke out, she made two trips of six months each into that country. She emerged to begin a new crusade—this time to raise money to help Loyalist refugees.

Emma Goldman was married twice. The first marriage was when she was 18, to Jacob Kersner, but two years later she left him when she "went through a tremendous spiritual upheaval and he did not follow me." She never heard from him again. Her second marriage was one said to be to gain the benefit of a British passport when in 1926 she married James Colton, a Welsh miner.

Colton died a year ago. Undoubtedly the man who most affected her life was Berkman, the radical with whom she was deported to Russia and who fled from there at the same time she did. Their paths took them apart for years but Miss Goldman was with him when he died in the south of France shortly before her marriage to Colton.

Suitcase Was Home

Emma Goldman never took the easy way. She spent most of her life in cir-

cumstances of little comfort, living with friends, of whom she had thousands all over the world, or in very modest lodging places. Her home literally was her suitcase. She took in vast sums of money at her meetings and from her books, but it was used to further the causes which she advocated.

When she came to Toronto last spring, she was asked by a reporter if she had not wearied, if she had not become discouraged. "I would never take the easy way," she said. "I think if I have had any experience at all. . . it is that I am temperamentally unfitted for what you would call the easy way. No, I'm still going on."

Six years ago she said that Hitler was the most dangerous man in the world and would cause world conflict.

She had little interest in material things. Once she told The Star's Frederick Griffin that "I'd rather have roses on my table than diamonds on my neck," and that most people were "tied down by material things." She placed ideals above all else in life, and was convinced that "nothing else but liberty as the basis of society and of life will ever solve the present problems of the world."

"Whatever will happen will happen. I hope to die on deck, true to my ideals with my eyes towards the east—the rising star," she said 14 years ago when, disillusioned, she returned from Russia.

From 1928 to 1930 she was in France and in 1932 was seen in Copenhagen. During that period she listed Denmark, Sweden, Norway and England, in that order, as the most-nearly free countries in the world.

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		

THE QUARTERLY BOOK DEPARTMENT

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QUIZ

In what books are these to be found?

1. The mind stuff, being now perfectly still and the man being polarized in that factor which is not the mind nor any of the sheaths, can transmit to the physical brain unerringly, accurately and without mistake, that which is perceived in the Light of the Shekinah which streams from the Holy of Holies into which the man has succeeded in entering.

2. Rhasis, in his *Seventy Precepts*, affirms that Mercury is the root of all things, it only should be prepared, and from it is derived a good tincture, and a strong and conquering impression. Alphidius declares, on the evidence of all the sages, that the work of wisdom consists solely in quicksilver. So also Geber says, in his chapter on the procreation of iron: Let us praise the Blessed, Glorious, and most High God, Who created quicksilver, and gave it a substance, and imparted to its substance properties which no other substance on earth can possess. It is the perfection of our Art, it is our victory which overcomes fire, and is not overcome by it, but delights in its heat, and gently and amicably reposes in it, etc.

3. To those who cannot help trusting that union with Christ must be something real and substantial, and not merely a metaphor, and a flower of rhetoric: To those, lastly, who cannot help seeing that the doctrine of Christ in every man, as the indwelling Word of God, The Light who lights every one who comes into the world, is no peculiar tenet of the Quakers, but one which runs through the whole of the Old and New Testaments, and without which they would both be unintelligible, just as the same doctrine runs through the whole history of the Early Church for the first two centuries, and is the only explanation of them.

4. At this very moment there are

hundreds of Kargyutpa ascetics living in the bleak solitudes of the Tibetan Himalayas, some of them in caves at the base and on the sides of Mount Everest, wherein are still to be found, as places of special sanctity and pilgrimage, the hermitages of Jetsun. Their nature remains as it has been since Earth's earliest ages, and the Kargyutpa hermits dwell undisturbed by the restlessness of the world beyond, wherein the ancient ideals which they uphold no longer govern men but where there rules, instead, the opinion that success means the acquisition of worldly riches, fame, and power.

5. Voltaire was a pupil of the Jesuits; Samuel Butler was the pupil of a hopelessly conventional and erroneous country parson. But the Voltaire was Voltaire, and Butler was Butler: that is, their minds were so abnormally strong that they could throw off the doses of poison that paralyze ordinary minds.

References to quotations in May Quiz:

1. The Secret Doctrine, I, 183.
2. Theosophy, by Dr. Alvin B. Kuhn, pages 161-2.
3. Volney's Ruins of Empires, chapter ii.
4. Mahayana Buddhism, by Beatrice Lane Suzuki, page 139.
5. Prometheus Bound, by James Morgan Pryse, page 195.

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

"THE RYTHM OF LIVING"

This useful little book has for subtitle "A Layman's Guide to Threefold Happiness in Body, Mind and Spirit, to suit Modern Conditions, with Special Reference to Hindu Thought." It is by Rajamantra Dhurina, Sir Albion Rajkumar Banerji, M.A., C.S.I., C.I.E. of the Indian Civil Service, retired, formerly Diwan (prime minister) of Mysore and foreign minister of Kashmere. The difficulty of all occultism for westerns is their unbelief. They cannot imagine that any good can come out of an Indian Nazareth.

"One who has the good fortune to enjoy more than average health, free from experience of physical pain or discomfort, and able to realize the various pleasures of life, exercising strict regularity and moderation, ordinarily lacks experience on the other side of the physical plane." A glimpse of the "realities" of life on the other side would probably alarm most of these healthy non-initiates, and does not interest them in prospect.

Our author does not despair of gaining the interest of the intelligent and submits that the theory of relativity is closely in sympathy with the Hindu conception of the universe as it manifests itself in the mind of Brahma; "a universe which is mutable and constantly in a state of flux, and which is governed by the eternal spirit of 'Om-twat-sat.' . . . What we think today may be of lasting concern, though of temporary importance. . . The greatest prophets, seers, teachers and exponents of the permanent truths have thus been disturbed on the physical plane and, as if by an electric shock, their subconscious self rose to the surface and gave them light by which their mind was illuminated."

This appears to us to be an abandonment of the real teaching of the East which places the individuality as a per-

manent root of consciousness in the One Self, while the personality is occupied with the mutabilities of the manifested universe. Hence the view of our author that "what is law for Jupiter or Mars cannot be law for Venus or Neptune," under his theory of relativity, is a rather dangerous one for unthinking people, who may carry it into ethical and moral realms where it certainly does not apply. Moral and ethical principles cannot be juggled with whatever relativity may do on the physical plane.

Apart from this the book provides a great deal of common sense instruction about the care of the body and the correction of foolish habits imposed by western customs. Chapters iv. and v. have many valuable hints which conventional people will be unable to appreciate. The *ekadasi* fast, for example, on the eleventh day after the new and the full moon, would remedy many bodily ills if these two fast-days were generally adopted, but westerns are so accustomed to eat too much, they generally think they would die if they did not stuff till they need pills and potions to keep going.

"If one, by instinct or by training and a careful discipline of one's own mind, acquires the habit of the correct way to live, he will minimize within himself the necessity of resorting to external aid for the preservation of health, and for preventing the decay of tissues, and the degeneration of his physical make-up, so much so that he can aim at a greater longevity than is permissible under normal conditions. There are known people of every nationality who do not resort to any treatment, and do not take any medicines."

Sir Albion notes "that in the upper-income group about ninety per cent. of the children are selfishly denied maternal milk." But this is only one among scores of other evidences of the degeneration that affects civilization.

(Continued on Page 128.)

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

EARLY DAYS OF THEOSOPHY AND ELECTRICITY

Dear Brother Sutherland:

The editor: I read your department "Theosophy and the Modern World" in the "Canadian Theosophist" with much interest. I have been a subscriber to the magazine for many years and was a subscriber for *The Lamp* in 1899. I joined the Theosophical Society in 1889 and was under H. P. B. and Wm. Q. Judge, especially the latter, who was my teacher as he was also Brother Smythe's.

I was much impressed by your article "About Earthquakes." Judge once remarked to me that the thoughts of men have a great effect on the Earth, our mother, and sometimes they turn it into a semi-fluid condition. I do not know whether you saw an article by me in the *Theosophical Forum* for February 1939, in which I wrote on Isostasy and the radio-activity of the rocks of the earth which generates such heat that in the long years the rocks beneath the continents are finally melted, and the continents are then floating on a molten substratum. As more rock is melted the continents sink deeper down and the sea rushes in over the low lands. This theory was put forth by Dr. John Joly, F.R.S. (In his book *Surface History of the Earth*—Ed.) and it has been endorsed in the main by the President of the British Association for the Advancement of Science at its last session. Joly speaks of the millions of millions of years all this has taken and I wrote it to show how modern science is beginning more and more to make the discoveries that H.P.B. predicted it would, and is proving her assertions as to the great age of the earth.

As mentioned in last month's issue of *The Canadian Theosophist*: When I

was appointed, in 1880, as Assistant Manager of the Atlantic and Pacific Telegraph Co. in Washington, D.C., being promoted there from Richmond, Va., our chief operator would often amuse me with stories about Tom Edison who had worked in that office some six or seven years before, receiving the night report of A. P. The cockroaches were so big they would almost carry off Edison's lunch, as he worked "the grave-yard trick," from 12 to morning. Edison stuck down two strips of tinfoil about one-quarter of an inch apart and when Mr. John Cockroach stepped across that gap with the strips hitched up to our main-line battery he would go up in a chariot of fire to the insects' devachan.

Hertz, Crookes, and Bell

When the chief operator in Washington received inquiries from my superior officers about me, he was most enthusiastic and as a result when an American telephone syndicate was formed, and since I spoke French, I was selected to go to Paris. There I met Prof. Heinrich Hertz whose Hertzian waves we now use in radio. Later, on being promoted to London, I met Prof. Wm. Crookes.

Judge showed me Edison's cheque for his entrance fee in the T.S. He had had it framed and hung up in his private office. It was required to keep one's membership secret in those days until just before I joined in 1889.

I read *Isis Unveiled* in 1884 and immediately wrote H.P.B. herself, care of her publisher, who forwarded the letter to Adyar where she was going through the agony of the Coulomb conspiracy. In it I stated I was a theosophist and wanted to help. I received a reply from Damodar Mavalankar, telling me to get in touch with Josephine W. Cables, secretary of the American Board of Con-

trol, one of Olcott's creations. I never met Olcott but was associated with Dr. Franz Hartmann for some months. I met Judge in 1886 while coming up from Richmond where I had been as correspondent for my paper *The Boston Globe*. While in a restaurant where newspaper men consorted, in New York City, I was introduced by a fellow I knew to another newspaper man named Charles Sotheran to whom I said, "You are not the man who wrote that fine pamphlet on Cagliostro, are you?" He glared at me for awhile to see if I meant it and said, "Is that d—n thing still kicking around?" "Yes, and its the best thing you will ever do, too." "Where did you see it?" he demanded and I replied that I bought it with a lot of other Theosophical literature. At that Billy Tales who had been consul-general at Shanghai boomed out so it could be heard all over the big room, "Om Mani Padme Hum." It was the first time I had heard it intoned, which he did with a very full voice. Sotheran, whose name you will find in *Isis* attached to a very misleading statement concerning Masonry, said to me then, "Now you are in town, I suppose you will see Judge." "I don't know, who is he?" "You say you are a theosophist and still you don't know who he is?" I confessed that I had read *Isis Unveiled* in a little shoe-town, Haverhill, Mass., and was not a member then of the Society and had been advised to write Mrs. Cables who had sent me a lot of spiritualistic "junk" which I had promptly thrown into the waste-basket.

Sotheran nodded approvingly and told me Judge was right around the corner on Nassau Street. He gave me his address and when I went around to see Judge, I found him to be of medium height, with a short cropped beard, pale of face, with very clear gray eyes. He got up from a small table where he had been writing and came forward with his hand outstretched. As I shook hands

a very pleasant feeling went up my arm to the elbow. He was my friend and teacher from that day until he died, 10 years after.

The Boston Branch was formed in 1886 and its first President and Secretary were spiritualists, much to my disgust. I had investigated spiritualism as a newspaper man. I joined only when Bertram Keightley came to my room in the editorial floor of the *Boston Globe* and said: "I understand you are a Theosophist?" "Well, I believe in its ideas of Reincarnation and Karma," I replied. "Why don't you then join the Boston Branch?" he asked. In my surprise at being asked, I replied: "What! Me join a body that believes in Universal Brotherhood, and yet whose members are fighting like cats and dogs all the time? Not on your life!" Keightley was non-plussed for a moment and then asked me if I did not think it my duty to join. I had the New England conscience and when he said "duty" I listened and joined up.

In that same year, 1889, at the suggestion of Judge I sent my application and photograph to H. P. B. and joined the E. S. Annie Besant and Alice Cleather joined in the same year. The only member who joined before me who is now alive is H. T. Edge, now at Point Loma.

I have dealt with all this period in the Boston Lodge shortly after I joined. I nominated Griggs as President and Crosbie as Secretary and after Griggs resigned, Judge hinted that I should assume the office. I suggested Crosbie and at the next meeting he was elected. He was then a leather salesman in his father-in-law's store.

I met Annie Besant when she came over first in 1891 to attend the Boston Convention with a letter of instructions from H.P.B. to the Boston Convention. If she had only taken to herself H. P. B.'s words she never would have allowed herself to be hypnotized by the

Brahman Chakravarti. They (the Brahmins) wanted to break up the T. S. over her Prayag letter. I was very favourably disposed to Annie, as I knew of her leading the strike of the Bryant and May's match girls in London, but after I had met her and had been with her for the two days the Convention lasted, and had given her many hundreds of words in my report, I changed my mind especially after she made her ridiculous charges against Judge, who was the soul of honour.

I have dealt with all this period in my autobiography which I am writing at the urging of Dr. Evans-Wentz, the author of the *Tibetan Book of the Dead*.

You ask me about my name. I suppose it is due to planetary influences, for I happened to be born on the day or rather early in the morning of the day that Cyrus Field sent his first message over the cable to Queen Victoria. Sarah Field, a sister of Cyrus was an old sweetheart of my father.

I know something of the early days of telegraphy and also of telephony. When I returned from England in 1883, I made the first long-distance telephone based on the Hunnings' transmitter. I think I was sold out by the mechanic whom I had make the contacts for me, for I saw my circuits printed in the old *Operator* afterwards the *Electrical World*. The Hunnings' transmitter was simply a diaphragm in the circuit resting on granulated carbon, the same as now used. Hunnings was an English clergyman who lived in Halifax or Bradford in the North of England. My brother-in-law owned the English patent and may have sold it to the Bell Company.

Yes, electricity has been in my family. My brother Walter, was the manager of the Edison United Mfg. Co., 65 Fifth Avenue, and after the consolidation with the Thompson-Houston Co. he held some position with the General Electric Company. He established the

shops at Schenectady, and asked me to go up once to settle a strike there, for him. This I declined to do saying, "Pay your men decent wages and you won't have any strikes." My second cousin, Frederick Willard Grover, is Professor of Electrical Engineering at Union College, Schenectady.

We had a lawsuit in London trying to break Bell's patent and went so far as to get the original instrument of Philip Reiss from the Berlin museum. This instrument had transmitted musical sounds over the wire and in Bell's patent the claim was made that it was impossible to transmit speech by a make and break contact. His claims were for an undulatory current. We had a young German-American named Henck who testified that he had worked with Bell and that all the time he was working on the telephone he had a copy of a German magazine, *The Garten-Laube*, with a picture and description of the Reiss instrument before him. Our electrician, a Swede, George Anders, made the Reiss phone transmit speech in the High Court of Chancery in London, but still we could not break the Bell patent due to the innate conservatism of English character. The Hunnings' transmitter having been invented by an Englishman was upheld. We used the Dolbear receiver which was about the size of an old "turnip" watch and was laughably simple. As so mentioned last month, it consisted merely of two metallic diaphragms separated about one-quarter inch and insulated from each other. (This principle is similar to that employed in the modern condenser microphone used in radio.—Ed.)

I was present at all sessions of the court and it was because Crookes had been retained by our side that I had access to his laboratory. Crookes was not in good odour with his fellow scientists then and was regarded as superstitious because of the Katie King case.

Cyrus Field Willard.

U-235

The newspapers have been filled with news about the latest discovery of science U-235, an isotope of Uranium, and a substance with marvellous potentialities. According to current accounts a comparatively few pounds of it would suffice to run all our power plants and steamships, to run aeroplanes and to blow our civilization off the map. Now that the shouting and tumult has died down somewhat, it is possible to appraise the value of this new substance and tentatively to see what its real potentialities are.

Uranium 235, is much like the ordinary and fairly common Uranium which has been known for many years and differs from it principally in having a lesser atomic weight and, under appropriate conditions, in the ease with which it reacts to release enormous stores of energy.

These conditions involve the use of water or some other substance constituted largely of hydrogen.

This new reaction quite evidently differs markedly from that found naturally in other radio-active elements. These disintegrate in some cases quite rapidly, in others exceedingly slowly, but all at rates unalterable as the Laws of the Medes and Persians. The contrary seems to be the case with U-235. When uranium U-235 is hit by a neutron, from a cyclotron generator, or from radio-active substances present in minute amounts everywhere, or from the cosmic ray, a chain reaction is set going. The first neutron releases other neutrons from the nuclei of the atoms and these serve to release others and so on ad infinitum; the law of compound interest would seem here to apply. While the neutrons set free release enormous amounts of energy, the trigger neutrons must travel at low energy levels, the lower the better and this apparently is where the water enters to play its part. The cores of hydrogen

atoms constituting two-thirds of the volume of water have the power to make the neutrons yield up their high energies and to slow them down to a point where they possess almost no energy at all. It is necessary only to place the uranium isotope U-235 in water to start the process going and to render it automatic and self-regenerating. "A neutron liberated by a cosmic ray hitting atoms in the air, for example, is slowed down by the water surrounding the U-235. This splits an atom of the substance into two parts, liberating 200,000,000 electron volts of energy. In doing so, it releases other neutrons which in turn are slowed down when they hit the water and again split other atoms and so on, until the 2,500 billion billion atoms per gram of the substance are all used up or the material is removed from its watery environment."

The water temperature is of much effect in speeding the reaction, the colder the water the greater the heat generated, and the hotter the exit water.

Apparently the process is amenable to some degree of control as regards the rate at which energy is liberated, and at this point the engineer concerned with the applications of nuclear power would ask several questions. What are the limits between which the uranium isotope degenerates? Are they large or small? And can the rate be accurately controlled? These matters are of great importance for on them hinges the whole problem of practicability.

If the rate at which energy is released should be found to be fairly rapid, say such that half the substance would disappear in less than a year, then for power purposes, the uranium isotope, U-235, would become merely another kind of fuel, one very much more highly concentrated, it is true, and exceedingly expensive by the pound. Not much of it would have to be carried in stock at

any one time, however, and the financing of its purchase could be carried on much as with coal or any other present-day fuel.

On the other hand, should the isotope be found to have a long life and a slow rate of disintegration, then it would partake of the nature of a wasting capital asset; much larger stocks would have to be carried, and large investments would be involved. Fuel costs would become a matter of depreciation accounting.

Either way, interesting problems would be presented to the utility engineer for solution. His interest could undoubtedly be taken for granted, but it is doubtful if his enthusiasm would equal his interest. Certainly, his enthusiasm would be nothing like as great as that of the layman since it would be tempered by a knowledge of the relatively small part fuel costs nowadays play in the cost of electricity to the consumer.

Fuel costs bulk little in the cost of electricity supply for two reasons: increased efficiency in use, and relatively greater costs in other directions. With the increased use, year by year, of higher and higher steam pressures and superheats, more and more heat units are being extracted from the fuel and less is being used per kilowatt-hour generated. (Pressures and superheats are so high today that high-pressure turbines glow dull-red in the dark.) In 1919 the average fuel economy in public utility power plants in the United States was around 3.2 pounds per kilowatt-hour; in 1932 it had increased to the point where only 1.51 pounds were used for the same unit output. This represents a gain of 100 per cent in thirteen years.

To gain some idea as to the relatively small proportion fuel costs now bear to the total cost of generating and distributing power, we turn to the Detroit Edison, a well-managed, highly effi-

cient utility, generating steam and electricity from fuel exclusively. In 1903, the fuel bill made up about a third of the total expenses of this utility, while in 1932 it amounted only to about one-eighth. Increased taxation, greater reserves for depreciation, greater capital investments in proportion and general business expenses made up the difference. Taxes, for instance, increased from a fifth to one and one-half times the fuel bill. Generated power on the bus-bars costs but little; delivered to the consumer it is a much more expensive commodity. Good voltage regulation, and reliability of service have to be bought and paid for—by the consumer. The point to be noted here is that, were the total fuel cost to be saved, the resulting advantage to the consumer would be negligible.

One notes also, that no shortage of coal need be anticipated for several hundred years, if present estimates of resources be correct.

Nor is it to be expected that the Hydro-Electric plant will be put out of business. Here again, it will be a matter of balancing the fixed charges and operating costs of the one alternative against the other. Here also it is to be noted that wasting capital assets play no part. Water will continue to flow as long as the sun furnishes us with its energy.

So much for the stationary power plant. When we consider the field of transportation in any of its four aspects, rail, vehicular, marine or air, a different picture presents itself and one with perhaps a certain attractiveness in spots.

It is fundamental that any means of transportation has only a limited radius of action away from the point or points where it obtains its energy supply, be this supply in the form of coal or oil or gasoline or waterfall. And as distances increase from these points, so do costs, while the percentage of pay load carried

falls.

With nuclear power, important economies might be effected in railroad transportation and U-235 might be particularly well adapted for use in the new steam turbine locomotives, some of which, fired in more orthodox manner, are now in operation in the United States.

That economies could be effected in ocean transport goes without saying. Here the dead-weight of fuel carried is of great importance, and if one could substitute pounds for tons, much tonnage would be released for cargo.

But it is in respect of aviation that nuclear power holds the greatest interest for the speculative mind and the greatest danger, unfortunately, for the continuance of our present civilization. It would seem to be quite feasible to adapt the steam turbine to aviation. Gasoline and Diesel engines are now used largely because of their lesser weight per horsepower and their greater overall efficiencies. With nuclear power, however, the thermal efficiency would become a relatively small matter, and the radius of action would be so enormously increased that new bottlenecks would present themselves. The most important mechanical limitation on extended flights would be that of maintenance. Were we to assume, however, a non-stop flying time between overhauls of 800 hours and a plane speed of 200 miles per hour, a non-stop flight of 160,000 miles would be possible.

Assuming again a flight-time of 800 hours, an engine horse-power of 4000, and a consumption of ordinary fuel equivalent to one pound of coal per horse-power hour, then at the rate of 5,000,000 to one, about three-quarters of a pound only of uranium 235 would be required. Flying distances would be limited only by two necessities, food and water for passengers and crew.

However, nuclear power may not be entirely feasible for aviation in spite of

its superficial attractiveness. Cyclotron generators, wherein neutrons are now set free, are dangerous instruments, dangerous to the worker who uses them. Large tanks of water surround them so that stray neutrons will not create havoc. With this much greater source of neutrons such precautions may have to be increased manifold, and it is conceivable that the water required would be in such quantity as to render the whole scheme impracticable.

As for the use of U-235 as a new and terrible explosive, scientists have been careful to say, not that it would so be used, but merely that it contains within itself energy many times greater, pound for pound, than T N T.

W. F. S.

"THE RYTHM OF LIVING"

(Continued from Page 122.)

Nearly fifty pages of the book deal with Sex, Love and Marriage. Young people especially will find in these pages wholesome and profitable advice. Old-fashioned people can hardly be expected to give up life-long prejudices, but at least they can learn the difference between prejudices and ascertained realities. This book may be regarded as a compendium of modern common sense, for even common sense has its developments.

Sir Albion ventures on prophecy on his last page. "Democracy in countries like England and America is now undergoing a severe test, and in the course of less than a century may yield its place to a new kind of political doctrine which will be the offspring of the two—Communism and Fascism—united in matrimony. In any case the individual is doomed and will cease to exist except as a negligible factor." We do not agree with this and he himself thinks the problem is to train and develop the individual mind. Let us do so but let us do it for the common welfare. (Rider & Co. 24 Paternoster Row, London, E.C. 4. 6/-)