

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## CAN YOU SAVE THE T. S.?

BY CECIL WILLIAMS

Some years ago I put to myself the question many members of the Society must have asked: "Why is it that Theosophy makes no progress in the world?" There was, of course, an answer to hand and one that I had repeated, parrot-like, because I had heard it said by leaders of the Society, and what a leader says we unconsciously tend to regard as gospel. The answer was this: "The world is not ready."

Accepting, blindly, the current fatalistic, though *unconsciously* fatalistic, view of Karma I did not question this reply, for will not Karma solve all problems? Then events led me to a thorough study of *The Key to Theosophy*, and I came from it with a quite different view of the world. I saw that those, myself included, who had been bragging that we were different from the deluded neo-theosophists were neo-theosophists ourselves though of a different kind. Our neo-theosophy was more subtle, therefore more dangerous. And nowhere were we more at sea than on this question of Karma.

The study of the *Key* brought me to a realization of my personal or individual responsibility and to a less confused understanding of the vague hints of disaster to the race which are scattered through the writings of H. P.

B. and the Masters. I saw that unless something urgent was done on a broad scale great suffering must fall upon humanity in general. The beginning, but only the beginning, of that suffering has come. Thereafter I adopted the garb, though it was a bad fit, of a very minor prophet. I believe most of my Theosophical writings will be found, in recent years to contain or comprise a "call to repentance" and so will my speeches, addresses or "talks."

Appreciating, then, that man must continue to suffer until he himself wills to end his sufferings, that man creates his own suffering because he is ignorant, and that his ignorance may be dissipated largely by those who are more enlightened, as are those who have caught a glimpse of the light of Theosophy, I restated the question I had asked, breaking it into two, the one concerned with diagnosis, the other with cure: "What is wrong with the T.S.?" and "How may it be reformed?"

Mr. Smythe, laudably anxious to arouse the T. S. to meet the difficulties and dangers of the hour, did me the honour the other day to invite me to state how the T. S. might be reformed. My reply was blunt and, perhaps, cruel: "I think it is beyond reformation. The best thing that could happen would be

for the Society, all the Societies, to be dissolved and a new beginning made." There was, therefore, nothing, he agreed, that I could say.

But, on reflection, it seemed to me that I should say something, if only to explain why I had reached that conclusion, for, maybe, though my diagnosis of the ills of the T. S., others, clearer-sighted than I, might devise the cure.

When an organism is diseased, all parts of it are more or less affected, but the T. S. is most diseased, I think, in three ways.

(1) The Movement, professing brotherhood, is yet more sectarian *in spirit* than the leading protestant churches. This is true, to a greater or less degree, of *all* the societies. It, therefore, stultifies its first object.

(2) Its misconception of Karma, a misconception which had its origin in Blavatsky's lifetime and against which she protested, has distorted its whole presentation of Theosophical philosophy, so that there is no Theosophical teaching that is not more or less tainted.

Karma is simple and yet difficult. Thus it is like every other subject that requires mental effort to grasp. As taught by Besant and Judge it is pernicious, and the denial that it is so does not alter the fact. Christians who believe in vicarious atonement deny that its teaching is pernicious, but their denial does not make it any the less so. It merely means they cannot see.

A tree is known by its fruits. The fruits of the teachings of vicarious atonement are flabbiness of character and lower moral standards. The fruits of the Judge-Besant concept of Karma are apathy and indifference. The current teaching of Karma acts like a centripetal force, tending to drive members from the movement. This action is, however, subtle, and needs a keen intelligence to detect.

(3) Its organization is stupid, at

least in the Adyar Society. In Canada, it is demagogueism posing as altruism. Membership grants no privileges and imposes no responsibilities, other than voting at business meetings. In the light of the politics and hostilities with which the society is shot the condition of belief in universal brotherhood is meaningless, if not hypocritical. Of its membership it asks, at once, too much and too little. By imposing no conditions of membership it throws open its doors to crackpots and people suffering from the delusion of messiahship or guidance by a master. Attempting to embrace all it embraces a chaos. It is constantly in motion from the winds of current superstition, from modern astrology to crank money. Were it not for the inherent strength of Theosophical truth and the earnest and sincere people in the Society, it would have collapsed long ago.

I have written and said things like these before, the sole apparent result being the creation of enemies. But he is a poor seeker for truth who winces at the truth when it is pointed out in himself.

To explain why I think the disease is incurable it is necessary to narrate some personal history.

Having, some years ago, diagnosed the disease, I attempted to stir the members up, hoping that thereby some of its leading lights would be aroused to purposeful action. My hopes were vain. None seemed to appreciate the seriousness of the hour. With diffidence, for I did not think I was fitted to the task, I contemplated the formation of another lodge. But before doing this I resolved to attempt certain reforms in the society itself. The opportunity to sit on the Canadian executive offered itself and I took it to attempt to do certain things:

- (1) Form an international convention.
- (2) Stress the need for aligning

Theosophical teachings with contemporary thought.

(3) Obtain a revision of the constitution.

The third aim I abandoned because my general purpose had taken a new turn. The second had its fruit in the section on science in the *Canadian Theosophist* which was inaugurated by the late Mr. Fred Housser, then a member of the executive.

To the surprise of many the international fraternization convention became an actuality. This success was due to the devotion and sacrifice of Theosophists, particularly of the Adyar Canadian and the Point Loma societies. But the bad habit of the democracies, of talking rather than acting, resulted only in amiable gatherings and I could see that the danger to the societies was growing. Before the last Niagara Falls convention I attempted to get action, to start a movement toward a federation of the societies. Unexpectedly, this was killed by Point Loma headquarters, whose leader had inaugurated modern fraternization.

Had the movement toward federation got under weigh it might have been possible, at this time, to bring the societies together for the common purpose of self-preservation in the face of the destruction of national societies overseas. This is written before the next Niagara Falls convention, and I fear that, with Reynaud, I must now say that only a "miracle" at that convention can save Fraternization. Again, it is a case of "too late!" World events and stricter U. S. passport difficulties may make future conventions skeletons of what they have been. However, at some distant time, in this cycle, maybe, and certainly in another, the supporters of Fraternization will meet again, when, it is to be hoped, the issue will be more happy.

When a situation is grave as it was and is, it is desirable that a truth to be

promulgated should be spoken by a person whose word carries weight. In the hope of bringing about a better understanding of Karma I approached Dr. G. de Purucker, indirectly at first, urging him to reconsider the teaching of Karma and to discuss by letter with myself certain aspects which I considered erroneous. He invited me to write an article on the subject, which was published in the *Theosophical Forum*, with a few trivial critical notes, and I was informed by an officer of the Society that their position was unchanged. While he has insight into other aspects of Theosophical truth, on the subject of Karma Dr. de Purucker judges by appearances, as I could easily show. *The Canadian Theosophist* carried the same article on Karma but the response from the members was equally discouraging. Yet, though it is perhaps useless to say this, the correct, or I should say, a more correct idea of Karma would give every Theosophical worker a powerful weapon.

In order to try to create a more dynamic policy, at least locally, I assumed the presidency of the Hamilton lodge for one year. My efforts to bring about certain mild reforms were abortive and I reached the conclusion that I must labour on virgin soil if my efforts to spread Theosophy were to bear much fruit. I relinquished office, resigned from the Canadian Executive and went out to labour—alone, as far as anyone is alone who seeks to serve his fellowman and who must consequently have behind him the spiritual forces of the Universe. At the first public meeting I called, the first person to arrive had to assist me to move the chairs, whose arrangement had been neglected by the caretaker.

I felt like a member of an orchestra, content to play second fiddle, but who is unexpectedly asked to conduct because he has running in his head a tune which might be made the basis of a score. Un-

willing to believe in my own score I first tried variations of orthodox methods. These were not very successful and I plunged into my own ideas. Abandoning regular public meetings I started a study class. The result of long meditation, its merits do not appear on the surface, but that they are there is demonstrated by achievement. Although, since that time, only two publicly advertised meetings have been held, over fifty people nearly all of them unacquainted previously with Theosophy have more or less closely studied the fundamentals of Theosophy and upwards of twenty of these have shown their willingness to undertake further rather stiff study.

Some results at first startled and awed me, but I have since come to take them for granted. I saw lines of care erased from people's faces, tears of despair changed to smiles of courage, lives changed—for the better, unhappy homes made happy, aspirations to achievement and service born and grow and strengthen.

Two ideas current in the society which I had long taken for granted have been demonstrated to be fallacious:

(1) Theosophy awakens dissention which is a sign of growth. The relationship between our students has always been harmonious. Students who have been in societies where artificial stimulants to harmony, such as singing, are used, assure me that never had they been in a group as harmonious as ours. It is a matter for wonder, even with them.

(2) Relations are often hostile to the student of Theosophy. They need not be. No case of hostility has been brought to my attention by students. At worst, relations are indifferent. In many homes relations show a lively and sympathetic interest and even become converted.

Moreover, a few members of three in-

ternational organizations have turned upon this activity an enquiring and approving eye. This may mean anything—or nothing. I am a realist.

This effort is still in its formative and experimental stage. Blueprints of new projected activities are as yet only partially drawn or not drawn at all.

But I think that success depends upon drawing away from anything *named* Theosophy. I am not enthused of T. S. members as students. There is a tendency among them to want to talk about such advanced subjects as rounds and races of which other students, as yet, know nothing. Moreover I know Theosophists do not understand my language, to speak metaphorically, and would disdain, I fear, to learn it.

It may be significant of something, or it may not, but ever since I discovered that the number 7 appeared in the activities of the early days of the Theosophical Society and occurred many times in connection with a Fraternization garden tea I have looked for this number again. And it continues to crop up again and again, in dates and numbers of people.

My experiences in the society have led me to believe that there are too many of the wrong kind of people in it, and too many of the right people are "set in their ways," for reform to be effected. By the wrong kind of people I mean those who, possibly well-intentioned enough, regard the society as a vehicle for the promulgation of their fads and hobbies. I do not blame them; I merely point to their existence.

Nor do I blame those worthy people who are "set in their ways," who dislike novelties, such as a new idea of Karma. I found it difficult enough, myself, to break the bonds of false ideas about this subject.

As they have votes and influence and are in a majority they, naturally, decide how the society shall be organized. They, largely, *are* the society, and what

they say goes. The latter are as unlikely to accept change as the former are to vote themselves out.

The open-door policy having been adopted, mistakenly, I think, the key has now been lost, or is in the pocket of the man who should be kept out.

The reformer is always suspected of being meanly ambitious. I was accused of wanting to be general secretary, of the design to make a new society out of the convention. Such accusations were an insult not only to my probity but to my imagination. The wings of an eagle are designed for a flight higher than to the top of the nearest dunghill. But time wears away all surfaces. Masks have slipped or have been taken off in more places than Europe. It was not I who organized an election in the Canadian Society, nor was it I who circularized delegates to the convention for my own activity.

From the first the reform of the society has been secondary in my purposes. From the first I have doubted that it could be reformed. But I had to make the attempt because I knew there were in it aspiring and often lonely and bewildered souls, to whom, in the phantasmagoria of maya, I may at times have appeared a hateful object, who I know are of the salt of the earth. My main purpose has been quite different.

Perhaps *you*, reader, can make the society a more *efficient* organ for the enlightenment of men. I cannot.

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## AVATARS

Having lost the "measuring rod" of Spiritual discernment, and deprived of intuition and even ordinary insight, *e.g.*, "You shall know the tree by its fruit," we are very often taking fakes and pseudo-gods very seriously and follow them often so far, that by the time we decide that we must stop and find out if we are on the right track, it is generally too late. Also it has become a favourite dogma with most people to magnify the personality of certain ordinary ascetics or anchorites, till they are deified and worshipped as gods. Tulkus and Mahatmas (I mean here the ones who are known by the common people as such, not the real Theosophical Masters who are often also called Mahatmas) seem to come to this world only to be worshipped as gods, and now this extreme leaning towards adoration has gone so far, that the adepts of the left-hand path are more extensively worshipped and revered than the true Adepts of the Right-hand path.

Aside from the loss of intuitional guidance, we seem to have lost the guidance of our reason too, because very often we consent to worship people of lesser intelligence than ourselves. The very foundation of present-day dictatorship can be traced back to the education inculcated in the tender minds of the growing youngsters, who are deliberately told to try and imitate so and so who accomplished so much in the line of personal success. We are offered models and model-gods made from the material of conquerors, of dictators, of warriors, and some times, of intellectuals also. We are never made to realize the Divine part within, the true God-part of our true selves, which alone can make us worthy of "atonement" (at-one-ment) and not the adoration and devotion at the so-called lotus-feet of some exalted being or secluded anchorite, or even the picture of some brutal

dictator. In simpler words, the foundation of all our troubles is "TOO MUCH OF ADORATION AND NOT ENOUGH OF IMITATION," as the old saying is, and unless we make some efforts towards reversing this detrimental habit, things will never be right.

It breaks one's heart to read so much even in Theosophical magazines pro and con speculations as to whether H. P. B. was or was not an Adept, or whether she accomplished Mastership before death, etc. Then again, we also see that one statement of H. P. B.'s is so dogmatically crystalized as to read, "that no Avatar shall appear, before 1975." This statement which I have often heard and read in Theosophical circles, is a mistaken rendering of what H. P. B. meant. Her statement is to the effect that "the White Lodge, may not send another messenger till 1975." It has nothing to do with the Manvantaric or even racial Avatar or Avatars. Because *the White Brotherhood, as a collective Unit, has nothing direct to do with the advent of Avatars.* The Brotherhood has never been a "clearing house" for Avatars and in all likelihood, never will be either. The principal work of the White Brothers is to "hold the destructive forces of nature back as long as possible, till mankind becomes conscious, awakes and frees itself from the gulf of these destructive powers. *Avatars are not appointed by the Brotherhood, BUT ONLY ASSISTED AND HELPED by Them, either individually or collectively.* To be an Avatar is not at all a boon, nor a privilege bestowed upon oneself, BUT IT IS TO ASSUME THE MOST RESPONSIBLE AND MEANWHILE THE MOST DANGEROUSLY DELICATE YOKE IN LIFE. Only a Manu has a more responsible work than an Avatar, therefore it is left entirely to the choice and discretion of the candidate to assume the responsibility, or at least to ask for it. Once the work is undertaken or assumed, if the candidate is sincere, he

will soon draw the attention of the Masters, and in all likelihood, will receive their non-official support, and in case of danger, will also receive often Their protection.

Numerous are the Avatars who have appeared from time to time in various parts of the world and at various times, but They must not be confused with regular messengers or chela-Avatars. The Major Avatars are as a rule former Masters, who by the immutable Law of Service, are compelled to incarnate like ordinary children, brought up mostly like regular children and so naturally lived among people, that the majority of Them also die as common mortals. Do not be at all surprized why nominal Christians "make such a big fuss" over the sacrifice that Jesus made, in incarnating as a babe. Most agnostics and critics fail to understand why so much "fuss" is made on this question of incarnation. To them it is a puzzle, but to us, who more or less are given to understand what it means to be born as a child, after accomplishing Adeptship, we know that the sacrifice is not really magnified half as much as it really is worth. It is almost tantamount to the act of a regular human soul being incarnated in a dumb animal and held there. In fact, there is a greater chasm between the life of a Great Master and that of a regular human being, than that of the latter and an animal. But the Avatar does not mind it in the least, since IT ALL IS COUNTED AS PART OF THE ROUTINE SERVICE, and no sacrifice held as a sacrifice, any more than what hardships a mother goes through for her children, can be counted or taken as a sacrifice. The ideal, or Great Message conveyed through Him, is actually taken by the Avatar as His "child," and actually taken care of as such, and nothing is spared or held back for its growth or welfare.

The majority of Avatars become so deeply engrossed in their task and

“tangled” in it, that They actually lose the thread of Their former Adeptship, and go down to the grave as ordinary mortals; but some exceptional ones, will rise up over the mire of regular incarnation and they regain consciousness and finally overcome physical death. The most salient example of such Avatars is given by our Master Jesus, Who was already a very highly advanced Master many incarnations before His last advent.

Chief among the messages, brought to the world by Great Avatars are the following:

- The Vedanta, or the Path of Self-Denial (understood as such).
- The Chaldean, or Path of Vicarious Sacrifice.
- The Hermetic, or Path of Justice.
- The Ancient Greek or Orpheic, or the Path of Beauty.
- The Zoroastrian, or the Path of Purity.
- The Buddhistic, or the Path of Wisdom.
- The Mosaic, or the Path of Law.
- The Christian, or the Path of Love and Service (Golden Rule).
- The Mohammedan, or the Path of Reward and Violence.

For many centuries, it appears that the door was closed to great messages, and then suddenly we witness the outpour of the “fathers of the Renaissance.” Instead of religion, a new branch is being used for advancing the wheel of life, now dogmatically tangled in superstitious religion and churchianity. Instead of “Avatars,” now we have “Inventors” coming and going, each bringing their particular contribution to the upbuilding of the “new era,” sacrificing, suffering, dying for their particular ideal. One undertaking to sail on an unchartered sea to discover a continent to become the home of the new race; another, bringing to the world the art of printing. A third one, harnessing electricity, etc., etc. And

thus, “messenger after messenger” came and went sacrificed and suffered, till mechanical advancement was brought to perfection. In the meanwhile, several stalwarts, again offered themselves to be used as minor avatars; in fact we are given to understand that there were seventy-one of them who all incarnated during the last century, and but few are now left on the work to carry on. Many of these minor avatars never became conscious either of their own past, nor ever attempted to come in touch with the white Brotherhood. In fact, some of them deliberately went against the Masters and defied Them and thus spurned a most welcome and valuable assistance, which was theirs just for the asking, yet by their deliberate refusal, caused their message to become a “dead-letter.”

H. P. B. was among this number (of the 71) but instead of spurning the Masters’ help, she actually went in search for it, and finally succeeded to receive it in a measure. I say here in a measure, because even in her case, the Brotherhood did not stand behind her as a body, but only two Masters gave her Their personal assistance; as collective help is actually “illegal” for the White Brotherhood to give to any messenger, even if he or she is an Adept. The reason why the Brotherhood does not extend collective assistance to the messengers, is because all Avatars (Great or Small) are as a rule “inspired” and led by the Dyan-Chohans (ascended Masters) directly, and so long as the avatars keep in touch with this Great Source, the help of the White Brotherhood (which comprises chiefly the incarnated Masters) is unsolicited.

Avatars are just another kind of inventors, idealists, and by the very law of life, (cohesion and attraction Law) the moment that they decide to assume the task, *the desire for service* brings them in touch with the Dhyanis; and the Latter, almost as “mechanically” as

the switch-board operators of our telephonic communications, begin to send to them as much information and assistance as they would require to make their undertaking a success. When the given message is disposed of properly, more is given, and thus the more masterfully the Avatar carries the message on, the more information and guidance is received from the Dhyanic realms, and there is actually NO LIMIT to the extent of knowledge, power, help and guidance coming from these Higher sources, so long as the Avatar does not falter or fall back. The incarnated Masters will give Their help only when They are specifically asked for, and even at that, quite reluctantly, because it is rather outside of Their routine work in life.

The greatest good for the greatest number is derived from an Avatar only when the PERSONALITY OF THE AVATAR IS ALMOST TOTALLY IGNORED AND THE MESSAGE, which comes through Him, ADHERED TO AND ASSIMILATED. No Avatar, irrespective of how Great or how Small, has ever been able to save a single soul through the adoration of his personality; only those, who have taken His message seriously and made their own, have benefited therefrom. Divine messages are like the specifications of an invention or discovery. It makes no difference how long we may eulogize Thomas Edison, speak about him or even worship him; we will still remain in darkness, but once we begin to take up his specifications and begin to build our incandescent lamps, then follow the laws of electric lighting, (which he chiefly was responsible for discovering), we do succeed in producing electric lighting, same as he did, and EVEN MORE, because apart from his own experience, we have a little of ours to add to it, and thus make a better job of it. That is what Jesus meant when He said "All that I have done, you shall be able to do also, yea, even greater things

than these you shall do." Praising, blessing, or worshipping the Avatar, or the Master or the Tulku or the Mahatma, is not only a waste of time, but a dangerous procedure, because it has almost never been known that people would carry adoration and imitation together, without serious neglect of the latter. After almost two thousand years of adoration, nominal Christians are still so far removed from the Doctrine of Christianity, that even the elementary truth of adhering to the teaching of Christ, has been overlooked entirely. They all confess that Jesus is the Son of God, the Master and Saviour and do worship Him as such, but when it comes to observing His teachings and keeping His commandments, Paul, Peter, Samuel, Jeremiah or Daniel are often given preference over the Master. The above authorities are just as extensively preached and followed, as Jesus Himself, or their words often taken more seriously than those ascribed to Jesus. Again I repeat: "adoration given to an Avatar has NEVER saved a single soul, and obviously never will." We must quit speculating upon the personal qualifications of H. P. B., of Olcott, of Judge, etc., and always keep in mind that "NO STATEMENT, MADE ON BEHALF OF THE T. S. HAS ANY AUTHORITY, BEYOND ITS OWN APPEAL." And this criterion has to be applied to all teachings; whether of H. P. B. or any other authority, if we want to make headway in life, either through Theosophy or any other branch of learning. Let us remember that the Avatar has not come to establish a class of worshippers, but A CLASS OF IMITATORS AND FOLLOWERS. The message; not the personality, is what saves or leads to perfection.

Being born in the Path of the Golden Rule, H. P. B. laid down three principal objectives for the Society and her followers, and so long as we keep on overlooking or neglecting these three requisites, it makes no difference what else



we may do, neither H. P. B. nor the Masters of Wisdom will ever think of taking an active interest in us. Chief of these three-fold objectives stands the task of "RE-ESTABLISHING A NUCLEUS OF THE UNIVERSAL BROTHERHOOD OF MANKIND. . . ." and this cannot be done by merely reading this statement from the Theosophical platform every Sunday and by leaving it at that. Very drastic and practical steps should be taken to bring this objective into materialization, else, our participation in the T. S. becomes a "burden," an actual liability upon our souls.

Then, let us not forget that the F. T. S. is also expected to develop the latent powers in man; in himself and in others. How far have we gone into this practice too? . . .

We have only been more or less faithful in the practice of the second objective thus far (to encourage the study of comparative religion, philosophy and Science), but how about the two others? How long do we need to wait yet before we decide to do something about them?

Few may realize how much responsibility have Theosophists heaped upon their souls by neglecting these two principal objectives, and by overlooking the "measuring stick" that *no statement has any authority beyond its own appeal.* However, it is not too late yet, and I am sure that if we make up our mind about the immediate establishment of the Universal Brotherhood of Mankind, we do not need to wait till 1975 for another messenger. Let us not forget that "necessity is the mother of invention." The Dhyān-Chohans will never turn a single soul down, if that one applies to Them with a serious intent for unselfish service to mankind. True that by Their vast clairvoyance They often foresee the future Avatar and do send the needed guidance and protection, when the latter is still weak and growing physically, but that does not mean that They have actually

chosen or "appointed" that particular individual for the task, in preference over another or others. To Them, we all are alike, and They will never be slow in sending help to any one who seriously and unselfishly has descended into the arena of love and service, and has put on the armour of Avatarship to help all, in their mortal struggle for freedom from ignorance and sin, suffering and death. This is a challenge to all, great or small, men and women, young or old; *no one is excluded, no one is turned down.* The one who "exploits" the God-given talent the most extensively, irrespective of his or her former life or lives, position or calling in life, can or will become an Avatar, and the Sky is the limit. *Devotion to God, Service to Mankind* is the twin road to Master-ship which has never failed, and God's will is that "EVERYONE BE SAVED," not a few, but all. . . .

A. B. D.

April 17, 1940.

In the foregoing article by A. B. D. the writer uses the term "Avatar" in a sense differing from the usual, which is applied to the manifestation of the Logos at the beginning of a great cycle. The sense in which it is used in the article above is that of Bodhisattva or Nirmanakaya, or as sometimes used "concealed adept." We append a few definitions of the words as ordinarily used in Theosophical literature, and it will not be difficult to follow the meaning the writer of the article wishes to convey. At any rate the use of one term rather than another need not interfere with the reader's desire to understand the intended meaning. And, it may be added, this use of the term in question is common in India.

*Adept . . . .* "He who has obtained." In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.

*Bodhisattva*. . . Literally, "he whose essence (*sattva*) has become intelligence (*bodhi*)"; those who need but one more incarnation to become perfect Buddhas, *i.e.*, to be entitled to Nirvana.

*Dhyan Chohans*. . . Literally, "the Lords of Light." The highest gods, answering to the Roman Catholic Archangels. The divine intelligences charged with the supervision of Kosmos.

*Nirmanakaya*. . . Occultism says that Nirmanakaya, although meaning literally a transformed "body," is a state. The form is that of the adept or yogi who enters, or chooses, that *post mortem* condition in preference to the Dharmakaya or *absolute* Nirvanic state. He does this because the latter *kaya* separates him for ever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a Nirmanakaya, however, the man leaves behind him only his physical body, and retains every other "principle" save the *Kamic*—for he has crushed this out for ever from his nature, during life, and it can never resurrect in his *post mortem* state. Thus instead of going to selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet effective manner. . . . Mistaken often for a "Spirit," a Deva God, himself, &c., a Nirmanakaya is ever a protecting, compassionate, verily a *guardian* angel, to him who becomes worthy of his help.

### H. P. B. AND DEVOTION

It is well to recall and muse over, from time to time, those salient characters who appear in the world periodically as centres of force for the energizing of thought in one direction or another, and to see wherein lies their strength. H. P. Blavatsky was such a centre, and those who have come within the radius of her teachings and been in-

spired with their spiritual message exhorting to greater revivifying effort, will do well to ponder over those qualities of character which she possessed and which were truly the reservoirs of her dynamic energy.

Devotion, we find developed in the highest degree, a devotion which necessitated renunciation and sacrifice of all personal aims; a devotion which, in its selfless one-pointedness, became a power-house for the distribution of that Pranic force which carried her teachings into every thinking community.

It would be well for us to ask ourselves at this time, just how far in renunciation and sacrifice does our devotion go? If we devote a few hours a week to Theosophical work, we think that is as much as, and some of us think it more than, should be expected of us. H. P. B. gave all her time, her money and her strength. Her cloak has fallen upon us as members of the T. S. to carry on what she has started. How do our efforts, even collectively, compare with hers? There are thousands here in every city who have never heard of Theosophy. H. P. B. would have remedied that had she been here. Every member can remedy it if he chooses, and in the degree in which he is prepared to give of himself, so will the Society function. If he gives little, the Society can do little; if he gives much, the Society can do much; but if he gives all that he has to give, there is no limit to what the Society can accomplish for the spiritual welfare of humanity.

There are other outstanding qualities of H. P. B.'s character,—stars to which it would be well for us to hitch our wagons, as they are very necessary to us. Courage in breaking new ground; Fearlessness in face of criticism, antagonism and persecution; Truthfulness in opposing and denouncing hypocrisy; all these and more, but the synthesis of all is Devotion, H. P. B.'s Devotion, an ideal to be meditated upon and to work towards.

## THE WAR

As we write this what may be the last phase of the Anglo-German war may have entered on its active period. As many as 500 planes at a time have been flying over Britain and following the Berlin instructions are observing what they call a "free chase," dropping their bombs indiscriminately on residences, schools, churches, and machine-gunning civilians in the streets. This is intended to terrorize the people, but British people are not of the chicken-hearted variety and they carry on with the duties allotted to them in the days of preparation for these trials. Their stoicism is remarkable. Their courage is indomitable. A series of radio talks have been given in successive weeks by Miss Dorothy Thompson, Frederick Birchall, Gregory Clarke and Fred Griffin, and these, under the general head of "Facing the Facts" will give a better idea to the average reader of what has been going on in Europe and what Britain must face than anything else in the same compass. These papers are to be had from the Canadian Broadcasting Commission, Ottawa, Ontario, on application. There are many people in the world who are still unaware of the significance of the present crisis. The New York Herald-Tribune has stated the case for these people so admirably that we cannot do better than reproduce it on the present occasion. One never knows whether there will be another opportunity:

Pointing out that Great Britain "is the last pin holding together the fragments of the comfortable world to which we were brought up," the paper said:

"It is almost incredible that Americans can still stand about, comfortably wrapped in the illusions of a world already gone, pottering along with rearmament as fast as conventional political thought-habits will allow, wondering whether maybe we ought not to do

something about sending those World War destroyers some day, taking an intelligent (but quite inactive) interest in matters of Canadian and Latin-American defence, wondering whether we ought not to force the British to let us feed Continental Europe this winter.

"This winter! Who knows what the world is going to look like by winter? The British are not thinking about feeding Continental Europe; they are thinking about feeding the ammunition belts into the machine guns fast enough. And the overwhelming fact is that if they don't feed them fast enough this country will not be thinking about rationing Hitler's Europe this winter either."

If there be a note of anxiety in this it is one of solicitude and not of doubt. None of us can doubt. To doubt would be to fail. To fail would be to set the world back a long way on the Path of Evolution. It is not that the way of the Allies was the best way, but it was undoubtedly a better way than the cruel and terrible way which Hitler has imposed on his followers. He destroyed their freedom. He stole their liberty. He robbed them of initiative. He left them bare of their manhood. They could not call their souls their own. They had to foreswear their own divinity. Yet they are our brethren and our mission is to rescue them from the house of bondage.

## HYPNOSIS AND HITLER

A prominent Canadian in the West, not a member of any Theosophical Society, communicates the following statement, which, with all the other things that have been said about Adolph Hitler, may assist the reader to form some conception of the kind of forces that have been brought into play by his advent in the international situation.

"I hear some rather incredible things about Hitler. It is said that the man who placed him in power is a professor

of para-psychology of the University of Bonn, who had studied yoga in India. It is said that he selected a hundred of the most intelligent 'Storm Troopers' in the early days, and taught them the principles of hypnotic suggestion by remote control. Then they were sent to various parts of Germany, to bring confusion through concentration to the 'der Fuehrer.' In addition to these 'Black Storm' troopers, as he rather appropriately named them, a special coterie of astrologers who worked out the exact times when the concentration would do the most harm. They even planned their attacks by the birth dates of the higher officers of the opposing armies.

"After gaining control of Germany, Hitler scattered his 'Black Storm Troopers' throughout the world, where they trained others in the methods they had learned, and these were formed into a 'religious club' called the 'Mazdazan Society,' which has numerous branches, both open and under cover, in Mexico, and the other Latin-American countries, as well as in the U.S.A. and Canada.

"Their job is to bring confusion and disaster to the statesmen and other persons of importance who lead the opposition against Hitler. It all sounds like one of Talbot Mundy's thrillers, doesn't it? And of course no statesman or responsible official would believe it. They would continue to make blunder after blunder, exhibiting a stupidity amazing even to their most bitter critics, and they would continue to alibi themselves out of these blunders, with every excuse under the sun. . . Yet they will all admit the efficacy of the lesser powerful suggestion, that of the printed or spoken word. . . Oh, well. . . we are convinced that the source we got this information from is unquestionable, so far as scientific training, character and sincerity is concerned, and we have gone to great pains to check it."

## THE FLY LEAF

John Hargrave's "Words Win Wars" (Musson, \$3) has just reached me. It was published in England last March and is an attack on the then existing British Ministry of Information (propaganda), which was admittedly about as bad as it could be. Mr. Hargrave analyzes the defects of utterances of public men, beginning with Mr. Chamberlain's weak declaration of war, full of "bitter blow". . . "sad day for all of us". . . "only one thing left". . . "sacrifice" : : The waiting war of last March has been replaced by action, Mr. Chamberlain by Mr. Churchill. There have been improvements all along the line, and the errors of propaganda last January are ancient history : : But a short-term policy still prevails, in Canada at least. News is being handled efficiently. Apparently no thought is being given to wider aspects of that type of war our enemies have employed from the first rise of Hitler, namely the creation of a state of mind internally and externally. We are telling the public what has happened; we are not stirring them to action : : Presumably the schools of Canada will open a month hence with "God Save the King" sung daily, but no books on the course to explain why we have to fight for our way of life, or to dramatize world history to culminate in this war. We need to create a state of mind equally among adults : : A hundred things might be done in a positive way. Recently it was suggested that the Vimy Memorial on one of our postage stamps might convey a silent message to the hearts of Canadians; but Ottawa officials, instead of ordering the printing, replied that Parliament would have to be consulted; and it was evident that nothing could be done in time to do any good : : Apart from a few modest publications of great dignity, our propaganda appears to be negative. It is academic, without zip. Professors explain with dignity. Never

once has a Canadian voice rung out with a burning message for the hour—the hour when our destiny is in the balance as never before, and the world's destiny, for which Canadians are shock troops : : Where are our cartoons? Our songs? Our slogans? Grand as Dorothy Thompson's speech was, can no Canadian speak with passion of our cause? : : We need winged words no less than winged planes, and they are quite as worth paying for. John Hargrave's book will be valuable if somebody in this country realizes that words are weapons.—*W. A. D., in Globe and Mail, July 27, 1940.*

### SO-CALLED CHRISTIANITY

Editor, Canadian Theosophist:— Though I am loath to ask you for more space, I should like to say a word in reply to your note on my letter. I was shocked to see myself classed as advocating occultism for the masses. There is a universe of difference between the Occultist and one who is trying to take the occult point of view of life. Surely every Theosophist wishes to do this. It is possible that in the Western Hemisphere there is not the appreciation of the immense harm worked on the souls of men here by the absolute sterility of so-called Christianity. The times are so evil and the crying need for a new direction and drastic survey of the religious situation so urgent, that there is no time for polite phrasing of what may seem to the timid, subversive religious teaching. Nothing but the occult point of view can help the people, the nations, to a sane review of their situation. It is not true Brotherhood to allow the evils and dangers to the world to continue by the persistence of beliefs in false creeds and churches. It is not "occultism" to endeavour to break up the crusts of orthodox Christianity with the most powerful weapons available, but the plain duty of every practising theosophist who has the welfare of

humanity and a true love for his brother at heart. The menace to his spiritual life from stereotyped religion is as great as that of a Lewis gun to his physical life. Has not Master said:—"I will point out the greatest cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods, and cunning took advantage of the opportunity."

Could anything be stronger or more definite than that? And H. P. B. gave it to her followers as a trust, implicitly, if not in so many words, to help humanity, our brothers, out of this morass of anthromorphism. Compromise, and expediency are words H. P. B. never allowed. It is well to read at the present moment her prophecy in the article "Our Cycle and the Next" (*Lucifer*, May 1889). Here is a truncated extract:—

"What has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . . Then the GOLDEN AGE will be there indeed. But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

As to the immediate present: what are we to say to our soldiers back from

the front, to their kin at home, when they say—as they did after the last war when we failed them so badly—“We don’t believe in a god who will permit such horrors as we have seen over there, and we take no stock in parsons. There are far better people who never go to church than many constant church-goers;” and they are acutely aware of the social, political, economical and other entirely mundane reasons that influence the scant congregations. Before trying to plant in such minds a simple presentation of Theosophy it is necessary to clear the ground of the early ingrained conception that the church holds any authority or any unique knowledge of truth which can only be had from it and its priests; for that is what Christianity means to them. It might be different if the “priests” DID teach “the authority of the one all-pervading power of law.” But the only “law” they teach has no likeness to Dharma, and utterly ignores those of Karma and Reincarnation. The church can do no good until it recasts its conceptions of some of its terms and passwords such as “God,” “Law,” and “Christ.” Yours fraternally,

A. A. Morton.

Ockley, England, June 4.

### A “YOUTH” DEBAUCH

Editor, Canadian Theosophist:—Dear Frater:—On page 54 of The Canadian Theosophist for April an article headed “A Critique and An Appeal” has struck me as most unfortunate. He calls himself a younger Theosophist. Just *what* is a younger Theosophist if one may ask? Age, Sex, Race, Creed, Caste, Colour, as I understand it are not a part, as such of the Divine Part of Man. The Ego, Soul, any term the so-called “younger” Theosophist wishes to use, I have been taught, is Ageless, The soul, the Divine part of this so-called younger Theosophist may be old

as The Ancient of Days! This so-called “youth” debauch! Most of the “youth-younger” are just younger (?) souls, with a larger vocabulary than they have any use for. Youth is suffering from too much publicity and is allowed to talk when it has nothing to say.

By what process of reasoning, if any, the writer of this article, which certainly can have no beneficial effects at all, can reconcile his article, with the teaching of Brotherhood, is a mystery to all I have heard discuss the article.

In my training, my contacts with Life, men rarely attack women, and for a man, a Theosophist, to attack a dead woman, is simply unbearable, unbelievable! In this hour, when the entire World appears to be seeking to tear down, destroy, the very foundation of the structures of civilization, an un-called for attack, such as the one I am referring to, seems to be utterly without justification, from any well intentioned member of Society, and flagrantly so from a member of a Society which for more than half a century has struggled to bring to the World, a knowledge of the Scientific basis of the Brotherhood of Man.

If this letter, or any part, is deemed worthy by you, of publication, if you think it *may* do good, please publish it. Sincerely and cordially.

Helen G. Stewart.

Watervliet, Mich.,  
May 8, 1940.

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#### BOOKS BY THE LATE GEORGE R. S. MEAD

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

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,

London, W.C., 2, England.

## PSALM XLIII

*For the Faint and Doubting Heart  
in War-Time*

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man. For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresses me? O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God. Why art thou so heavy, O my soul: and why are thou so disquieted within me? O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.

## QUIZ

*In what books are these to be found?*

1. Until you have finished your quest you can have nothing but opinion, theory, fancy, because the quest finishes suddenly. It is not a gradual dawning of more and more truth. The Quest is a sudden rebirth into the kingdom of heaven, and once it comes, it comes like a flash of lightning.

2. This school of wisdom has been for ever most secretly hidden from the world, because it is invisible and submissive solely to Divine Government. It has never been exposed to the accidents of time and to the weakness of man, because only the most capable were chosen for it, and the spirit which selected could suffer no deception. . . . But all exterior societies subsist only in proportion as this society communicates its spirit thereto. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the

interior society retires and leaves only the letter without the spirit.

3. If the terrestrial world which we know is corporeal to us, having been thrown into objectivity by the power of the Divine Will acting upon the images existing in the bosom of Eternal Wisdom, there is no reason why the same Will should not have called into existence in the same way a superterrestrial, supersensual, and celestial world, whose subjects will be as real and corporeal to its inhabitants as the objects in our world are corporeal to us.

4. We should try to see the matter in this light: There is but one great assembly of human souls; all are alive at this moment; none of them are belated or caught in the net of bygone ages; all are present in the life of today. But of these, a quarter, perhaps, are now embodied on the earth; three-fourths are hidden in the heavens, in the paradise of peace, or in the dim halls of desire, through which men's souls pass on their journey back and forth from outward life. And this same assembly of souls was present through all the yesterdays of the world, and will be present in every tomorrow. Our life is one great life, of which we are all parts; time is our pathway, and the whole earth our inheritance.

5. In the middle of the eye-brows, above the Manas, there is the Light of Om. Let him contemplate on this flame. This is another contemplation of Light.

*References to Quotations in July Quiz:*

1. Robinson Crusoe, page 199, Globe edition.
2. Life of Gargantua, chapter xxxix
3. The Intellectual Life, by P. G. Hamerston, Part iii, Letter x.
4. The Blossom and the Fruit, by Mabel Collins, chapter xxxv.
5. Theologia Germanica, chapter vii.

## THE CANADIAN THEOSOPHIST

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## OFFICE NOTES

We have been notified by The Blavatsky Institute that the new pamphlet: *Evolution: Divine Wisdom: Brotherhood* is now on sale at 15c per copy, or two for 25 cents. Eight of these for a dollar bill are about the best kind of propaganda any friend of Theosophy can scatter around. They can be had from The Blavatsky Institute, 52 Isabella Street, Toronto, Ontario, or from this office.

\* \* \*

We cannot report anything further about Dr. Stokes this month than that he still maintains his undaunted spirits and his faithful heart towards the work he holds so dear. He writes that *The Critic* is being issued by his secretary and that as far as possible he will carry on as usual. We know that he relies on the only Help that can come to any of us in a tough spot. It is a sure Hope.

Once more we have to compliment the Montreal Lodge on the prompt payment of its members' dues. This is really an occult achievement in punctuality and adherence to rule and discipline. These steps on The Path are not usually associated with everyday duties. On a smaller scale the Calgary and Vulcan Lodges have accomplished the same feat this year and deserve equal credit for their totals. We could hope that all members respond to this example and make it a point not to be in arrears.

\* \* \*

The death of Talbot Mundy will be deeply regretted by a host of readers who enjoyed the thrills of his adventure tales, but a still deeper regret will fill the hearts of those who read his memorable book *Om*, and some others like *The Devil's Guard*. He was a real student of real mysticism, nor was he unacquainted with some of the practical aspects of occultism. He was born in 1879 when A. P. Sinnett launched his first essays on the subject of occult teaching, and he has lived to see the end of that short cycle of wisdom. If the world be now abandoned to the ruthless wickedness of black magic there is always the future, with such seed as is sown in *Om* to come to harvest in happier days.

\* \* \*

The General Executive had its attention occupied with other matters in their July session than had been noted by the General Secretary as requiring attention. It may be well to note these once more: A study course for members; Revision of the Constitution; Ways and Means of adding to the revenue of the Society; Future of the magazine, as to increasing the subscription price, reducing its size, enlisting the loyalty of the members to increase its circulation; The necessity of appealing to young people with the fundamental teaching of Theosophy; Increase of membership and retention of present



membership by awakening of renewed interest through methods of work and study. Any member of the Executive or any president of a Lodge after consultation with his members who has anything to suggest will find their communications welcomed by the General Secretary. They should anticipate the October meeting.

✻ ✻ ✻

Herr Hitler's astrologers appear to have out-guessed their opponents, according to the report of F. H. Hargreaves in the August *Ancient Wisdom*. "Hitler has a tremendous 7th house influence in his horoscope," says this expert, "With his Mars in the 7th house he will meet with much strife and opposition; this has come to pass and will increase. Saturn is in the 10th house and indicates that he will rise to great heights followed by downfall and adversity." "Saturn square Venus and Mars from the 10th to the 7th houses will prove his undoing, while he has a sextile between Uranus and Saturn which has enabled him to use Uranian things and methods for his own purpose." "As the opponent must always be considered, let us look at that of Great Britain. It is without exception the strongest horoscope I have ever seen, and here in brief is the reason and the effect it will have on Hitler. . . . Great Britain rules the sea and rulership of the sea means ultimate victory: It is a perfect balance of sea-power and greatness."

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Dr. A. P. Pandia spent the week-end of August 3rd in Toronto and saw some of his friends during the intervals of his engagements. He has been very busy since his visit to Toronto over a year ago, and has travelled over 60,000 miles in the interval, crossing the continent five times to and from three times in the United States and twice in Canada besides trips to the West Indies, Trinidad, British Guiana, etc. He has been

carrying on negotiations in Washington and a bill has been presented in Congress and is making orderly procedure towards giving the many Hindus in the Republic the privileges that he secured for a large number in Canada who were on the point of deportment for technical offences of the immigration laws. Dr. Pandia was the guest of the government at the opening of Parliament, and those who happened to see the motion picture of the opening may have recognized him. Dr. Pandia left for Washington on Monday night. He is as earnest as ever in his work for Theosophy as an applied philosophy of Brotherhood, and has had remarkable success in carrying the message to many who have been antagonized by the sectarian attitude adopted by many professing Brotherhood but who fail to accept the full comprehensiveness of Universal fraternity.

#### NOTES FROM ADYAR

Several communications from President Arundale sent by air mail reached Canada about the beginning of August dealing with the War situation, including advance copies of articles for the August *The Theosophist*, letters from the Publicity Officer, Mrs. Lavender; from the Officer in Charge, Peace Department, Adyar; and other material. One of the articles by Dr. Arundale is entitled "A Day of Judgment" from which we quote two paragraphs:

"Verily is this a Day of Judgment for the whole world, and woe indeed to all, be they nations, movements, communities or individuals, who; now being weighed in the Balance of Righteousness, are found wanting.

"Urgently do I call, therefore, upon every lover of Theosophy and upon every member of the Theosophical Society throughout the world, and especially upon my younger fellow-members, ardently to protect and to preserve the great Gifts, made to the world by

the Masters of Wisdom in the last quarter of the nineteenth century, of the Universal Science of Theosophy and of the Universal Movement of The Theosophical Society, lest these now perish away and the Call to Universal Brotherhood be no longer heard in the ears of men."

Dr. Arundale has also cabled to the General Secretaries of the United States and England. "Urge you to impress your membership fact that Day of Judgment is upon us all." The Peace Department writes that "The President will be very much obliged if you will, in so far as you can, turn the whole of your Section into a Peace Department, urging every member to do whatever he can to understand the nature of the foundations and pillars of an enduring Temple of Peace." As Canada has banned about twenty different organizations, many of them aiming at Peace measures and including Technocracy Inc., it is unlikely that any organized effort towards peace at the present time when every possible effort is being made to organize the country for war, would commend itself to the government, and as all or nearly all efforts in the direction of peace are regarded as defeatist attempts, we feel that the study of Theosophy itself which has been so long neglected in favour of the propagation of psychic revelations of no value, and which never at any time visualized the imminence of war and the desolation of Europe, is the task for which the Theosophical Movement was designed. We therefore commend to all students as far as their opportunities permit, the writings of Helena P. Blavatsky as the best guide to Truth and Justice, Religion and Piety, and consequently the most potent influence we can bring to bear on this war-torn world for the establishment of peace and concord among the nations. It should be obvious that in making any Society in particular an object of devo-

tion we are only setting up a new ground for the heresy of separateness, while all bodies and organizations can unite in true Brotherhood upon the principles which Theosophy embodies, and which are universal as the foundation of all true religion and the inspiration of all noble living and human service.

### EXILED CHILDREN

The following letter addressed to the General Secretary explains itself:— This will acknowledge your letter of July 25th enclosing one dated July 8th addressed to you from Mr. Hainsworth of Sheffield, regarding the proposed evacuation of his children. Shortly after receiving these from you, a long letter dated July 14th arrived in the mail direct from Mr. Hainsworth in answer to the cables sent and giving further particulars. He states all arrangements have been completed at that end, including medical inspection and the necessary papers, and they are just waiting word from the Overseas Board that the evacuation will be proceeded with. We have written Mr. Hainsworth replying to both the above mentioned letters. At a recent meeting at the Theosophical Hall to consider Auxiliary Services, a number of those interested in the war guest situation formed themselves into a committee to look after arrangements in connection with the Hainsworth children and any future requests that might be received. The members of this committee are very largely those who have already registered themselves with the authorities in connection with this activity. Mrs. Dudley Barr was appointed Secretary and will be the clearing centre to which members will give any information which they may receive in connection with the arrival of war guests. Thanking you for forwarding the above information to us, I remain, yours sincerely,

M. Kinman.

## MR. COOK'S ANNUAL REPORT

Mr. Sidney A. Cook has printed his annual Report in *The American Theosophist* for August and in it he deals with some pressing questions. One of these is the annual loss of members which he seems to think could be repaired by training the members in study courses of Theosophy. This has been already done with such variety and complexity that very few members are capable of saying what Theosophy is. We had it first as H. P. B. and the Masters gave it to us. Then it was dispensed by Judge, next by Mr. Chakravarti, then by Leadbeater, each of these in turn being assisted by Mrs. Besant. Then Dr. Arundale came along with a profusion of new presentations one of which has been elaborated into a "practical Theosophy" prepared at Adyar. No wonder the members drift away, not knowing what system of Theosophy to stick to, and not being encouraged to work out their own system according to the original design. For thirteen successive years, Mr. Cook says with one exception there has been a loss of membership. For six years past there has been a steady loss of 13% and this must be offset, which would require an assured accession of 500 members annually, he thinks. Those who have been disturbed over the standing of the membership in Canada should read what Mr. Cook has to say about the loss of 260 members in the United States for the past year. No one can read the account of the extensive activities carried on by our United States brethren without deep sympathy, and as Mr. Cook closes his Report with a quotation from H. P. B. telling what is needed of us and how through us Theosophy can achieve an ever-increasing success, we can only join him enthusiastically in the attempt to fulfil what she asks.

## HODGSON'S KARMIC DESTINY

[Laura Holloway, an early Theosophist, mentioned in *Mahatma Letters* and one of the authors of *Man; Fragments of Forgotten History*, contributed a long article regarding the Theosophical Society to the Omaha "Bee" of Oct. 13, 1888. Following are extracts which may not be in print elsewhere as to Mr. Hodgson:]

Madame Blavatsky was the most famous woman in England at that time [1884] and the object of the greatest curiosity to intellectual people. The Society for Psychic Research at Cambridge invited her to visit that university town and to give the officers of the Society an opportunity to witness the phenomena which many persons had seen occur in her presence. . . .

Being in Cambridge at the time and in the same hotel with Madame Blavatsky, I called upon her..... Her sad expression at once attracted my attention. Inquiring the cause of her depression, she said:

"Ah! my child, you little know what is to follow this Cambridge trip."

"You have had a most kind welcome from delightful people, and I hope your visit will be most pleasant," I said.

"You Americans are always ready with pretty speeches," she answered, then continued in a sad tone, "but the karma of the Theosophical Society cannot be changed by any display of psychic powers on my part. I am here to select the instrument through which the Society is to suffer." . . . .

[During] the few days she remained in Cambridge she was the centre of attraction for its most intellectual university circle. Apparently she was establishing her claim to the possession of universal psychic powers, when she turned to me as she was leaving the parlour after the departure of several visitors, and said: "Hodgson will be

the man the S. P. R. will select to go to India."

The remark made little impression at the time, as her previous remark had done, for I did not know what she meant. It struck me as rather singular that she should associate Mr. Hodgson with anything disagreeable, for he seemed sincerely interested in her and friendly to her; that he would have been one of the last of the strangers about her to make war against her. Nothing could be gained by asking her for an explanation, for in the time that I knew her I never heard her fully satisfy the curiosity of anyone.

When, months later, the Society for Psychic Research selected Mr. Hodgson to go to India to investigate the claims of the Theosophical Society regarding the existence of the Mahatmas and the psychic powers of Madame Blavatsky, these strange remarks and others made at Cambridge by her regarding Mr. Hodgson's selection for the part he afterward played, recurred to me. I never saw him after that time, nor her from [the time] I left England, but when Mr. Hodgson's report was given to the world I could but regret that he had not known that she predicted that he would be selected to do what he did and that he would do it in the way he did. It might have added additional interest to the pamphlet.

### CO-OPERATION

As I sit with a pencil in my hand my mind dwells upon the co-operation of effort necessary to produce such an article of every-day use. Most people take the pencil for granted, never realizing they are quite incapable of making such a thing for themselves, and yet it seems such a simple tool. Of course it is the same with all manufactured articles from a needle to an air-clipper-ship, but for the moment let us look at the co-operation required to make a pencil.

The one I am using has a casing of cedar, behind that casing are man's early attempts to utilize wood and all the ramifications of the modern lumber industry, beyond the lumber industry lie the silent years of forest growth, the co-operation of nature.

The easy running graphite or lead in the centre is the outcome of generations of trial and experiment, it is made available through the patient labour of the miner, while untold ages ago forces of nature combined to make the carbon deposits.

Attached to the end of the pencil by a ferrule of brass or other alloy is a rubber; rubber which is garnered by native labour in the sweltering heat of a tropic clime, transported, processed and distributed by co-operative agencies until it reaches my hand ready for use. And what of the ferrule? Only years of experiment and effort, again based upon the tireless co-operation of the miner, have made it possible to create such light and useful metals.

Then there is the assembling, the varnishing, the printing, the completing, the distributing and the selling of the pencil. We might enlarge upon the co-operative action of all these phases, but sufficient has been said to show that without the combined effort of a large section of humanity, both past and present, in association with nature, we would not be in possession of this efficient yet simple instrument with its myriad uses.

With the thought of the pencil in mind let us look at the world around, and I am sure we will realize there is nothing man uses on this earth which has not been obtained by conscious co-operative effort, even the physical bodies we inhabit bear out this principle. No individual ever invented or made anything in its entirety, each has simply built upon, or added to, the efforts of others; particularly is this true of modern inventions; could anyone

make for themselves an ocean liner, a railway engine, an automobile, an aeroplane or radio? Even though they understood the construction, how could they produce the materials and parts?

And so it is with education and the fine arts, literature, music, painting, architecture, etc., without the inspiration, knowledge and study of what has already been accomplished, little progress can be made, although in this field there is greater opportunity for individual attainment.

From the misty dawn of primitive days to the ever widening horizon of historic times the mind of man has struggled with the forces of nature to obtain for himself three vital necessities of human life, food, clothing and shelter. For untold ages progress was so slow as to be hardly perceptible, in many ways the movement resembles the internal processes of a seed seeking to flower in the sunshine. In recent times we see a rapid series of advances culminating in the machine age which we are now entering upon. And what a glorious flowering it can be for man, for science, like a beautiful blossom growing out of the stalk of human effort, holds within its petals everything that man desires for his physical comfort and well-being. If we could only recognize it, the age old haunt of poverty and hunger can be a thing of the past in spite of the apparent misery we see around us. Man has come of age and a great day of peace and plenty lies at our door.

To enter upon that day we must recognize its dawning as the fruition of man's conscious and more often unconscious co-operative effort, the results of which belong to no individual people, race, or kin, but to humanity at large, but there must be a mutual co-operative use of the powers we have thus attained.

How can we assist in bringing such an age into being? By aiding and sup-

porting every movement that makes for co-operation and understanding among the nations; that brings the light of truth upon the vapourings of dictators; that discloses the unethical and unfair practices of finance, trade and commerce; that exposes the unfair treatment of employees and labour; that recognizes justice, equity, law and order must prevail for all people; and finally by thinking and living co-operatively ourselves and recognizing, "the brotherhood of man."

A. J.

## REVIEWS

### CHRONOLOGY OF THE

### MAHATMA LETTERS

Miss Mary Neff has accomplished the task of setting in chronological order the celebrated letters in *The Mahatma Letters*, and also those of H. P. Blavatsky to A. P. Sinnett in the companion volume edited by Mr. Trevor Barker. Without reference to the work of any other student in this field, and without prejudice to what has been done, one may accept these two tables with the greatest confidence. Beatrice Hastings, a most competent judge of such work, has stated that Miss Neff possesses a natural genius for documentation, and the present is a task in which her gifts are suitably extended. Not the least valuable part of these pages—eight in each, sixteen altogether—are the introductions. The first notes the fact, apparently only familiar to a few careful students, that very few of the letters were written by the Masters themselves, but were precipitated through chelas or conveyed in other ways, and therefore were liable to the mistakes of these agents, writing in a language with which they were unacquainted into language as best they might, and quotations are given from the Master K.H. and others explaining this difficulty. The two sets of date-lists being separately printed each can be placed con-

veniently in the book to which it belongs, thus expediting reference. No price is mentioned but Mr. Sidney A. Cook, national president of the American Theosophical Society, has kindly undertaken to circulate these lists, and information concerning them may be had from Mr. Cook at Olcott, Wheaton, Ills.

#### "PSYCHIC EXPERIENCES THROUGHOUT THE WORLD"

Ernest A. S. Hayward, O. B. E., Chevalier de la Legion d'Honneur, and Cecilia F. Hayward are the authors of this book, *Psychic Experiences Throughout the World*, which, considering the general desire to have an authentic account of a range of phenomena which has attracted the attention of unprejudiced people for nearly a century, and has reached a stage of verification which has convinced some of the most eminent men of science, and even shaken the obstinacy of the Society for Psychic Research, fully justifies the offering of a popular but comprehensive and well substantiated volume like the present.

There has been something like a feud between Theosophy and Spiritualism ever since the Spiritualists refused even to consider Madame Blavatsky's alternate theories to account for the alleged communications with "spirits of the dead" and the result has been to prevent any careful study or attempt to discriminate among the multitudes of experiences recorded in the last fifty years, for evidence which would favour one theory or the other. The sentimental desire on the part of so many to meet or hear from the "loved and lost" has interfered with the coldly intellectual and scientific necessity of arriving at the facts and their certainty apart from all desire and hope. The ordinary human being finds it practically impossible to separate his affections from his common sense, so he inclines to keep

them in separate and air-tight temples. No such person ever enters into a *seance* without more or less of a thrill, and when cold waves begin to wrap him or her around, the inclination to escape has been known to be irresistible. Cool enquiry in such an atmosphere is not to be expected. Therefore a book like this will be a boon to those who have been brought up to believe that all Spiritualism is a manner of intercourse with the Devil and his angels.

Nor do we mean to minimize the actual dangers which attend the unwary, the weak, and especially the loose in morals or the dissolute of any degree, especially in matters of sex; danger besets all these outside the seance much as it does within.

Very little is known to the average student of the multifarious denizens of the Astral Plane, but we can readily agree that there are beings there to match the worst of our criminals, confidence men, gangsters, gunmen, burglars, thieves, pimps, procurers, catamites, sodomites, and all the other degenerate and insane specimens of the failures of nature. Those who have any qualms or any nervousness about Hell or Satan or Evil most foul, should first strengthen themselves in the Way of Life before they venture into the chambers of death. For the average normal and good, pure and strong there is nothing to fear except it be the possibility of weaknesses yet undetected in ourselves. If we are willing to risk these, the *seance* need not alarm us.

This book is a record of much observation in all parts of the world, and while it would be greatly enhanced in value by an index, it is not too long to be read in full as there are accounts of interviews and "sittings" with eminent mediums like Mrs. Wriedt, Mrs. Falconer, The Misses Dunsmore, Miss Lilian Walbrook, Mrs. Poole, Arthur Ford, John Slater, Dr. Burgess, Hazel Ridley, Mrs. Baxter, Horace Leaf, Dr.

Crandon, Mrs. Rose Livingstone, Signor Rossi and his wife, Miss Frances Campbell, Mrs. Grace Cooke, Miss Amy Garrad, Mrs. Sharplin, Mrs. Helen Duncan, Mrs. Horne, Jack Macdonald, Mrs. Deane, Mrs. Wickland, Mrs. Carpenter-Vail, Anna Rasmussen, etc., etc. We have mentioned a number of the mediums whom the Haywards met in different parts of the world, rather than list the numerous eminent people from Abraham Lincoln downwards whom they had talked with in the seances they had attended.

A great many of the 288 pages of the volume are devoted to their several visits to Canada, but the accounts of mediumship in China are perhaps the most interesting. In a most interesting chapter there is a description of the Forest Lawn Cemetery at Glendale, California, though in contrast to this the preference for cremation is strongly expressed by one of the communicating "spirits." This book may well be placed beside Conan Doyle's travel books in which he describes his spiritualistic journeys. They are a convincing testimony to the tremendous influence throughout the world of the spiritualistic cult.

It is unfortunate that the gulf that appears to exist in many quarters between Theosophy and this phase of psychic development cannot be bridged. On page 260 we read: "There is reincarnation. You can come back if you desire. It is, however, a matter of free will. There is a tablet of one's lives, down through involution, back through evolution—our stages of progress are most definite, all through our existence. We are blessed with free will by God. The way is shown to us, but it is we who must trace the path." This simple statement by one of the controls quoted is the first step in Theosophy. With a little sympathy and understanding it might well lead us to closer understanding and co-operation. (*Rider & Co., London, 8/6*).

### "THE AGELESS MYSTERIES"

*The Ageless Mysteries* would serve as a text-book for an adult kindergarten, if one could imagine such a school being organized. There are multitudes of Church people who are not quite easy in their minds about the things they hear and read about Church teachings. Some of them probably accept them as I did at one time myself, as algebraic symbols like, x, y and z, which denoted certain quantities and assisted in the working out of important equations, but what x, y and z stood for or what were the equations they were meant to solve, were unknown mysteries. This book would assist the enquirer to put values to his terms and give him a clue to the mysteries he wished, if he were in earnest, to understand.

It is a modest book, and starts with the statement: "In this work no new thing is told, but the Ancient Wisdom is shown as running parallel with modern knowledge, modern science." And again: "this book aims at making a greater at-onement between Heart and Mind, showing how the truths of Science can, when illumined by an understanding of universal law, find clear analogy with the things of the Spirit. It seeks to explain that Liberty and Reason are our most powerful friends, while the dweller on the threshold, Ignorance and Fear, are our worst enemies."

As the book appeals particularly to Church people, this passage will interest them: "The Bible, for the initiated of the Western races, contains the inner secrets, is of unparalleled value, albeit the great truths are taught in simple parable. The Bible has been criticized, because of the apparent discrepancies in some of these age-old documents, yet the pure spirit of the inner truths and teachings runs like a thread of gold, through outworn customs and rituals, which have passed long since."

The author, Faith Hart, has provided nine chapters, as follow: Spiritual Sight; What the Soul is—its growth;

Karma—how we create Cause and Effect; Intuition—the Inner Voice; the Law of Reincarnation; Symbolism and Mythology—express how the Worlds are made; the Astrological Path; the Four Elements; the Necessity for Health. We commend the book to all Church people disturbed in their minds and seeking rest; as a stepping stone to higher values (Rider & Co., 4/6).

### THIS EGYPTIAN MIRACLE

Here is a book which may well put to shame the "trained clairvoyants" and other occult researchers who are held in such esteem at Adyar. *This Egyptian Miracle* by Frederic H. Wood is a record of a revelation, in a very actual sense, through the mediumship of an English lady by which the ancient Egyptian language has been recorded in its spoken form on gramophone records and thus permanently recovered for our modern scholarship after a period of over 3000 years during which all knowledge of the correct pronunciation of the language has been forgotten except as far as modern Coptic has conveyed some faint conception of what it may have been like. The corroboration of this psychic recording with Coptic as far as any comparison has been made is alleged to be natural and evidential. It is of importance to know that this is not the first book on the subject, Mr. Wood having been joint author of *Ancient Egypt Speaks* with A. J. Howard Hulme, and author of *After Thirty Centuries* from his own pen. We can only regret that the publishers did not favour us with copies of these books, but the present will satisfy any reader that if he is at all interested in ancient Egypt he will not rest until he has read the previous volumes.

The phenomena of speaking with tongues is well-known to all psychic researchers and is one of the so-called "miracles" frequently mentioned in the Bible but not regarded as possible now-

adays by the theologians. The term used by Professor Richet and adopted by Dr. Wood to describe it is Xenoglossy. Instances of this use of "strange tongues" are given, as in the case of the Ursuline nuns in London in 1634, and of Miss Laura Edmonds, daughter of Judge Edmonds, who, when entranced, spoke Greek fluently and correctly though she had never studied the language.

The present case is known throughout the psychic world as "The Rosemary Case," Rose being a pseudonym used by the cultured English girl through whom the revelation has been possible. She speaks in the language of the people of Egypt of the XVIIIth Dynasty, some 1400 years B. C.

"It supplies the essential speech element which, in spite of over a century of diligent research, has hitherto eluded the scholars who have so ably reconstructed its graphic skeleton and grammatical forms, since the discovery of the Rosetta Stone in 1799 gave them their first clue to the meaning of the hieroglyphic signs."

Over 2000 words, phrases, short sentences, and whole paragraphs have been recorded and numbered, dated, edited and for the most part translated. These have been found to be consistent throughout. All this has been rendered permanent in the gramophone records. Theosophists will be disposed to dispute the claim that these facts have "provided the best evidence obtained to show that individuality, identity, and memory not only survive the death of the physical body, but persist for thousands of years in our unconscious selves."

Those who are familiar with the existence of the Astral Light, under whatever name, with its abounding and astonishing records as of an eternal memory of the *Anima Mundi*, will find nothing in Dr. Wood's facts to overthrow the theory of the Astral Light. Not even the claim which may readily



be admitted that these records establish the fact of reincarnation of a former Syrian as the Rosemary of the phenomena, or of an Egyptian queen as the "control" who makes the revelations through Rosemary. This control is known as Nona, who in ancient Egypt was called Telika-Ventiu; or Telika of the Fenkhu—the last word being a name given by the Egyptians to the Asiatic races generally. Telika claims to be the Babylonian princess who married Amenhotep III. Scholars know that such a princess existed, but have not yet discovered her name.

Dr. Wood's position in regard to the importance of the revelation is expressed as follows: "If Nona still lives and has retained memory, albeit upon another plane of existence: if Rosemary, too, is what Nona claims, a reincarnation of a Syrian girl of that date who also once spoke Egyptian: if the language thus resuscitated is indeed what all three of us claim it to be, a language of which the spoken element had apparently finally perished: then *modern philosophy is face to face with facts which must have a profound influence upon modern thought.* That is the real significance of this astonishing case, and it is of much greater ultimate importance than the linguistic discovery itself."

We heartily agree with this latter statement, and as to the evidence of reincarnation. But we cannot forget, either, the warning of the New Testament: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." For over sixty years the message of the Masters conveyed through Madame Blavatsky has been spread over the earth, and not even the Spiritualists who will be elated over this book of Dr. Wood, have been able to perceive the importance of the philosophy of spiritual evolution through repeated births on earth which this Egyptian story so

fully confirms.

We strongly recommend to all students, whether Theosophical, Spiritualist, or merely psychic researchers, a serious and exhaustive study of these books in which Dr. Wood and his friends have set forth their discoveries. Religion, philosophy, scholarship must all gain by them. (*Rider & Co., Paternoster House, London E. C. 4, England, 8/6.*)

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## THE THREE TRUTHS

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

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

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

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

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

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## WORTH WHILE BOOKS

To Be Had from The Book Steward,  
52 ISABELLA STREET, TORONTO.

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

## WHAT IS PARADISE?

What is Paradise? All things that are; for all are goodly and pleasant, and therefore may fitly be called a Paradise. It is said also, that Paradise is an outer court of Heaven. Even as this world is verily an outer court of the Eternal, or of Eternity, and specially whatever in Time, or any temporal things or creatures, manifesteth or remindeth us of God or Eternity; for the creatures are a guide and a path unto God and Eternity. Thus this world is an outer court of Eternity, and therefore it may well be called a Paradise, for it is such in truth. And in this Paradise, all things are lawful, save one tree and the fruits thereof. That is to say: of all things that are, nothing is forbidden and nothing is contrary to God but one thing only: that is Self-will, or to will otherwise than as the Eternal Will would have it. Remember this. For God saith to Adam, that is, to every man, "Whatever thou art, or doest, or leavest undone, or whatever cometh to pass, is all lawful and not forbidden if it be not done from or according to thy will, but for the sake of and according to My will. But all that is done from thine own will is contrary to the Eternal Will."

It is not that every work which is thus wrought is in itself contrary to the Eternal Will, but in so far as it is wrought from a different will, or otherwise than from the Eternal and Divine Will.—*Being Chapter 50 of "Theologia Germanica" translated by Susanna Winkworth.*

## BOOKS ON THEOSOPHICAL SUBJECTS

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**N. W. J. HAYDON,**

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## FROM IBSEN'S "BRAND"

Ask ye how long shall last this strife?  
On to the very end of life:  
Till you have offered all you prize,  
And freed yourselves from compromise,  
With all its futile pacts: until  
You gain the mastery of your will:  
Till every coward doubt shall fall  
Before the summons—Nought or All!  
Your loss? The idols you have known,  
The halfway spirit you enthrone,  
Each glittering gilded chain that binds  
Down to the earth your servile minds,  
And every pillow that you keep  
To lull your lethargy to sleep!  
Your gains? A will that's clean and  
whole,  
Winged faith and unity of soul:  
That discipline which gladly gave  
Its sacrifice to death and grave:  
A crown of thorns for each shall be  
The guerdon of your victory!

*G. M. G-H., in The Spectator, London.*

## THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

The Esoteric Character of the Gospels  
By H. P. Blavatsky.

The Evidence of Immortality  
By Dr. Jerome A. Anderson.

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Toronto, Ontario

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## LESSONS FROM THE WAR

While military matters as such are outside the scope of Theosophy and the Modern World, nevertheless they are the instrument of the many changes taking place in the world today, changes causing many of our students and friends to be quite perturbed, notwithstanding their knowledge of karma and reincarnation. This should not be so, for says the Gita "One who is confirmed in this belief is not disturbed by anything that may come to pass." Must we take it that while we have knowledge of these matters we lack confirmation of them?

A little time and thought spent upon a few of our principal theosophical theories such as karma, reincarnation, and cycles, should do much to confirm our beliefs into knowledge, understanding, and perhaps wisdom. Madame Blavatsky has suggested to us that the theories of karma, reincarnation, and cycles, apply to groups and nations as well as to individuals. and says further that England may be considered a reincarnation of Ancient Rome; Germany of Carthage; the United States of America, of Ancient Egypt, etc. If such be the case then it will be interesting to see if we can find any parallel out of the past that applies to the world today.

A reference work contains statements to the effect that the wars between Rome and Carthage were known as the Punic Wars of which there were three. The first started in 264 B.C., the second in 218 B.C., and the third in 149 B.C.; all ended favourably for the Romans. The Romans referred to the Carthaginians as Punic, an allusion to their Phoenician descent; they were of the Semitic Race, an offshoot of the Canaanites. The Romans, we are told, never trusted their foes in the matter

of their treaties and so came to speak of "Punic faith as synonymous with treachery."

The first of these wars lasted 23 years; the second 16 years; and the third 3 years. It is the second of these great wars that is of most interest to us today, largely because of the parallels and their possible application. It is interesting to observe that during all these wars Rome never really lost control of the sea, and so in order to attack Rome successfully Carthage proceeded through Spain, France and Italy. When Hannibal, one of the greatest generals the world has ever seen, found himself able to renew the struggle against Rome in the year 219 B.C., he issued from Spain, crossed the Alps, descended into Italy and in battle after battle with inferior forces routed the best soldiers of the ancient world. He brought the Roman Empire to the verge of ruin but never captured Rome itself. In fact he avoided attacking it, perhaps because he was not fully supported by his own people. After fifteen years in Italy Hannibal was recalled to defend his own city, as due to their control of the sea Rome had landed an army in Africa, and in 202 B.C. Hannibal in defending Carthage was defeated in the battle of Zama by Scipio.

Peace was concluded and the power of Carthage broken. But Rome was resolved upon the destruction of the city and on a slight pretext declared war again in 149 B.C. Three years later the third Punic War closed with the fall of the city after a siege of two years. For six days, however, fighting went on in the streets, men and women defending their homes with fierce despair, contesting every foot of the ground. The city was nevertheless razed to the ground, the site ploughed, and the country became a Roman Province.

While history repeats itself on a grand scale, it would be foolish for us to look for a minute reproduction because from that point of view there is no exact repetition. The law of cycles is more correctly one of spiral periodicity. We may with interest, however, look for some of the larger parallels. Ancient Carthage for the second Punic War gained its experience in Spain. Modern Germany for the second World War gained experience in the same place. While karmically perhaps this is of no importance, yet as a coincidence it is of interest. While elephants, as the tanks of their days, had been used before, yet Carthage in the second Punic War used them to the best advantage. Germany in the second Great War has made effective use of modern tanks. In the second Punic War Carthage did not have control of the sea. Will Germany have it in the present one? Carthage in the second Punic War nearly ruined the Roman Empire. Will Germany nearly ruin the British Empire? Carthage in the second Punic War won every battle but the last. Germany has already won many. Will she win all but the last? Carthage never tried to take the walled fortress of Rome itself. Will Germany try to take the island fortress of Britain today? In the second Punic War, Carthaginian armies were called home to defend their own city. Could it be possible that German armies in the second Great War may have to return home to defend Berlin? These are only a few of the questions that arise in the student's mind when thinking in terms of the remote past. What of yesterday and our own actions or lack of action then?

What percentage of today's karma has returned to us from the past which we have forgotten? What percentage is due to our actions of yesterday? Would the second commandment "for I the Lord thy God am a jealous God and visit the sins of the fathers upon the

children unto the third and fourth generation" mean the spiritual fathers rather than the physical ones? Is Germany in condemning the Jews condemning its own spiritual ancestors, as the Carthaginians were an offshoot of the Canaanites who were Semitics? Is the Zodiacal Cycle of 2155 years a reliable one, or is the present war three years late? Or did the cycle really start in Spain three or four years ago?

Leaving the larger cycle and karma from our spiritual fathers of the remote past, let us ask a few questions concerning the shorter cycles and the karma of the present generations. Hitler has gone to great lengths to impress upon all the connection between the last great War and the present one by his insistence on the armistice being signed in the same car, located in the same spot. So far no one has mentioned the peace terms signed at Brest-Litovsk between the Germans and Russians. Will Mr. Stalin mention them some time? By his actions he has already done so, but not by his words. Is there any connection between France's cry that she did not have enough allies (which was raised only a few weeks ago) and her action at Munich? Is there any connection between Britain being left to fight it out alone and the Ethiopians a few years ago being left in the same position? Was Dunkirk a blessing in disguise by possibly saving thousands of lives and giving valuable time? As the first Great War lasted only one-fifth the time of the first Punic War, will the second Great War bear the same relationship to the second Punic War and last about three years? Have the tariffs and immigration policies of the western hemisphere had any connection with the actions of the eastern half? Or are they unrelated? Are we too near to the present events to realize that there must be destruction before a new building may be created? We live in a world where the majority boast of their love of

peace, but where the same majority wishes the other fellow to fight for it. This attitude was the downfall of the League of Nations. Collective security never had a chance as no one was willing to make a sacrifice for it.

Shall we yet see Tennyson's vision come to pass, "the federation of the world?" We have already seen part of it come true, namely that of the "Nations' airy navies grappling in the central blue." This vision of the future is a comparatively simple thing, the real difficulty is the timing and the next immediate step to the goal. If the war gives us a better concept of real wealth, a better appreciation of goods, services and materials, and liberates us from the hypnotism of book-keeping figures such as upset us so badly in 1929, it may yet be worth the cost.

G. I. Kinman.

#### "THE BATTLE OF FREEDOM IS NEVER DONE AND THE FIELD NEVER QUIET"

The whole object of evolution, as taught by theosophy, ancient and modern, is the evolution of the ideal into the real or factual, in the life of the individual, the group, the nation, or the race. The transmutation of diversity into unity, of the many into the one, is a process of eliminating the distortions of archetypes, in order to make possible the projection of the true patterns of the purposeful and the ideal which exist within the soul of the entity concerned.

It is the cry of the great prayer of our Root Race "that we may see the Truth and do our whole duty as we journey to Thy Sacred Seat."

It is enlightening to note now much of fundamental theosophical teaching is emerging in current fiction. Novels embodying ideas of rebirth, of the fourth dimension, of the "experiment with time," are multiplying fast. One quite important novel, which is a little more skilled and subtle than most in its

underlying teaching, is Beatrice Kean Seymour's "The Unquiet Field." She takes the title from an expression of H. W. Nevinson: "The battle of freedom is never done and the field never quiet."

The author has taken the substance of our present-day moral conflict and projected it backwards into time some two hundred years, and by doing so gives us a perspective that will lend courage and conviction to many a person who is today torn between his ideals and what seems to be facts, "the realistic view." She has taken a large family of very successful Liverpool shipbuilders, shipowners and slave traders as the material for her story. She knows how the dynamic evolutionary Idea of an historical period becomes interwoven with the various aspects of human life in that period. In each of the four generations of the Sherrard family there crop up one or more idealists. Unaccountably, it seems to the hardheaded Sherrards, they produce strange and disconcerting sons and daughters who question the ethics of the trade upon which the family fortunes are based.

Mrs. Seymour has skillfully interwoven her sets of circumstances. In the foreground we have the struggle as it works out in the interior lives of individuals; in some, idealism is greater than the moral courage idealism demands and these are torn and ineffective; in some idealism is a life principle which demands the adjustment of all outer circumstances to the objectification of the ideal; some take refuge in the position of observer and recorder of the struggles of others, while enjoying life for all its amazing variety.

Back of the area of individual struggles lies the area of struggles within the great firm, where moral issues became business issues; where the fruits of human genius in the early days of mechanization are problems for the board room and for bitter controversies between business reactionaries and the

progressives, while successive generations pit their wits against the stream of time and evolution.

Behind and beyond the business men of the firm of Sherrard we see moving the vast political and social urges of the century which is the author's stage.

The American Revolution, the French Revolution, the Grits and Whigs in England, Abolition, the Catholic Emancipation Bill, the feminist movement, Pitt and Wilberforce, privateers and steamships,—all these develop fatefully from decade to decade while throughout moves the single key figure of the book,—Lavinia Sherrard, a "new woman." Lavinia lives long enough to see ideals change, to have suffered deeply for her own personal ideals only to see the need for the suffering pass into history. She is a tireless observer of her time and every paragraph of the history of her age is meat and drink to her nature.

And yet, back beyond these three areas of action there moves slowly and inevitably,—implacably, it seems,—the growing freedom of man. The long, slow cycle cannot be impeded. Many may becloud the issue, waste strength in enmity and disbelief, but the power of spiritual evolution drives before it all the intervening elements to the ultimate goal.

There comes a time when the board at Sherrards are thoroughly alarmed at a recurrence of the Abolition movement. A pamphlet has pointed out the consequences of Abolition and the possibilities of a new African trade. The elder Sherrards are in a panic. The fourth generation idealist is a new kind of progressive and while the older men see nothing but ruin ahead of them, young Peter Sherrard sees merely change. At the board meeting young Peter speaks:

"The Trade is doomed. It can only be a question of time.....In men's minds it is doomed and already dead.....Not only in the minds of cranks,

as you call them, but in the minds of everybody who has ever troubled to think about it intelligently.....If we develop other branches of the natural trade of Africa, as the author of your pamphlet suggests, we shall gain on both counts. We shall put our business on a sound basis so that Abolition, when it comes, will not seriously disturb us, and at the same time we shall get credit for being enlightened and in advance of our day and generation."

Peter then turns to the oldest of the Sherrard idealists and says:

"I know this point of view offends you, sir, but I don't pretend to have any very idealistic ideas on the subject. I'm merely convinced that it's good business to take the progressive view. Self-preservation urges the necessity of coming in on the side of the idealists."

This is an excellent example of the way in which a fine novelist can help in the development of human thought. The reading of this story clarifies for us something of the present situation. It sets it out on a larger scale and makes one aware of a Plan of which it is a part. It gives one the sense of smaller cycles within larger ones and of the inevitability of the ideal taking form in human society. As Dorothy Thompson once said, "A word is only a word until it is made flesh." The lot of the idealist may be a hard one if he has not the long vision to comprehend the longer cycles, to see through the muddle and the pain of the foreground, to the place where the archetype awaits the creating of the form near enough to its needs that it may "become flesh." He must also have enough of humour to stand aside in the day when the ideal for which he has suffered and sacrificed is seized upon by the "practical" people of a new generation and offered to society as the only possible vehicle for the "realists" of that day, who see that "self-preservation urges the necessity of coming in on the side of the idealists." But by

that time some other idealists have moved on into the mists of the future and are slowly shaping the next era.

"The Unquiet Field" is a good tale that leaves the reader heartened and refreshed by a sense of spiritual evolution according to a Plan. B. D.

#### HAS CLAIRVOYANCE ANY SCIENTIFIC VALUE?

Under the above headline, the *Magazine Digest* for July has a five-page article reduced from a contribution to *La Revue Belge*, Brussels, by Rene Johannet. A synopsis and comments follow:

There is a visibly renewed interest in the entire subject of clairvoyance. In recent years the police of certain cities, such as Berlin and Geneva, have been resorting to accredited clairvoyants, more or less regularly, with cases of missing persons. Many prominent politicians are clients of Parisian clairvoyants, and, skeptic though he was, the late (War Minister) Barthou consulted more than one of these.

If one were to rely wholly on personal testimonials and history there would be no phenomenon more solidly established than clairvoyance. In his *Traite de Metapsychique*, Dr. Charles Richet collected many instances of premonition, whose authenticity is beyond doubt,—some examples are given of these.

But, whereas official science in France and Belgium ignores this subject completely, the universities of England and, above all, of Germany make a methodical study of such phenomena. Over a period of 27 years, the late Dr. Osty consulted some sixty subjects on more than 3,000 occasions, so it is possible to discuss the subject with some degree of certainty. He assured me that the financial applications of clairvoyance led directly to ruin; he had known of several fortunes being lost through speculation in accordance with such advice, and had known several

clairvoyants who played the market themselves, only to lose with striking regularity.

In general it can be said that the powers of clairvoyants suffice only for the benefit of other persons; there seems to be a principle that the better a medium knows a person, the less clearly he is able to read his future. Perhaps that is why he is so helpless to foretell what fate holds in store for himself.

Only carefully controlled experiments can give a truly scientific character to research of this nature. At the Metapsychics Institute, in Paris, one can find subjects who, if not infallible, are at least honest. A medium whose predictions are accurate in six or seven cases out of ten, is said to be an excellent clairvoyant.

It is wise to mistrust all predictions relating to sentimental matters. Love, money, and stolen objects are the stock-in-trade of the professional clairvoyant, but one can be sure that any well-known clairvoyant is above employing these tricks.

The predictions rarely have any relevancy to collective events; they, almost always, concern the future of individuals rather than of society as a whole. At most the medium has only a vague impression of what will happen.

It is a good rule to ask the medium as few questions as possible. Those statements which come from him spontaneously, at the beginning of the seance, are likely to be the most accurate. To account for these recorded cases, the hypothesis is offered that our futures are immanent within ourselves; if so, the role of a medium is only to read what we are unable to perceive in ourselves, and this would explain many of the curious errors of clairvoyants. In conjunction with the deeper planes of our psychic being, where the real facts of our future are to be found, there are others that lie closer to our consciousness and are concerned with our de-

sires, fears and expectations. It appears that clairvoyants are also sensible to these and often limit themselves to reconstituting these superficial contents of minds, thus conferring upon them the value of real facts. It is safe to say that eight out of ten predictions will be based on such conscious mental content, whether or not it corresponds with reality.

Symbolism, too, plays a vital part in these expositions; to some clairvoyants the lives of their clients present themselves as complicated panoramas with rivers to cross, cities to reach, serpents to avoid. Birds, animals, household utensils are invoked as metaphors, but the best mediums see, primarily, scenes taken from reality.

An important source of error is the speed with which these images succeed each other in the sight of the medium; this causes many accurate predictions to be ascribed to the wrong persons—further examples given.

What is most necessary today for this art is the establishment of schools which would provide mediums with systematic training, to prevent their own mental processes from intruding on their observations of their clients'. The ancients took such a form of education seriously; in Rome, Greece and China there were colleges for diviners (and the Hebrews had their "schools of the prophets"). Today, it is only the spiritualists who "train" mediums but, instead of developing their natural talents, they are taught to devote them to evoking the spirits of the dead and to develop a penchant for moral advice which they are not qualified to give.

Intelligence plays no essential part in clairvoyance; many of the best mediums are barely literate and markedly limited in other ways; this, however, lessens the temptation to correct their observations, which is a great source of error. On the other hand, some men of eminent culture have been endowed

with clairvoyance. Goethe, Alfred de Musset (and Swedenborg) were genuine mediums. One may be excused for adding, in these pages, the name of Mme. Blavatsky, but most of the material published since her death, under the name of the Theosophical Society has only served to bring this faculty into disrepute. For an actual scientific use of it, by non-members of the T.S., the most complete is Prof. Wm. Denton's "Soul of Things," published while he taught botany and geology in the Institute of Technology, Boston, in the 1880's.

N. W. J. H.

#### ON THE NOSE

The interpretation of dreams depends largely on the interpreter. To C. G. Jung dreams are the revealers of the unconscious; in them symbols denote the status of the unconscious and the degree of integration of the personality. To Dunne on the other hand, dreams are the mechanism par excellence through which coming events make themselves known.

One wonders how each of these men, specialists each in his own field, would have interpreted the dream which came in June to Roy Davis, of Omaha, Nebraska. In his dream Davis saw himself in line ready to buy a ticket on the daily double at the Ak-Sar-Ben race track. The numbers 6 and 5 kept dancing around. He woke up before his turn came at the wicket.

Jung might have analysed this dream in terms of the symbolisms associated with the racial unconscious. Dunne might have seen it in some previsioning of the future.

Davis being of practical mind thought so too and sent his business partner to the track to buy a \$2.00 ticket on the 6-5 combination. No. 6, Brown Pennant, took the first race, and No. 5, Sky Baby, the second. The dream netted Davis \$2,080.00.

There are dreams and dreams.

W. F. S.