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Divine Wisdom

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THE WAR

Canada has been lifted into the forefront of contemporary and subsequent world history by the suddenly active but long latent and scarcely recognized power it possessed as the nexus between the British Empire and the United States.

On August 18 President Franklin Delano Roosevelt and Prime Minister William Lyon Mackenzie King met at Ogdensburg, N.Y., in a railway car and concluded an agreement by which a permanent joint board of defence was to be set up between Canada and the United States. No time was lost in giving effect to this instrument and, as an outcome, it was announced on September 3rd that a further understanding between the British Empire and the United States had been reached by which air and naval stations on British territories would be leased for a term of 99 years to the American Republic. As an acknowledgment of this act of grace fifty out-of-date destroyers, built for service in the Kaiser's war, were to be transferred to Britain.

Immediate steps were taken to prepare the air and naval stations at Bermuda, Jamaica, Trinidad, St Lucia, Antigua, and other points in the Bahamas and in British Guiana. Such co-operation as this on the part of the two English-Speaking peoples could

only have been brought about by the exertions of a Hitler, though his policies had far different aims.

The processes of the Cosmic Mind are subtle and Mahomet, who wrote that among those who plot, God is the greatest of plotters, was one of the shrewdest prophets of Peace, which is Islam. The frenzy of Hitler, the machinations of Mussolini, the ambitions of Japan, the vast mercurial fluxes of Russia, absorbing as by capillary attraction the tribes she contacts, all these represent a new disposition of the component parts of the human organism.

We are apt to forget that the caterpillar may change into a chrysalis, and that into a butterfly. What may issue from the present metamorphosis of the nations now going on we cannot predict, but all these processes carry nature forward. We can regard War as a struggle to rid us of some of the outworn integuments of the past. Europe is not to be freed of these without strange contortions. We have seen incomprehensible motions among the nations there, culminating with the suicidal impulse of Petain and his supporters, blessed by His Holiness of Rome. All these tendencies are cycloidal and we may look for the rounding out of the climax in due time with better results than we dare to suggest.

We must view all these things as the outcome of a unity of design proceeding along orderly lines of organic development. Could it be possible that at any critical point there might occur an abortion? That we cannot say, but abortions are unusual in nature, which aims at an ultimate perfection, towards which everything moves.

The wondrous Graces of the Divine Life, which we all share to the extent of our faculties and our will, are not to be lost, however cataclysmic the disasters of war may appear to be. As far as human life goes there is less mortality in the present struggle than in that of twenty-five years ago. The present danger is to interior, mental, ethical and ideal standards. These we must preserve even at the sacrifice of physical life. Those who die are born again in better bodies and with more definite knowledge of what Life means.

Our old men dream dreams of a happier future, a golden age. Our young men see visions and fly aloft to give them being. Our eloquent Senior has said what we all feel. "Never in the field of human conflict was so much owed by so many to so few." It is of great consequence that all of us should value to the full the sacrifice that is being made for each of us, and that we more and more understand in our hearts what the Brotherhood of Man signifies. It is not a Brotherhood of a Religion, nor of a Church, nor of a Society, nor of a select company of any kind, though these may help to bring people to an understanding of what should be extended to all and not confined to a little flock. The Christian ideal which has been so perverted in many ways, has been expressed by St. Paul, who rose to the life of the over-world and saw that the Holy One, the Theos, must eventually be All and in all.

All the just and pious faiths of the world, old and new, have held this Truth as sacred. Even if we only see

it dimly, as in a mirror darkly, yet it is the Light that shines in our darkened hearts, and will strengthen us for all the trials that may come.

Shall we, in our western safety across the wide seas, forget these things when we contemplate the sufferings of our brethren in the zones of war?

YANG CHU—PRECURSOR OF TAOISM

BY CYRUS NORTH

In rising to say something about "Yang Chu—Precursor of Taoism," I feel that I am bringing coals to Newcastle. In our language, we have a saying that, for a consular official to address the members of a learned society such as the Hung Tao Society on a subject in a field wherein members of the Society have specialized for an extended period of time or any like attempt of a rank outsider to show off before professionals, would be "to wield the hatchet before the gate of Kung-Shu Pan"—Mr. Kung-Shu Pan being a master craftsman with an inventive turn of mind of Confucian times. I sincerely apologize for having succumbed to your irresistible Miss Steele and for inflicting on you the following rather lengthy confession of ignorance.

I

In order fully to appreciate the significance of Yang Chu, his theory of the "complete life" and his relationship to the Taoism of Lao-tzu and Chuang-tzu, it may be profitable to say a few words on the times and the main schools of thought then prevailing.

During the "Spring and Autumn" Period, so called because of the "Spring and Autumn Annals," an historical chronicle of the State of Lu during the years 722-481 B. C., the power of the reigning House of Chou was declining. Feudal lords gradually usurped the royal prerogatives. In attempting to in-

stitute the system of Feudal Leader who would be generally accorded the power to convoke the other lords to assembly and to perform many of the functions formerly performed by the king, competition among the lords was not unnaturally keen. In this contest for leadership, many feudal states were swallowed up by a few more powerful ones, who were constantly expanding their territories through warfare. It was an age of uncertainty and expansion, both geographically and intellectually. It was the time when the feudal system began crumbling. Where only the aristocracy had the power to rule before, the common men began to climb up to political heights, accompanied by the fall from power of many of the former ruling clans. We find Ning Ch'i, a mere carter, while feeding his oxen, attracted the attention of the Duke Huan of Ch'i and so obtained office. We find Po-li Hsi, while a prisoner of war, was ransomed by Duke Mu of Ch'in for the price of five ram skins, and so became the latter's counsellor. Concurrently there was a corresponding decline of the aristocracy. The *Tso Chuan* stated under the year 439 B. C.: "The Luan, the Ch'i, the Hsü, the Yuan, the Hu, the Hsü, the Ching and the Po (all descendants of great families of the Ch'in state) are reduced to the position of menials." Confucius himself came from the nobility of the state of Sung, but because of poverty had to seek for a job and had to start as "a keeper of stores" and was "once in charge of the public fields," both lowly offices.

Economically, the "well Field" (Chin Tien) system was also tottering. According to this system, all land was divided into large squares, each subdivided into nine smaller squares. Each of the eight outer of these nine squares was cultivated by one family for its own use, while the produce of the ninth square, cultivated in common by the eight families and called the "public

field" went to the support of the overlord. The common people could not own land and were agricultural serfs of their political and economic overlords. the *Ch'ien Han Shu* (Former Han Dynasty Annals) told of the destruction of the Chin Tien system by Shang Yang, whence "the paths and furrows between the fields were opened up. There was no limit upon encroachments, and among the common people there were wealthy men who accumulated millions of coins." From this arose a third tendency: the rise of the merchant class. "The peasants became few and the merchants numerous. Of grain there was an insufficiency, and of commercial goods a superfluity. . . . Thereupon the merchants circulated goods difficult to obtain; the artisans produced objects of no real utility; and the scholars instituted conduct subversive of morality, in their pursuit for immediate benefits and search for worldly wealth." Thus described the *Ch'ien Han Shu* of the changing status of the merchant class. It also pointed out the result that "the imperial regulations disappeared" and that "the rites and laws fell into decay."

Amidst the unrest toward the end of the Spring and Autumn Period, there began to appear a large number of thinkers, beginning with Confucius (551-479 B. C.).

Confucius was primarily a teacher. He was the first man in China to make teaching his profession, taking as his mission the popularization of culture. He opened the way for the many travelling scholars and philosophers of succeeding centuries. He inaugurated, or at least developed, that class of gentlemen in ancient China who was neither farmer, artisan, merchant nor actual official, but were professional teachers and advisers to governors. In his activities, Confucius was similar in many ways to those of the Greek Sophists. Like the Sophists, he broke earlier con-

ventions by being the first to teach students on a large scale, depending, at least partially, for his living upon the presents of "dried meat" which served as tuition fees of his students. Like the Sophists, though Confucius was capable of giving instruction in all fields of study, his primary aim in teaching was to enable his students to lead lives of government activity.

Confucius had many points of similarity also with Socrates. Like Socrates, Confucius had no interest in metaphysical problems, and accepted a traditional attitude toward supernatural beings. Like Socrates, Confucius regarded himself as a person who had been given a divine mission, and considered it his duty to bring enlightenment to ancient China, as Socrates sought through inductive reasoning to frame universal definitions, from which standards might be discovered for human conduct. Confucius, likewise, expounded the doctrine of the Rectification of Names, believing that once the meanings of names were made fixed, they would serve as standards for conduct. Like Socrates, Confucius looked upon a man's "complete virtue" as of even greater importance than his capacity for government service. Like Socrates, Confucius wrote no works himself, but his name was cited as authority by many of the men who followed him. In this respect, the position of Mencius and Hsün-Tzu was comparable to that of Plato in the Dialogues.

The general trend of Confucius' teaching during this period of unrest and activity was one of positivism and conservatism. Confucius believed in participation in and contribution to the life of the day. He would like to see the preservation of many of the better aspects of the culture which was fast disintegrating through not only political and economic forces, but also through the rise of new schools of thought.

A second major school of thought was represented by the Mohists. The life of Mo Ti fell approximately between the years 479-381 B. C., almost immediately after the death of Confucius. Instead of being like Confucians who were merely fellow-subscribers to the ethical and political disciplines as taught by Confucius, the Mohists were members of a closely knit political organization, holding common principles, adopting common political action and obeying a central command. The employment and activities of Mo Ti's disciples were all under the direct control of the leader. If they acted contrary to the principles of the school, they were liable to be deprived of their office through being recalled by the leader. When they went out to take office, they were obliged to contribute a portion of their income toward the support of the Mohists. So well disciplined were the followers of Mo Ti that *Huai Nan Tzu* said:

"Those who follow Mo Tzu amounted to one hundred and eighty men, all of whom he could have ordered to enter fire or to tread on knife blades, and whom even death would not have prevented from following one another." The major tenets of Mohists, i.e., frugality, universal love and condemnation of war, had existed in ancient China prior to Mo Tzu. His great contribution to Chinese philosophy is that he not only practised these ideas himself but that he gave them a rational foundation, welded them into a unified philosophy and trained a corps of disciples for propagating that philosophy. In many things, the Mohists were opposed to the Confucians. Because Confucians would harp back to the institutions of the Chou Dynasty which supported class distinctions, Mo Tzu criticized the Confucian School severely. Whereas the Confucians stressed human-heartedness and righteousness, the Mohists put forward the concepts of accomplishment and profitability. If a

counterpart must be found in western philosophy, the Mohists may be said to be closest to the Utilitarians.

By the time the subject of our discussion to-night, Yang Chu, came into the scene, fighting was rampant everywhere throughout the empire between the Warring States. Confucianism declined in the sense that only a very few princes cared for learning. The Confucians were very ably represented by Mencius. The Mohists were still going strong. Clever men brought out new theories which aimed either at the restoration of the older order of empire or the building up of new ones. The *Chuang Tzu* spoke of "the Doctrines of the Hundred Schools." Mencius characterized the spirit of his age by saying "Sage-kings cease to arise, the feudal lords give rein to their lusts, and unemployed scholars indulge in unreasonable discussions." Among the hundred schools, Mencius picked out two as especially deserving of opprobrium. Mencius said, "The doctrines held by the world, if they do not approach those of Yang, approach those of Mo." It was these two men, Yang Chu and Mo Ti who were the greatest opponents of Mencius, to the extent that he declared that of his self-assumed tasks, the most important was "to oppose Yang Chu and Mo Ti." In the following parts, I shall attempt to outline the forerunners of Yang-Chuism, to give a resumé of Yang Chu's thought and to trace his effect on the rise of Taoism.

II

As early as the age of Confucius, there existed a class of men who had "escaped from the world." These were educated men, but were men who, seeing the difficulty of rescuing the world from its troubles, adopted a negative attitude toward it and were unwilling to be embroiled in the pangs of social and political controversies. Confucius said of these men:

"Some men of worth retire from the world; those next to them in worth withdraw from their fatherland; the next from uncongenial looks; and the next from the uncongenial language of their rulers."

Confucius was criticized on more than one occasion by such men who disapproved of his positive interest in the affairs of the world. "On one occasion when Tzu Lu happened to spend the night at Stone Gate, the gate keeper asked him: 'Where are you from?' 'From Confucius,' replied Tzu Lu. 'Is he not the one who knows he cannot succeed and yet keeps on trying to do so?' was the response." The gate keeper himself, by inference, was one who knowing that he could not succeed, would not try. On another occasion, "the Master was playing on a stone chime in Wei, when a man carrying a clod-basket passed the door of Confucius' house and remarked: 'With what feeling he is playing the chimes!' Presently he added: 'How contemptible is this ting-tinging.' If there is no one who understands him and wants his services, let it be. If the water is deep you strip up to the waist; if shallow, you tuck up your skirt.'" Another instance is when Ch'ieh Yu, a madman of Ch'u, one day came singing past Confucius, saying "Oh, Phoenix! Oh, Phoenix! How your virtue has fallen! As to the past, reproof is useless, but the future may still be overtaken. Desist! Desist! Great is the peril of those who now fill office." Another recluse, Ch'ieh Nieh, is recorded as having said to a disciple of Confucius: "All the world is a swelling torrent, and who is there to change it? As for you, instead of following a gentleman who flees from one prince to another, had you not better follow those who flee the world entirely?" Yet again, the *Lun Yu* records: "Once when Tzu Lu was following the Master on a journey, he happened to fall behind. Meeting an old

man carrying a basket on his staff, Tzu Lu asked him: 'Have you seen my Master, Sir?' 'You,' said the old man, 'whose four limbs know not toil, and who cannot distinguish the five grains, who may your Master be?' With that he planted his staff in the ground and commenced weeding. Tzu Lu joined his hands together in salutation and stood waiting. The old man kept Tzu Lu for the night, killed a fowl, prepared millet, and gave him to eat, introducing also his two sons. Next morning Tzu Lu went on his way and reported his adventure. 'He is a recluse,' said the Master, and sent Tzu Lu back again to see him. On Tzu Lu's arrival, the old man had gone. Whereupon Tzu Lu said, 'It is not right to refuse to serve in office. If the regulations between the old and young in family life may not be set aside; how is it that he sets aside the duty that exists between a ruler and his ministers? In his desire to maintain his own personal purity, he subverts the great relationships of society. The reason why the Superior Man tries to go into office is that he holds this to be right, even though he is well aware that his principles cannot prevail.'" From these anecdotes narrated in the *Lun Yu*, we may conclude that the attitude of saving one's own virtues when one found out that one could not save the world was found even during the life of Confucius. Such recluses, however, tried merely to keep themselves in a state of individual purity, and apparently made no attempt to justify their conduct by formulating any systematic philosophy. It remained for Yang Chu to give that thought system and rational basis. His thought must have attracted a rather wide following to make Mencius exclaim: "The words of Yang Chu and Mo Ti fill the world, so that if the doctrines of the world do not approach those of Yang, they approach those of Mo." He also shared the responsibility for having

caused Mencius to exclaim: "Why should I be fond of disputing! It is because I have no alternative that I am compelled to do it."

(To Be Concluded.)

H. P. B. AND BROTHERHOOD

I.

As is evident from his writings Judge was antahkarana in his own right; as apart from their intrinsic merit they also clearly show an individual of sufficient experience to formulate abstruse subjects in simple language, stepping back into the shadows in order to encourage those who, in spite of outer insignia had not a tithe of the inner experience: "Perhaps a veil may fall from your spirit and you will be further ahead than any of us!" Incidentally, Paul, after the lapse of centuries, also gives the strong impression of one beckoning, as is characteristic of the Judge script. Perhaps the feeling is not in the language of either, as that the letter formulates a distinct Personality, or Personage, who beckons, or talks within the mind of the reader.

It has been said, of course, by theological writers of repute that the "link" was strained considerably after H.P.B.'s demise, which seems likely enough, as deprived of H.P.B.'s outer help, "Western Occultism," although quite able to cope with Levitical metaphysics (due largely to its unbelief) seemed unable to cope with its own matter-ward bent, which latter would account to some extent for the tenuity of the link. The usually accepted "misdemeanours" as prime cause for such attenuation do not appear nearly so probable as does a "frame-up" to offset its undesirability. The neck-pulling process described in "In a Borrowed Body," being scarcely adaptable to the Victorian era, *autres temps, autres moeurs, etc.* Besides there are more

antahkaranas than W.Q.J. and almost as unpopular. We'll salute Judge, then, for giving us a forecast; but in silence, so as not to disturb the pungency of your spontaneous tribute to the Great Exile: "He was old-looking at thirty!" Amen! No innuendo, mind; simply a matter of vibration.

It seems passing strange—though even this may be due partly to the times and manners—yet even in theosophical magazines Universal Brotherhood is spoken of as a faraway ideal almost impossible of realization in these days of stress and trouble. Perhaps as Goethe intimates, "Man's active nature seeks too soon the level." For even Kingsland connected H. P. B.'s warning to theosophists, anent their responsibilities, with the war of 1914, and an editorial note to one of her articles takes a similar stand. Evidently,—and who shall blame us—we wish to have the worst behind us, but an outraged Nation does not appear to be in the mood. The article, "Our Cycle and the Next," states: "For real Theosophy is altruism. It is brotherly love, mutual help, unswerving devotion to truth. If once men do but realize that in these *alone* can true happiness be found and *never* in wealth, possessions and selfish gratification, then the dark cloud will roll away. But if not the storm will burst," etc. Then follows the editorial note indicating the prophecy to refer to the war of 1914. Well, the matter is there for people to speculate upon. Incidentally, there is also "Karmic Visions" which in some respects reprints what was headed by a very illuminating note on the Ego and the "soul-ego" as she termed him with whom she specifically dealt in the article.

H. P. B., then, had very definite ideas on the matter of Brotherhood and its efficacy in the present crisis. Indeed, far from being a nebulous ideal, Universal Brotherhood is a fact in Nature

which may be grasped to some extent by balancing the pairs of opposites. Or to put the matter in another way, Universal Brotherhood may be considered as a high vibration constituting the pole of spirit, the slowing down of which giving rise to the boils, excrescences in the shape of war, famines, etc., incidental to any run-down organic condition. The concept in Time may appear afar off, though due largely to the Intelligenzia's over-fondness for the Eye Doctrine, resulting mainly in physical plane projections of mere size, chronology and what not. Read interiorly, on the basis that all planes are here, speed of vibration, indicates quality—and other interesting matters. In other words, Man, embodied, is a compound, and the duress of the body indicates the opportunity of the Spirit—and conversely. Evidently the Spirit is not the desideratum, or physical desire would be welcomed, at least to a degree. "For I glory in tribulations!" "Sweet are the uses of adversity!"

Perhaps the desire for Spirit is really there, only the complicated mechanical civilization we have set up denies its expression. Mechanical comforts beget more and more mechanical comforts. So *Que voulez vous?* One has to live, etc. Actually we do love (i.e. spirit) the old, the needy and *sans travail*, but since the advent of the financial knot-hole through which all are perforce being pulled, the 25 cents *per diem* vouchsafed the latter for his subsistence, could really be applied elsewhere to better advantage. Besides, the world does not owe the unemployed a living as some theosophical journals asseverate with gusto. "Within thyself deliverance must be found" and so forth; and supported by philosophy plus 25 cents' worth of more material comforts the importunate needy are just plain hated for daring to be on the earth at all. . . .

Well, as remarked, there is something

to be said for the materialistic viewpoint, and especially so in the West, where the Kshetrajna has received scant attention. Perhaps it is true that the world does not owe the unemployed and the lame a living. Even so, 'tis an unpleasant truth, therefore better left unvoiced, or spoken with the greatest circumspection in view of the awful misery that is not easily explained away by any philosophy. Theosophy, of course, being, as already noted, pure altruism does not explain. It *does* things—if understood.

J. B. C.

THE SYMBOLIC NATURE OF OUR THINKING

BY MARY HELEN WELCH

*An Address Delivered at the Recent
Fraternization Convention.*

Most Theosophists are familiar with the difference between reality and illusion. We know that material forms, however solid they may seem to us, have only the reality of shadows. They are reflections caught from a higher plane of being, distorted by the very process of reflection, and still further distorted by the efforts of our senses to interpret them. To our lower minds, which see through the physical senses, they seem to be real in themselves: and herein lies the illusion. We use shadow eyes to test the substance of a shadow. We use dream-world instruments to measure the reality of dreams.

Theosophists speak of the material world as maya, or illusion, but by this we do not mean that it is non-existent. We mean that its reality is only relative; that it has the same kind of reality as the figures on a motion picture screen, which are not non-existent, but rather exist as reflections of things hidden to the eyes of the spectators. The illusion lies in our mistaking these relatively real things for absolute reality.

The illusion, therefore, does not exist in the reflections themselves, but only in the eyes and minds of the beholders.

This being the case, we must give careful attention to revising our thinking process to correct the errors in observation made by our senses. We must learn new habits of thinking, based on our recognition of the difference between reality itself and the semi-reality of these illusions. We must learn to regard material objects as mere symbols, and our thinking process itself, including every thought and every concept, as symbolic only.

Without symbols it is impossible for us to think at all, at least intellectually. There is a saying (common among psychologists) that man first began to think when he discovered words. Words themselves are symbols—shorthand expressions of concepts or ideas. We cannot entertain an idea unless we have a symbol to express it, or if a new concept does enter our consciousness without a symbol, it will be in the form of an intuitive recognition of the lack of such a word or symbol, and will force us to invent one. The best psychologists teach that the surest way to improve and deepen our thinking is to enlarge our vocabularies, and to become more precise in our knowledge of the fine shades of meaning in words.

A great majority of our thinking is done in words, but we must recognize that such symbols as thought-pictures, shapes, musical notes, and even the memories of tastes and smells and other sensations are present in our thinking. Without a symbol of some kind there could be no thought. We may say that a symbol is necessary to crystallize our thoughts: to give them enough substance that our minds can deal with them.

These symbols have reality only within our own minds. To different persons the same words and symbols have different meanings, or at least

different shades of meaning, as is proved by the fact that most arguments are caused by disagreement or misunderstanding of the use of words. It is hardly too much to say that each person lives in a world of his own: a world bounded by the limits and shaped by the habits of his own vocabulary.

Each person thinks in a different language than any other person: a language made up of the meanings of his own thought-symbols. Our ability to understand each other by mere words is very limited; intuition plays a far larger part than we realize. Our vocabularies, under pressure of our habits of thought, have a constant tendency to become individualized. This tendency is held somewhat in check by the pressure or friction of our conversation with other persons. Under these two opposing pressures our vocabularies find a balance, half social, half individual. Wherever the social pressure can be somewhat cut off, as where a group of people are isolated from the rest of society, there is developed first a different dialect, and then a completely different language.

From this we may discover a reason for the difference between an event as it happens and the same event as a given person supposes it to happen. Both explanations of the event are true. The one explanation is true in the abstract; the other explanation, because of the person's sincere belief in it, is true within the limits of his own mind. The Sanscrit language has two words for truth: "Satya," meaning objective truth, and "Rita," which means truth as it exists in the mind and belief of a given person.

Of these two kinds of truth, that which the person believes is the more important. It is on the basis of rita we shape our karma. It is by rita that our acts and thoughts are judged by destiny. In any clash between objective and subjective truth, if our belief

be strong enough, it is rita that can override the dictates of the abstract truth, and work even miracles. This is the explanation of that faith that Jesus told us could move mountains.

We now return to the symbolic nature of things on the material plane. Our study of the working of our own minds offers a clue to understanding this symbolism. By analogy we may see the same things happening on a cosmic scale that happen in our own minds: "as above, so below."

As symbols are necessary to crystallize our own ideas and concepts, we may expect the universal mind in its thinking to use symbols also. These symbols, the embodied forms of divine ideas, are the material shapes and forms we see about us. They exist within, and are caused by the workings of the universal mind.

Sir James Jeans, in his book *The Mysterious Universe*, recognized this symbolism when he states that "the universe can be best pictured. . . as consisting of pure thought," that "its creation must have been an act of thought," and when he accepts the wording of Bishop Berkeley's explanation that the objectivity of things "arises from their subsisting in the the mind of some Eternal Spirit."

The moving about of persons and objects in the material world is a reflection of the changing balance and alignment of forces on higher planes within the universal consciousness. The direct symbols of these higher forces are the minds and souls of living beings. We may say that our human minds are word-symbols with which the universal mind does its thinking. Since the contents of these minds, like the meanings attached to words, change the direction and meaning of the stream of thought, it becomes understandable how rita, the truth as it appears to any individual, is superior to and can overthrow satya, the mere objective truth of the status-

quo.

We may compare the cosmic thinking-process to a chess game, in which pieces that represent definite forces are moved about as symbols of changes and realignments of those forces. The pieces on the board are no more than symbols; the real chess game exists in the minds of the players. It is possible for experts to play chess mentally, without using a material board or pieces, merely telling their moves back and forth. None the less, the pieces and the board exist as symbols in their minds. If these players were to try to carry the process one step further, and do without even the symbolism of a mental board and mental pieces, it would be impossible for them to have a game at all.

We may use one other illustration that perhaps more clearly shows the double standard of human and cosmic symbolism.

There are many of us who follow the course of a war by moving pins about on a map to show the movements of troops or battleships. These pins are symbols; we are very clear about that. Each pin represents one battalion or one battleship. Their arrangement shows something of the alignment and relative strength of opposing forces. But what we do not understand is that these troops and battleships themselves are symbols, used by and existing in the cosmic mind to facilitate its thinking. The ships and men, no less than the pins on the map, are but symbols of cosmic thoughts working to some definite conclusion.

The chief point from a practical outlook is the danger of our taking affairs on the material plane too literally. No two people ever have or can have exactly the same understanding of a situation. This is because no two persons think in exactly the same language, or have exactly the same problems to solve in the school of life. Each person's un-

derstanding of the situation is equally valid, and is absolutely true within the limits of the mind in which it exists.

It is just here that abstract codes of morals cease to have meaning. Using Einstein's term, we may call this the principle of moral relativity. The Bible sums up its practical meaning in the words: "Judge not, lest ye be judged."

The weakness in our estimate of any objective situation, most of all when we presume to pass moral judgments, lies in our tendency to believe in objective "realities" that are real only in our own minds, and valid only in terms of our own problems.

THE KEY TO KARMA

Karma is a generic word. Like the sidereal day it has many aspects. The Vedantins' ideas of Karma differ from those of the Buddhists. So, in the Founders' writings the particular aspect discussed must be discriminated. Complying with the request of the editor for a brief article, I confine myself here to Karma's fundamental practical aspect.

In the first place, man is divine, is god-like and has the power to create. Consequently, he is the creator of Karma. Without man there would be no Karma.

He is said to be the "agent" of Karma. This does not mean that he acts for Karma or that Karma acts through him, but that he is the "boss," who tells Karma what to do.

Because the word "agent" in everyday use stands for one who acts for another, a mistaken idea has been attached to the subject. But the meaning of the word "agent" in its primary and philosophical sense, as any good dictionary will show, is quite different. It means one who, or that which, acts. Applied to Karma, man is the agent, the self-starter, who sets Karma in motion. He is the creator of Karma. He creates

Karma individually and collectively.

But once man has set Karma in motion he must abide by the reaction, which is inevitable. Every word, emotion, thought or act, must have its effects, and its consequent reactions, good or ill and, often, both.

Up to this point most, if not all, readers will have agreed with me. But now, I must part company with those who believe with Judge and Besant that none can suffer what they have not deserved, those who deny that there really is "unmerited suffering."

Man, having free-will, having the power to create Karma, must necessarily have the power to create good and evil *for others*, because all are inter-related, and each individual word, emotion, thought and act affects others.

Such effects, *being created*, are, for those affected, *unmerited*. To illustrate:

John Doe is a man who, normally sober, has a wife and four children. Returning home, with his pay-envelope, he is tempted, enters a beverage room, gets drunk and has the remainder of his pay stolen from him by a trollop. The effects of his falling into temptation are many, but I consider only one: For the rest of the week the family has to go on short commons.

This limitation is unmerited by the wife and children. *They* did not get drunk, *they* did not lose the money. But they suffer, nevertheless.

If the upholders of the Judge-Besant concept of Karma say, "It was the Karma of the wife and children that they should thus suffer," I reply, "Then you are fatalists, which is exactly what I accuse you of being. For what you assert amounts to saying, that the man was *destined* to get drunk and lose his money."

Karma, being impersonal, acts through nature, not through man. Whatever suffering a man has earned, comes to him as ill-health, limitation

and "bad luck;" whatever happiness he has earned, comes to him through nature, as good health, capacity and "good fortune." Whatever his fellow-man does to him, whether good or ill, is "extra." It is given by virtue of his god-like powers.

Karma brought John Doe and his family together, but it did not decree that John Doe should cause the family suffering by getting drunk and losing his money. Karma brings races together but does not compel them to go to war.

Thus men suffer that which they do not deserve, and receive happiness they have not earned. For while Karma is just, man is unjust.

Dr. de Purucker calls "unmerited suffering" a "minor aspect" of Karma and, appropriately, relegates its consideration to a footnote of his *Esoteric Tradition*. I claim, on the contrary, that "unmerited suffering" is the key to Karma and this is precisely why it was expounded in the *Key*.

In the aforementioned footnote Dr. de Purucker says he cites "the most important passages. . . on the subject of 'unmerited suffering,'" but the most important of all he does not cite. This is the *illustration* of revenge, wherein it is explained that for the *addition* to Karma made by the avenger, the victim is *compensated*—by Karma.

If the act of vengeance was *Karmic* retribution, why should the victim be compensated? But it is not "Karmic." It is *new*, created by the avenger.

But this is only an illustration. The principle of compensation applies to all "unmerited suffering," whether due to human greed, envy, hatred or stupidity. John Doe's wife and children are compensated by Karma for the suffering he caused them.

To upholders of the Judge-Besant theory of Karma I have put, in various forms, this question: "If man has free-will as you say, how can he, as the

creator of evil, avoid causing others undeserved suffering?" This question they have ducked and sometimes have complained, "You would take from me the consolation of Divine Justice." But I think that what they would lose would be complacency.

If all the evils of the world are *destined*, the effects of Law, then we cannot be expected to do much about them, but if one-half to two-thirds of the world's evils, war, disease, poverty, crime, ignorance, are due to man's injustice *now*, as they are, then a great responsibility is ours.

If all the evil now being created from moment to moment must affect us individually, and also those we love, as it must, for humanity is interdependent, and the starvation of millions in Russia, the rape of Nanking, and the bombing of Belgian refugees, will be adversely felt by each of us some day, then we are called upon to exert our will and mind and body to spread the Truth, so that it may be a shield if not for ourselves, for those who are near and dear to us and for universal humanity.

Those who imagine that the admission of human injustice detracts one iota from Divine Justice do not see clearly. If perfect justice existed, there would be no misery, nor would there be any occasion to endure, as H.P.B. urges us, personal (*i.e.*, individual) injustice. Karma is just and man is unjust, but for man's injustice, Karma compensates.

But man is merciful also, and generous, compassionate; the giver, the free giver, of happiness and joys to others.

If the Judge-Besant concept of Karma were true, which, praise be, it is not, then when someone does me a kindness, as when H.P.B. elects to suffer that the *Secret Doctrine* may enlighten me and many others, I am not to regard the deed as the spontaneous, created gift of a generous heart, but must regard it as my due, and worthy of no

more thanks and gratitude than the payment of a bill for services rendered.

The idea that none receives any unmerited happiness or misery engenders fatalism, hardens the heart, stifles initiative. The tendency to become soft, selfish, inert and fatalistic has been revealed to us by events in Europe. It is a pity, but it is true, that the fallacious teaching of Karma by the Theosophical Societies and organizations copying the teaching has contributed to this decline of democracy.

There is a relation between this pernicious teaching and the apathy of the membership. The reiteration of the assertion that all suffering and, consequently, all ignorance, is merited, must have a negative effect on most minds, causing them to become indifferent to the spread of Truth.

There are some, however, whose intuition is so strong that their intellectual acceptance of this fatalistic tenet does not have such a marked effect. They carry on despite the internal conflict between intuition and intellect. But if they were once to see the fallacy of their theory of Karma the conflict would be resolved and they would have a new access of energy. For once human injustice is recognized there comes to every noble mind a sense of responsibility.

On the other hand, fatalism is the parent of fanaticism, when, consciously or unconsciously, the individual associates himself with destiny of which he imagines himself to be the instrument. The Judge-Besant theory has contributed to the fanatical narrow-mindedness of certain Theosophical groups.

Injustice, inertia and fanaticism may only be removed by the spread of Truth and each has the duty of contributing his quota to the task.

Realizing that he is a god, a creator of good and evil, daily and hourly, by his thoughts, words, and deeds, the Theosophist will strive to do those

things which will *add* to the world's happiness rather than to its miseries.

In practice, Karma is extremely complex, but its fundamentals are simple and can be demonstrated to be as outlined above. This outline is in harmony with everyday morality and with Karma's profounder metaphysical aspects. It is consistent, also, with the outline of evolution in the *Secret Doctrine*. How Karma works and its relationship to cycles are other stories.

To grasp firmly the fundamentals of Karma it is necessary to identify yourself with Spirit, which you are, and to see Karma as *your* instrument, and never yourself as Karma's instrument, though it may be a temporary impediment. This is a first step toward freedom and achievement and the salvation of man from his self-created woes.

Cecil Williams.

49 East 7th St.,
Hamilton, Ont.

MR. CECIL WILLIAMS

AND THE T. S.

The title of Mr. Cecil Williams' article in the August C. T. although it contradicts his conviction expressed on the first page that the T.S. is beyond reformation, does in fact sound the personal note that pervades the recitation of his own experiments in superficial cures, numbered 1, 2 and 3, and his success after discarding ideas current in the Society, *e.g.* that dissension is a sign of growth, etc., ideas which are indeed a sad perversion of the immutable law in the domain of the occult by which aspiration to find the Way arouses everything latent in the nature of the aspirant, and that in the ensuing struggle no quarter is given or taken.

Mr. Williams says truly that man creates his own suffering but he does not continue the esoteric logic handed down to us by the Buddha which shows suffering to be rooted in Desire—he

merely says man suffers because he is ignorant—ignorant of what? Apparently ignorant that his suffering can be largely dissipated by an acceptance of Mr. Williams' interpretation of the light of Theosophy—whether this includes the eventual slaying of desire we are not told, but from what he tells us of his new departure in group work its results are identical with those obtained by New Thought, Christian Science and other Mind and Faith 'cures' that evoke harmony and self-satisfaction by conscious or unconscious self-hypnosis. In stressing 'good' alone they ignore the law of duality, or the pairs of opposites incident to life in manifestation. There is no mention throughout the article of such a fundamental in theosophical ethics as Detachment. Yet the effort towards detachment from the personal self is the very first step, and continues throughout life to be the key to gradual understanding of that Self without which teaching and all outer work is rudderless.

The occult point of view, upon which theosophical teaching is based, is almost invariably in direct opposition to personal evaluations and standards. The 'saving' of anyone or of anything by "a call to repentance" is an example of all that priestcraft has done in 2,000 years to foster the personal idea. Repentance involves continued association in thought with the self that has transgressed; the very sorrow and remorse implies that we feel it to be ourselves and this uses up energy that we have no right to give to the "shadow." Long before the aspiration of the student has gained fairly constant control over the impulses and actions of the lower everyday self it can be seen for the poor despicable thing it is, with growing indifference to its claims. As Emerson puts it, one says: "Thus hast thou done, but it were better thus." And all our after years, like menials, do serve and wait on this, and according to their

ability do execute its will." Such resolution springs from the inner or more 'real' Self that is continually coming through in every-day life when the will is set in the right direction.

To adapt these reflections to the cause of creeping paralysis in the T.S. (and in all theosophical societies), as given under three headings in Mr. Williams' article, all three can be broadly classed as having put the cart before the horse. Brotherhood can not be approached in its true sense until the would-be brother has sounded the depths of his own motive for work—the same with demagoguism posing as altruism and attempting to teach before it begins to 'know'. The apathy and indifference Mr. Williams sets down to wrong teaching on Karma may be inability in the recipient to see truth with his own eyes, or even at second-hand. In that case he is certainly not ready for team work, though seeds of something beyond the self-interest of Christian 'salvation' may be sown in his aura by touch with Theosophy.

All effort towards enlightenment during the outgoing wave from the Lodge in the last century, depended on the self-purification and devotion of some few, at least, to make a bridge to wider circles. In this there was constant, and finally complete, disappointment, first in India, then in England, for the original 'backers' of the T. S. When H.P.B.'s last despairing effort in England through her Esoteric Section met defeat she formed a smaller group of twelve to be the heart of the T.S.: on their failure to achieve unity and self-conquest she was recalled; obviously because the necessary links in a chain of occult origin could not hold together to carry help to the West. The amazing thing is that it was not, and is not yet, seen that complete failure of the Heart Doctrine to meet response when the cycle of outgoing force from the Lodge was favourable, there could be no future

for an organization carried on by the prime delinquents. But the Ageless Wisdom, put out in part as teaching, will never perish. Those that ask shall have [it] and those who carry the torch "will never be abandoned by Them [the Masters] and will always find Their beneficent help whenever needed, whether obviously or invisibly," as H. P. B. wrote to the Hindus. If groups or societies break up after a period of activity the current finds other channels and nothing has been lost.

Apart from discrepancies in early statements on merited v. unmerited Karma—discrepancies which are only apparent and largely confined to Mr. Williams' demand for immediate demonstration of results (as is well shown in a C.T. reprint in 1937 of Mr. Judge's treatment of the subject), apart from, or, as a part of these interpretations, Mr. Williams' conception of Karma assumes that Free Will is complete and without limitation. But it is easily seen in the long, long vista of man's misuse of Free Will in past lives that the re-incarnating Ego must often be karmically restricted in his vision and power of choice today; *vide* the present state of the world, to which all have contributed seemingly against their will. There is no fatalism in this fact if we look back to its cause, nor any disaster except to the personal vehicle, which may yet begin to mend its ways through suffering; but if not the immortal Ego does not perish; if, despite the long mercy of evolution, it is deprived of a vehicle the immortal part of man returns whence it came. To throw and rethrow the will upon the side of that immortal is a life effort without which outer work is 'nothing,' as St Paul says of Charity.

In closing I suggest to Mr. Williams' interest in the number 7 that this year of *disgrace* is the 49th from the departure of H. P. B.

Victoria, B.C.

H. Henderson.

THE WAR FOR LIBERTY

A letter from England where people live in the midst of war's alarms, may awaken in some of our minds the realization of what it means to have this monstrous thing creep abroad over the world, devouring one nation after another, destroying men, women and little children as the lava of a volcano flows dreadfully onwards scorching and consuming every herb and bush and tree in its path.

"We are, indeed, in these days living to the full! We don't know the hour when the end may come. We go each night to bed not knowing whether we shall see the dawn of another day. On every hand we see "War" and what it means. Oh, yes! Only put half the effort into The Cause of Peace, what a different world we could have. If only the peoples of the world better understood the causes of war, more of the structure upon which our economic life is built; and more than all, the significant truth that hate will never destroy hate! You would be amazed at the calm and unconcerned way the people are meeting present conditions. The "common people" are just as willing as ever they were to give of their best. Even their life! You see they really *are* making sacrifice for an ideal, and you know how, even in ordinary times, their life is continuous struggle and sacrifice. You know the words of Wordsworth—"their lives a sunless day." To me, it's all so sad and tragic, and yet from it all it strengthens the idea—belief—that men and women are divine, with latent powers to reach the gods. Oh, if only the men and women to whom these people give their trust and confidence were at all times imbued with these same qualities—for was there ever such a day of men like Judas? To take a longer vision perhaps there is no other way whereby the Greater Souls who

help us play our parts than this we now know—we do not know—this we do know—to play our part—whatever it may be, according to the dictates of conscience; in words I have often heard you quote—Let our light so shine before men! One thing I can't understand is—Why is the Spirit of Liberty (in its real sense) so tremendously important to us? We die for it; life without it is unbearable; that is why I have tried in my humble way to impress upon the people how liberty for many years has been slipping from the world—China and Japan; Italian rape of Ethiopia; Spain and Germany; and we could have saved it by peaceful methods. But here is my question, from which I have wandered: We surely must have known liberty somewhere; I mean lived it and learned to love it. How can we love so deeply something we have never known? But never mind my difficulties, for the light of freedom burns more brightly than ever to me. Without it—better be a cabbage, for at least they sometimes do have big sound hearts.'"

The answer to this question is not acceptable to many. Liberty is a spiritual gift, the gift of life itself at its highest level. We all aspire to spiritual things, to the things of Life, whether consciously or unconsciously, and intuitively we know that without liberty, life is cooped, cabined and confined. We mix this desire for true and perfect liberty with our conceits and demands about religion, but if we can interpret the message we can study such passages as these with advantage: Romans viii. 21; II Corinthians iii. 17; Galatians v. 1; James i. 25 and ii. 12. Immature souls do not understand the Law of their innermost being, the life of the Over-world, and perfect liberty is only for those who are willing to allow as much liberty to others as they desire for themselves.

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OFFICE NOTES

Members in arrears for current dues payable on July 1st, will receive no further magazines after the present unless they pay their \$2.50 or at least \$1. on account.

* * *

Professor Lionel Stevenson, M.A., Ph.D., of the University of Lower California attended the Authors' Convention in Montreal during August, and incidentally visited Toronto and Hamilton. He is engaged gathering material for a new biography. Dr. Stevenson as an F. T. S. is much interested in noting the progress made in literature in the assimilation of theosophical ideas, although this may be entirely apart from technical and so-called "occult" language or technique, but distinctly present in the spirit of brotherhood and humane advances in sociology.

* * *

The Subba Rao gold medal has been awarded to the work in four parts or volumes, *Where Theosophy and Science Meet*. The Editor, Prof. D. D. Kanga has done a great piece of work in this modern survey of science in its relation to *The Secret Doctrine*. The four volumes cost about Eight Rupees, but the price in English or Canadian currency is not given. The volumes may be had from The Theosophical Publishing House, 68, Great Russell Street, London, W.C. 1, England, or may be ordered from the Book Steward, 52 Isabella Street, Toronto, Ontario. Every Lodge should have a set of these valuable and very readable books.

* * *

The Peace Lodge of Audenshaw, England, has reproduced some predictions of an astrologer-prophet, who has already correctly foretold ten important events in the present war. He is Mr. A. Chatten, at present in South Africa. He says the Pope will quarrel with Mussolini and the Italian State and be in danger of his life. Stalin cannot survive 1944. America must come to Britain's aid and defeat Japan at sea and occupy Mexico. Britain will emerge victorious but Buckingham Palace will be destroyed. Winston Churchill will give way to another leader shortly. Mid 1943 will see a great victory celebration by Britain. These are but a few of the score of predictions contained in the Peace Lodge bulletin, dated August 2nd.

* * *

Complaints have come from some members who have been gipped out of cash more or less important to them, by persons representing themselves to be Theosophists. It ought to be noted that no such persons should be entertained unless presenting a written letter recognizably from the person supposed to have written it, and that person a responsible friend or acquaintance. Frequently people purporting to come from

Toronto appear in Hamilton and elsewhere representing themselves friends of well-known members, with the idea that this justifies a "touch." It doesn't. But soft-hearted people are often talked out of their dollars in this way. We had one calling himself Campbell recently. Another out West calling himself Jackson took \$14. off a member with a phoney cheque. The real Theosophist never asks for money. We are here to give as far as we are able, not to get. This works all the time, both ways.

✱ ✱ ✱

We regret exceedingly the death of Capt. Bowen, a notice of which appears elsewhere, and we record our deep sympathy for his niece whose loyal affection is perhaps the finest tribute that could be paid to him. The life of any man who gives himself sincerely to occult study and practice cuts him off to a certain extent from the ways and works of ordinary men and women, so that the intimacy of family life elicits the best testimony to real character we can have. Capt. Bowen had our full admiration and we did our utmost to place his fine appeals before the public. He testified that our reviews of his books were the most sympathetic and appreciative he had, but for some reason or another he felt it necessary to break off communication with *The Canadian Theosophist* which first gave him publicity. We still have copies of his first fine article, "The Way of Discipleship" which may be had on application.

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An extensive and comprehensive Questionnaire has been appearing in a number of the Canadian newspapers and a number of times in each for some time past, on the subject of Infantile paralysis or Poliomyelitis. There are 39 questions covering almost every phase of the child's environment, family, heredity, education, diet, previous illnesses, accidents, etc., etc., the 39th reading: Give list of patient's

previous health troubles and operations, if any, with approximate dates. This may or may not include administration of vaccines, serums, etc., but if not there should be a question specifically asking for details of such treatments if any. Alfred Russel Wallace stated that it was impossible to introduce alien matter into the blood stream and determine what the ultimate effect might be. Until this factor is considered the history of Poliomyelitis cannot be considered complete.

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It may be well to remind ourselves once more of the matters mentioned last month as requiring the attention of the General Executive as well as the members generally. These were the consideration of 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 through the fundamental teachings 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, will find their communications welcomed by the General Secretary. They should anticipate the October meeting.

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We have a 2000-word letter from our Liaison Officer at Adyar, Miss Anita M. Henkel, which our space does not permit us to reproduce. It describes some of the features of the hot season when everybody goes away to the hills or Kashmir or some place where coolness may be found. "Three of us who remain manage surprisingly well, with about three or four baths a day and almost as many changes of clothing."

An account is given of the work done among the fishing population of the village adjacent to Adyar on the Bay of Bengal. "Here live the fishermen we see in the Adyar river from morning to night. They, and their children, and their children's children will probably always be fishermen, for they belong to the fisher sect or sub-caste." Miss Henkel gives an interesting and amusing account of an entertainment given by the fisher children who sang and danced. "As some of the children performed, their parents sent up garlands for them. It was so sweet, these poor fisher people with hardly enough food in the house, but still so proud of their children, that they wanted to do the 'right' thing by them." Very friendly results appear to have been reached through kindly overtures made among the villagers.

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The death of Professor J. J. Thomson is a far greater blow to science than that of Sir Oliver Lodge, though it is probable that Lodge held a greater share in the public interest in his prime than Thomson did at any time. But Thomson made a forward march in physics which Lodge was unable to do. He came to a dead stand in his work on ether, while Thomson, as Swann remarks, found most laboratories housing curiously shaped glass tubes filled with rarefied gases of various kinds which could be made to glow in a fantastic manner by sending electric discharges through them, and set himself to discover their marvelous secret. It was in 1898 that he "discovered one of the bricks out of which the universe is built—the electron—the tireless worker whose home is in the atom—the thing whose quivers send us light from the sun, whose ceaseless flight around the atom's centre gives the magnet power to pull—the thing whose motion through the electric cable constitutes the electric current—the thing whose splash when

hurled into the atom with great speed is the X-ray—the thing whose motions in the antenna send us wireless waves, and whose motions in the radio tube enables us to detect those waves. It is to the electron that matter owes all its chemical properties." It will thus be seen that while others took up the atomic theory of *The Secret Doctrine* it was Thomson who made it a practical fact in science, and at the close of the cycle in 1898 gave the new cycle a fillip with a scientific revelation which will keep his memory green through the centuries. But can we add the ethical wisdom that will enable us to use and not abuse the knowledge which he revealed?

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We feel sure that great interest will be excited among our readers by Mr. Cecil Williams article on Karma. We are inclined to think that he does not give sufficient emphasis to the law by which every man has free will, to shun temptation or to yield to it. His illustration of the man who gets drunk, falls among thieves and by losing his wages incurs for his family a week of short commons, does not involve us in a belief in fatalism merely because one may judge that this family, individually or collectively were subjected to this experience by the necessities of Karma. Nor does it relieve the man of responsibility for the evil he does. To fast for a week is not in itself an evil experience. It may be a necessary step in development not to be had otherwise. It would probably react differently on each member of the family according to his karma. It is not necessarily evil that results from an experience which some people would regard as undesirable. The ramifications of karma, being impersonal and infinitely complex, are not to be judged as simple tit for tat, quid pro quo manifestations such as the Jews contemplated in eye for eye and tooth for tooth arrange-

ments in their legality discipline. That view leaves out of consideration altogether the subjective action of karma which is much more important than the objective effects. Too much stress is usually laid on suffering as a result of karma. There is equally as much enjoyment from Karma as there is suffering. Almost any two people may gain, one suffering and the other pleasure, from an identical experience. If the suffering is unmerited, what about the pleasure that is unmerited. Has this to be paid for eventually? To say that Karma acts through Nature makes it imperative to recognize that Karma acts through Man, the crown and only self-conscious agent of Nature. Personally, my understanding of Karma came to me many years ago in Toronto when the Foresters Temple was being built. The papers announced one morning that a brick had fallen off the top of the building and killed a man. The thought struck me at once: What an intelligent brick! It just waited till the man came along and then up and killed him. I saw that the man was the active moving agent and had brought himself to the bar of judgment or whatever it was. When a locomotive kills a man on a railway track it is the man who gets in front of it, not the locomotive that runs around looking for the man to kill him. Karma acts through us. Karma is embodied or manifested in the Higher Self and it notes and records every act and thought of which we are the authors. That record is the Book of Judgment. It is US. We are Karma. God is manifested in us, and through us, and we learn from it and grow by it and become divine through its divine guidance.

AMONG THE LODGES

Orpheus Lodge members deeply regret to announce the recent death of Duncan MacKinnon, who for many years held the office of President of the

Orpheus Lodge, Vancouver, B.C. Joining the Theosophical Society in the year 1917, he made Theosophy the deep and abiding interest of his life. His friendly, sympathetic and understanding attitude endeared him always to friends and acquaintances alike, and he strove to be an embodiment of the high principles in which he believed. Mr. MacKinnon is survived by his widow, a son Alistair, and two daughters Irene and Annie.

✻ ✻ ✻

London Lodge reports the death of Mrs. Wright, long a member of this Lodge and until her health broke an earnest worker. She is survived by her husband, who has also been in poor health for some years. London Lodge has been depending upon the active service of the Secretary, Mrs. Shaw, to hold the members together. She has intimated that she will be unable longer to act in this capacity, and the members will find it necessary to use their best judgment to find a successor.

MR. ROGERS' LECTURE TOUR

Mr. L. W. Rogers, the veteran Theosophical lecturer, has commenced a tour of Western Canada starting at Vancouver September 7 and ending at Winnipeg November 8. He arrives at Victoria Sept. 18, Calgary, 21st; Edmonton, 26th; Calgary again October 3rd till 10th; Medicine Hat, Oct. 10-17th; Moose Jaw, Oct. 17-21st; Regina, Oct. 21-24th; Saskatoon, Oct. 24-29th; Winnipeg, Oct. 30-November 8.

These lectures are being given under the auspices of the Canadian Federation Lodges of the T. S., and co-operation with the National Society Lodges and members is requested. Mr. J. T. S. Morris, the new Secretary-Treasurer of the Federation is sincerely desirous that everything may be done to foster the spirit of co-operation and good will, and this must evoke an equally earnest

response from our members everywhere.

The following are the places or people from whom inquirers can secure additional information as to times of meetings, etc.

Vancouver—Hermes Lodge, 671 Richards St., Vanc.

North Vancouver—Mrs. R. J. Humphries, Underwood Ave., Upper Lynn, P.O., B.C.

Victoria—Mr. H. J. Pate, 1101 Government St., Victoria.

Calgary—Krishna Lodge, 108 Bank of Commerce Chambers.

Edmonton—Mrs. M. G. Murray, 10534 79 Ave., Edmonton.

Medicine Hat—Mrs. R. W. Shaw, 504 11 Street, Medicine Hat.

Moose Jaw—Mrs. H. Fox, 30 Stadacona Street West, Moose Jaw.

Regina—Miss Jessie W. Lang, 30 Willingdon Apts., Regina.

Saskatoon—Mr. G. W. H. Rolfe, 1117 12th St. East, Saskatoon.

Winnipeg—Mrs. M. Griffith, 120 Royal Street, Fort Rouge, Winnipeg.

DEATH OF SIR OLIVER LODGE

Sir Oliver Lodge died in his 89th year on Thursday, August 22, and has left behind him a notable reputation as an eminent man of science. Even his devotion to spiritualism, to which he gave, with Sir Conan Doyle, a tremendous impetus during the Kaiser's war, did not detract from his scientific reputation, and it is difficult to say whether this is to be attributed to the advance or to the indifference of science at the time to matters of psychic import.

Sir Oliver was first moved by the experiences he had in connection with his son Raymond, about whom he wrote a book which has become one of the bulwarks of phenomenal spiritualism. Raymond Lodge was killed in the war. One morning, it is related, his father was lying in bed reading when the door

opened and Raymond rushed in. His father was much pleased to see him and was making obvious remarks about a sudden furlough or something of the kind, when Raymond burst out with: "Father I have been killed and have only a few moments to speak with you." This is the confidential account given to some friends.

What was said further at the time was not revealed, but ultimately through mediums, there came the revelation familiar to all students of such subjects. It is almost impossible to persuade any spiritualist that the explanations of these communications current among spiritualists are insufficient to cover all the facts of the case. Theosophists have been advised to leave carefully alone the phenomena of the post mortem fields. *Kama loka* is an unknown region and a dangerous one to penetrate. The character of consciousness on the kamic plane is quite as difficult to understand as the character of consciousness on the physical plane. As no one appears to understand the latter and its mysteries, it might be well not to be too dogmatic about the consciousness of the reliquæ, the lower manas and kamic relics or what may be the *kama rupa*, or desire body, unpurified dregs of earthly existence.

There is much about our ordinary existence we should like to forget after a term of years—memories we surely can have no desire to perpetuate in any over-world or superior state of existence. That is the danger of people in the physical vehicle trying to communicate with people in a vehicle about which they know little or nothing. It is true that a high spiritual aspiration and a perfectly pure mind and heart will protect one from grave dangers, but one is apt to deceive oneself regarding the possession of such qualities.

Sir Oliver Lodge made his chief contributions in science through his studies and investigation of the ether, an

aspect of substance which science at the present time is endeavouring to ignore or to get along without. Ether, at any rate, for science, is hypothetical, while the real ether or ethers, for there are more ethers than one for the occultist, are as real, each on its own plane, as our unreal and elusive matter is on this.

A note in *The Secret Doctrine*, I. 296, says: "The astral light of the Kabalists is very incorrectly translated by some 'Æther'; the latter is confused with the hypothetical Ether of Science, and both are referred to by some theosophists as synonymous with *Akasa*. This is a great mistake." Ether to the man of science in Sir Oliver Lodge's time, was a conception of matter. At present the Universe presents itself to the man of science as a phenomenon of energy. Even to some men of science of today, the Universe is a phenomenon of consciousness, as it must eventually appear to all. Sir Oliver Lodge was a great man of science in his time, but he never was able to go as far as Sir William Crookes.

It is said that five tests have been left behind by Sir Oliver by which he hoped, if communication were possible from the other side of the veil, he would be able to convince his survivors on earth that he was beyond question identifiable. So many attempts of this description have been made, and so many either discredited or received with absolute incredulity in their reported result, that nothing effective is to be expected from such a device. The old testimony remains: They have Moses and the prophets; if they will not hear them, neither will they listen though one rose from the dead." And all of us who have risen from the dead in the due course of reincarnation can add nothing to the wisdom of facts.

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What you wish your neighbours to be to you, such be you to them.—Sextus 406 B. C.

DEATH OF CAPT. BOWEN

"You will, I am sure, be shocked to hear of Capt. Bowen's death," writes his niece, Miss Nancy Graham under date of August 6. "It occurred on 30th July." It seems he never recovered from his illness of two years ago. "His end was peaceful, although he suffered a good deal recently, and he went to sleep as we had planned. Of course he knew he was near the end of his time here, and we were able to discuss everything quite calmly. It is a great trial and loss to me, as we were very close to each other apart from our relationship. . . . At the burial we read extracts from 'The Wilderness of the Mind of Man' and 'The Temple and the Pool' and I recited Æ's poem, 'The Great Breath.' Only near relatives and a few chosen pupils were present by request." We append the obituary notice from *The Irish Times*:—

We regret to announce the death, at his residence, 11 Grantham street, Dublin, of Captain Gillman Beamish Bowen, one of the most distinguished students in these islands of recondite philosophies and the occult. Captain Bowen was the youngest son of the late Robert Bowen, of Cleady House, Kenmare. He was intended originally for a scholastic career, but, disliking the prospect, left Ireland for South Africa, where he became attached to the Intelligence Department of the South African Mounted Rifles. It was during this period that he acquired the deep interest in native dialects and modes of thought that formed the sum of his work in later years.

It was after the Great War—during which he saw service both in South Africa and France—and probably in London that he first met the late George Russell (Æ). The two men, linked by their common interest in the mystic, became fast friends and worked in close collaboration after Captain

Bowen's return to Ireland. When Æ departed for America shortly before his death, he nominated Captain Bowen to the presidency of the Hermetic Society in Dublin, and they maintained a constant correspondence on the subject of the society during the poet's absence. Captain Bowen's death, therefore, breaks one of the last links with an exceedingly interesting aspect of Æ's career.

As a student of mysticism and remote philosophies, Captain Bowen's reputation extends widely beyond Ireland. His published works include "The Occult Way" and "The Sayings of the Ancient One." In addition, he contributed short stories and articles to many important magazines and innumerable papers to the occult and philosophical periodicals

CORRESPONDENCE

I COME AWAY CHEERED

Editor Canadian Theosophist: — There have been many letters and articles lately in the magazine critical of theosophists. Whether some of this criticism is justified, I, a non-member am in no position to judge, but in case some members should become despondent over such a flood of criticism I want to tell them that I feel they are doing a wonderful job. Knowledge of reincarnation and karma is becoming diffused, and I believe that the library and lectures at 52 Isabella Street have a lot to do with it, as far as Toronto is concerned. I myself feel that I owe the Theosophical Society a great debt and that sometime, somewhere, it will be my great pleasure to pay it back. Every time I go to a theosophical lecture I come away cheered up, and feeling that this isn't such a bad old universe after all. There must be hundreds like me. Don't judge our gratitude by the dimes and nickels we put on the plate. Times are hard, and the seeds will sprout later.

Reader T. B.

PUBLICITY NEEDED

Editor Canadian Theosophist: — I have just re-read "A Critique and An Appeal" (April C. T.) by the "younger Theosophist," who, according to Helen Stewart, belongs to a generation "suffering from too much publicity" and "allowed to talk when it has nothing to say." If the impersonal criticism expressed by Joseph Ramsperger is a sample of what youthful Theosophists are discussing today, then publicity is just what they need and plenty of it, and we elderly specimens need have no fears for the future of the T.S. and the Brotherhood of Man if left in their hands.

E. K. Middleton.

2873 Inlet Avenue,
Victoria, B.C.

THE MAGAZINES

"Try to discover the fine line of duty and endeavour" is a line from a Judge essay in the August *Theosophy*, which is an extra fine issue, reproducing this and H.P.B.'s article on "Our Cycle and the Next." The studies on The Astral Body are continued, and this is the eighth. These essays should be available in volume form, as they deal with the transition in science from materialism to the threshold of the Higher Life.

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The Fraternalization News for August has appeared with Notes and News, Report of Convention, Meeting the Challenge by the chairman, Mr. H. S. Wylie, and Convention Sidelights. Among the latter we observe: "The Unpardonable Sin: Again references were made to different organizations." The Unpardonable sin has always been a theological mystery. Perhaps some will explain why there are Fraternalization Conventions and who is expected to Fraternalize. Or would that be the unpardonable sin?

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The Bombay Theosophical Bulletin has gathered together a number of the

predictions, astrological and other, including Mr. Robert A. Hughes' article from our pages, regarding Herr Hitler. The prophets are now stretching out the period during which he may go up and down upon the earth and that it will not be, according to the British Israelites who have had practice in moving their dates forward, till 1943 the Fuehrer will cease to fulminate. A quotation from Barnes' commentary on the Bible gives the phrase, "the abomination of desolation" a new sense. Daniel ix. 27 speaks of the "Over-spreading of abominations" and the commentator in 1853 says it may be literally translated "something with wings spread out like a bird. . . pouring down desolation upon a people in the manner of a storm." Some hint of an air raid?

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The Beacon for September has a highly engaging article on World Glamour. There are three groups of world glamour it is stated: planetary causes; causes initiated by humanity itself; and causes induced by any individual person which are, nevertheless, founded and based on the two foregoing groups of conditioning factors. A further grouping is of those who are Atlantean in their consciousness; those who are emerging out of those subject to glamour and illusion and who are alive to the Voice of the Silence, and to the demands of the soul. A classification of the various glammers that beset people according to the Ray to which they belong occupies more than a page, and will assist many to a revelation of the distractions that lead them from the truth to which they too frequently imagine they are altogether devoted. May be had for fifteen cents or \$1.50 a year from 11 West 42nd Street, New York City.

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Our French brethren are making a very gallant attempt to hold together

the various members of the Theosophical National Societies in Europe. There never was a time when it was more necessary, says the address printed in the *Bulletin* issued from the European headquarters at Eindhoven and appearing in the *French Bulletin Theosophique*, that the links that bind all Theosophists together were recognized in the scattered and impoverished ranks of Europe. It is intended as far as circumstances and means permit, to issue a *Bulletin* which will serve this purpose, and give the Adyar news currency, at first in French and English, and later, perhaps in other languages, so that those deprived of friendly communication in their isolation, may feel the reality of Brotherhood. Mmes. Adelaide Gardner and Serge Brisy are to be the editors with the French General Secretary. It is estimated that the new *l'Action Theosophique* may be supported by 20% of the French members.

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Mr. J. A. Long, secretary to the last Fraternization Convention, issues a little occasional 16-page type-script with excerpts from the Theosophical classics and other material of interest to Theosophical students. The first six pages of the present issue, Vol. I, No. 6, contains a letter from Madame Blavatsky of date November 28, 1878, being Thanksgiving Day, of which she remarks: "probably to the devil? and thanking him for all the evils bestowed by him so generously upon America?" The letter is lengthy filling 3½ pages and is written in a vein of "open satire." Mr. Long's contributor observes: "It is scarcely possible to conceive of a more vivid picture of the T. S. in so few words as that given in the above letter after three years of the hard work done by the Founders in New York. Apparently the 'New York' Society was a joke possessing a membership on paper only which did not even keep up its dues and which to all

appearances passed out of existence on the departure of the Founders for India." This is hardly fair to General Doubleday, Dr. Alexander Wilder, John Lovell, W. Q. Judge and others who still toiled on. But of course it is only "appearances" that are mentioned. Nuggets also reprints from the New York Sun its account of the cremation and burial at sea of the ashes of Baron de Palm. Mr. Long is at home in Takoma Park, D.C.

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The Federation Quarterly, organ of the Canadian Federation, T.S., edited by Rev. H. J. Barney, is a 16 page typed and covered journal of news and comment of the Federation Lodges. The election of a new Secretary-Treasurer is announced, Mr. J. T. S. Morris being elected with 76 votes over Mr. Thorn with 48. There are felicitous addresses from both the retiring and the new officers, and the new editor also contributes an address in which he expounds his policy, which includes a good deal of censorship. He feels, he says that he "does know Theosophy fairly well (the Adyar kind), its principles, facts and especially its spirit, and he has no idea of letting by unchallenged anything different. For him life is too short to waste a thought on other kinds or strains of Theosophy. By 'Adyar Theosophy' he means the focusing of its light, which shines through Mrs. Besant, C. W. Leadbeater, Mr. Jinarajadasa, Dr. Arundale and others of their school. Other would-be lenses claiming to transmit different and clearer light are, for him, simply not good enough." Mr. Barney has a perfect right to take this position, and we welcome such a clear statement of his position. Every student must make his choice as to what he will adopt for his study. We may wish that he had taken our position that every student should adopt the view of the Buddha and tie himself to the views of no spe-

cial teacher or party of teachers. Mr. Barney does not include Madame Blavatsky nor the Mahatmas and their writings in his list of authorities, but we think they convey a clearer light of Theosophy than any of the persons he has listed, and that the student would be wiser to study at the source or sources which they indicate and rely on his own intuition and his own heart-wisdom, *pistis*, and the guidance of his own Higher Self, than on the expositions of those who have so often been proved to have reached fallacious conclusions from unreliable premises.

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Theosophy in Australia supplements its own pages with a pamphlet by C. Jinarajadasa on *Occult Guidance in Theosophical Work*. Mr. Jinarajadasa appears to think that no work means anything that is not done in harmony with "The Plan" which has been laid down by the arbiters at Adyar and attributed by them to the Masters. We will be told that this is the Masters' plan, but as it contradicts so much that the Masters have already made known as their wishes, even Mr. Jinarajadasa must see the difficulty for those who cannot accept the dogma of his and his friend's infallibility. I have no desire to read him out of the Movement, and I believe that every honest and sincere effort he makes for the real Brotherhood of Man will fit into its legitimate place. But his position is different. He says: "First and foremost, we are fellow-servants of the Masters, and as one in our desire to do Their work, we are linked together in mystic ways. We help or hinder each other profoundly by all that we think of each other; the least lack of charity towards a fellow-worker, or the faintest tinge of hostility, reacts on us, and, thenceforth, we view all that the other does through a distorting medium. If we let our hostility be fed daily by our criticism and dislikes, we slowly wrap ourselves in a

refracting maya, and 'all we have the wit to see is a straight staff bent in a pool.'" This teaching flows naturally from the sacerdotal principle, priestcraft or whatever one may call it. The idea the true prophets had was broader, wider, deeper, and there is room in it, for those who know the Masters and for those who do not; for those who feel themselves superior to their brethren and for those who are too humble to make any claim whatever but the desire to do service; for those who are despised and rejected, and those who sit in the seats of the mighty.

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The Democrat, an independent journal issued occasionally in England by Beatrice Hastings, on the principle that the truth, the whole truth and nothing but the truth is the only principle on which to run a journal, speaks quite plainly of the ultimate causes of the War. *The Democrat*, it states, long ago warned against the danger of proclaiming a Christian civilization as one of the aims of the war. "The danger was obvious. Millions, hundreds of millions, of men of the far East, who are willing to fight with us for freedom from the dictators would have gone back home had they been convinced that we were fighting to set over them the Christian Church. The propaganda started when The Pope, the Pope, the Pope was all in the headlines, Pope of Peace, etc. From that time, Turkey began to hedge on her obligations. There was only a very dangerous moment for us all and we think that nothing but the swiftness of events, especially the betrayal of Belgium and France by the Catholics, has saved us from taking a false step. That is finished now. We know what the Pope's hand is: the formation of a Catholic *bloc* against us. But neither Pope nor Hitler nor Victor Emmanuel, Franco, De Valera, Leopold, Petain or all of the Inquisition Dogs together

could have harmed our own spirit of victory. That blow has been given by Anglo-Catholic Lord Halifax, the man who sold Hussite Prague, as a prelude to the Scrap of Paper Peace in Our Time. By his deal with the Totalitarian Japanese, Halifax has hit this country. In vain, Mr. Churchill may accept any responsibility. We know who is gnawing at our spirit. . . . This Anglo-Catholic cannot but play the Totalitarian game. Anglo-Catholicism intends the death of the Anglican Church and would go over to Rome *en bloc* if ever its secret and unremitting attack on Establishment were successful. Britain is not Anglo-Catholic. It is Protestant. The King takes oath as a Protestant against the Church of Rome. What apathy allows an Anglo-Catholic, a wolf in sheep's clothing, to be in charge of our Foreign Office at an hour when Rome is planning a Catholic *bloc* against us!" It should not be forgotten that as soon as Marshal Petain had accomplished the surrender of France to Germany, His Holiness The Pope sent him a pontifical blessing. . . . "Why should we not defend Protestantism? This creed respects a man's intellectual liberty. More: it allows any number of other creeds to practise whatever they may believe. In this, Protestantism is unique. It is more than merely Christian in the narrow sense of this term. Only Christian Protestants can call themselves Protestants. These Protestants are the backbone of the British liberty that assures freedom of conscience. They are livable; they live and let live and leave the judgment to their God. From the first, Protestantism has stood for Liberty." It is to be noted that it is only in Protestant countries that Theosophy and the Theosophical Societies are allowed to exist and to spread their ideas. But even here the Catholic influence has tried to sneak in under a Liberal pretence. The subscription to *The Democrat* is 2/6 for

twelve numbers from The Hastings Press, 4 Bedford Row, Worthing,, Sussex, England.

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We were happy on Sept. 3 to receive the May-June issue of the *O. E. Library Critic* straight from the hospital bedside of Dr. H. N. Stokes, who may fortunately still be addressed at 1207 Q Street, N.W., Washington, D.C.; and if he be addressed with a 50 cent annual subscription to *The Critic* so much the better. The present issue has a banquet of good things, including the claim of A. P. Sinnett to have founded the Theosophical Society, for which statement I have been maligned as a deceitful gossip. People really do not want to know the truth about their idols, and Dr. Stokes must be prepared to hear that he is a deceiver intent on destroying the reputation of a great man. A long letter from Capt. P. G. Bowen; of whose death Dr. Stokes had evidently not been informed, is a communication of first-rate importance. The letter points out the weaknesses of astrology; explains something of the opposition to Mrs. Hastings and her showing up of the S. P. R. critics of Madame Blavatsky, part of which we take leave to quote: "Mrs. H. was really sitting on two stools from the start. She disclaimed any connection with Theosophy, yet had to depend for support almost wholly upon Theosophists. These supporters came to regard 'The Friends' as a definite part of their normal Lodge activities. The result was that numerous Adyarites saw in Mrs. H. an agent of Point Loma; Loma-ites saw in her work the cloven foot of the U. L. T., and so on, and so forth. It is really no good closing our eyes to such facts, and expect to find great things emerging from the jumble. My own experience of the average intelligent citizen and Theosophy is not quite as you suggest. 'It is not H. P. B. he thinks of when you mention that you are a Theosophist, but Mrs. Besant,

Leadbeater, Krishnamurti, etc. It is not H. P. B.'s reputation, which nowadays is hardly known at all, except to a rare few students, which reflects on Theosophy, but it is the doings of these later leaders, including, very prominently, Arundale, and above all the 'Dancing World Mother.' It is this rubbish which must first be swept away and destroyed, before any attempt at rehabilitating H. P. B., no matter how successful, can help Theosophy. In fact Theosophists must become genuine practisers of H. P. B.'s teachings before they become fit to 'defend' her." Capt. Bowen, also includes in his letter a fine repudiation of the whole bunkum about "group souls" and adds his testimony as an observer of wild life in support of his view. The fact is, as far as I can judge, Mrs. Besant was caught up in the Leadbeater analogy of a personal god for men with a group soul for the animals. She never took pains to make clear to her followers the idea of the collective Logoi, or the Elohim as plural divinities. Dr. Stokes reproduces Mr. Long's report of the first day of the Fraternization Convention at Niagara. "At the Periscope," collects the news of the time. He nominates Dr. Washington E. Wilks as a desirable candidate to oppose Dr. Arundale for the Presidency of the T. S. We cordially assent to this, but unfortunately Dr. Wilks does not see his way to acquiesce. Perhaps it is fitter that Dr. Arundale should give it its *coup de grace*. The Movement is above mortality. Dr. Stokes failed to turn from page 97 to page 98 of our June magazine and scarifies the editor for not giving instructions where to find the continuation of the article he was reading. Yet on page 122 he might have found careful attention to this convenience where it was needed. But we can pardon our old friend for all he may say in his haste in these days when he writes such words as these: "Faith is the substance of things hoped for, the

evidence of things unseen." Readers of the *Critic* will understand that this issue was compiled by the Editor while lying in a hospital bed. The only faith he had was the hope that the readers of the *Critic* would remember that this has been a terrible strain financially and the Editor's faith is in the willingness of readers to come forward with such financial help as they can." The Master loves a cheerful giver.

QUIZ

In what books are these to be found?

1. Yes, I still belonged, however humbly, to the heavenly household, I was not outcast. Still, though by a thread fine as that by which a spider hangs from the rafters, my being was suspended from the habitations of eternity. I longed to throw my arms about the hills, to meet with kisses the lips of the seraph wind. I felt the gaiety of childhood springing up through weariness and age, for to come into contact with that which is eternally young is to have that childhood of the spirit it must attain ere it can be moulded by the Magician of the Beautiful and enter the House of Many Mansions.

2. Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is a victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult

to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'être*, and have all failed except those who had the key to it, namely, the Eastern sages.

3. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation. . . . If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post mortem* existence. Death comes to our spiritual selves ever as deliverer and friend.

4. To those who perceive that the Great Spirit may bring new birth and salvation to some under the form of Osiris, equally well as to others under the form of Jesus, or gain to some under the form of a Siberian totem-Bear equally as to others under the form of Osiris, these questionings and narrowings fall away as of no importance. We in this latter day can see one phase of a world-old religion, slowly perhaps expanding its scope, but whose chief attitudes and orientations have been the same through the centuries.

5. Essentially qualitative, like life itself, the Mind does not occupy space. For that very reason it has no bounds in its mastery of space. Also, like Life, Mind has its meaning in freedom, which it missed in its earliest dealings with Life's children.

References to Quotations in August Quiz:

1. The Inner Reality, by Paul Brunton, page 224.

2. The Cloud Upon the Sanctuary, by Eckartshausen translated by Isabelle de Steiger, (Rider) Letter II.
3. The Doctrines of Jacob Boehme by Dr. Franz Hartmann, page 150.
4. The Memory of Past Births, by Charles Johnston, M.R.A.S., page 13.
5. The Gheranda Samhita, translated by Sris Chandra Vasu, page 121.

MASTERS' WORK

The truth is that, for us, that work is great which is the Masters' work. It does not matter what it is; if it is theirs, it is good to do. To realize that and feel it, and to make all life consist in doing of Their Will, to understand that we have to seek for that Will and find it, and not expect to have it peal out to us from heaven—that is the important thing. Half your training lies in hearing a signal when given and answering a call which other ears do not hear. To be always on the alert, that is the quality which makes people useful in days like these; never try to force a thing before the strength is sent into it that is to be utilized in carrying out that work. Life is your training ground; not books, not spoken words, not visible teachers, but the teachings of life that you have to learn to understand; for life is like a great hieroglyphic, and you have to learn to read it. Until you can do so you are of small use in the particular work to be done. And so circumstances are often very useful things, and your special capacities are indications of what you ought to do when an opportunity comes in your way; and the whole-heartedly and thoroughly grasped opportunity shows capacity for further employment.

Annie Besant.

(London, May, 8th '11)

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Act towards others as you would desire them to act towards you.—
Isocrates 338 B. C.

CANADIAN LODGES

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 99th St., Edmonton, Alta.

HAMILTON LODGE:

President, Mr. Walter R. Hick; Secretary, Miss A. Mills, 31 Fairleigh Avenue North, Hamilton, Ont.

KITCHENER LODGE:

President, Alex. Watt; Secretary W. J. Schroder, 14 Ontario St. South, Kitchener.

LONDON LODGE:

Secretary, Mrs. Helen M. Shaw, R. R. 2, London, Ont.

MONTREAL LODGE:

President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 25, 376 Redfern Avenue, Westmount, P.Q. Lodge Rooms, Room 15, 1501 St. Catherine Street West.

OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

TORONTO LODGE:

President, George I. Kinman; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mr. Felix A. Belcher; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

ORPHEUS LODGE, VANCOUVER:

President, Ernest Wilks; Secretary, R. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE:

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

WINNIPEG LODGE:

Secretary, P. H. Stokes, Suite 7, 149 Langside Street, Winnipeg, Man.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE PROPHETS

The present time of trouble has focussed attention once more on prophets, astrologers, soothsayers, and others who have messages for us concerning the future.

Astrological magazines have become best sellers, and new ones are appearing from month to month; old prophecies such as those of Nostradamus are receiving attention; Biblical prophecies are being reviewed; and interpretations are being made the basis of religious movements, one of which is undergoing a mild form of persecution much to the joy of its followers, another is filling large auditoriums with its messages of encouragement for the British Peoples. Economists, not to be outdone, economists of all shades of opinion from extreme right to extreme left are busy forecasting what the outcome may be and are telling us what we should do about it.

In distinctly different vein one finds meteorologists interested in the long-range forecasting of weather. Likewise, other scientists have busied themselves with earthquakes; studying their incidence and endeavouring to piece together the laws of their occurrence. Those scientists who have busied themselves with the future have had a fair measure of success. Weather, while we are unable to say much about it, can be predicted with a fair measure of success; Thrupp and Greenspan have had a measure of success in predicting earthquakes; and economic trends can be calculated with a fair degree of certainty for about a year ahead.

Somewhat regretfully, it must be confessed, astrologers and, in general, those employing the occult arts, have not had quite the same measure of success. Astrological predictions have

been not altogether wide of the mark, but neither have they been dead on. Astrologers "missed the boat" insofar as the invasions of Finland, Norway, Denmark, Holland and Belgium are concerned. Nor did they call the turn of events in France.

These all were strategic moves and victories of major importance and so, one might think, they should have been foreshadowed in the movements of the planets. Furthermore, according to the almost unanimous forecasts of the astrologers, Hitler should have been having an exceedingly disastrous time these last few months. Actually, he has gone on from outward success to outward success. Those very times when he has been said to be under exceedingly adverse aspects, he has seized upon to turn them to his own immediate advantage.

There may be something in the rumour that he has astrologers in his employ who advise him on his moves. If so, they must be diabolically clever, and able to make astrology work in reverse.

In an unsigned review of Hitler's career appearing in *American Astrology* for August (published in July) it was said, however, that should he fail to subdue *both* France and England before August 10th his career, now at its apex would start on its downward course to finish probably around the middle of February next. As this is being written, the aerial blitzkrieg seems definitely to have failed; Italy has been called off in Albania, and indications are that England has emerged victorious from this first great trial of strength. Undoubtedly, this last month has been one of the most critical in the war to date.

The World of Effects and That of Causes

It is entirely possible that astrologers in their predictions of things mundane have been overly anxious to write of epochal events in terms of the physical plane only, in terms of armies and of grand strategy, and so have failed by and large accurately to predict and fully to interpret the inner significances which may yet bring defeat to the axis powers.

During the early part of the war the British peoples were possibly fully as complacent as were the French. Had it been Hitler's mind to act then he might have achieved complete success. But with the invasion of Denmark and Norway, and with those of Holland and Belgium, with the treachery of Leopold and the epic of Dunkirque, with the betrayal and humiliation of France, with each succeeding disaster, an inner change has taken place in the British peoples, a change which already has had its outward effects. In the light of this change, the stars may not have lied. Chains have been forged which will bind future and more physical events.

NOSTRADAMUS

Much interest has been aroused recently in the prophecies of Nostradamus and, in particular, in one which seems to relate to the forthcoming demise of the world's most detested ruler.

Nostradamus, or to give him his true name, Michel de Notredame, was born in Provence in the town of St. Remy in the year 1503 on a Thursday the 14th of December about noon. His great-grandfather gave him, while yet a child, a taste for the celestial sciences, and on the death of this relative, he was sent to school at Avignon where he studied the humanities. From thence he went to the University at Montpellier to acquire philosophy and the theory of medicine. This university

was the most ancient in France and was founded, so it is said, by Arabian physicians when forced to flee from Spain, about the year 1196.

During the plague year 1525, Nostradamus retired to Narbonne, Toulouse, and Bordeaux. In these towns he commenced practice, when about twenty-two years of age and four years later returned to Montpellier for his Doctor's degree, which he obtained with ease.

He then settled in Agen, a town on the Garonne where he married and had two children. Later both children and wife having died, he returned to Provence, and settled in Aix being resident therein during the plague year of 1546.

From Aix he went to Salon de Craux which lies midway between Avignon and Marseilles. Here he married for the second time. It was in this place, so it is said, that foreseeing great mutations were about to affect all Europe, and that civil wars and troubles were shortly to come upon France, he felt an unaccountable and new enthusiasm springing up uncontrollably within his mind, and so began to write his "Centuries" and other "Presages." The first of the "Presages" is dated 1555.

Sometime later he committed them to print and immediately achieved a fair degree of success. From time to time, "as the lights arose in his mind," he set them down in writing, in plain prose first, finally throwing them into enigmatical quatrains, about a thousand altogether being published. They were divided into "Centuries," but their order being purposely at random, no clue to dates of fulfilment can be obtained from their sequence.

When the work made its appearance, it divided the public. Some called the prophet a single visionary or a fool. Others accused him of magic, and of being in "too close treaty with the Devil to be honest." A few held their judgment in suspense, and pronounced no opinion on the subject. But a vast

number of the grandees and of the learned, both at home and abroad thought he was endowed with a gift supernatural. Amongst these were Henry II and Catharine de Medici, the fate of whose children he accurately foretold but carefully concealed, in obscure sentences.

The public pronounced him a charlatan.

The first edition of his "Centuries" appeared, as has been mentioned, in 1555; it contained the first seven centuries of his prophecies. The remaining Centuries, the Sixaines and the Presages, were not published until long after.

He became quite a court favourite but was neglected by his fellow-townsmen.

Nostradamus died on the 2nd of July 1566 a little before sunrise, of dropsy. It is said that he well knew both the day and the hour when he should die.

Nostradamus was somewhat undersized, of a robust body. He had a broad and open forehead, a straight even nose, grey eyes, and wore a long thick beard. He was taciturn by nature, thought much and spoke little, but on the right time and occasion he could discourse extremely well. He slept four or five hours out of the twenty-four. He belonged to the Roman Church and is said to have been devout.

Nostradamus published other works as well as his Oracles, these, however, proving the most popular, having run into many editions and being read by many ever since his time. Victor Hugo studied him attentively and he has been immortalized in Goethe's *Faust*.

Out of the one thousand or more prophecies, some dated on to a few years beyond the present century, only some one hundred and fifty have been identified and dated accurately. The difficulties in the way are not inconsiderable; Nostradamus definitely dated few of them and those he did

have been found to have been verified, in multiples of twelve or fifteen, before or after the date given. Then too, Nostradamus mixed Latin and Provencal French, and employed anagrams purposely to conceal.

Most of the prophecies which have been verified relate to his own times and to the decades following after, or to the period of the French Revolution. In many instances, he is most explicit and mentions details which *after the event* become startlingly clear. He mentions Napoleon almost by name and describes his fate. But in other instances, prophecies can be read several ways and can be made to apply to entirely different epochs and eras. Perhaps this is due to some extent to history repeating itself.

As an instance of this the prophecy which is supposed to refer to Adolf Hitler may be cited. The quatrain is as follows:

Chef de Fossan aura gorge coupée
Par le ducteur du limier et levier;
Le faict patré par ceux du mont Tarpée
Saturn en Leo, 13 de Fevrier.

A correspondent of one of the American newspapers translates the above quatrain to read as follows:

The chief Fossan will have his throat cut

By the leader of light and progress
The deed arranged by those of the Tarpeian rock

Saturn in Leo thirteenth of February.

He goes on to say that Nostradamus in his prophecies concealed names by the transposition of letters, "thus when referring to Paris he used the word Rapis."

According to this writer when the letter F is transposed one gets the word Ossanf which was Hitler's title up to the time he was made Chancellor, the title being made up of the initial letters of the words: "Oberster Sturm-Scharen an-Fuehrer."

The Tarpeian rock was outside Rome

and was the place where criminals were executed. It was the scene incidentally of a gross piece of treachery in the early or legendary history of Rome.

Hitler has Saturn in Leo in the mid-heaven, in the thirteenth degree. He also has his sun in Taurus and Taurus rules the throat. It is well-known that he has had trouble with his throat, on and off, for a number of years.

All of the above sounds quite plausible but unfortunately the quatrain admits of another interpretation. C. A. Ward in his book *The Oracles of Nostradamus* (London 1891) considers the prophecy to have been fulfilled in 1820. He equates Fossano by Synecdoche to Sardinia and translates the quatrain thus:

A prince of Fossano shall have his throat cut,

By the keeper of the hounds and grey-hounds.

The attempt being made by those of the Tarpeian rock

Saturn being in Leo on the 13th of February.

His interpretation is to the effect that a prince of Sardinia shall be stabbed by the keeper of the kennel who will be instigated to the deed by Republicans when Saturn is in opposition to the sign of the Lion on Feb. 13, 1820. Ward notes that Saturn was in opposition to and not in Leo on this date and remarks that Nostradamus leaves it open. Ward goes on to say that the Tarpeian rock is figuratively employed to signify the mountain or demagogues or republicans in general. "The Mons Tarpeius was first named from murder and was for ages the scene of murder. Tarpeia who betrayed the capitol to the Sabines and her father Spurious Tarpeius were thrown over the battlements by order of Romulus. Children ill-formed at birth were flung from its heights. It was later known as Capitoline (so-called from capit Toli) from the head of Tulus found there when

digging the foundations of the temple of Jupiter. Later on criminals were sentenced to be thrown from it.

The quatrain was considered to be fulfilled in the death of the duc de Berri, son of Marie Therèse of Savoy, who married the Comte d'Artois. She was the daughter of Victor, third king of Sardinia. This Sardinian was to have ruled France and, with but one intervening, to have followed the Corsican in the occupation of the throne. Louvel, the murderer, stabbed him coming from the opera and wore the king's livery at the moment. The nationalities are given, the calling of Louvel and the day of the month."

Which interpretation are we to believe, or by some curious quirk of fate are both to hold good?

W. F. S.

THE GREAT BREATH

Its edges foamed with amethyst and rose,

Withers once more the old blue flower of day;

There where the ether like a diamond glows

Its petals fade away.

A shadowy tumult stirs the dusky air;
Sparkle the delicate dewes, the distant snows;

The great deep thrills, for through it everywhere

The breath of Beauty blows.

I saw how all the trembling ages past,
Moulded to her by deep and deeper breath,

Nearred to the hour when Beauty breathes her last

And knows herself in death.

—George W. Russell (Æ)

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The practice of religion involves as a first principle a loving compassionate heart for all creatures.—*Fo-Pen-Hing-Tsuh-King.*