

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XXI. No. 9

HAMILTON, NOVEMBER 15th, 1940

Price 10 Cents.

DEMOCRACY—A PARTNERSHIP

By President Roosevelt

New York, Oct. 25—The complete text of President Roosevelt's address to the closing session of the New York Herald Tribune Forum on Current Problems follows:

In closing this forum on the subject, "Saving Democracy," I can think of no better text than the final words of the speech which Abraham Lincoln gave in Cooper Institute in New York City on Feb. 27, 1860.

Lincoln was then speaking to an audience to whom he was a stranger. Represented in the audience, said the New York Tribune of that day, was the "intellect and moral culture" of the city. Lincoln warned them against the fear mongers and the calamity howlers—the "appeasers" of that troubled time, appeasers who were numerous and influential. He said this:

"Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might, in that faith let us to the end dare to do our duty as we understand it."

The American Answer

We do well to repeat Lincoln's declaration of faith today. It gives the right answer—the American answer—to the

foreign propagandists who seek to divide us with their strategy of terror.

The repeaters of these slanders to our democracy, whether conscious disorganizers or unwitting dupes, seem to believe that if they tell us often enough that democracy is outworn and that we are decadent, we will begin to believe it ourselves, and will immediately, obediently proceed to decay.

They have a strange misconception of our national character.

They believe, for one thing, that we Americans must, as they say, be "hybrid, mongrel, undynamic" (so we are called by the enemies of democracy) because so many races have been fused together in our national community.

They believe we have no common tradition.

They believe that we are disunited and defenseless because we believe in free inquiries and free debates—because we engage in political campaigns—because we recognize the sacred right of the minority to disagree with the disagreement, even loudly.

Continual Terror

They believe that we are no match for a dictatorship in which uniformity is compulsory, in which each lives in terror of his neighbour and, worse still, in terror of himself, because the domin-

ant atmosphere is that of the concentration camp.

Despising democracy and not knowing our strength, those who have destroyed other free peoples deem the United States an "effete, degenerate democracy."

At first we dismissed this contempt with our traditional spirit of good humour. We are now replying to it in characteristically American terms. We are preparing for the defence of the American continents, and of the oceans that are the highways of those two continents. And we are doing so in a mood of determination, but unafraid and resolute in our will to peace.

We are aware that the dictators are quick to take advantage of the weakness of others.

Americans' Vitality

As to the humourless theory—that we are "hybrid and undynamic—mongrel and corrupt," and that, therefore, we can have no common tradition—let them look at most gatherings of Americans and study the common purpose that animates those gatherings. Let them look at any church sociable in any small town—at any fraternal convention, or meeting of doctors or mine workers—at any cheering section of any football game; let them look with especial attention at the crowds which will gather in and around every polling place on Nov. 5. Let them observe the unconquerable vitality of democracy. It is the very mingling of races dedicated to common ideals which creates and re-creates our vitality.

In every representative American meeting there will be men and women and children with names like Jackson and Lincoln and Isaac and Schultz and Stuyvesant and Olson and Kovacs and Satori and Jones and Smith. These varied Americans with varied backgrounds are all immigrants or the descendants of immigrants. All of them are inheritors of the same stalwart tra-

dition—a tradition of unusual enterprise, of adventurousness, of courage—of courage "to pull up stakes and git moving," as they used to say. That has been the great, compelling force in our history. Our continent, our hemisphere, has been populated by people who wanted a life better than the life they had previously known. They were willing to undergo all conceivable perils, all conceivable hardships, to achieve the better life. They were animated by this compelling force today. It is what makes us Americans.

Nation Is Partnership

The bold and adventurous men, of many racial origins, were united in their determination to build a system which guaranteed freedom for themselves and for all future generations. They built a system in which government and people are one—a nation which is a partnership—and can continue as a partnership.

That is our strength today.

The strength of every dictatorship depends upon the power of the one, almighty dictator—supported by a small, highly organized minority who call themselves the "elite."

We depend upon the power and allegiance of the one hundred and thirty million members of our national community from whom our Government's authority is derived and to whom our Government is forever responsible.

We gain in strength through progress, social, intellectual and scientific. The more we perfect means of human communication between all parts of our community, the more united we become. Just as I, as elected head of your Government, am privileged to talk to you over the radio, you talk to me. That is partnership. And it means that when, together, we make a decision, we act upon that decision as partners, and not in the inhuman manner of a capricious master toward his slaves.

The constant free flow of communi-

cations among us—enabling the free interchange of ideas—forms the very blood stream of our nation. It keeps the mind and the body of our democracy eternally vital, eternally young.

We see, across the waters, that system undergoing a fearful test. Never before has a whole, free people been put to such a test. Never before have the citizens of a democracy—men and women and little children—displayed such courage, such unity, such strength of purpose, under appalling attack. Their homes and their schools, across the water, their churches and their national shrines, are being destroyed. But there is one mighty structure more enduring than marble, more precious than all that man has built, and that is the structure of the democratic faith.

We have confidence in the ability of the democratic system which gives men dignity, to give them strength, and so we say with Lincoln: "Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it."

PRACTICAL MYSTICISM

BY RICHARD HEINEMANN

*An Address Delivered at the Recent
Fraternization Convention*

Mysticism is a subject about which people have some very queer ideas. There are almost as many people who don't understand mysticism as there are who don't understand Theosophy. We have no reason to be surprised about this. As long as people are able to attach some shred of meaning to a word or a name, few of them bother to investigate whether or not it happens to be the correct meaning. We are judged by first impressions, good or bad—and in the case of both mysticism and Theosophy, I could say that a majority of these impressions are not even of our own making.

It is a fact that people judge the good and the bad together. Real Theosophy is asked to account for the sins of false Theosophy. True mysticism is judged by anything that chooses to call itself mysticism. . . . and we may notice that certain of our critics are more than anxious to continue this confusion.

A friend of mine, who was once a very devoted spiritualist, explained why he had quit the spiritualist organization.

"I'm convinced," he said, "that there is such a thing as genuine spiritualism, but there's little, if any, of it in that organization. It's just a bunch of old women that sit around, and every time one of them gets a shiver up her spine she sets up in business as a medium."

Among the unthinking there is a strong tendency to ridicule any mystical or occult organization. This holds good even for the Theosophical Society. Partly, it is because they confuse Theosophy with other movements that deserve ridicule—serious ridicule. We must recognize, however, that the Theosophical movement itself is composed of persons with entirely human limitations, and it is likely to be judged far more by their faults than by their virtues.

The criticism my friend offered of the spiritualists is one that we may take to heart in our own organization. There is much that exists within the ranks of our membership, that calls itself Theosophy, and even thinks of itself as Theosophy, that is not deserving of the name. With mysticism the situation is still worse, for the mystics do not even have the advantage of an organization. As a result, the word "mysticism" exists in the English language, and is used—but only one or two in a hundred who use the word know its true meaning.

A Way of Life

Mysticism, real mysticism, is a way of life. To me it is nothing but the practical expression of Theosophy. It

may not in every case call itself Theosophical, but wherever it is truly practiced it is inspired, directly or indirectly, by teachings sent into the world by the masters of wisdom. While a person may take the first steps in this direction intuitively, to have its full expression mysticism needs the environment of divine teachings.

Our Theosophical organization can properly be called mystical, and certainly it offers the spiritual environment in which mysticism can be lived to its fullness. Where, then, is there a reason for the disrespect and ridicule some persons offer us?

We shall find at least a part of the reason in the human weaknesses and limitations of our members, and in the fact that the organization is judged by these limitations. Since an exposure to spiritual teaching carries certain unusual opportunities for such human frailties to show themselves, we shall do well to become acquainted with them.

We all have had some experience with the show-off: the person who tries to impress us with the extent and profundity of his knowledge. He sets himself up as an authority on everything in the universe, and if you question that authority—woe be unto you! But the claim to authority is not authority itself; even membership in the Theosophical Society is no proof that one is a Theosophist. A claim to a profound knowledge of Theosophy is the most convincing possible proof that the person does not have it. The actions of these people are not anything that Theosophy does to them; rather such actions are their contribution to Theosophy.

The Fanatic

Another kind of problem-child in our movement is the fanatic. I think this person has been best explained by Dr. de Purucker in the *Esoteric Tradition* (page 55):

"If a man do not understand a noble

teaching properly and with relative fullness, its very beauty, its very profundity, may so fascinate and distort his unprepared judgment, that he may be swept from his normal mental moorings in ordinary principles of ethics."

The fanatic is the person who insists on putting the letter before the spirit, or insists on putting his particular organization ahead even of the practice of Theosophy. In a milder but still objectionable form of the disease, the fanatic is called a sectarian. The two are exactly the same, except in degree. They are both adept at grasping the form instead of the substance. We have room for them in our movement, but to the extent they are sectarian they are not Theosophists.

The Chinese teacher Lao-Tze left a word of admonition to these persons that is well worth studying:

"The holy man is square but not sharp, bright but not dazzling, strict but not obnoxious."

While the conduct of the show-offs with real Theosophy or real mysticism, and fanatics has nothing in common there are certain types of unusual behaviour that legitimately have their roots in the process of getting acquainted with spiritual knowledge. We can properly call them stages of development. To understand them, we shall need at least a short outline of the process of mystical or spiritual development.

The First Impulse

The initial stage in this process we may call the first wave of enthusiasm. It is characteristic of beginners, who understand a little, and that very imperfectly. Their first impulse is to share what they have with others. Many of them want to start right out as teachers, and "give their lives" to the movement. Because of their limited understanding of things they have scarcely even begun to digest, they are

open to all sorts of misunderstandings and contradictions.

There are on the American continent a considerable number of so-called "spiritual" groups which make a specialty of catering to persons in this first stage of development, usually mixing in psychic practices or the use of mental powers not commonly known. The thing that impresses people in the first stage is glamour, and they are attracted to anything that seems to offer this glamour. They are anxious to unfold their inner powers at once, and have the sincere belief that they are able to use them wisely. The sincerity usually is unquestionable, but equally beyond question is the fact that it rests upon concepts they have scarcely even begun to digest.

Several years ago I belonged to one of these groups—an organization that makes a specialty of sending out "decrees" to change material affairs. One of these decrees is that each of their members shall be given one million dollars to spend "in the service of the Light." These people actually believe that, if given a million dollars, they would be able to use it to make the world a better place. That many years ago I believed that I was capable of spending a million dollars for the very best purposes. But the course of events has proved that I was no fit judge of my own limitations. The world today is perhaps a much better place because I didn't get the million dollars.

We may say that at this stage the "spirituality" is only skin-deep. The students are carried away by their own enthusiasm. Their intense interest makes them capable of believing that they are entirely changed people, but they have not yet even begun to conquer their own selfishness—which lies just under the surface. Because they cannot yet be trusted with occult powers and secrets, they do not receive them—except such as they open by the danger-

ous means of forced psychic development. Overwhelmed by the glamour, the student finds happiness in this stage; but it is the happiness of a child with a new toy. The stage itself is most critical, and filled with dangers.

Too Soon for Occultism

As the glamour begins to wear off, the student realizes (often with a jolt) the utter emptiness of earth-life, the hollowness of the illusion, and the apparently unending line of repeated incarnations ahead of him. He becomes filled with a profound sense of sadness and despair—the kind of sadness Bulwer-Lytton pictured so accurately in *Zanoni*. The occult saying is that first the disciple must wear out joy and then wear out sorrow. This second stage must last until the sorrow literally has worn itself out: until the disciple has learned the greater happiness of living in a world of spirit, and has ceased to be disturbed by the might-have-beens of a material world of illusion. The test is this: "Before the eyes can see, they must be incapable of tears." After passing this test, the disciple finds great peace and calmness, and great beauty.

In order to understand the third stage, we must think in terms of man's evolutionary journey, and the seven principles. We are aware of the fact that animals do not have (or let us rather say they have not yet developed) individual minds. They are governed during the animal stage by a group mind; when an animal breaks free of this group mind and begins to develop an independent mind of its own, it is no longer merely an animal.

Third Stage of The Path

At the human stage there is a very similar situation with regard to the Buddhi principle. When a man breaks away from—let us call it the "group soul"—and becomes an individual entity on the plane of Buddhi, he achieves the third stage on the path of

mystical development. Miss Mabel Collins, in her amplification of "The Light on the Path" explains the third stage as follows:

"It is at this point of experience that the occultist becomes separated from all other men and enters on to a life which is his own; on to the path of individual accomplishment instead of mere obedience to the genii which rule our earth. This raising of himself into an individual power does in reality identify him with the nobler forces of life and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next and at once become an intrinsic part of the divine power as he has been an intrinsic part of the intellectual power, of the great nature to which he belongs." (pages 58-59).

It is not until this stage is reached that the disciple may even aspire to the personal teaching of the Masters. Those groups and teachers that promise personal instruction from the Masters, or contact with them in any form, as a reward for filling out a membership card or making "decrees," are promising something that simply is not in their power to fulfill.

On the other hand, at no point in the disciple's development is there any requirement that he cease to live in the world among men, or adopt ascetic practices. Rather these are discouraged. The Maitrayi Upanishad states that: "He who after taking the vows abandons his own country is like a thief.

Giving Up One is Free

"Selfishness," it explains, "is the son, riches are the brethren, glamour the house, desire the wife that one has to give up—thus, giving up these only, is one freed."

Bhikshu, in his book "Karma Yoga,"

declares:

"To make even the mildest asceticism a rule of life is the greatest of errors, except perhaps that of regarding asceticism itself as a virtue." (page 73) "The ascetic thinks that by reducing himself to the condition of a vegetable he is advanced on the path of evolution. Advance is in the direction of more continuous and untiring energy." (page 29).

At no point is there encouragement to lead any grotesque form of life. Rather we are to use the lives we are given, and as we find it suitable to live them, as the framework for our more resplendent lives.

The profoundly mystical poet Francis Thompson defined mysticism as "morality raised to the nth power." Dr. Fussell had the same idea when he wrote:

"It is the common things of life that the true mystic is most interested in, for he sees them in a new light, shot through and through with divine possibilities, and providing the very means of being oneself divine in the manner of doing them."

This is likely to be somewhat disappointing to those persons who look forward to a life in some distant place among glamorous surroundings. The mystical life is to be lived wherever one happens to be. But let no one think that the mystic lives in as drab a world as ours. He lives in exactly the same world, but he lives also in a very different world. There is a profound point of psychology involved here.

Different World for Each

Every person shapes and colours the world in which he lives by the things he builds into his own character. It is a different world for each of us. I mean this very literally. Whatever controls the kind of person we are inside, determines also the kind of world we are to live in. If we ourselves can control and guide what we are within, we shall

have the power of MAKING our own environment. In a very real sense, each person IS his own environment.

Two children born into the same family do not have the same environment, or live in the same world. . . . even if we suppose every outward condition to be identical. Trials that strengthen one person may merely crush another. Surroundings that drive one insane develop patience in another. Companions that are interesting to one are boring to another, and where one finds inspiration his brother may find only loneliness. The world is the same, the conditions are the same, but they are different by reason of the eyes that see them.

Two strangers, meeting the same family, find it different according to the differences in themselves. What is more, the same family treats these persons differently because of the differences it finds in them. We may say that each of these persons carries his own environment right with him. At this point practical psychology merges with and becomes almost indistinguishable from our own teaching of karma.

The mystic, above all other persons, carries his own surroundings right with him. He lives in the same world with others, but in a world so different that only those can dream of it who have the mystic vision. Emerson knew of this world, and spoke of it when he said:

"That only which we have within can we see without. If we meet no gods it is because we harbour none. If there is grandeur in you, you will find grandeur in porters and sweeps."

Living for Lower Selves

Those who live in and for their lower selves see only the outward semblance of the world. Looking from the eyes of self, they see only selfishness.

Those who can see more truly realize that they are living in the very heart of a spiritual universe. They cannot forget that God is present everywhere, in

everything. They care nothing for outward appearances, realizing that everything, without exception, is a divine creation. In my poem, which was published recently in *Fraternization News*, I explained this situation with the words: "Those who can see by the light of the Vision see only the Vision."

To the mystic, who cares nothing for the outward show of glamour, every particle in the universe is alive with an inward splendour. When he wakes in the morning—his eyes open on a world of eternal spirit. He puts on clothing—spun of the divine substance. When he eats, the very food is the essence of divinity, and the act of eating is a sacrament. To the mystic, every act that he performs is a sacrament.

There is nothing in all the universe that is "unclean." There is nothing anywhere that is "impure." St. Paul told us that: "To the pure, all things are pure."

And the mystic's universe is never composed of dead substance. Every point and particle is alive—intensely alive. More than that, every object has a personality of its own, and is even capable of thoughts and emotions.

We must recall that all matter has the property of being able to absorb all thoughts and emotions, and to build up a definite psychic personality. An inspiring book is more valuable after someone has read it, because it has absorbed the thoughts and feelings of the reader. And the little girl, who insists her doll is really alive, and has feelings, and a personality, and insists that the doll loves her—that little girl is far nearer to the truth than the "grown-up" who tries to disillusion her.

All the things that have any part in the mystic's life: his clothes, his books, the furniture in his room—are just as alive and expressive as the little girl's doll. He finds love and friendship in the very shoes that he wears, in the blankets on his bed, and even the pencil

he uses for his writing. They all know him, and love him; he needs only walk into the room, and they all feel a surge of welcome—so vividly that he is well aware of it.

This mystic walks the earth as a man with the vision of an angel. Whatever he sees, whatever he encounters, is divine. He lives on the earth, but not among things earthly.

This is the true meaning of the words: "Thy kingdom come, on earth, as it is in Heaven."

26 West Delaware Avenue,
Toledo, Ohio.

MRS. GARDNER ON THE WAR

It is now beginning to be the fashion for all and sundry to talk about the new world order which is to be built after the war and to stress the importance of spiritual values as the basis of that order. But many speakers still look askance at the word 'spiritual' and talk of 'ideals' or 'interior values,' while others use the term 'Christian values' as an exact equivalent. It would seem that there is still a great deal of work to be done by the British Section of The Theosophical Society in bringing home to our fellow countrymen the fact that man is primarily a spiritual being, together with its corollary, that the only basis for an enduring settlement is the recognition of man's universal spiritual brotherhood—without any distinction whatever. We have also to continue intensively the work of building truly fraternal relations between all races, colours, creeds, sects and castes.

All too often in broadcasts, sermons and public speeches the assumption is made that Christian ethics and the English form of democratic government are the necessary bases of any new world adjustment. The greatest of our leaders, more glory to them, all transcend such narrowness and encourage us to hope that they are aware of those subtle dangers, the outgrowth of egocentricity

and dogmatism, that lurk in such assumptions. But their imitators are by no means so wise. They fulminate idealistic statements with an all-British hall-mark or exhort to Christian living, as if Mohammedans, Catholics, Protestants, Jews and Hindus, republicans and monarchists, socialists and capitalists, were not all concerned with the issue. And many listeners, carried away by a somewhat larger view of life than that hitherto presented from pulpit and microphone, do not see the danger of such half-way thinking.

For us the need is clear; to acknowledge the beauty and aptness of Christian teaching in its purity but to stress the common ethical basis of all world religions: to be enthusiastic supporters of our magnificent and well tested democratic institutions, but to keep our minds open to the significance of social customs and cultural values other than our own. The world is still a long, long way from accepting and *putting into practice* the basic fact of universal brotherhood.

Let us agree that this war, like almost every other, is the outcome of too great an absorption in material experience on the part of *all* the nations concerned, and that a minority, at least, in all these nations is awakened to that fact. Our nation stands to gain by this war far more than we dream, for through fierce necessity we have been aroused from a lethargy in which ignorance, pseudo-contentment, greed and fear were brewing discontent, depression and a host of speculative and illusory panaceæ. In a desperate situation the nation has again found its soul; through personal service, through the courageous endurance of hardship and anxiety and the sacrifice of much that used to be considered essential to well-being. But it will be a major defeat of the real purpose behind the pressure that is being put upon our world at this moment if this awakened perception of

soul-values is captured by any sectarian, class, or national faction, or if we permit the 'narrow domestic walls' of old school thinking to imprison the new light. Universality, with barriers of nations, creed, sex, colour and caste all recognized but transcended, is the basic substance of the future. In the meanwhile, England is being schooled in internationalism, with the official affairs of six Governments, besides her own, actually conducted from London, and the streets of the city almost as polyglot as Suez. And the length of this war may depend, for all we know, upon our aptitude in assimilating the lesson set us, even more than upon the valour of the squadrons of the Royal Air Force, much as England owes to their devotion.

One can picture a conference of the High Gods examining the readiness of the nations for peace. They note the sincere will to serve in successive national emergencies, the disappearance of many restrictive, self-seeking habits, the increased social-mindedness of those hitherto immersed in personal matters only, but They also see the hide-bound sectionalism of certain political groups, the sectarian rigidity of religious bodies, the deeply rooted profit-seeking nature of large scale business, and the unwillingness of the average mind to demand a radical cleavage from old established ways. 'On balance, are they ready for peace?' one can imagine Them saying. 'Have they learned enough to stand free from the old ways when the pressure is lifted and ease and peace return?' Their deep perception pierces the imitative verbiage of certain public speakers and the fear-ridden drive of zealous volunteers, and the verdict might well be—"They need to suffer yet more. They are still only half ready for a true peace."

Our Society should be a tool in Their hands both to emphasize the eternal truth of brotherhood and to train men to serve their brothers for love in times

of peace as they are serving the nation through the common necessities of war.

We admit that distinctions among men are necessary and valid. There are elder and younger, wise and foolish, Jew and Gentile, Mohammedan and Hindu, Christian and non-Christian. Moreover, in the light of experience, some forms of government are undoubtedly better than others since they give greater freedom to the human soul. But each religion, each government, each and every method has its use and place. Let no contentment with the light and life that are ours blind us to the right of our brother to be equally contented with his way of living. After all, it is his! All that the new world order has the right to demand is that there shall be no power left in the hands of national governments or of individuals that permits the coercion and exploitation of the weak. If Germany, or any other State wants a totalitarian government after the war, it should be able to have it, provided the rights of minorities be respected and the nation live at peace with its neighbours. If India wants to draw up a Constitution in her own way, who are we to say no? If a fundamentally Christian nation, such as England mercifully is proving itself to be, finds its soul again in a moment of peril, that does not mean that the Christian discipline is the only method of breeding fighters or saints. Islam and Hinduism have bred heroes and saints as well.

So let us continue the study of comparative philosophy, religion and science—including the science of government and of the conduct of human affairs—in a spirit of complete universality, for only through the growth of a much deeper fraternal feeling for one another on the part of a greater proportion of mankind can the new world order be established with any assurance of success.

Adelaide Gardner.

General Secretary for England.

HOW GERMANY DID IT

On resuming the writing of these notes I wish to thank all my friends for their very kind thoughts and enquiries during my illness. To all those who carried on the work in these critical days my warmest thanks are due, especially to my brother, P. Leslie Pielou.

Having been granted, apparently, a further lease of life, my return feels like a new incarnation—so much has happened even during the four months when I was laid aside. Denmark, Norway, Holland, Belgium and proud France over-run and Great Britain threatened in her great stronghold; did ever four months hold such history? How did Germany do it?

For long I have held the view that the first nation to emancipate itself from the restrictions and frustrations imposed by the present methods of controlling credit would astonish the world by its released volume of productivity. In recent years some of us have watched with interest the efforts Germany was making to put finance in its proper position of servant, rather than in its usual position of controller, of the nation. The immediate results were startling. First, her own unemployed were absorbed in production and, her own labour proving insufficient for the gigantic schemes of production undertaken, Germany imported many thousands of foreigners.

Discount as we may the low standard of living, long hours of work and abominable social conditions, the technical production problems surmounted by Germany have astounded the world, as their mechanically efficient armies have subjugated a continent. The pity of it: that the first fruits of financial liberty should be devoted to so vile a purpose.

This, surely, must be the writing on the wall for Great Britain's financial Old Guard and I am glad to say that

many insistent voices at Westminster are demanding a change from the financial methods which have brought western civilization face to face with complete disaster.

I stress these facts in view of the call sent out by our President that we theosophists should devote our energies during the immediate future—whilst fulfilling any war duties we may have—to studying and preparing conditions for a sound and lasting peace. A basic reform must be made in the present control of national credits, so that the people of each nation may have at their disposal the credit which they as a whole, and they alone, create. The conception that a nation's credit can be borrowed from a tiny section of the community must be exorcized—please note the word—from our midst, and the new basic idea, that what is technically possible shall be made financially possible, must take its place. So shall the victory for which we pray 'be won not only for our own time, but for the long and better days that are to come.'

T. Kennedy,

General Secretary for Ireland.

CRITICAL YEARS IN GERMAN HISTORY

The following interesting letter has been received by the Editor of the English News and Notes:

Dear Editor,

I have read with very great interest the booklet, *Germany: Past and Future*, and agree with many of its conclusions. I notice, however, that *the* period of German history which, to my mind, is the most important if one is trying to understand the Germany of the present day, has been left out of account. This period is that between the attempted unsuccessful revolutions of 1848-49 and the unification of Germany under Bismarck by the defeat of France in 1870-71. During these years Prussian domination, after defeating Denmark,

the Southern German States and Austria, had become supreme throughout Germany.

The book which greatly influenced Prussian intellectuals between 1850 and 1870 was Darwin's *Origin of Species*. Nietzsche came under its influence, but most of all Treitschke, who was made Professor of History in Berlin by Bismarck. Treitschke (a Saxon) applied Darwin's theory in its crassest and most materialistic form to the State which, he held, must be created and brought to power and glory (the survival of the fittest), if necessary without consideration of moral values and religious ethics. Other Prussian writers, such as Clausewitz and Bernhardt, also eulogized this conception of the State and its military machine but, with the rise to power of Bismarck with Treitschke as Educational Chief, it became the dominant plank in Germany's educational system.

According to this concept, the power of collective emotion in the young has to be carefully guided into channels which make the State its God. . . . Almost superhuman power and energy has been tragically misused and misdirected. Hitler is only continuing with greater energy and success what Bismarck did before him. Hitler's speeches and propaganda methods have brought to fruition, in a superlative degree, the enormous power of collective emotion, and after Versailles he had a congenial soil in which to work. The tragedy of it is beyond words! This collective emotion could just as easily and successfully have been directed into channels for spiritual and universal ends.

Another important point is that the Aryan cult, with all its fallacies, is not a novelty of the Hitler regime. It originated in its present form in 1899 through the publication of a book called *The Foundations of the Nineteenth Century*, written by an Englishman, Houston Stewart Chamberlain, and translated into English in 1910. Cham-

berlain tried to prove that all great deeds in the world have been accomplished by Aryans and that Jesus himself was not a Jew but a pure Aryan.

If only people could believe in, and see the necessity for, the teachings of reincarnation and karma in this imperfect, chaotic world, what a difference it would make in our evolutionary progress. Cruelty and feelings of superiority would disappear and brotherhood become a fact, not only in nature but in human intercourse. There would seem to be no *real* help for the world until these two doctrines have become the foundations of belief for humanity at large. It surely must remain the chief object of all earnest theosophists to bring this about and to make the propagation of these fundamental truths their most important work.

(Signed) E. W. Bohle.

HAVE THE PROPHETS ERRED?

BY ROBERT A. HUGHES

The September *Canadian Theosophist* carries a short article on the shortcomings of the prophets, during this critical period. Astrology especially comes in for some criticism.

The writer apparently did not intend to disparage astrology, but rather point out its outstanding failure to predict Hitler's major moves, such as the invasions of Norway, Denmark, Holland and Belgium.

These moves were considered as of major strategic value, and "should have been foreshadowed in the movements of the planets." The measure of success gained by Mr. Thrupp in forecasting earthquakes is mentioned as an example of what science can do. The poor astrologer, on the other hand, does not appear to have "quite the same measure of success."

What the writer of the article apparently does not know is that Thrupp's forecasting of earthquake periods is

based directly on astrology. Mr. Thrupp may call it by any name he pleases, it is still astrological. This is simply the major conjunctions of Jupiter and Saturn, in August and October 1940 and February 1941. He neglected to mention the Grand Conjunction in Taurus on May 11th, 1941.

Predictions made by astrologers are based on Mundane Astrology or the study of ingress charts (the Sun's entry into cardinal zodiacal signs), New and Full Moon charts, planetary conjunctions, horoscological indications in the charts of world leaders, dictators, kings, presidents, prime ministers, etc., etc. Mundane Astrology, in itself, is a full time study, requiring a vast fund of knowledge. Outside of Hitlerian Germany, where astrology has been debased to a tool of the State, the science has yet to be employed by Governments.

A study of Hitler's moves will reveal that he has always struck at a country when planetary conditions were adverse in its national chart. The transits of Saturn and Uranus through Taurus have adversely affected the major capitals of Europe for some time. This includes London, Paris, Brussels, Amsterdam, Copenhagen, Rome, Berlin, Prague, Warsaw, etc. During April and May 1940 Saturn transited over the midheaven degree in the charts of London, Paris, the Hague, Brussels, Amsterdam, Nancy and Cologne. It was then he chose to strike and the Blitzkrieg swept over western Europe and past Paris.

He had to wait, however, until the chill finger of Saturn affected Belgium, Holland and France. To get at England he had to conquer France—but he lost his one supreme chance to destroy Britain. To do that he should have struck early in April.

Though Saturn is now retrograding until early January 1941 it does not recross the midheaven of London. Rather its effects apparently mean

great hardship and privation for Europe. In late October Saturn afflicts the midheaven of Kiel, in November it is over the midheaven of Genoa; while in March and April 1941 it passes over the midheaven of Copenhagen, Rome, Munich, Berlin and Prague. Perhaps this means similar conditions are visited on the Capital of the Hitlerian Empire.

The sweeping statements made by the writer of the article leads one to believe he must be quite familiar with all the published and private opinions of astrologers. If so I would like some inside information too!

However, I am familiar with a fairly representative section of astrological thought and personalities. As to the validity of Hitler's horoscope few can be sure. His birth data were published years before he became chancellor, in reputable German astrological publications. For a man that has, to date, successfully dabbled in magic and the occult, Hitler is diabolically clever enough to have faked his horoscope.

Perhaps Mrs. Alma C. Graning, editor of *Astro-Digest*, McAllen, Texas, is America's foremost exponent of Mundane Astrology. Her regular article: *Tomorrow's Headlines* well merits its subtitle: "News before it is News." The July issue of *Astro-Digest* carried a short article, which I think is as good an answer to the critics as any:

"Astrology's Done It Again"

BY DAISY LAWRENCE

Astrology's Done It Again! SCOOP-ED THE WORLD in definitely setting the time of the *Triple Blitzkrieg of Germany into Holland, Belgium and Luxembourg*. The air is filled today (May 10th) with blood curdling reports of bombings, incendiary fires and invasion. I have sat, listening to the news that has come from abroad. I wondered what ASTRO-DIGEST and ALMA had to say, *in advance*. It didn't seem possible that Astrology could tell so far

beforehand of what would happen on May 10.

Remember that ASTRO-DIGEST is written four to five months ahead of the time that YOU read it. The May issue, for instance, was written in late December. *Tomorrow's Headlines*, therefore, is a preview of *News Before It Is News*.

You don't believe that Astrology tells beforehand what is apt to happen? You don't think its possible to see coming events as they cast their shadows before. While *Commentators on the Scene* are confused, unable to definitely tell when the handwriting on the wall which they read will be literally translated, *Tomorrow's Headlines* for May told the world weeks before the great Blitzkrieg battle began. Read and learn—hereafter, read beforehand so you won't be surprised:

ASTRO-DIGEST, MAY, 1940, ISSUE

"London:

"Sensational changes in the government. . . .strife and trouble for England's leaders. . . .bungling of her alliances. . . .the capital (London) will be in danger. . . .fear an intense concern about neighbouring nations *on the Continent*. . . .a radical change will affect England's leadership. . . .downfall of prominent leaders. . . .drastic change of policy. . . .England's coastlines will be in danger. . . .

"Danger lurks in the shadows of Saturn for *France, Holland, Belgium, England and Africa*. . . .New zones of war. . . .Paris will be unfortunate. . . .Secretive fear and uneasiness will invade France. . . .Interesting to note the birthdays of General Gamelin of France, *Prime Minister Chamberlain of England*. . . .Mars, during *May*, will *Adversely Affect* these leaders. . . .Neptune. . . .will weaken and undermine their programmes and personal activities. . . .

"Hitler. . . .more violence, radical departure from old established plans

and invasions. He will be a raging bullclose to collapse, in physical strength and mental sureness as well as in political position. . . .

"If Peace has not come, May is the month when *Invasions and Spread of War Will Definitely Envelop Many European Countries*. . . ."

AFTER THE WAR

A great deal of what seems to the student of Theosophy to be rather idle speculation is being indulged in by the people who probably have never heard of Theosophy; who take no interest in science, anthropological, geological, astronomical or otherwise, but rely on what they pick up from digested articles or newspaper gossip of the tit-bit character.

People who are really Theosophists and who have studied *The Secret Doctrine*, *The Mahatma Letters* and *Isis Unveiled* should have a rather more definite conception of what may lie ahead of them. There are the usual two alternatives. One is a future of desolation and centuries of recovery. The other is the possible speedy settlement of the present difficulties, though this appears to be only possible through the very early surrender of the Nazi and Fascist leaders under the realization that they are hopelessly stalled in their mad career.

Is there a third possibility of a middle way? All things are possible, but it is not possible in spite of this optimistic assertion to give a definite answer to such a question. Is there anything definite in our knowledge of the future? Yes, but not sufficiently definite to be satisfactory to the ordinary man who has not read and thought considerably on the subject.

The most definite knowledge we have is derived from the Zodiac, and this does not mean the usual astrological predictions. Nothing like that. The

Zodiac is the great clock of the Solar Universe and to the extent that we are familiar with it, we can tell the Time of the Aeonian Day. Every hour on that clock lasts 2155 years of our calendars. That means a day of 25,868 years altogether.

Our scientific people have so established the idea of evolution in the minds of the public that it is difficult to lift them out of certain ruts of thought into which the ordinary views of evolution have led them. If, instead of hours, we call the twelve divisions of the Zodiac months, it may help us with an illustration. The pseudo evolutionists have the idea that all life derives directly from preceding forms of life. There is a measure of truth in this, but it is at the same time misleading. We are all familiar with the various flowers, wild or garden varieties, and how they bloom month after month. Early in the year the arbutus, the blood root, the trilliums. Then the violets and the dandelions and so on. May has flowers belonging to her season and they give way to June blossoms of another order. July, August, September pass and the purple flowers of October show up before the Fall and the end of blossoming.

Now note this. The flowers of May are not the descendants of the flowers of April, nor do the flowers of July trace their descent from those of June. If you wish to know whence they come you must go back to the previous year and then you will remember if you have any sense of law and order and the fitness of things in general, that the flowers of each month are derived from their ancestors of the previous year, each month in its turn from the long procession of the same months in the years that have gone. If we think out the analogies of nature we can imagine readily enough that the flowers that bloom in the spring may teach us that they are not derived from the previous autumn but from the springs that have

been in the past.

The human descent is in like fashion. We are closing at present one of the great months of the Zodiac, called Pisces, otherwise the Christian Era. It was intended to be an era of love and piety and devotion, with the Sermon on the Mount and St. Paul's dissertation on love and charity as standards of life and action. It did not turn out that way but has been a dismal failure, so that people are almost afraid to live, and are equally afraid to die.

The new month that is coming along and is almost—geologically and astronomically—almost upon us, is Aquarius. It does not derive from Pisces, which has passed or is passing away, but from a month of Aquarian life which unfolded on earth 26,000 years ago. How do we know this? How do we know anything? "By strong search; by questions; by service; and by humility."

Anyhow some people know these things, and if they are not listened to, it is just too bad. There is no compulsion about it. One can read the newspapers in preference if it suits. But if we want to know what is going to happen in a general way for two thousand years to come, it will be necessary to go back to the Aquarian age of the past, find out what sort of people lived then, and what sort of a crop did they sow which they are coming back to reap in the immediate future.

We may be quite sure it will be nothing like the Christian era of Pisces. The Fisherman may put away his nets for his time is past and the Fish business is going out of date.

But what is Aquarius to bring us? To begin with, the sign now known as Aquarius was anciently known as the Phoenix and is so represented in the pre-historic earthworks Zodiac discovered by Mrs. Maltwood in Somerset, where the Phoenix figure is associated with the sacred well at Glastonbury.

Gerald Massey associates Aquarius with the Egyptian inundation of the Nile which reaches its climax in February. This Egyptian influence may be taken as the occasion of the change from the Phoenix symbol, which is one of Reincarnation. In *Isis Unveiled*, II. 436, we are told in a note quoted from Volney's *Ruins of Empires*, that the sign of Libra, one of the two added signs could not have coincided with the Vernal Equinox more lately than 15,194 B.C., to which if you add 1940 for our era, "it appears that 17,134 years have elapsed since the origin of the Zodiac."

This implies that Asurya, who is said to have designed the Zodiac as a universal record of human history, must have lived at that date, and as he was an Atlantean, Atlantis must still have been an influential and cultured country.

This is not to overlook the probability that the Somerset Zodiac was engineered from Chaldea, where astronomical science was profoundly studied, and the occult knowledge of Atlantis was held in common with that of Egypt. The Zodiac was known many Zodiacal years before the present and had undergone many changes, as the Denderah Zodiac indicates, not to mention those of Mexico and South America.

This, then, would mean that 26,000 years ago when the sign Aquarius or Phoenix last ruled over human affairs Atlantis was in existence, and those who now return would be Atlanteans from the vast continent which now lies below the ocean. Mr. Judge writes that the American nation would consist of Egyptians, and they were colonists from Atlantis, though from what part of Atlantis it is impossible to say. They knew the art of flying and the readiness with which our young men adapt themselves to aerial navigation indicates that it is not their first experience with airy navies.

Consequently we may look for a great development on this continent of the

finest arts and sciences, particularly if we cultivate the ethics and philosophy of those ancient saints and sages who placed on record for us the foundations of all our subsequent religious knowledge. We have twisted and distorted what they told us as we pleased, and it bears little resemblance in its current popular form to the "pure religion and undefiled" spoken of by St. James. It has been interpreted for us in *The Secret Doctrine* and other writings of Madame Blavatsky and in *The Mahatma Letters*. But these again have been overlaid by new and appalling superstitions propagated from Adyar and misleading the public and even the "very elect" of their own communion.

All true Theosophists who have sensed the high value of the revelations made in *The Secret Doctrine* and who have not been carried away by the mouthings of post-Blavatsky prophets, should ally themselves together, independently of whatever Society they may have joined, for sincere Societies will have no other aim than earnest co-operation in this task, to do what they can to impress upon the world the old message that Man has inherited a Divine principle in his heart by which he may become a sharer in the Divine Life, heir to Truth, Love and Justice, and joint heir with the Soul of the Universe.

A. E. S. S.

WORTH WHILE BOOKS

To Be Had from The Book Steward,

52 ISABELLA STREET, TORONTO.

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription One Dollar A Year.

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Wash. E. Wilks, 925 Georgia St. W., Vancouver.
 Maud E. Crafter, Apt. 311, 90 Broadway, Toronto, Ont.
 Felix A. Belcher, 250 N. Lisgar St., Toronto, Ont.
 Edw. L. Thomson, 63 Bleecker St., Toronto, Ont.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 N. W. J. Haydon, 564 Pape Ave., Toronto, Ont.

GENERAL SECRETARY

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

OFFICE NOTES

Some members have not yet paid their annual dues. It would be a nice Christmas gift to the Society if they just decided to observe this as a double obligation—Love and Charity.

When making presents for Christmas do not forget the Blavatsky Institute publications. They are as cheap as a good Christmas card and will be valued when a card is forgotten.

Miss Anita Henkel has an article in *The Indian Theosophist* for August on "Administrations and Organization of the Lodge." There are many useful hints and much suggestion that if adopted would make for the success of any Lodge.

The Theosophist for September has an account by Mr. Jinarajadasa of the teapot materialized by Madame Blavat-

sky, the authenticity of which was doubted until accidental research discovered the account in *The Mahatma Letters* of its production in January, 1879. So the *Letters* are not very carefully read, after all.

Mr. L. W. Rogers writes on Hitler in the November *American Theosophist*. He mentions "that Bismarck, he of the 'blood and iron' fame, was one of the black magicians, as we have the testimony of Bishop Leadbeater who argued the matter with him on the astral plane." The phenomenal thing here is that Mr. Rogers, an old newspaperman, appears to believe it.

An English correspondent writes: "Please state in C. T. sometime before end of year the present value in English money one should send in renewal of subscription to same." An equivalent in English money is Five Shillings and those who send that amount will cover the regular subscription. Or they can send a Canadian or United States dollar bill, which is the easiest way to subscribe.

We can celebrate the return of President Roosevelt in no better way than by reprinting his address to the New York Herald-Tribune Forum, on Democracy. In it he defines the principles through which the English-speaking peoples have come to the first place in the councils of the world. Their general recognition and adoption would do as much for the other nations as it has for those who have accepted them as the basis of their citizenship.

Last November we reviewed Leonard Blake's book, *Hitler's Last Year of Power*. The Fuehrer is still powerful but he has had to acknowledge defeat for the first time, and in the minds of most it is the beginning of the end for him. Prophecies on the subject of his career have all been wrong and this

may be a mistaken idea also. It is not Hitler that is to be considered, but the Karma of the Nations, a Deluge in which he is no more than the Raven of the Ark.

✧ ✧ ✧

The Theosophical Society reasserts the Fact of Universal Brotherhood. This is the heading of an "unofficial" statement of July, printed on page 510 of the November *Theosophist*. The observance, it appears, is only "as far as possible." Brother Purucker and Brother Garrigues and a few others we may take it are "not possible." Dr. Arundale supplies the real solution in an article in *The Indian Theosophist* for September in which he says: "The main way we can be sure of not being found wanting is to put aside all personal considerations, all personal outlook and self-satisfaction and to give our lives as never we have given ourselves before, to the service of that humanity to which our Elders have dedicated Their whole existence."

✧ ✧ ✧

The August issue of *The Theosophical Movement* inclines one to wonder why we ever read anything else than Madame Blavatsky. The whole of the 16 pages is occupied with selections from her writings. "Our Cycle and the Next" is reproduced in full and the reader is recommended to read as well "The Tidal Wave," another of those masterly denunciations and expositions, Jeremiah and Isaiah by turns, which leave one in a state of exaltation if one escapes despair. We quote a comment in the leading article. "But the forces of good will emerge triumphant over the forces of evil when, as a natural outcome of the war, the downtrodden masses of Europe will rise against the wickedness in high places; then the *Terreur* predicted by H. P. B. "which will affect all Europe when it comes, and not one country alone." During that *Terreur* "some may recognize the

greatest Oriental Adept Europe has seen during the last centuries," who, it may be presumed, will come to complete the work begun. . . ." Students cannot afford to miss this magazine, subscriptions for which begin with the November number, price 50c, or two shillings or one rupee post free, from Theosophy Company Limited, 51, Mahatma Gandhi Road, Bombay, India.

✧ ✧ ✧

Dr. Arundale's obsession about Adyar as the centre of the Universe leads him into woeful errors at times. One of them is set forth in an extract from a letter he wrote to Mr. S. A. Cook, quoted in *The Theosophical Worker* for September. "I feel very much aware of the difficulty in which the United States finds herself *vis-a-vis* to the war. I cannot help feeling that she should enter it, at whatever cost, for then she will be able to take advantage of the tremendously good Karma which will be available to all who count not the cost in fulfilling a duty which they owe as much to the whole world as to themselves." Apart from the altogether erroneous interpretation of the Law of Karma suggested by this, the policy of the prig who does nothing but for the hope of reward, he has no right to lay down the law for the United States as he does. He goes on to say that "we know that the war will end in victory to Britain and to her comrade nations." The United States does not know this, nor do we, though we hope it will and do all in our power to bring it about. Also, he says, "It is because of this knowledge some of us feel neutrality to be a crime against itself for the nation observing it." The United States is very far from being neutral. She has shown by her actions that she desires above all the success of British arms, and does more to help in this way than by declaring war when she would have to keep all her war supplies at home for her own use. The United States of

America is as well able to judge for herself as any nation on earth, and in Canada we as a friendly and neighbourly state feel strongly that we should in all friendliness mind our own business and not try pontificating for the rest of humanity. Let us set an example by our deeds, by our modesty, and our sincerity that we love truth, justice, peace and good will, and other nations will evolve as may be.

WE WANT TWELVE PATRONS

The value of The Canadian Theosophist is not altogether to be estimated by the quality of the articles that appear in its pages, though these have been recognized as helpful and instructive. The principle of the magazine is of most importance, the freedom of discussion, the repudiation of leadership, the determined loyalty to the principles laid down in the beginning by those who founded the Theosophical Movement, autonomous societies, open-mindedness, eager research, liberal outlook, tolerance for all forms of truth, rejection of false standards and careful analysis of pretentious claims; these with kindly feeling and broad charity for all men and their activities form a basis upon which we may rest, whatever our achievement may lack. We have had enthusiastic support from large numbers of readers who wish us success but are unable rapidly to enlarge our circulation. Many members, in fact, of the Society itself have recorded themselves as opposed to the magazine, and from them we cannot expect assistance. Opposition on the Executive is tacit but obvious. So our friends who believe in the Magazine have now the opportunity to show what they are willing to sacrifice to keep it going for another year, perhaps the most fateful year in modern history. As far as can be judged at present unless such help is furnished the magazine will close its career at the end of the

present volume in February. It is suggested that Twelve Patrons might subscribe Fifty Dollars each to maintain it for another year, after which it may be hoped that it will be able to continue as in the past before the war prevented contributions from other lands. We have been promised some of this help as proposed already. Let us see how much in earnest our friends are in their expressed admiration. Have we Twelve \$50. Patrons?

AMONG THE LODGES

The Social Activity Committee are planning a Bridge and Euchre at the Toronto Theosophical Hall on Wednesday evening, November 20th, and are looking forward to a good turnout. Prizes, including a lucky "door prize," music and refreshments are on the programme for that date, and a good time is promised.

✱ ✱ ✱

The Election of Officers of the Hamilton Theosophical Society took place on Tuesday, November 5th. President, Miss Mabel Carr; Vice-President, Mr. Theo Morris; Sec.-Treas., Miss A. G. Mills; Librarian (to be named); Asst. Librarian, Mrs. F. Hambly; Publicity, Mr. Harry D. Potter. The Executive is composed of the President, Vice-President, Secretary, Librarian and Publicity. A vote of thanks was passed to Mr. W. R. Hick for his faithful attendance, and regret was expressed that due to his removal from the city he was unable to continue as president. In the matter of continuing meetings, it was decided to go ahead as heretofore. No further changes were contemplated. Mr. Smythe's class, based on the *Bhagavad Gita* is held on Monday evening at his residence.

✱ ✱ ✱

Jack o'Lanterns, Hallow'en decorations, and a large, realistic-looking bonfire complete with cauldron, transformed the Theosophical Hall on Isabella Street, Toronto, into a setting for

a lively Hallowe'en party on Wednesday evening, October 30th. Many and varied were the costumes which were shown to advantage in a set of Sir Roger de Coverley followed by an impromptu Grand March. A programme of games in charge of Mr. G. I. Kinman and Mr. Harold Anderson entertained those present, and Mrs. Adams and Miss M. Hindsley were the fortune tellers in charge of Miss Mary Stuart. At the conclusion of the games period the main lights were extinguished, and in the dimness of the hall lit only by pumpkin lanterns the guests were thrilled by Mr. Leslie Floyd's realistic, interpretative reading of a ghost story. Childhood days were recalled in the fun of ducking for apples and a spelling bee. Tea, coffee, "hot dogs," sandwiches, cookies, apples and candy were served upstairs in the Lotus Room by the hostess, Mrs. H. J. Cable, assisted by Mrs. R. Illingworth, Mrs. R. Somers, Mrs. E. B. Dustan, Miss M. Stark, Miss B. Rogers and Mrs. G. I. Kinman.

DEATH OF JANIE SMYTHE

SMYTHE, Janie—Suddenly at her residence, 5 Rockwood Place, Hamilton, on Tuesday, October 15, 1940, Janie, dearly beloved wife of Albert E. S. Smythe, eldest daughter of the late Thomas Henderson, The Park, Newtown Stewart, County Tyrone, Ireland.

The remains are at the Chapel of Blachford and Wray, Main Street and West Avenue.

(Funeral private.)

—*Telegram.*

Best known to Hamilton citizens for her indefatigable work in the Dickens Fellowship, Mrs. Albert E. S. Smythe, who for years headed a committee in the organization which provided a holiday and other treats for underprivileged children, died suddenly last evening at her home, 5 Rockwood Place. Mrs. Smythe had been ill since last

summer, but her passing from an attack of heart disease was very unexpected.

Mrs. Smythe had lived in Hamilton about 12 years and ever since the inception of the Dickens Fellowship, which her husband was responsible for reviving in this city, had been the guiding spirit in the work undertaken for children, giving unselfishly of her time and ability to bring a bit of sunshine into the lives of hundreds of Hamilton's "Tiny Tims." The improved health of countless children after a holiday at Bolton Camp, and the encouragement thus given their parents, testified to the worthiness of this cause and no member of the organization was held in deeper or more tender affection.

Mrs. Smythe was the former Janie Henderson. She was born in Ireland, the eldest daughter of the late Thomas Henderson, of The Park, Newtown Stewart, County Tyrone, Ireland. Prior to coming to this city Mrs. Smythe lived in Toronto, where her husband, a well-known writer, was former editor of the *Toronto World*.

Besides her husband, Mrs. Smythe leaves her mother, Mrs. Thomas Henderson, in Ireland; a daughter, Miss Moira, at home; two brothers, William Ross Henderson, J. P., and Thomas Edward Henderson, both of Ireland, and four sisters, Mrs. Robert Galbraith, and Misses Elizabeth and Ruby Henderson, of Ireland, and Miss Mary Henderson, in Toronto. Conn Smythe, Toronto, general manager of the Maple Leaf Gardens, is a stepson of the deceased lady. The funeral will be held privately. —*Hamilton Spectator, October 16.*

Funeral service for Mrs. Albert Smythe, late of 5 Rockwood Place, was held on Friday afternoon in the Chapel of the Necropolis, in Toronto. The Rev. R. H. Thomas, of Aurora, was the officiant, and Lt.-Col. E. L. Thomson, D.S.O., a member of the Toronto Theosophical Society, paid a fitting tribute to the deceased. Those acting as pall-

bearers were: W. A. McEvel, A. E. Smith, Dr. A. B. Kuhn, Dr. Graham Godfrey, E. J. Bengough and Robert Marks. Interment of the ashes will take place in Ireland.—*Hamilton Spectator, October 19.*

The many friends of Mrs. A. E. S. Smythe were shocked at the news of her sudden death on Tuesday, Oct. 15th. Mrs. Smythe had been ill for some time but the seriousness of her illness was not realized.

The service at the crematorium here was conducted by the Reverend R. Thomas. Lt.-Col. Thomson read a passage from Inayat Khan's 'Wine from the Tavern' and then spoke briefly.

During the years in which she lived in Toronto, Mrs. Smythe took a very active part in the Lodge work and will be remembered for her graciousness, kindness and helpfulness. Both here and in Hamilton, she carried out a great deal of practical work with the Dickens Fellowship in its aid to the sick and the needy.

The sympathy of the Lodge was sent to Mr. Smythe and Moira and to Mrs. Smythe's sister, Miss M. Henderson.—*Toronto Theosophical News for November.*

I do not feel that I should add anything to the above impersonal and public notices, but it may interest some of the readers of the Magazine to know that the verses which appeared on the front page of the October issue were written by me in July and when shown to my wife she was so much interested and they had such an appeal for her that she urged me to print them in the Magazine. On Tuesday, the 15th, I spent from one o'clock till after five packing the magazines in their envelopes and taking them to the post office, and when I got home at 5:30 I laid a copy before her and said, "There is your poem and your magazine." She

was very pleased to see it again, and read it once more. At eight o'clock she passed away suddenly without a word. I will try and answer the many comforting and sympathetic letters which my daughter and I have received, but I hope this acknowledgement of them and of many other tributes of sympathy and kindness will be accepted with our deep appreciation of their real significance as loving and sincere remembrances of a bright and faithful spirit who never spared herself in the service of others.

A. E. S. S.

DR. PANDIA IN VICTORIA

Belief that the question of the future status of India will eventually reach a satisfactory settlement was expressed here yesterday by Dr. D. P. Pandia, of Madras, member of the National Congress of India and an associate of Mahatma Gandhi.

"We do not seek to cut ourselves adrift from the British Commonwealth of Nations," he said. "We want to retain our association, but as an equal and free member."

Dr. Pandia came here for a few days' holiday and to contact members of the East Indian community in Victoria. He was in the city several times last year, when he was conducting negotiations with Ottawa in connection with the retention in Canada of a number of Hindus who entered the country irregularly a number of years ago.

Recently he has been in Washington, D.C., consulting with United States officials in the interests of Hindu residents of America. He will return to the United States capital shortly, and expects to go back to India within the next few months.

The distinguished Indian diplomat arrived here yesterday morning. Later in the day, he was observed enjoying afternoon tea with Vancouver's mayor, Dr. Lyle Telford, M.P.P., whom he has met on a number of occasions.

Also at the Empress Hotel is another prominent figure from India, Madam Kamaladevi, cultured and gracious vice-president of the women's movement in India and high up in the councils of the Congress Party. She has been visiting her son, who is at college in the United States and came on here for a brief holiday visit.—*Victoria Daily Colonist, October. 31*

KRISHNAMURTI'S TALKS

He gives himself fully and tries his utmost to make people understand what he says. He tries another angle, when he thinks they do not get it. Many people say "his technique" is clearer, he is more succinct, uses no illustrations, nor digressions. He keeps you solidly listening to him, and concentrating steadily for the full hour. He seems a bit exhausted after, and so are all of us after. He does the thinking for us, and to follow attentively is strenuous. His main theme is the same as ever. He throws one back every time onto the self. Needs and greeds is what he dealt with on the first two to three Sundays, and bases present-day conditions on these opposites. The gist of the Talks is man in relation to 1. things, 2. people, 3. ideas and concepts. These he applied to and in combination with the 3 wills, (only he told us not to make a fetich of them). 1. to control or to dominate, 2. the will to refrain, 3. the will to renounce altogether, these have to be superseded by the 'spiritual will of understanding,' in which there is a wholeness, a completeness. We are constantly using these 3 aspects of the will when dealing with needs, things, with people, and with ideas. Everything we do, everything we say, every thought is a 'mirror of what we are.' This is how we find out about ourselves by examining this mirror constantly, self-examination, we have to throw on it the 'light of understanding,' which is 'a new type

of intelligence' he is showing us how to develop. 'Craving' is our chief vice. We must keep on recognizing what we are like and gradually that intelligence comes to itself. Depressive self-analysis is wrong. There must be a vital interest to discover ourselves, and intense awareness, which brings detachment, and in time frees and brings a joy and an ecstasy in true living. If you hate, you are adding to the sum of hate in the world, if you cease from hating, you help those who do not hate; in this way you and another are the world, so in reality you are the world. Hence your every act, your every thought is of supreme importance to the world. You are responsible to the whole world. Every conflict in yourself is a duality, it brings in confusion and opposites and untruth. The spiritual essence in you is single-minded, cannot harbour duality, cannot live with it or in it. Your experiences, your traditions, your memories are of yesterday, and cannot apply to today, today is the only present, the Now; it cannot be known. Hope is not of tomorrow, as tomorrow will be today, hope in the future is an illusion, hope must be of today, otherwise action not hope.

Karma is an endless series of actions and reactions, which bind you, you can only release the chain by 'understanding' by acting accordingly, you can free yourself from it by dissolving the darkness that surrounds the 'light' of intelligence. Darkness and light cannot live together. Nor Reality and Unreality. As to reincarnation, I am the sum of what my forefathers have bequeathed to me for generations, plus myself and what I have made of my inheritance, my traditions, my mould, my make-up. In that sense I am my own Father of 10 years ago. Perhaps what I am will be reborn in you or in another in the future. If I change utterly, deny, cut myself off from what I have inherited, and what I am, I am a new person.

That mould has been completely discarded, it gives me no further sustenance; if I have become part of the One Reality, unreality, prejudices, limitations, traditions, choice of two actions or duality can have no part in me. There is nothing to reincarnate.

Through choiceless action, through effortless understanding, true living has been arrived at. I am not offering you a reward. No one can promise you that, everything depends on yourself. This needs unremitting resoluteness, deep concentration, attention, awareness, without any craving at all, any preconceived opinion or idea, to arrive consciously at true living awareness of the whole (holiness) in spirit and in truth. He also said love and understanding were the only primary virtues, the others are secondary and depend on understanding and love.

These are suggestions of what the Talks consist of. The last one ended on such a high note, he seemed to open up the whole vista of You are God. He was talking of 'timeless reality' and brought in vast space as well, enfolding us in a new creation, a universe, someone called it 'power.' He finished with tears in his eyes, and a few others wept with him. I seemed to visualize myself as a series of prison-cages, (garbage-cans) connected by a string or vine, and above shone the true universal sun of righteousness.

These Talks are lovely in the Oak Grove, about a thousand listen to him. Some people say he always talks of the same thing, intuition, but what is the use unless you apply what is said to yourself unceasingly. They seem to think intuition comes of itself. He distinctly said this time 'a new type of intelligence.'

Ina Harper.

Ojai, Calif. U.S.A.,
July 4th, 1940.

CORRESPONDENCE

RITA AND SATYA

Editor, Canadian Theosophist: — I believe Mr. Haydon's criticisms of my speech rise entirely from the definitions of words, which opens up the question of authority. The meanings I attached to the Sanscrit words "Satya" and "Rita" are those given by Bhikshu in his book "Karma Yoga" (Yogi Publication Society, 1928). May I quote from this author:

"It is a matter of comparative indifference whether your ideations are true or not, whether your ideas are exact representations of the thing; what is of the highest importance is that whatever you believe in, should be believed to be true; the Hindus speak, from very ancient times, specially about this; they distinguish between Rita what is accepted as true and hence is superior, more useful, more effective than Truth, Satya." (Page 19).

"Such a faith should not go against truth," this author continues. "It may transcend the literal truth, but truth is its saving grace." (Page 20).

Mr. Haydon points out Mme. Blavatsky's definition of Satya as "absolute, or subjective truth." I called it objective truth. The words "objective" and "subjective" as applied to Satya and Rita in my address were an attempt to distinguish between truth in the abstract, and the belief of an individual. The meaning I attached to the word "subjective," therefore, is quite different from Mme. Blavatsky's meaning in her use of the same word. If Mr. Haydon is willing to think of Satya as absolute truth, or still better as abstract truth, we can avoid this technicality of language altogether.

As to Max Muller's definition of the word Rita: I should not take this as conclusive evidence that Bhikshu's use of the word is incorrect. Sanscrit words frequently have more than one correct

meaning. For example, the words "Aryan," which we translate "noble." "Noble" is an acquired meaning; the original meaning of this word is "farmer," from the same root as our English word "arable."

Perhaps my error was to use the Sanscrit words at all. A theological student who read the address offered the criticism that "We don't have to go to the Sanscrit language to get a distinction between objective and subjective truth."

The reason for individual belief being superior to abstract truth is explained very carefully in my address, and depends on the concept of individual beings as "thought forms or words" with which the divine mind does its thinking. In our human minds, if a word changes its meaning, our habitual thought-patterns are changed or adjusted to meet the new situation. Similarly, a change of meaning (mental orientation) of any cosmic thought-symbol (individual being) will cause an adjustment of the entire cosmic thought-process (absolute truth).

Mary Helen Welch.

808½ Western Ave.,
Toledo, Ohio,
October 30, 1940.

QUIZ

In what books are these to be found?

1. At what time King Pirrhus undertooke to passe into Italy, Cyneas his wise and trustie counsellor, going about to make him perceive the vanitie of his ambition, one day bespake him thus: "my good sir," said he, "to what end doe you prepare for so great an enterprise?" He answered suddenly, "To make my selfe Lord of Italie." "That done, what will you doe then?" replied Cyneas. . "I will then passe", said Pirrhus, "into Gaule, and then into Spaine." "And what afterwards?" "I will then invade Affrike, and subdue

the same: and at last, when I shall have brought all the world under my subjection, I will then take my rest, and live contented at mine ease." "Now, for God's sake, sir," replied Cyneas, "Tell me what hinders you that you be not now, if so you please, in that estate? Wherefore doe you not now place your selfe where you mean to aspire, and save so much danger, so many hazards, and so great troubles as you enterpose betweene both?"

2. Now creation or evolution is commenced by the intellectual energy of the *Logos*. The universe in its infinite details and with its wonderful laws, does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. It comes into existence mainly through the instrumentality of the one source of energy and power existing in the cosmos, which we have named the *Logos*, and which is the one existing representative of the power and wisdom of *Parabrahmam*.

3. Those who instituted the mysteries for us appear to have been by no means contemptible, but in reality to have intimated long since that whoever shall arrive in Hades unexpiated and uninitiated shall be in mud, but he that arrives there purified and initiated, shall dwell with the gods. "For there are," say those who preside at the mysteries, "many wand-bearers, but few inspired."

4. I know that you have often been told that the competition, which is at present the rule of all production, is a good thing, and stimulates the progress of the race; but the people who tell you this should call competition by its shorter name of *war* if they wish to be honest, and you would then be free to consider whether or not war stimulates progress; otherwise than as a mad bull chasing you over your own garden may do.

5. Though the West has accepted as its teacher him who boldly proclaimed his oneness with his Father, and who exhorted his followers to be perfect as God, it has never been reconciled to this idea of our unity with the infinite being. It condemns, as a piece of blasphemy, any implication of man's becoming God.

References to quotations in September Quiz:

1. The Candle of Vision, by George W. Russell (Æ).
2. The Key to Theosophy, Chapter viii.
3. The Key to Theosophy, Chapter ix.
4. Pagan and Christian Creeds, by Edward Carpenter, page 128.
5. The Religion of Man, by Rabin-dranath Tagore, page 35.

REVIEWS

"LAND OF A THOUSAND BUDDHAS"

Tibet, which had been a land of mystery and bewilderment for centuries, has attracted an immense amount of attention since the legend of the Mahatmas and their association with trans-Himalayan territory was set going by Mr. A. P. Sinnett in *The Occult World*, has now become almost a resort for globe trotters. Several books have been published lately on the subject but one that is bound to become a popular volume is by Mr. Theos Bernard, a gentleman of means from Arizona, who made up his mind that he wanted to know Tibet more than anything else in the world and set out to achieve his task. He was spurred by more than mere curiosity, for he had an inborn assurance that it was a necessity for him to accomplish this pilgrimage, and when he arrived in the ancient land, so far from having obstacles heaped upon him as has been the case with other earlier travellers, the authorities recognized him as an incarnation of one of their former great ones, and hastened to furnish him with every facility so

that he might regain the memory and the spiritual wisdom of his past life without delay.

Mr. Bernard is modest about this claim and does not put it forward nor does he base any authority upon it, but in all references to it preserves an impersonal attitude which is both correct and convincing. Among the unusual facilities provided was the privilege of photographing anything he had a mind to. He fully availed himself of this and as a result the book is literally filled with pictures of every scene and object and personage that might interest the reader. These photographs are exceptionally fine and one wonders at what extraordinary expense the results were obtained.

The book debunks Tibet as a land of mystery and shows it to be, like most eastern countries, as filthy as can be imagined, as beautiful as heaven by contrast in its lofty mountain atmosphere and short and brilliant seasons. The habits of the people, even the wealthiest and most highly developed, are primitive to a degree and their personal habits (not their morals) are those of the farm yard. Mr. Bernard found it highly embarrassing at first but he surmounted his blushes and in the end describes some of the sanitary methods with cool scientific precision. After reading the book one feels that Tibet has been in one's blood somehow, and the mystery remains but is less alluring in some respects, while gripping the mind with no less interest than before. Mr. Bernard was engaged in profound studies during his visit and he was assisted by the highest dignitaries of the land. He reveals nothing of what he attained, and though some account of initiation ceremonies through which he passed, is written and not without elaborate detail, yet the main thing, the marrow of the event, is not displayed to the reader. It means concentration and detachment and impersonality of the

mind and control by the spirit, but the attainment whatever it may have been, continues to be a secret of the lamas and their disciple. Can we expect more, and can we cull from what is told us anything of the realities of the experience? We have marked over forty passages that seem to promise "pay dirt" but it is impossible to quote at such length. A few paragraphs are all we can present, hoping that they may tempt the reader to the great book itself.

What may be regarded as the amazing fact in the book is the identification by the Tibetan lamas of this Arizonian, Theos Bernard, as a reincarnation of Padma Sambhava, author of eighteen volumes embodying all the *Tantras*. "The theory of life as taught by the *Tantras* is the reverse of our revolutionary theory. It is, indeed, a devolutionary theory of mankind; with some evidence in its favour (page 105)." The date of Padma Sambhava is discussed at page 218. Buddhism came to Tibet in the seventh century A.D. As a result of the conversion of the Tibetan king of that time, he sent Thon-mi-Sambhota to India to acquire the teachings, and this gave rise to the Tibetan alphabet. It was not till the reign of his powerful descendant, Thri-Srong-Detsan, in the eighth century, that the real foundation was laid; it was he who brought Guru Rimpoche, also known as Padma Sambhava, to Tibet. The first monastery was built in 747. The ancient rituals were all recorded in the eighteen volumes which Mr. Bernard finally succeeded in obtaining, and his translation of these will be looked forward to by scholars and pietists alike. It was from these, it is alleged, the ancient rituals as recorded then, that have been drawn all the rituals and ceremonies of the Catholic Christian churches. But Mr. Bernard attaches no importance to ritual in itself.

"It was not a mystery to them," he

writes, "how I came always to do the right thing when passing through these various esoteric initiations, and why it was possible for me to possess such a deep comprehension of all their teachings. My sub-conscious self had directed my thoughts and guided my desires so that I simply had to come to them, and each successive initiation was no more than a re-awakening of my true self. Otherwise it would have been impossible for me to advance so rapidly." (page 14).

"I have almost come to the conclusion that wherever one finds a strict adherence to external rituals and discipline and devotions, everything coming from that source can be discounted 90 per cent.; these adherents know no more of the inner life of man than does a cow—indeed not as much (p. 252)."

As an illustration of this inner aspect of life Mr. Bernard cites "the case of the successful business man who, on retirement, experiences a great deal of unhappiness after shutting himself off from that *universal flow of life* which is the very thing that has brought him his success. Naturally, it is his invariable plan that as soon as he retires he will do as he pleases, only to discover that as soon as he cuts off the flow of life it becomes an impossibility ever to get it flowing again; he seems utterly unaware that it is that which has given him his greatest joy in his work. On the other hand, the Tibetan is taught the nature of the conscious flow of life, so that he is able to awaken it and make it flow through any channel he might choose; and if the particular channel of his choice experiences a stoppage, he still has the alternative of diverting the same flow to yet another channel. (p. 100)."

"The mind's inherent potentiality is activity, which is no respecter of forms but will attach itself to any available external manifestation, and if this be lacking it will turn upon itself, and

consciously learn to know itself in the universal energy of life. (p. 105)."

With these things in mind we need not be surprised to read: "My delight increased with every step that I was receding from Europeans. . . .The English could be neighbours to this culture for the next ten thousand years and still be stewing in their ignorance, without once thinking to ask a question and forever making damn sure that everyone passes them by with the proper greeting. At moments I became so infuriated with this attitude that I wish I could wring every drop of English blood out of my veins, for I feel that they are utterly lacking in imagination. (p. 126)."

Another point, enforcing a view that readers of *The Mahatma Letters* will remember, is touched upon several times. "I remember stressing the fact that King Asoka had, about 250 B.C., contrived the most effective way of exploiting these teachings, so that today we have forgotten the philosophy which gave them life and are held in fetters of emotional ignorance, maintained by ritual and organization. The truth of the matter is, the mire of sanctified formality is so deep today that it is next to impossible to find the original gem that gave lustre to the faith (p. 196)."

But the actual practice of formalism is to take the heart and spirit out of character. "There is nothing that fires the heart to such a temperature as does the religious racket in this part of the world." He is speaking of Tibet, but we may apply it nearer home.

"They don't seem to have as much valour in Tibet as there is in a negro running through a graveyard on a dark night. And the reason is Religion—the deepest rooted evil of mankind—the sooner it is done away with, the more quickly will humanity begin to rise. When I say Religion, I mean this organized control, this dictating of sainthood. There is that latent religious

feeling in the heart of every man's life; but there is scarcely a thing to be found on any organized religious system today which we could not do better without. (p. 278.)"

What did Mr. Bernard get out of it all? That will be asked, and the book must be read to receive an answer that will satisfy. But a hint is given here and there. We will select one such. ". . . I must confess that I failed to experience many of those moods of despondency and boredom which tend to come my way when living in the world to which we are most accustomed. The fact is I found a deeper joy than I ever experienced in my life, and at no time was there any sense of missing anything that I had had in the past and did not have now. I must add that I did not suffer a single instant of loneliness. (p. 204)."

"Thousands down the countless ages have tapped the same source of joy. They have tried in vain to find words for these feelings. The truth is, we must sense it for ourselves. The words of others can only point the way. (p. 295)."

(*Land of a Thousand Buddhas*, by Theos Bernard, M.A., B.A., LL.B., Barrister-at-law, pp. 320, 85 illustrations: London, Rider & Co., 18/-)

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

AQUARIAN HUMANISM

BY BLODWEN DAVIES

It with a certain diffidence that I attempt to discuss this vast subject of Humanism, one of the biggest subjects occupying the best of our thinkers today. But I dare to do it in the Whitmanic sense, for I ask myself as he did: "What do you hear, Walt Whitman? What do you see, Walt Whitman?" What he recognized was the Great Idea. "Give me to sing the song of the Great Idea. . . .take all the rest."

Last spring I had two opportunities to listen to one of the exponents of the new Humanism, totalling together some three or four hours. Prof. Greene is a young man, dynamic, intuitive and courageous. As I listened to him talk it seemed to me that all the problems I had heard discussed in fragments, in innumerable groups, over the period of the last ten years, had been sifted and sorted and that he was presenting me with a philosophy which was "whole." It was a way of life, an attitude of mind, a state of consciousness, which had within it the power to create great individuals. I will admit, too, thinking in esoteric terms that this philosopher from Princeton was carrying on the tradition of the travelling adept who went from school to school, as Apollonius went, bearing with him essential wisdom which acted as a revitalizing power in any school, any group, in which he was welcomed. It made me realize the power that lies with the man who has the capacity to synthesize, rather than to analyze.

Since then I have spent a good deal of time attempting to discover just what this new Humanism is going to mean to us in this period of world crisis. It is well to remember that this is the threshold of the Aquarian Age; and

that the symbol of Aquarius is Man. In my own mind I sometimes think of this as the Aquarian Humanism to distinguish it from the traditional humanism and the various schools into which that humanism divided itself.

The essential quality of the new Humanism is bound up with the fact that the process of fragmentation has reached its limit, and that as a race we are turning about from the periphery which we have reached through analysis, on the road back to the centre where all things are known to be One.

In the process of fragmentation, man himself was so fragmented that, like Humpty Dumpty, it seemed as though nothing could possibly put him together again. One of the most serious results of this fragmentation was the acceptance of the idea that man and his soul were two entirely different things. The man had a soul which must be saved at all costs for some existence of which no one had anything but the most vague and incomprehensible ideas. Personality was valueless. Therefore science had no censor and was free to proceed with the fragmentation of this personality.

Basic to the new Humanism is the concept that a creature plus a god make a man, but creature, man and god are all one and what is required is the complete recognition of that fact, so that man will consciously choose to synthesize within himself the godlike *wisdom* available to him through his higher nature, but worked out in this world through the skills and faculties of the creature which is as much a part of man himself as is the god.

Can we, I wonder, realize the importance of living in an era in which a great scientist,—not a theologian, but an astronomer,—writes a book called "The Soul of the Universe?" Gustav Strom-

berg proves from the synthesis of the efforts of various workers, that there is a great soul in the universe, of which our souls are parts, proving by contemporary scientific findings what Plotinus taught, that the individual soul is characterized by distinction, but not by separation, within the universal soul.

Important in Politics

Now this point has its importance in modern politics, because we hear so much today about collectivism and because it is so easy to be mesmerized by the outward result of political and social collectivism. The point is this: that collectivism is of the soul. There is a place in which we are collective, but it is not out here in the tangible world where we have come, as individuals, for individual experience. The soul individualizes its external forms.

Lying ahead of Humanism, then, is a tremendous problem of protecting, developing, fulfilling the individual personality, and at the same time recognizing the collectivism of man in his more subtle and spiritual nature. And yet there is a great paradox inherent in this very problem. The fulfilment of the individual lies not in separatism or aloofness, but in plunging into life to the hilt, with abandon and enthusiasm, refusing nothing, denying nothing, but always remembering, with Whitman that "whatever degrades another, degrades me."

"Each of us," says Whitman, "is inevitable;

Each of us limitless—each of us with his or her right upon the earth;

Each of us here as divinely as any is here."

This is the spirit of the new Humanism. Individuality without isolation; distinction without separation.

This precious new concept of life has been born in the face of the apparent success of totalitarianism. At the moment when the exponents of social collectivism reached the apex of their

power, the Great Individuals of our age banded together to formulate the Great Idea for man. "I sing the song of the Great Idea." We are in great and dire need of that new Idea, for this is the time when, in actual fact, the people who have no vision, are perishing.

Eager For Truth

But while one part of the race has succumbed in terror before the process of fragmentation, another part of the race has been struggling to make out of the parts science has given us, a new whole. The eagerness of men and women in the democracies for ruthless insight has forced many of the sciences and humanities out of the cloistered atmosphere in which research and creative work have been carried on, and many of the wisest and best of our thinkers have moved out into the market place to share their thoughts and teachings with any who are keen enough to take them and use them.

Three of the phenomena which prove this point are, first: the growing use of libraries; second, adult education which has developed by leaps and bounds in the last decade; third: the study group, which is made use of by so many different kinds of people for so many different purposes. Almost without our stopping to realize it, we have changed over from a race of people who sit and listen to lectures and go away and forget about them, into a race of people who want to become positive to the particular problem which intrigues them, who want to go into study and research on their own account.

The eagerness of the public to invade the fields of academic research, in science, in education, in the arts, in religion, has had its effect in forcing a change-over from analysis and fragmentation, to synthesis. For the layman who enters into any of the academic fields does so not with specialized interest in a fragment of a subject, but in an effort to find out what the re-

searchers in that field have found out about it. If these workers have not attempted a synthesis of their fragments, they cannot quarrel with the layman for his efforts or his results. If his results alarm them, their only recourse is to begin the effort at synthesis on their own account. Our "cultural confusion," as Greene calls it, is due to the rapidly growing creativity of man and the effort he is making to put his new ideas in words and actions.

This is the true spirit of Humanism. The barriers are falling everywhere. The professional thinkers must come out of their ivory towers and tell the truth about many things and the truth about the relationship of these many things one to the other.

Petrarch A Humanist

The older schools of Humanism, hugging the old classicism to their hearts, regarded Petrarch as the founder of Humanism. Today, with broader and deeper resources of material with which to work, we know that humanism is as old as the race. Theosophists might call it the ancient *wisdom*. But at moments of great racial crisis the wisdom of the humanists breaks into what August Charles Krey calls "an effulgence" such as the renaissance. In making a study of the factors which made it possible for Petrarch to become so dynamic a figure in his times, Krey points out that it was the demand of the public for the works and the progressive thinking of Petrarch which drew him out of the church where he might have become an abbot or a bishop and set him up as a powerful public figure. "He found a secular world not only ready, but eager to receive him, ready to indulge him in the continued pursuit of his intellectual inclinations and to maintain him in even more comfortable circumstances than he had thus far enjoyed."

Not only the court provided Petrarch with an audience. In those days rich

merchants were apt to turn scholarly, and Petrarch himself has made one such famous. He was a goldsmith whose fine library and beautiful home were symbolic of the true spirit of the renaissance, when men outside the courts and churches and outside the universities plunged into the various fields of learning and research.

There is significance, too, in the fact that the three great humanist poets, Dante in Italy, Francois Villon in France and Chaucer in England, were each first in their own lands to write in the so-called vulgar tongue, which means that what they wrote was not for the classicists, but for the men and women who knew no language but the common speech of their country.

In the time which we call the renaissance, only a small percentage of the population were educated. Asia had always given intensive education to a few great minds. Europe educated classes, whether the members of them were bright or not, so that there was an educated *class* and around them a fringe of those who, outside the church and the aristocracy, had begun to acquire education, the members of the newly emerging wealthy merchant class. But there was no educated mass. Today, especially in America, education is the rule and illiteracy rare. The demand for the best use of all the products of our thinkers comes not from a small educated class, but from the vast, unclassified groups of amateur researchers and thinkers in every democratic country.

Great Scholars Simplify

Between the two great wars there grew up a willingness on the part of some great scholars to reduce their knowledge to popular reading. Eddington and Jeans were notable among the pioneers. Carrell wrote a best seller. Now back of this change in attitude is something worth thinking about. The great academic institutions are usually

clogged with unthinking job-holders. A lazy man who gets a comfortable university job dislikes every new book or paper that makes it necessary for him to re-write his lectures. Universities like all other fields today, have two elements: one small part made up of enthusiastic, visionary, creative individuals, constantly bringing through new truths in various departments; the other large part is made up of pedantic men and women who stopped thinking when they got their degrees. It has happened, consequently, that the small group of intuitives discover that outside the walls of their respective institutions there are a great many more eager and receptive minds among laymen than there are to be found among their confreres within those walls. And so the bravest of them took their academic lives in their own hands and wrote for their non-professional fellow-thinkers in the world at large. As in the days of the renaissance, it is the amateur researcher who provides the intelligent audience for the dynamic teacher.

I believe that Humanism will not seek to evade an investigation of the ideas of re-birth and the law of cause and effect which we call karma. Maritain, a great Humanist and perhaps the greatest Catholic philosopher today makes this thoughtful statement:

Maritain Quoted

“The creature comes from God and all that comes from God tends also to return to Him. A truly christian humanism does not, either for good or for evil, make man static at any one point in his evolution. It knows that not only in his social being, but in his inward and spiritual one, man is still a sketch, drawn by night, of his true self, and that before he attains to his true lineaments—at the end of time—he must needs pass through many changes and renovations. . . .

“If it is true that the law of creative conflict will always rule man, that is so

that new and higher forms of active peace and transfiguring integration may be brought into being. If it is true that the heart of man will always suffer the anguish of beatitude, it is not that man is doomed always to stagnate here below in a narrow and miserable life, it is because the largest and most abounding life will always hold some element of contraction compared with the dimensions of his heart.”

Maritain makes an important point to consider. We have been led to believe that it was the research of science which laid the foundations for a scientific materialism, and so to atheism. This is a fallacy. It was, on the other hand, atheism which created scientific materialism. It was a time in which atheism set its limit upon science, and science, for a long time submitted to the shackles laid upon it by prejudiced minds.

But prejudice cannot indefinitely hold its own before the inroads of truth. All great scientists today are on the periphery of the real and archetypal world. The new Humanism is theocentric. Its scientists and philosophers will not discard their knowledge of materialism, but will add to it their new concepts of reality and add to their picture of the universe its missing parts. As Greene says, Humanism will overcome the “pulverizing effects of specialized research.” Science has not yet looked for God in the laboratory. And yet if God cannot be found in the laboratory he cannot be found anywhere. This is where theosophy can lend powerful aid to the new researchers. When scientists go into the laboratory to look for evidence of the spiritual nature of the universe they will find what they are looking for.

Einstein Talks of God

Recently you have read the reports of Einstein's talk to the Conference of Philosophy, Science and Religion in Relation to a Democratic Way of Life, in

New York. Orthodox churchmen, interviewed on the matter, could only say that Einstein might be a great scientist but that he had no right to talk about God. But when was God taken out of the whole of life which is the field of our common quest for truth? It was not one of the three hundred delegates from religious institutions that brought up the problem of the nature of God, but a mathematician who put God squarely in the middle of the defence of democracy. If the churchmen leave his challenge unanswered, or answer it badly because the subject is dynamite, they then leave the problem of God to the men who are searching for truth and who will eventually find it.

Before the French and American revolutions there was launched by the philosophers a new and revolutionary idea,—that man had the right to be happy. When that reached the mass of men, they took it so seriously that they precipitated the revolutions. Within the last decade another new and revolutionary idea has been launched.—the idea that society is made for man, and not man for society. Man need not be the victim of his own creative works, and all the works of man have no other use or justification except they be used to serve man. The ease and leisure he has created must serve to give him freedom to develop and fulfil himself as a potentially spiritual being. Suddenly the idea of Man has emerged and become enthralling. Surrounded by the vast and incredible and most disorderly array of his own accumulated knowledge and skills, man had suddenly paused to survey the results and is saying to himself: "So what?"

And now a quotation from Maritain:

The Real Powers

"If we but realized to what point external events and forms of things depend on the invisible images which our free will delineates within us, we would have more confidence in spiritual

means. . . at the same time we would give up fighting hatred with hatred. We would understand what has so often been affirmed by Gandhi,—the real power, even over political and social realities, of love and truth."

The Humanist is not negative, he is not content with dreams, but is ever in pursuit of the practical forms in which to embody reality. He finds room within his philosophy both for Gandhi and for Plotinus who wrote so long ago:

"The divinity must not fight for the cowardly; for the cosmic law decrees that in war life is saved by valour and not by prayers. Nor is it by prayers that the fruits of the earth are obtained: they are produced only by labour. Nor can one have good health without taking care of it. If the evil cultivate the earth better, we should not complain of their reaping a better harvest. Besides in the ordinary conduct of life, it is ridiculous to listen only to one's own caprice, doing nothing that is prescribed by the divinities, limiting oneself exclusively to demanding one's conservation, without carrying out any of the actions on which the divinities will that our preservation should depend."

(Editor's note: The foregoing article gives the substance of an address before the Toronto Lodge on September 22.)

BULLIES AND OTHERS

There is good authority for believing that they that live by the sword shall perish by the sword. Such sayings become more pointed when applied to daily life. But this application seems to be the difficulty. The conflict of theory versus practice enters here.

The Golden Rule, the Law of Karma, or whatever name happens to be used for this standard of conduct is difficult to translate into action. It is, perhaps, easier to do so with children than

adults. They are more direct and less bound by conventions of society. It may be, as Wordsworth stated, that they know more of the truths of life, being closer to the other spiritual world from which they have come than to this material world into which they have so recently been born. "And a little child shall lead them."

In schools, it is often the practice to inflict corporal punishment upon the bully, and the idea of having him suffer because he has caused suffering is right, to some extent. But the fallacy in punishment is that a third person is brought into the situation and so it is no longer the same situation. Hence the idea does not work. The bully, when under supervision, may be more circumspect, but he has not learned, necessarily, the lesson which he may have come into this world to learn. The treatment, like a dose of Epsom, relieves but does not cure.

A crop of bullies in a boys' school was treated in a different way, and the results seemed to justify the method. The idea was this: if a boy used his superior strength to hurt others, then he must expect that some power greater than his would be exerted upon him.

The teacher often feels that he is the chosen instrument of this power; the bully may have a different conviction, just as strong, with the result that a new cycle of karma has been created for both. Let the boy understand that the force is a world force, or Nature, and he thinks twice. It is he against nature's laws.

How does the idea work? Here are actual cases. A good athlete was frequently hitting and fighting. He soon gained the reputation of Gibraltar. No boy thrashed him. Several teachers did and added to his reputation among the fry. Something of the fore-going was explained to him. Soon after, when chasing another boy, he slipped against a fence and tore his ear. On the way to

hospital to be sewn up, the moral was driven home. He got the point; there was no further trouble.

Naturally the story became a lesson in laws of nature and others began to think.

Another case: A dull boy found a satisfying feeling of success in bullying. One day he hit an inoffensive chap from behind on the head with a folded cap. Apparently this wasn't much. In this case, however, the recipient had had a severe skull injury years before and if the blow had been more to one side the results might easily have been fatal. Fittingly, the sequel came the same day. The bully, through his own carelessness, fell and received a severe scalp cut, As he was being given first aid, his lesson was reviewed. He, too, got the point as the iodine bit. There was no more trouble. He was quite tamed. Again the boys were given a "science" lesson.

Soon, whenever a boy had an accident, the question was raised in the science room, What had Joe done? Usually several boys present quickly supplied the required information from their own experience. Fighting and bullying in the school soon disappeared.

Of course, such a method consumes time and patience and we are in such a hurry for results that we try short cuts. On the other hand, a job well-done is finished forever. It is not a lesson left behind with school-days but a seed planted that matures with the individual, shading and feeding many wayfarers on the weary journey.

Fleet Flint Berry.

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

May be had from JOHN M. WATKINS,
21 Cecil Court, Charing Cross Road,
London, W. O. 2, England.