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EDITED BY ALBERT E. S. SMYTHE

FOR

THE THEOSOPHICAL SOCIETY IN CANADA

Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination of every scientific or moral service in earthly life, but fits them for *the lives to come*, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religion.—*H. P. Blavatsky in Lucifer, November, 1888.*

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THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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SIR FREDERICK BANTING

No death has for many years created such generally wide-spread expressions of grief and sense of national loss as that of Sir Frederick Banting. The tragic circumstances in themselves impressed the popular imagination, and the long interval between the first reports and the slow piling up of detail deepened the impression on the public mind. Sir Frederick had many friends, and his personality made him a hero with the masses, and won him not only admiration and respect among his intimates but genuine affection. His tastes were artistic and it is said he had intended after the war to retire and devote himself to painting, in which he had already distinguished himself. His professional attainments had gained him world-wide fame, and the honours of the Empire were bestowed upon him. His generous nature and sympathy were marked in the hours of his ebbing life when he bandaged the wounds of his injured pilot, and then laid himself down in the chilling temperature to die. At his bier many gathered to pay their respects to him who by his discoveries had enabled them to prolong their lives in spite of disease by the administration of his insulin. Science honours him as one of the greatest of modern pioneers.

We trust that it will not seem ungracious to remind our readers that

fashions in medicine are almost as mutable as in any other phase of human activity. Concentration in one direction or in another changes the interest of the period. Those who study the history of medicine are aware how the whole course of treatments change. Leeches and bleeding are within the memory of some the indispensable remedy. Blisters and plasters filled another interval. Then came the era of vaccines and serums. Research turned to vivisection and microscopes for the secrets of health. Surgery at the same time sought out key operations to ensure speedy return to health. Appendectomy was followed with elimination of the tonsils, and this was followed by dental assurance that the teeth were blamable for the ills of humanity. All these ideas were based on alleviating the symptoms of disease, with little heed for the ultimate cause. The Great Physicians sought for causes, or with grave wisdom placed a finger on them. In diabetes the cause is an inactive pancreas. Had as much research and medical skill been turned to the necessity of stirring the pancreas into healthy activity, as no doubt the future will decide must be done, there would have been no need for artificial insulin. Many workers are now active in this neglected field, and the traditions of ancient practice are under investiga-

tion. When it ceases to be the fashion in medicine to disdain every method but that in fashion more progress will be made.

PERSONATORS, GREAT OR SMALL, DICTATORS AND SOUL EATERS

I wonder how many Theosophists have studied or even read, from beginning to end, the Stanzas of Dzyan and their commentaries. Judging from the evolution of Theosophy since the death of H.P.B., it seems that the leaders of the movement have, (if ever they read them carefully), thoroughly forgotten their tenets and philosophy or granted to their revelation about the same attention that a student of mythology would do, to the Theogony of Hesiod or any Cosmogony of the ancients. If the Stanzas of Dzyan are to be taken for what H.P.B. says they are, i.e., as a wonderful expression of the Esoteric Wisdom of the Ages, preserved for us in archaic records, then, modern Theosophy doesn't represent on a very large scale, that Esoteric Wisdom, as on many points it is in absolute contrast with it.

Of course the study is an arduous one and the Secret Doctrine has to be studied thoroughly and without interruption and not only with eyes and voice but also with pen and ink, to get a full understanding of a sometime very obscure text, a work that is almost impossible for most of us.

As the unknowable and incognizable Karana, the causeless cause of all causes, is a little too much an abstraction for most of human minds, it is not surprising that the tendencies have always been of anthropomorphizing and materializing either Brahma or the Logos, so that it might be prayed for, as Ishvara, or the Lord, or Jehovah, or Adonai. This propensity however is more western than eastern and a very

striking expression of this fact is given in Cosmological Notes of Mahat. K. H. to A. P. Sinnett, reproduced in Letters of H.P.B. page 382, where the Master says:

"The fact is, your western philosophical conceptions are monarchical; ours democratic,—You are only able to think of the universe as governed by a king, while we know it to be a republic in which the aggregate indwelling intelligence rules"(1)

The aggregate intelligence indwelling in the universe, or, the collective intelligence of Nature, is the heirdom, not only of Dhyana-Chohans, Planetary Regents, visible and invisible Hierarchies, etc. but also of our humanity and even of inferior kingdoms, animal, mineral, elemental, and this offers a large scale to the Government of the Universe, if, as it is expected every fragmentary intelligence has, at least in its department, an equality of rights in the whole system..

"For thousands of years, says the Master, most exalted beings and Highest Planetaries have explored the Universe and found nothing guided or governed by any external impulse but on the contrary proceeding from internal impulses which suffice to explain everything without the unnecessary conception of a God."

If it is so, it might very well have occurred that some of these most exalted beings, unable to find a God or Central Intelligence outside of themselves, have indulged in a "personation" of the One unknown and unfindable God and presented themselves to sensible minds of seers and prophets as God Himself, or the voice of God, and dictated their laws. And according to the Secret Doctrine, it is exactly what happened. Thus, in a sense, The History of Re-

(1) Of course this is not a blame to Monarchy, as a form of Government, as we know pretty well that monarchical forms are sometimes more democratic than so-called republican ones.

ligions would be nothing more than the history of personators and true philosophy would be to keep away from personators for fear to be caught up in the nets of false religion.

Jehovah Tribal God and Personator

Many, many pages of the Secret Doctrine are used to demonstrate that Jehovah is a lunar God and a tribal God and a personator using deceit and cunning to impress upon his own chosen people. And the fact that he is a personator is proved "on his own admission" in his acknowledgment to Moses "that he had appeared to the patriarchs as the God Shaddai and the God Helion." S.D.

But the same might be said of Vishnu, who, "emitted from his body an illusory form to beguile the Daityas, so that being led astray from the path of the Vedas they may be put to death." S.D.

And this also may be said of Osiris and of Bel or any of the seven Regents. S.D.

Are these, different personators of the One unknowable Deity, or are they different names of the same personator? The answer is not an easy one, as we know, that in Esoteric Doctrine, everything is more or less collective, while, as a contrast, the Theological tendency is always to centralize good or evil in One God or principle. But H. P. B. however, gives us an answer: The personating Spirit of the 4th sphere is the "Spirit of the Earth," an expression that may be understood as a unit or collectively, as a spirit is not a person and can be the spirit informing groups or multitudes and can mystically be considered as the lower portion of Anima Mundi "that Soul or Psyche which St. James calls Devilish." S.D.

Spirit of the Earth Personator No. One

If we wish to understand the attributes and functions of the Spirit of the Earth with relation to ourselves, it is

good to remember with H.P.B. that:

"Mankind, in its first prototypal shadowy form, is the offspring of the Elohim of Life (collectively).

"In its qualitative, psychic and physical aspect, it is the direct progeny of the 'Ancestors' the lowest Dhyanis or Spirits of the Earth.

"For its moral, intellectual and spiritual nature it is indebted to a group of Divine Beings: Manasaputras, Agni-swattas, Fire Angels. Those generally considered as Rebels."

The Spirit of the Earth is concerned only with the second aspect, but he thinks he is also concerned with the first and he is the Adversary of the Divine Rebels who are our Saviours and makes war upon them. He reveals himself to man as the Almighty God and is the personator of all the Gods invented by the delusive human mind. "*He, and His Ma-Mo-Chohans, have for their laws, Ignorance, Darkness and Destruction.*"—*Mahat. Letters.*

No-where can be found a better interpretation of the functions and "personation" of the Spirit of the Earth, as in Henry Pratt's: "New Aspects of Life and Religion," published in London in 1886, a work contemporaneous with *The Secret Doctrine* and quoted twelve times in Vol. I and II.—

"This book says H. P. B. is full of Esoteric dogmas and philosophy but this learned and very philosophical author seems however in the concluding chapters to be rather limited by a spirit of conditioned positivism," and the fact is that he presents the realistic views of the Jews rather than the idealistic views of the Eastern. But this is easy to redress.

Let us give an extract of Henry Pratt's original views:

The Spirit of the Earth, Its Existence, Its Functions and Experience

"The Spirit of the Earth, like the presiding Spirits of all Planetary bodies was the outcome of the primary genera-

tion of the Planet, whose spirit it was; the concentration of its spirit forces.

"Its existence as an individual spirit was contemporaneous with that of its body, the Earth, through the formation of which it had been engendered.

"Its function was to preside over, direct and guide the functional action of the Earth. . . .

"Hence it was all powerful on the Earth, within the prescribed limits of its function; and the range of its influence was as wide as was the range of the influence of its sister planetary members of the Solar System.

"But its experience was simply terrestrial; acquired during and through its planetary existence which was its sole conscious life, and its knowledge was limited by the range of its experience.

"On Earth, as the spirit thereof, its power in dealing with the products of its functional activity was only limited by the functions submitted to its control; and as the spirit of the Earth its individual existence will cease with the passing away of its body, when it, with the spirit kingdoms it has built up, will be simultaneously dissolved.

"The Earth is not only a living and functioning organ, it is a life-giving organ; and with its life-giving function (the production and development of living beings), the Spirit of the Earth is occupied.

"These living beings are produced by natural process advancing progressively from a lower to a higher state by passing in succession through a series of advancing forms until the human is reached, when the Ego or monad is fitted for another order of Being.

"Hence the Spirit of inspiration, the Spirit of which revelation has been made to man, is the Spirit of the Earth or God of this world, itself subordinate to, and as a living functioning organ, the unconscious providential agent, of the Unknown and Unknowable Being,

the All-Father (Space or Nature) whose organ it is.

"The aim of the Spirit of the Earth in the function it presided over, was the generation through the human of a spirit kingdom, a kingdom of individual (and conditioned) Egos, of which itself was to be the head.

"In carrying on this work it used appetite as the incentive; gradually forming, developing and maturing the individual egos that were to enter this kingdom, by passing through a series of advancing forms, themselves produced in succession, during the progress of the work, by appetital or natural selection, until the human, through which each individualized ego had to pass, was reached.

"But in the human, it commenced the transformation of its work, for now it sought, by giving natural appetite, spiritual aims, and incentives, to develop a spiritual nature in the individual egos and so repress and subdue the natural instincts which successive lives in organic and mineral forms had produced.

"In this it only partially succeeded, religious and ascetic influences being the instruments it used for the purpose.

"Hence under these influences the Spirit Kingdom it was building separated into two divisions of which the one comprised those which by overcoming their natural appetites had made themselves wholly spiritual and so rendered themselves pleasing to their God the Spirit of the Earth; while the other consisted of those which by remaining more or less subject to their animal inclinations, constituted that far larger class of grosser spirits or egos which by retention of their animal propensities were lost to the higher purpose of the Spirit of the Earth.

"But the aim of the Spirit of the Earth was not the aim of the unknown and unknowable Being (or to express it more clearly, the aim of Nature, or

evolution). Men were not to be individualized (and conditioned) spirits but organized souls!

"In the first place, the Spirit of the Earth using appetite as its incentive, the instincts and propensities as its instruments, has developed the human form by natural evolution but, when from the thus developed natural kingdom it builds up the Spirit Kingdom by changing the aims and transforming the appetites through which it has hitherto worked by means of this spiritual process of elimination, all of the human is removed and disposed of, that is, incapable of receiving the Divine Sonship.

"The Spirit of the Earth has no knowledge of the Divine soul state, just as it has no knowledge of a God higher than himself, it is ignorant of the existence of the human soul and believes that the sole function of selective evolution is the creation of the spirits of which it is occupied.

"Its aim is to create a spiritual kingdom that shall be eternal in the Heavens, indissoluble, that is separated from matter (?) It does not know that its own individuality is maintained by its material body; that its power of action depends upon and is sustained by its union with that body.

"It is aware that the Earth will in due time be dissolved and reduced to the elemental state and that the bodies of its offspring will share in this dissolution and this is why it devotes its energies to the de-materialization, the spiritualization of itself and them, so that when the material world passes away, the Spirit world may remain.

"The aim of the Spirit of the Earth is the spiritualization of its offspring. To do this it reveals itself to man as God; teaches him that he is in a fallen state, that the entry of evil into the world was due to the fall which animalized or brutalized and degraded his nature and then seeks to raise by the de-anim-

alizing him.

"Desiring to raise his aspiration from Earth to Heaven it condemns the natural and introduces supernatural methods which it systemizes as Religion, and knowing that the spirit state is divided in two classes (the Earth bound spirits and those who have been more or less liberated of material ties), it bases religion on obedience to a given law and a revealed Doctrine, promising the glory of Heaven to those who obey the one and fulfil the other, while threatening the disobedient with the pains of Hell or central fire of the Earth.

"(But Nature reveals to man that this artificial condition is not the way of creation) and shows to men that they have been created to live natural lives on earth and that in proportion as they swerve from the natural do they vitiate their lives and owing to this providential teaching of Nature, religion after religion become distasteful, is protested against, and decays by a natural process, to be followed by a revival, a renewed revelation and a modified Religion. Such a Religion was Judaism, such a Religion is Christianity!

The Spirit of the Earth Personator or
Jehovah and Christ

"In Judaism the Spirit of the Earth revealed itself as Jehovah, and claimed to be what it thought itself, the self-existent cause of all.

"Then as Jehovah it gave a law in which it blended the natural precepts not to murder and the like, with the supernatural commandment to worship and so forth. . . and under this law thus administered, man could only approach the God that gave it through the mediation of anointed High Priests.

"But the Spirit of the Earth which had revealed itself to the Jews as Jehovah and was the author of the supernatural and the fosterer of Religion, attracted by the career of Jesus because his teaching was subversive to

Judaism, after tempting him in many ways and failing to mislead him, brought his life to a premature and ignominious close; and then, the more effectually to undo all that he had done assumed his form and *personated him as the Risen Christ*.

"In this way the Spirit of the Earth, as the Risen Christ in the name and semblance of Jesus and by his thus usurped authority, *once more* founded a Religion in which spirit was to be the worker and so called man again from the natural to the supernatural or from nature to what it caused to be termed grace.

"Its method was to interpret the remembered utterances of Jesus in a supernatural sense and confirm these interpretations by supernatural manifestations.

"For this purpose it raised up agents sometimes by supernatural means as in the conversion of St. Paul, as mediums for the carrying out of its teachings.

"To facilitate the accomplishment of this purpose, it instigated or inspired the writing and manipulation of the New Testament in its received form as it had previously done that of the Old and in these writings by a judicious blending of the true with the false, and a skilful interpretation of the one through the other it gradually caused the false to be read as the true.

"The followers of Jesus even if beguiled for a moment by the unexpected character of the apparition and its pretensions, had not been slow to find out that the Risen Christ was not Jesus, but a personating spirit, which appearing in his form sought to pervert his teachings.

"But the expecters of a supernaturalizing and spiritualizing Christ were aware of the sense in which the Messiahship of Jesus had been held during his life-time. But they also knew that the time for the coming of the expected Messiah had passed and that if

Jesus had not been that Messiah, then, were the predictions falsified, their expectations brought to nought and their faith left without a foundation.

"Some of them had been followers of Jesus. Some of them had seen, conversed with and been instructed by the Risen Christ who made their hearts burn within them as he explained the Scriptures in the sense he desired to impress on them, though they had not recognized him at the time.

"These were easily persuaded to believe this Spirit and implicitly receive its teaching, because it was in accord with their own expectation and harmonized with their instinctive leanings.

"These were the instruments used by the Risen Christ. They looked with horror on the natural view of the life of Jesus; had always regarded it with aversion and sought to give a spiritual turn to his natural sayings.

"And in this way they became the willing and zealous instruments for the subversion of that work for which Jesus had given his life!

"But even while spiritualizing the life and teachings of Jesus, it was not possible to obliterate the characteristic features of that life and teaching; of the fact for instance, that those whom he addressed were reputed sinners, that is, breakers of the Law; for none others were called sinners in those days save those who did not observe the prescriptions of the Law.

"But then his teaching was not a recall to the observances of the Law but to the intuitive teachings of Nature.

"So that to claim Jesus of Nazareth as the predicted and expected Christ is to admit that the mission of that Christ was not the restoration of a kingdom founded on the Jewish Law, but the establishment of a social order to be based on the subversion of that Law.

"The call of Jesus was from the spiritual to the natural, his recall was and is from the spirit plane, of faith in

revelation to the soul plane, of a simple, hopeful, loving trust in God working through Nature.

"Hence those on the spirit plane are, however unconsciously, under the influence of the Spirit of the Earth, its instruments and agencies; while those on the soul plane are followers of Jesus and like him children of God (of Nature)." René C. E. Baubiet.

(*To Be Concluded.*)

THOUGHT

"All thought does not possess the same potency. Only thought crystallized by a pure life and charged with prayerful concentration, has potency. The purer the life, the greater the concentration, the brighter the faith in that Unseen Power from which all things are—the greater the potency of thought. . . . If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing, or with the least use of either, and the power the thought would thus carry, would be irresistible. That is the power which every human-being has to aspire to, and with due effort can attain."

In view of the many queries by earnest theosophists,—perhaps unconsciously voicing the old, old plaint of Arjuna for one specific line of action —, for ways and means of helping distressed humanity, the above quotation from Mahatma Gandhi fully warrants further publicity and analysis, as the line suggested does not appear to be receiving nearly the attention it deserves, even though the altruistic act indicated be present, which due to over emphasis of lower-manasic activity, is by no means a certainty. The basis is of course the well-known Eastern aphorism: "Act for and as the Self," further amplified in such texts, as that contained in *Gita* IX: "Whatever thou doest, whatever thou eatest, whatever

thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me." The "me" being, as is indicated in the same *Gita*, "identical with all," and "despised in human form"—by the deluded, as also the ONE Self, whose appearance of "manyness" is confirmed by the following: "Even though myself unborn, of changeless essence and the Lord of all existence, yet in presiding over Nature—which is mine—I am born but through my own Maya, the mystic power of self-ideation."

Judge taught the doctrine perhaps no clearer than in Letter IV of the *Niemand* series. A direct reference to the method involved is also to be found in another of his letters: "In formulating the plane of another I think firmly and KINDLY of him."

Now, Judge has been criticized for being too sketchy in his portrayals and explanations—a palpable fault of the present writer—but if the word kindly is read in the light of the Judge personality, or as defined by Paul in his peroration I Cor. xiii, no great difficulty will be experienced with the meaning conveyed by Judge, Paul and Gandhi.

Nevertheless, as some are befogged by attempting to project mentally with lower-manas, thereby inviting undesirable astral repercussions, a suggested rendition of Judge's impromptu version could read: "In formulating another's plane, I resolutely PRAY for him." which would bring it alongside Gandhi's meditation.

But even granted, this much by no means solves the problem, as prayer as ordinarily connoted is oft associated with the personal importunity and what not, and generally goes hand in hand with wishful thinking in the shape of personal results, which militate against the end in view. On the whole, though, the idea as conveyed by prayer, would seem to be a step in advance, as a transcendent is invoked thereby thus

freeing the importunate from the *bete noir* of the personality, whereas ordinary or profane thinking leaves him bound.

As the Spirit cabined in the race-body can not possibly equal that of the Spirit not so limited, this should be kept in mind, and the plea directed to that higher power which can do rightly. Such a procedure is not an address to extraneous deity, but simply the realization of the fact expressed by Paul to the Romans. "That it is not I who doeth these things, but the evil in me." Nevertheless the weal of the *other* fellow is to be kept constantly in mind, whereby the transcendent part of the nature gains expression, the rationale of which will be found in the 2nd Temptation—"Command these stones to be made bread—"

Of course it will be advanced that the practice of brotherhood accomplishes the same result, which isn't altogether denied, albeit the physical plane expression solely, does not appear to take sufficient care of the powerful lines of suggestion going the rounds. That something drastic is warranted in the shape of privation or *tapas* is clear, as it is self-evident that all and sundry, nations as individuals, can not possibly hope for success by following one stereotyped line of endeavour. Blavatsky saw this and hinted, somewhat broadly in places, that a Universal Viewpoint was—a Universal Viewpoint, anent which the reader is referred to "Progress and Culture." For the matter of that, neither Blavatsky, nor the prognostications of the Vishnu Purana anent the emasculation of the age, are needed to convey the meaning implied by parochial and the different values obtaining on the same object in different parts of the world: Canada's West, for example, setting not nearly the same value on externals as does the East.

Anyhow, Judge saw the limitations

of physical plane brotherhood and as noted voices his plaint in Letter IV adverted to above; the gist of which may be translated as meaning loving God with mind and heart and the neighbour as oneself—the two being complementary. "Children only and not the wise speak of Sankhya and Yoga, as being different."

Phases of activity other than that of thought will readily occur to those cogitating on the famous Indian apothegm. The widow and her mites for example, confirmed by the *Gita*: "I accept and enjoy the offerings of the humble Soul who in his worship with a pure heart offereth a leaf, a flower, or water unto me." Not that the Supreme is propitiated thereby—which would give to IT an extraneous and anthropomorphic sound—as that the Bhakti ditches so much dead-weight, thereby enabling him to function at a tempo approximating more nearly the Nth vibrational power of the Supreme, which ever is despite the slowing down of *jivas*, deluded into believing that "Other than IT there nothing since has been," is, somehow or other, a mistake of the widow! "How much more then holy brahmans and devotees of kingly race?"

Even so *apropos* the indubitable accuracy of the latter quotation, the full implications of the widow and her mites have not yet been written, confused as we are by an over-polarized materiality, any more than has the biblical idea that three just men can save a city, though it is possible that conic sections may help to do so. Nor has the power of thought with gnosis been truly assayed, or for that matter any altruistic act for which we are indebted to Mr. Gandhi, for bringing the subject again before the mind, though as a matter of fact the whole subject can be summed up by: "Work and live for Theosophy," provided as is humbly suggested, that due allowances are made by energetic "Karma Yogis," for those other silent work-

ers trying to function according to the categorical specifications quoted above. For says Krishna: "If thou art unequal even to this, then being self-restrained, place ALL thy works, failures and successes alike on me, abandoning in me the fruit of every action."

What *more* is wanted?

"Impersonality"—say the wise with an itch for definition.

"She has done it"—*apropos* the widow—say others, making silent obeisance.

J. B. Clayton.

THE WAR

Apparently without any special desire of his own Feuhrer Hitler has become embroiled in the everlasting wrangles of the Balkans. This was due to the stupidity of his Grand Ally, Signor Mussolini who expected to make a light meal of Greece but finds he has a *table d'hote* affair on his hands with a series of heavy courses. Hitler must sit down to this banquet also, and postpone the more attractive fare he had provided for himself elsewhere. At all events a new phase of the war is opening up. As we write Bulgaria has been invaded; for the second time, against the warnings of Prime Minister Winston Churchill she has decided to become an ally of the German Hosts, and they have already on the first day of March over-run the Bulgar territory. We have no prophetic power or authority to say what will come next, but it has always been an axiom of Hitler's not to fight a war on two fronts at the same time. Critics suggest that he may decide to invade the Ukraine. Others that he will mark time in the Balkans and seek to close the Atlantic ports of Spain and Portugal by a thrust through France towards Gibraltar. Another theory is that he must force the hand of France and possess the ports of Algeria and Tunis in order to dominate the Mediterranean. All these

views are alternatives to the all-important invasion of Britain, for while the island empire stands unconquered all the rest "is leather and prunella." Hitler, in fact, has come to a stand. At the height of his power he faces the precipice of indecision. Whether to make the leap or to withdraw is the momentous choice. Perhaps he will have no choice. Perhaps events will compel his choice. There is a tide in the affairs of men that sometimes sweeps on to ruin, as well as to fortune. He knows now that he miscalculated the unknown values in Britain. These are somewhat uncovered to him in the events of the Lybian, the Somali, the Eritrean and the Abyssinian military operations. In his perplexity he has threatened to level the cities of Paris and London with the ground. But this would not help him. The British Commonwealths would still remain, and so would the Empire of the Free French, and the Dutch colonies of the Far East. The Seed of Liberty has been sown more widely than the weeds of the Nazi enemy. And the United States, in spite of the snarling of a handful of politically-minded Senators, who would chatter for their party even though the world was on the brink of seismic dissolution, is highly resolved that government of the people, by the people, and for the people shall not perish from the earth. The German people, like all who are under the dominance of this ignorant and wicked man, do not know what they are contributing to in letting him rule their destinies. But the world around them is awake and aware, and the tensivity of the world situation cannot long be maintained. The tides sweep forward with impetuous force, but they ebb as swiftly, and flow and ebb is the law of Life. Have we seen the high tide of the Nazi flood submerge its utmost limit? Or is there another wave of fury yet to come? We shall know by the time the Moon of March has waned.

THE FUTURE OF EUROPE

From "*The Westmorland Gazette*,"
December 21st, 1940

In the admirable speech of Mr. Herbert Morrison when he spoke of the new European order there were one or two particularly pertinent remarks, e.g.: "During this war the richer and more highly-privileged among us have attempted sacrifices they would have resisted in times of peace. I do not doubt that they are prepared for greater sacrifices still for the purpose of winning the war. If this spirit of sacrifice is not carried forward into peace, I am thoroughly convinced that the whole of our civilized social order will be endangered and that the world will stagger blindly into new wars or civil commotion at home and abroad. . . If we will a peaceful, secure, orderly society in a world that shares its peace and security, let us all will the means."

I venture to think that this is a most important pronouncement by a far-seeing and intelligent man, and his diagnosis of our future as an Occidental civilization is borne out by another independent thinker—Aldous Huxley, in his fine book "Ends and Means." All this is most interesting to a member of the Theosophical Society, as the same advice to the West has been reiterated again and again for 50 years by the Society, "as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity." The accent is on "willing" in Mr. Morrison's speech and when enough intelligent citizens of the world will as hard as the Bolsheviks and Nazis have willed to endeavour to bring about their world order undoubtedly a New Order will come but it will not come by wishful thinking or by just "leaving matters in the hands of Providence."

I take this opportunity of expressing my gratitude to the citizens of Kendal for their friendly helpfulness to a bombed-out Londoner. God Save the King.

Chas. E. Ball, F. T. S.

65 Serpentine Road,
Kendal.

UNPURCHASABLE RICHES

A BOOK YOU CANNOT BUY

A Broadcast by Dorothy Thompson

I have on my desk a little book—a little book small enough to put in your pocket and only sixty pages long. You cannot buy this book; it is not for sale. Very few people have it. It is one of the documents of this war. But it is not a secret document, although it is a treaty. I think that never in history has there been such a treaty. It is a treaty between Britain and her exiled children.

Did you not wonder at the unexampled behaviour of the children who went to the bottom of the sea in the torpedoed City of Benares? Have you not wondered at their quiet, self-controlled behaviour—you few who have come into contact with any of these little pilgrims?

Well, if you wondered, this little book gives you a clue.

Children as they depart from the shores of Britain have this book put into their hands. The title page says: "This Token of Freedom was given to me—when I was— years old, by someone who loved these words and *knew what they meant*, and knew why I must cherish them and hold them sacred as long as I live."

It contains a summary of all the things that Britain is fighting for. But it was not compiled in a Propaganda Ministry. The story of how it came about is something like this: Britons who love their country and some Americans living in England thought that

the children departing should take with them a memorial of Britain, and a memorial to the parents and brothers and sisters and to the cause they leave behind them. It had to be something so convincing and so beautiful that it would burn its words unforgettably into the mind of the child reader. It had to be something so immortal that no matter what happened to Britain the children who understood its meaning would carry Britain forever in their hearts and pass the torch on to their children. Something that would make British children coming to North America into a new migration of little pilgrims—not pilgrim fathers but pilgrim children.

Now, who should write such a little book on Britain's war for Britain's departing children?

When the people who felt this need asked themselves this question, they knew that the book was already written. It had been written for two thousand years, decade by decade and century by century, by all the great men who loved freedom and lived and wrote and died for it. That race of heroes were Greeks and Italians and Frenchmen and British men and Americans. They had written the words that have kept the kingly spirit and the dream of true democracy alive in this world for all the thousand years, and who had had a vision of the future not yet realized. They are the prophets of the Bible; they are Plutarch and Pericles and Shakspeare and Milton, Dante and Lincoln, and many, many others.

And so this little book, called *This Token of Freedom*, is written by the greatest men who ever lived, to tell these child pilgrims what it is that the people of Britain are dying for.

And the prologue is written by Geoffrey Chaucer, who wrote when the English tongue was fresh and young—this prayer: "Oh, thou whatsoever thou be that knittest all bonds of things, look

on this wretched earth; we men that be not a foul part but a fair part of so great a work, we be tormented in this sea of fortune. Withdraw thou and restrain the ravishing floods and fasten and firm the earth stable, with that same bond with which thou governest the heaven that is so large."

Nothing in this book tells the children that the cause of freedom is to be cheaply rewon in this world. It tells a tale of a thousand years of suffering for freedom, and of battles often nearly lost but always won in the end.

But it also tells them of the world that sometime will be. A Hindu poet, Rabindranath Tagore, has this message for the future when the war is over:

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out of the depth of truth;

Where tireless striving stretches its arms toward perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by Thee, into ever-widening thought and action;

Into that heaven of freedom, my Father, let my country awake.

These youngsters are reminded that Hitler isn't anything new. There have been innumerable little or big enemies of freedom in the world since its beginning. The great English poet, William Blake, says to them:

Let Liberty, the chartered right of Englishmen

Won by our fathers in many a glorious field,

Enerve my soldiers; let Liberty

Blaze in each countenance and fire the battle.

And here's a word for the enemy—a

high scornful word:

The enemy fights in chains, invisible chains, but heavy,
Their minds are fettered. Then how can they be free?

Little girls are reminded that it was a girl who brought England to one of her highest moments—Queen Elizabeth. And here, for the little girl sailing to a new land over dangerous seas, here are Elizabeth's words to her troops just before the great Armada:

"Let tyrants fear. I have placed my chiefest strength in the loyal hearts of my subjects. Therefore I am come amongst you, being resolved in the midst of heat of battle to live and die amongst you all, to lay down for my God and my people my honour and my blood, even in the dust. I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a King and of a King of England, too."

And here is Shakspeare. Sometimes I dream that he will live again, reincarnated after this war, to write new dramas of heroes. But from his grave he says:

This England never did, nor never shall,

Lie at the proud foot of a conqueror. . .
Come the three corners of the world in arms,

And we shall shock them. Nought shall make us rue,

If England to *itself* do rest but true.

And the idea is this, which appears over and again in all the great writings of Britons and Americans, that no one can conquer free men; they can only conquer themselves by forgetting the things they live by. The things people live by are expressed in words.

These children are urged to cherish these words. In this little book, John Milton says to them:

"Books are not dead things. . . . as good almost kill a man as kill a good book. . . . he who destroys a good book

kills reason itself. . . . and strikes at that ethereal and fifth essence, the breath of reason; slays an immortality rather than a life."

Yes, says This Token of Freedom, the spirit of freedom is immortal. Great Britain is more than geography, more than empire and seas and isles. Great Britain is what we believe it to be.

Well, as I have said, you can't buy this book. It's the property of the little pilgrims who come to us from castles and slums, each with the new Pilgrim's Progress, this little Prayer Book of Freedom, in his hands.

But because they bring it over here, no one can say that they come empty-handed.

And when they hear bad news from home, here are strong words from the Bible to comfort them—words which run across the inside cover of their sacred book, in big letters:

And some there be who have no memorial, who are perished as though they had never been. . . . But these were merciful men, whose righteousness hath not been forgotten. And with their seed shall continually remain a good inheritance, and their children are within the Covenant. Their seed standeth fast, and their children for their sakes.

Their seed shall remain forever, and their glory shall not be blotted out.

PROPOSALS OF PEACE

President Arundale has been issuing voluminous statements and appeals for and about peace and the necessity and desirability of forming Charters of peace and drawing up terms of peace, as though Adyar and its denizens were likely to have some authority in the matter. General Secretaries have been adjured to send in their views so that they may all be shaken up together and poured out as a libation to the Conquerors, whoever they may be. Prime Minister Churchill and President Roosevelt have one mind on the matter. They are

not thinking about terms of Peace. They both agree that the first thing to be done is to win the war. That is a trifling consideration that Dr. Arundale appears inclined to overlook. Of course we will win the war, he asserts. He is sure. He knows. Those of us who do not know, are inclined to work so hard for it that there will be no eventual doubt. As to Peace and its aims, there is nothing on record that more fitly applies to our case than a passage in Isaiah, the fifty-eighth chapter, which we take leave to quote from Dr. Moffatt's version:

Cry out, spare not your voice, raise it loud as a trumpet, and let my people know their sins, let Jacob's household know their guilt. Daily indeed they turn to me, it is their joy to learn my rites, as any nation might that held religion true to the orders of its God. They ask me to direct them, they delight in worship, they ask me why I never mark their fasts, nor pay heed to their penances! Why, on fast days you find time for your business, you go collecting debts! Fasting makes you fretful, quarrelsome, till you strike ungodly blows. Fasting like yours today will never bear your prayers on high. Would I choose such a fast, such penances? To droop your head like a bulrush, to lie in sackcloth and ashes—is that what you call "Fasting," a day the Eternal would approve? Is not this my chosen fast, the Lord, the Eternal asks, to loosen all that fetters men unfairly, and to relax its grip, to free poor debtors from their bonds, and break what binds them? It is to share your food with hungry men, and take the homeless to your home, to clothe the naked when you see them, and never turn from any fellow creature, then shall light dawn for you, with healing for your wounds; you shall advance, your goodness in the van, and the Eternal's glory as your rear-guard; the Eternal will answer when you call, and, when you cry, say,

"Here am I." If you will do away with all oppression, with open scorn and words of malice, if you bestow your bread upon the hungry, and relieve men in misery, then light shall dawn for you in darkness, your dull hour shall be bright as noon, and evermore shall the Eternal guide you, and guard you without fail; he will refresh you in dry places, and renew your strength, till you are like a watered garden, like an oasis with a steadfast spring. Your sons shall build once more the ancient ruins, and old foundations you shall raise again; you shall be called the repairer of ruins, the restorer of paths to dwell in.

THE WHITE LOTUS JUBILEE

To Fellow Members of all Theosophical Societies.

Dear Friends in Theosophy: May 8th, 1941 will be the fiftieth anniversary of the passing of Helena Petrovna Blavatsky. All of us will doubtless agree that this anniversary should at this time be made a noticeable milestone in the advance of the Theosophical Movement.

We cordially invite your co-operation in a simultaneous universal programme by the lodges of all Theosophical Societies of whatever affiliation. This will insure a fine spirit of fraternization, so appropriate to the occasion and the needs of humanity at this urgent moment in world history.

For this programme may we suggest to all lodges failing other announcements, the use of the symposium on H. P. B.'s ethical teachings appearing in the April issue, and the publicity suggestions in the March issue, of *The Theosophical Forum*.

The undersigned would be happy indeed to hear from all who will co-operate in this rare opportunity to get the work of the Theosophical Movement before the world during the week of

May 4 to May 10, 1941.

Cordially and fraternally yours,
Leoline L. Wright,
Chairman of Publicity,
Point Loma, Calif.

BHAGAVAN DAS

In years to come it will be one of the reproaches of Adyar that it has not done more honour to Bhagavan Das. Had he been elected President of The Theosophical Society, with all his great learning, his independence, his discriminating judgment, what a different tale there would be to tell at the present time of war-twisted conceptions of life and official forgetfulness of all the chief principles that were propounded by the Masters and their Messenger H. P. Blavatsky. While the President is running around begging for suggestions for a Peace Programme, Bhagavan Das's *Science of Social Organization* has been sitting on the shelves for all to consult who would. And if that is not enough his *Science of Peace* is available in its second edition.

The study of Comparative Religion is difficult for so many people who have no library to refer to, and cannot afford to buy the expensive editions in which most of the eastern Scriptures appear, that the volume which he has had in preparation for a long time past should prove a god-send to all who really wish to know what other religions have to teach. *The Essential Unity of All Religion* is a volume of selections and quotations, arranged in seven chapters, and with a Preface for the Reader, notes on the texts, a system of pronunciation and other helps. All this fills nearly 750 pages and is priced at Two Rupees which is less than a Dollar. No student can afford to be without this book which not only tells what real religion actually means, but provides instruction as far as possible for the learner to guide him from the early errors of the neophyte.

The Chapters are headed "Religious Science and Scientific Religion," "The Way of Knowledge," "The Way of Devotion," "The Way of Works," "The One Way to Peace on Earth," "Education and the Educationist," and a concluding chapter which ends with these lines:

May all attain the Mind of Righteousness,

May all cross safe beyond the abyssms of Life,

May all see loving eyes, good days, good nights,

May all behold the Face of Happiness!

"Some persons," the author remarks on page 15, "disgusted with religious conflict, speak hastily of abolishing religion to allay that conflict. As well kill the body to cure disease. To uproot religion successfully, they must first exterminate Pain and Death. So long as human beings experience and fear these, they will not cease to crave the consolations of religion. Also, so long as men and women are left, are encouraged, are even positively taught, to believe that religions *differ*, even in *essentials*, so long will they, as the followers of such *different* religions, also necessarily continue to *differ*, to quarrel, to fight, to shed each other's blood. If, on the contrary, they are led to see that *all religions are one and the same in essentials*, they will also assuredly become one in heart, and feel their common humanity in loving Brotherhood."

This volume is published by The Kashi Vidya-Pitha, Benares, India, and there is no copyright in the book, which may be republished by any University or other benevolent institution. Its cost is two rupees eight annas, post free.

SANSKRIT KEYS TO

THE WISDOM RELIGION

Judith Tyberg has made a notable contribution to Theosophical literature in the issue of a volume with the above-

named title. It is a volume for students and would not appeal to the general public. But for those who seek to understand the lights and shades of oriental terms this book will be of permanent service. The index of terms explained fills about 13 columns, probably over 1000 terms. Students will look in vain for Mahatma in the Index but Mahatman appears with six references. Similarly Karma is without notice in the Index but Karman has eight references. Our friends might at least have given a cross reference for the sake of the public who are not aware of the orthographic whim of the Leader. The Introduction supplies the reasons why Sanscrit terms have been brought into use in Theosophic literature. "Not only are many of our English words so weighty (? Weighted) with false and dogmatic beliefs that a Theosophist prefers not to use them, but our language is poor in words dealing with the inner mysteries of soul and spirit, with the many after-death states, with the origin and destiny of worlds and men, with human psychology and with the glorious hierarchies of compassionate beings above the human stage. The Sanscrit language has words for all these higher teachings, words that have been used for milleniums by Panditas, Brahmanas, Rishis, and Mahatmans (*sic*) of India, and which can be found in all the Sanscrit scriptures available to our Western civilization." The lessons in this book are arranged to facilitate the study and mastery of those Sanscrit terms which the average student will meet most frequently in Theosophical literature. Each chapter of lessons is devoted to the study of one of four Theosophical books which are unusually full of Sanscrit terms. Chapter I deals with the history, development and character of the Sanscrit language. It is the mother of all the Aryan languages, Hindu, Iranian, Greek, Slavs, Lithuanians, Germans, Italians,

Kelts and also the Semitic nations. Dr. de Purucker traces the language back to an Atlantean progenitor as its philologic parent. This was afterwards developed by the priesthood in the temples, and developed and worked upon by Initiates of Aryan stock was finally given the name of *Sanskrita*—perfected. The four books used in the lessons are *The Ocean of Theosophy*, *The Voice of the Silence*, *Fundamentals of the Esoteric Philosophy*, and *The Secret Doctrine*. The present handsomely printed volume of 163 pages is priced at \$2. (University Press, Point Loma, California.)

THE ANNUAL ELECTION

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

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

GENERAL SECRETARY

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

OFFICE NOTES

Now, in these days of the deepening shadows of war, it may be well for those who have never done so, and for those who have, to read again Rider Haggard's book, *Red Eve*. It is full of occult values for those who have eyes to see.

* * *

We are indebted to *Liberty* for the text of Dorothy Thompson's broadcast address on "The Book that cannot be Bought." *Liberty* has so many indispensable articles that its amazing circulation need be no matter for wonder. No; we do not read its every page, but we take good care not to miss what we want. This is a rule with all discriminating readers for all magazines, including our own.

* * *

Sir William Jones, speaking as President of the Asiatic Society in Bengal, February 19th, 1789, described the

primeval religion of Eran as identical with what Sir Isaac Newton declared to be the oldest of all religions: "A firm belief that one Supreme God made the world by his power and continually governed it by his providence; a pious fear, love, and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness ever for the brute creation."

* * *

Leland Stowe, war correspondent of the *Chicago Daily News*, reporting an interview with the late premier of Greece, General Metaxas, said that two remarks the premier made impressed him. "No, I don't deserve any credit for deciding to resist," he said. "I knew that any Greek, from whatever walk of life, would have taken the same course. I knew no Greek could possibly surrender his freedom without having fought to preserve it. That's why it wasn't difficult to decide." Premier Metaxas spoke very quietly. Then he added: "After all, for us—who are Greek Orthodox by religion—death is only an episode."

* * *

"I entirely approve of the increase in the subscription from one to two dollars per year," writes a United States subscriber from a former Confederate State. Another from the far west writes: "Enclosed find order for \$5. to renew my subscription for *The Canadian Theosophist*; the \$3. is a small donation to the magazine. Here's wishing you and your good work all the best of luck in the future. I always drop everything and sit down to read my magazine." A third sends in \$2. and writes that the change should have been made before. Two Ontario subscribers in renewing their subscriptions gave, one \$5 and the other \$3 donations to the magazine. "Enclosed please find \$2. renewal of subscription to the C. T.

which I increasingly value as a source of Easter philosophy interpreted for occidentals." This from one of the discriminating students of Ontario art and science.

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Laura Chase, since Miss Henkel has been in America, has been Liaison Officer for Adyar with the National Societies of the United States and Canada, and reports in a letter dated September on the summer work at Adyar. The President has been busy, she says, in drawing up a Charter of Peace. No doubt this will have its effect upon Hitler, Mussolini et al. It is expected that all members will draw up a Charter, and when they are all pooled the result will represent the principles on which the Peace of the world must eventually be founded. H.P.B.'s birthday was celebrated on August 12. Mme. Montessori is still interned at Olcott Gardens and had just received permission to hold the Second Educational Course at Adyar during the autumn.

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There has been great delays in the Indian and other distant oversea mails. The October *Theosophist* (Adyar) only arrived in Hamilton on January 28, taking over three months on the way. Adyar is still living in the past and under the illusion that Mrs. Besant and her friend Mr. Leadbeater are not dead and gone in a forgotten era. That generation will soon all have disappeared and if any survive they should be prepared to learn from the new host what is its place in the new world that is to be. *The Mahatma Letters* and *The Secret Doctrine* are the best guides to that world. Isaac Foot, M.P., has a refreshing article on "Drake's Drum." (This Office Note was written for our February issue, but was unfortunately overlooked.)

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Our United States friends continue to send us cheques for One Dollar with the

idea that this pays for a subscription for the magazine. When bank charges for collection are deducted of 15c and three cents added for stamp duty we do not net One Dollar even when ten cents is added in exchange value. A dollar bill is worth one dollar and there are no deductions to be made on it. Same rule about cheques applies to Canadian subscribers, but they usually resort to the handy dollar. After this One Dollar is only good for Six Months' subscription as the Executive has raised the price to Two Dollars a year. A Two-Dollar bill or a cheque with exchange charges added will be accepted but we decline to allow full value for cheques worth \$1.85 or less.

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Many old members of the Toronto and the Beaver Lodges will regret to hear of the passing of Mrs. Clara Hoggan. She was at one time Secretary of the Beaver Lodge and was always a devoted worker and adherent. Her continued ill health in recent years was a sad decline from her former robust and cheerful personality.

It will be remembered that the General Executive authorized the General Secretary to write to the President, Dr. Arundale to request him to inaugurate a joint celebration of the Fiftieth anniversary of the death of Madame Blavatsky next May 8th in a Jubilee White Lotus Day in which all Lodges of Theosophical Societies and unattached students might take a part. It is hoped that in spite of the separatist attitude of Adyar in matters dealing with other Theosophical bodies, a united front on this fundamental relation of all students towards the Founder of the Theosophical Movement might be exhibited to the puzzled public who are inclined to cry with the critics of old—"See how these Christians love one another!" Dr. Arundale could do much to take away this reproach and real Theosophists would welcome it as a

token of the Greater Brotherhood toward which Humanity slowly marches. Meanwhile we are glad as appears elsewhere that our brethren of Point Loma have agreed upon this point. Lodges everywhere may prepare in their various localities for the proposed celebration.

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We have received a copy of *Triumphant Living* or at least what is called a "Preview Edition" of what the magazine is to be. From its appearance and contents it seems to be just what a lot of our members who think our magazine is not fit to show to friends nor to be allowed in the house and to be utterly unreadable, are looking for. It will furnish them with all the catch-words, all the shibboleths, all the passwords, so that they can imagine themselves parading along the Path with the best of them. It is issued by an incorporated body under a Dominion of Canada Charter, known as the Canadian Metaphysical Alliance which one might imagine was a good investment from a commercial view-point. When Jesus healed the blind he said "According to your faith (*pistis*) be it unto you." Those who read and trust themselves to commercial efforts should at least strive to understand just what such faith means. The cultivation of the inner life which we have tried to foster is scarcely to be attained through *Triumphant Living*. None the less do we heartily wish peace on earth to all men of Good Will.

AMONG THE LODGES

Mr. R. H. Long, who is a member of the Hamilton, Ontario Lodge, but presently residing in Pittsburgh, with Mr. Hawkins of Allison Park, Pa., have obtained permission to use one of the rooms of the Carnegie Library for a Theosophical class. The first meetings have been very satisfactory it is report-

ed, and the students have shown a great deal of interest.

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Mrs. Pratt, whose mother, the late Mrs. Harris, was a most devoted member of the Toronto Lodge, conducts a class on Tuesday evenings at her home, 25 Briar Hill Avenue. It is informal and opens with a reading from *Fragments* by Cavé, then an article from a magazine or a chapter of the *Gita*, or a passage from H. P. Blavatsky's books, with discussions, questions and answers. Many members could undertake work of this kind in an informal way, giving friends or acquaintance an opportunity to learn something of The Law.

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The annual meeting of the Montreal Lodge was held recently and the following officers were elected: President, D. B. Thomas; Vice-president, Jeffrey LeMarquand; Treasurer, W. A. Griffiths; Secretary, Mrs. H. Lorimer; Librarian, Mrs. C. Erberts. The Lodge has invited the General Secretary to visit the Lodge on the week-end of April 19.

TORONTO LODGE'S

50th ANNIVERSARY

Over one hundred and twenty-five members and friends attended the Golden Jubilee Banquet held by the Toronto Lodge of the Theosophical Society on Tuesday evening, February 25th, 1941, in their hall on Isabella street to celebrate the fiftieth anniversary of its founding. Golden yellow roses and yellow and white candles in silver and crystal candelabra decorated the lace-covered tables which formed a square horseshoe. The guests were received by the hostess, Mrs. Alfred Cornwell, Mr. G. I. Kinman, president of the lodge, and Mrs. Kinman. Mr. N. W. J. Haydon was Chairman of the Committee of Arrangements of the event, assisted by Mrs. Alfred Cornwell and Mr. Felix Belcher.

Guests of honour included Dr. Augusta Stowe-Gullen, one of the charter members of the lodge; Mr. and Mrs. Felix Belcher; Mrs. A. M. Wright, Mrs. T. R. Somers, Mr. H. Tweedie, Mr. Dudley W. Barr and Mr. Albert Emsley. Mr. Haydon read greetings from Dr. George Arundale, President of the International Theosophical Society of Adyar, Madras, India, and Mr. Sidney Cook, President of the American Theosophical Society at Wheaton, Illinois, in addition to many messages of goodwill from Canadian lodges.

Dr. Stowe-Gullen and Mr. Tweedie gave some reminiscences of the early days of the Society in Toronto and Mr. Barr spoke on the "Formation of the Parent Society." Mr. Belcher then took over and read an inspirational message from Mrs. Althea Hawkins of Cleveland, Ohio, who hopes to pay Toronto a visit during the month of June. "Looking to the Future" was the theme of a short address by Mrs. Ruth Somers, and the "Future of Theosophy" was dealt with by Mr. Albert Emsley who is active in the theosophical movement among young people and spoke of the enthusiastic and increasing response which is to be found among them. During the intermission in the programme of speeches, Mr. Claude Donald, pianist, played several musical numbers.

Out-of-town guests included Mrs. H. Emsley of London, Ont.; Miss Mabel Carr, Hamilton; Mrs. J. K. Bailey, Bracebridge; Mrs. G. Knapp, Thorold; Mrs. G. Cunningham and Mr. and Mrs. W. Milligan of St. Catharines; and Mrs. B. A. Taylor of Niagara-on-the-Lake.

Lieut.-Col. E. L. Thomson directed the programme of music and entertainment which followed the dinner hour and the artists were: Mme. Fantechi Tavanti, dramatic operatic soprano; Miss Violet Murray, who sang a group of songs; Mrs. Dolly Swain, piano solos; Senorita Conchita Triana, Spanish dancer; and Mrs. Chas. Baskin,

pianist.

Assisting at the tables during the dinner hour were Mrs. Dudley W. Barr, Mrs. Arthur Cornwell, Mrs. R. Marks; Mrs. R. Carver, Miss Blodwen Davies, Miss Sheila Gough, Miss Naomi Watson, Miss Alice Carver.—M. K.

DR. D. P. PANDIA

The following despatch was sent out by The Canadian Press Association: "Ottawa, Feb. 20.—CP)—Dr. D. P. Pandia, who has been representing the India National Congress at Washington, said in an interview here Wednesday, India is behind Great Britain in the war, and is making large contributions of man power and money to aid the Empire. Dr. Pandia formerly was secretary to Mohandas K. Gandhi, Indian nationalist leader.

"Hundreds of thousands of Indian troops are in the armed forces today, he said. He estimated the number in Lybia at 25,000, adding that others were serving in Hong Kong, Singapore and Egypt. An army of 500,000 mechanized troops was being formed as part of India's contribution to the Empire war effort."

Dr. Pandia has been in Ottawa for some time and was the guest of the Prime Minister at the opening of Parliament. He has been in consultation with the Secretaries of State over matters of trade and commerce with India, and also with Lord Halifax in Washington. He expects to pay a visit to friends in Toronto and Hamilton during the present month.

CORRESPONDENCE

THE CREATION OF CASH

Editor, The Canadian Theosophist:—Lt.-Colonel E. G. Hart states in your February issue that he "believes the Social Credit idea a great one," and he asks "Are there amongst your readers any (Social Crediters) not filled with hate of bankers and financiers" who

can show him "how it can be made to work."

Although I am convinced that full understanding of the subject is a matter of personal responsibility, and one which cannot be deputized, I am willing to assist to the best of my humble talents.

I am sorry that Col. Hart got in with the wrong crowd at Bonar Law College. In extenuation, I may say that as in all movements, there are two kinds of person in the Social Credit Movement, namely intellectuals and fanatics. With regard to Major Douglas himself, I hold that his case was complete with "The Old and New Economics" which appeared in 1933, and that his behaviour since then, fortunately, need not be taken seriously. As for the "Draft Scheme for Scotland," I share Col. Hart's views, as do all serious students of Social Credit.

The question as to how Social Credit "can be made to work" is quite simple,—once we understand the nature of the difficulty. To begin with, the trouble seems to arise in the fact that all money is now created by the banking system. Money comes into existence when a bank makes a loan. The bank manufactures this money and lends it to business or government. Statistics, as well as common observation, reveal that this technique does not maintain public purchasing-power at a level sufficient to maintain full employment, that is, full production and consumption of what can at any given moment be produced. It appears that the bankers are either unwilling or unable to produce the necessary expansion of money without complete control over business and government, which to many is undesirable. If the bankers are willing but unable to bring about full employment through their power over money, then it appears that they are unwilling to surrender those powers, and would rather have things the way they are

than to submit to the necessary reforms. If there be any justification for bank-baiting, this is probably the reason.

The only time when we have sufficient expansion of money is during war periods, when control over money by necessity is shifted from the banks to the Department of Supply. Then money is expanded to the full capacity of industry to produce goods and services.

It appears, then, that the State will have to take over the control of money-creation during peace as well as war, if the supply of money is to be kept in step with production. But that is not all. In the Soviets, and in Germany, the State controls money, and maintains full employment. But the control of monetary policy must not rest in the politicians, for then we get an industry directed, not by what the people want, but by what the politicians want. We already know what the wants of the latter usually are—guns not butter.

The only way by which the people can control money, and direct the policy of industry, is by the assurance that all money created is issued to individuals who are free to choose or refuse any product or service as they see fit. How much new money can be issued then?

To keep prices stable (prevent inflation) money must expand only as industry is able to expand production. Therefore, in addition to their normal income, people should be paid all the fresh money that must be created to take care of normal expansion of industry. The programme then, is quite simple:

1. The state takes over the function of controlling the volume of money of all kinds. The banks become what they say they are, protectors of their depositors' savings, not creators and destroyers of the public medium of exchange.

2. By the guides of general price indexes, employment, etc. now quite ade-

quate, the state undertakes to expand the volume of money at the same rate that production expands, so as to keep prices stable and maintain full employment.

3. Such additions to the volume of money as are indicated by this statistical guide will be paid out to all citizens as a "consumers' dividend."

This is all that has to be done to solve the money problem. If there are other problems to be solved, they are not monetary, and must be treated separately, on their own merits. As for the oft-heard contention that "the profits of the capitalist" will upset the desired equilibrium, it is simply not true. The total savings from all sources are barely 50 per cent of what is normally needed to maintain the long-term rate of production growth. The balance has to be created in the banking system. I could verify this if anyone is interested.

Wm. Rose.

2089 W. 57th Street, Vancouver, B.C.

NOT LIP BUT LIFE SERVICE

Editor, The Canadian Theosophist:—The article by A. B. D. in C.T. of August 15 could provoke only approval from every theosophist or sympathizer with theosophy, but as one of the latter category of some years standing, this writer believes that the paragraph dealing with the necessity of stressing the first objective deserves considerable amplification.

Such elaboration, too many theosophists will answer, is unnecessary to any follower of H.P.B., is indeed implicit in the objective itself since it finds such a warm acceptance in the theosophical heart. This attitude of acceptance without expression, of faith without works, is the very factor most rapidly mutilating and destroying all brotherhood, and repelling thousands of well-wishers who could very eagerly become theosophists on the basis of the first objective alone.

The world today has no need of lip service to the brotherhood of man; for two thousand years Christianity has been giving that principle all the attention it deserves as a principle per se. But the world, and especially Canada, has pressing need of a little realization of brotherhood, and of considerable more militancy in those whose conscious purpose in life is to form the nucleus of such brotherhood.

A nucleus has only one function. . . . to grow, develop. A nucleus cannot even survive alone, it must be surrounded by the protoplasm on which its growth is fed and protected. Robbed of the latter, it withers. The T. S. cannot remain a nucleus merely. It must extend the brotherhood, must grow or perish.

I do not suggest that the branches carry a banner on the streets or beat a drum in the marketplaces. But I do suggest, rather, since I am serious and honest about this, I charge that with very few if notable, exceptions, the great work of brotherhood is today being promoted by people and groups distinct from the T. S., and meets with no co-operation on the part of the society as a whole.

If all that's done is simply a repetition of the first objective at every meeting and group gathering, then the future is indeed dark for the T.S., if not for brotherhood. That can and will survive without the T.S. The writer has no statistics to go by, but his personal contacts indicate that probably three people are attracted to the T.S. on the basis of the first objective, to every one who is converted through curiosity over the other two. Further, he believes they make the most worth-while members, both to the T.S. and to society at large.

If the protoplasm withers, the nucleus doesn't survive it very long. And unless the T.S. concentrates on the brotherhood of man at a time when the

very idea of brotherhood is anathema to the dark forces that have the world in their grip, unless the society promotes that brotherhood by deed and by precept as well as by word, this writer believes the T.S. will not survive the war.

"Why" demands Bruno, "should we linger over idle fantasies when we can be instructed by experience herself? . . . Do we not often experience, when we have a certain end in view, a very much nobler goal than that end? How often has the alchemist found something vastly better than the gold he sought!"

It may be that the T.S., if it really attempts to put the first objective into practice, will find something even better than the mere concept of Universal Brotherhood. It might then find itself among the heroic and self-sacrificing founders of a form of society in which universal brotherhood is a universal fact!

B. A. Ward.

QUESTION OF RELATIVITY

Editor, The Canadian Theosophist:
—Mr. Cecil Williams' rather dogmatic statements on the subject of Karma in the December *Canadian Theosophist* would appear to be like the argument of a person gazing upon fields and woods in wintertime and declaring the predominant colour of the external world to be white whilst other persons seeing the same landscape in spring or early summer maintain it to be green and others again in autumn declare it to be red or yellow.

It is, in short, a question of relativity, and although authoritative appeal is made to H.P.B.'s writings by your different correspondents in the discussion on Karma, each debater selects the aspect that appeals most to his or her attitude of mind until the larger issues are obscured and the discussion becomes almost theological with the use of such terms as "salvation" and "vicarious atonement".

"Merited" and "unmerited" are but two aspects of a pair of opposites and as such have to do with the personality to which they are as real as other dualities, but to the student of the Middle Way they are recognized as ephemeral and so attempts to solve their apparent contradictions are not likely to be successful.

Practically the whole of H. P. B.'s "Secret Doctrine" relates of Karma, though she does not use the word on every page, but even that monumental work does not suffice to explain all its aspects and neither she nor Judge are usually concerned with its implications towards personalities except in reply to direct questions.

True compassion, the ray from Alaya, is beyond the pairs of opposites therefore what is called (for want of more accurate English words) the great Sacrifice, cannot be concerned either with merit or its opposite.

Vera Bingham.

Sandhills Cottage, Wormley,
Godalming, Surrey.
January, 1941.

REVIEW

"THE SHINING BROTHER"

One of these days the S. P. R. or some scientific psychological body if such there be may institute an investigation into whether all or how much literature is produced by some form of mediumship, or if what is often described as "inspired" writing is not simply the work of the author himself, possibly in exalted state or states of consciousness, or whether such authors as disclaim this possibility, are really being used as the amanuenses of superior beings. As it is, unless one merely refuses to accept such confessions, it is difficult for the outsider to determine whether he is the subject of a deception or whether he should take the composition on its merits and never mind whose it is or

whence it came. Buddha leads the van in declaring that no writing or other statement is to be taken on authority, but that all are to be judged on their merits. This makes it difficult for those who lack judgment or are too weak to rely on what they do possess. But it may comfort them to reflect that good or bad, they must eventually rely on it in any case.

The Shining Brother by Laurence Temple professes to be made up from a series of revelations coming through various psychics, all, as alleged, being in the language of St. Francis of Assisi himself, speaking from what transcendental plane we have no information, but evidently closely in touch with his scribes, and *au fait* with all that they have been doing and thinking. Whatever the theory adopted the book is a charming introduction to the fascinating saint of birds and gardens, and many Protestants who are afraid of contamination by contact with anything Roman Catholic may take heart and perhaps be led to closer acquaintance with one of the sweetest souls that ever lived. *The Little Flowers of Saint Francis* may be opened to them through this book and the world will be the better of it. Those who fear they might be proselyted by reading the book should have more faith in themselves and their own powers of sanity and good sense. It is the Saint that makes the Church, not the Church that makes the Saint. And the Saint may make other saints also, which is notable.

Mr. Temple himself is very sensible to the influences that surround these communications. He writes: "I find I cannot read them without a sense stealing over me that I am in the presence of Holiness. I have to admit, in Sabatier's phrase: 'The Presence is there, under our very eyes the bush is burning'."

The Saint conveys to the author the fact that he was an old companion of

Francis, a monk of that period, and that it was the desire of Francis to re-awaken the old memories and the consciousness that belonged to him in his previous incarnation. He himself related these experiences to a vision he had in his first Twenties when, much impressed with the *Little Flowers*, he saw before him, "exquisite with the flash of diamond colour, Him who appeared to Francis on Alvernia."

A better idea of the drift of the book will be gathered from the fact that many of the communications came through Alice Mortley, author of the beautiful little book *Christ in You*, and the other called *Spiritual Reconstruction*. Alice Mortley died October 26, 1934. These devotional books did not and do not appeal to the rank and file of the Theosophical world, which is a pity, for if they did we should have less of the sordidness that stains its record. We must remember however, that only "the few" are chosen, and they choose themselves.

The intimacy indicated in this book of those who have been concerned in its preparation and its hallowed sense of communion together for high ends and noble purposes makes the book a privilege, for it opens a door into this circle of consecration. It may lead some to the Roman Communion, it may be objected. But no matter whither bound, if in the spirit of this book, we do not think any harm can befall any true soul. In this connection one may quote a passage on page 67.

"There was so very much more than I have written. I am so made that I perceive little more than the fringe of spiritual and psychic happenings, for here I had an unmistakable sense of perceiving on different levels within myself, and, as Francesco has put it, of 'knowing without learning.' 'All is in order, Brother,' said Alice Mortley later. 'The stone has been well and truly laid, the Power will remain when

the building is gone'." One is tempted to copious quotation but space does not permit.

"These pages have been written by one who merely, though quite definitely, has turned his face toward the Path. More than that it is impossible to say, for I am conscious that to some of the apparently most simple questions I have no answer unless it is the answer of Francesco: 'Love conquers all, and is the only weapon that ye need. In the power of love did I live, and love hath brought me to ye and hath made us twain one; and love will be thy guiding star until the perils of life are past'." How deeply this would have appealed to one who lately left us.

"Francis always was simple at heart. Great outlines of cosmic organization were never his merchandise. Reincarnation is always here taken as a matter of course, but the speech which dwells upon initiations and the Brotherhoods of Masters is not his. Karma is recognized: 'Earth,' he says, 'hath given ye much, but ye must pay thy debts before ye can enter among the Blessed.' Much which is mostly called esoteric knowledge is tacitly accepted, but is never pressed home as being of prime importance."

There is much in the book that implies the validity of the traditions that belong to Glastonbury, but there does not appear to be any allusion to the earlier cycle belonging to the Temple of the Stars. The book should draw many to a study, or rather to the enjoyment of *The Little Flowers of St. Francis* which is to be had in the Everyman Library, or in verse form by James Rhoades from Dutton & Co. *The Shining Brother* is from Rider & Co. who we are glad to see are carrying on in spite of the Huns. The price is Six Shillings net. The book was forwarded by Hutchinson & Co., 47 Prince's Gate, London, S.W. 7, which is the new Rider address.

ANY PORT IN A STORM

Rev. Salem Bland, D.D., has been discussing an article which appeared in *The Atlantic Monthly*. It described "a remarkable drift back to religion, particularly of notably intelligent people," he observes in *The Toronto Star* of 1st inst. A list of these is given: Alfred Noyes, Middleton Murry, T. S. Eliot, Dorothy Sayers, Elliott Coleman, Ross Hoffman, Arnold Lunn, Aldous Huxley, Gilbert Chesterton, Jacques Maritain, Henry A. Wallace, Ralph Adams Cram, William Orton, Sheila Kaye-Smith, Paul Elmer More, Heywood Broun. This list is not intended to be exhaustive, nor does it state what form of religion is favoured. Henry A. Wallace, Aldous Huxley, and J. Middleton Murry are Theosophists if they are anything. T. S. Eliot, Gilbert Chesterton, Sheila Kaye-Smith fall into the Roman Catholic column, and probably the others are as diverse in their views. If this represents going back to religion in Dr. Bland's view he is broadening out considerably, but this can hardly be the case. Mr. Bell, the author of the original article, does not think they would be likely to be found in Churches, and "in short, there are many thoughtful non-church-goers, people deeply concerned about spiritual things, who resent organized religion because it seems to them too patently organized and too timidly religious." Dr. Bland speaks of a sense of disappointment "found in the discovery that the general effect of this article was to indicate that these 'intellectuals' in coming back to religion are seeking merely personal comfort and relief. They appraise the church by what it does for them. There seems very slight, if any, awareness of the social character of the plan of Jesus, when he came proclaiming the sweeping good news of the Kingdom of God (Mark i. 14-15)" The reference to Mark's Gospel carries us back to Isaiah,

chapter xl. and chapter lxi., both of which Jesus quoted in setting forth his message and mission. For Jesus had no new message. He did what all avatars and saviours have done in all ages, and had he been in Benares or Pekin he would have quoted the scriptures of India or China with equal force. It is not Jesus that weakens the appeal of the Churches, but their dogmas, the poison fruit of the dark ages, hung on the branches of the Tree of Life to cheat the people. George Chesterton may have thought the dogmas of his church were anchors to hold him safe. But the free soul needs no anchor, for he sails the ocean of Life itself and seeks other havens than the stormy ports of orthodoxy.

QUIZ

In What Books are these to be Found?

1. As light divides itself from darkness, so does woman possess the gift to divide in man good intent from the thought of evil. Your best thoughts must belong to woman. Gather from them your moral strength, which you must possess to sustain your near ones. Do not humiliate her, for therein you will humiliate yourselves. And all which you will do to mother, to wife, to widow or to another woman in sorrow—that shall you also do for the Spirit. So taught Issa.

2. "A child must be taught in the accepted manner. He could not understand if I explained Life and the Soul and the Creator as I understand them." Why could he not understand? Why should Truth be less credible than fable? Why, as I said before, must childhood learn only to *unlearn* all that is fundamental to its spiritual growth? Better no teaching than wrong teaching. Better unbelief than wrong belief. But the truth really is that the parents themselves are too often unable to direct the spiritual faculties of their offspring.

3. There is yet a third possibility—that we are so fashioned, in the entirety of our being, that some part of us is exactly congruent with some part of every sphere of possible actions and interests in the kosmos, and therefore each of us has being or consciousness of a kind that is keyed to and registering in the totality of such spheres; and that, at present, because our interests and possible actions are limited to the plane of sensibility, we are conscious only there. And further, that although those spheres of our consciousness which are fixed to register in other planes do not answer to the lowest on which we now operate, having a character of which we are unaware, they nevertheless cannot be said not to exist, because of the lack of communication between them.

4. The knowledge that all plurality is illusion becomes an unspeakable consolation. What cause can a man have for fear? One can only fear that which is other than one's self.

5. When we speak of the God of the Dead, we must bear in mind that to the pagan Kelt death was not the lugubrious morbidity of modern emotion. Hell had not been invented to frighten children with; heaven was no "eternal tea party" with incessant trumpet and harp obligato. The passage from life to the life hereafter was accomplished in one stroke of an oar, and in the Isles of the Blest the dead assumed new bodies, and continued their avocations under the kingship of the Dagda.

References to Quotations in February Quiz:

1. The Religion of Man, by R. Tagore. page 227.
2. Essay: Faith and the Future, by Joseph Mazzini.
3. Unto This Last, by John Ruskin.
4. The Key to Theosophy, by H. P. Blavatsky, page 246.
5. Buddhism the Science of Life, by Cleather and Crump, page 144.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

ASTROLOGY AND THE BAR

The usually urbane and interesting science-editor of the *New York Times*, Waldemar Kaempffert lets himself go in the Sunday edition of January 26; not only does he attack astrology as a pseudo-science, he ranges farther afield and takes pot-shots at those within the sacred precincts of science itself who are studying periodicities of one sort or another in the phenomena of nature.

The basis of his strictures is a report which is shortly to be published in the *Scientific Monthly*, a report under the joint authorship of Professor Bart J. Bok of Harvard's Department of Astronomy, and a Mrs. M. W. Mayall. These investigators view with alarm the vast flood of astrological literature which has made its appearance in recent years and they have taken the trouble to consult psychologists as to the cause thereof.

It would appear on the advice of these authorities that "the unscientific" turn to horoscopes and fortune-telling for lack of ability to cope with serious personal problems. "In time of economic distress and mental worry it is easy enough to buoy up hope by learning from the stars that wealth is in sight or that great success will attend our efforts to overcome those who thwart us." In short, astrology is an escape mechanism.

Three studies are cited to refute the ability of astrology to delineate character. The first was made in 1932 by a German, Otto Bobertag. He compared the horoscopes of famous men and women with their actual careers and it is said with "devastating" results. The second was by Farnsworth who compared the zodiacal signs of some 2,000 musicians and painters without con-

firming their horoscopes. And finally a member of the American Association of Scientific Workers under whose ægis Bok and Mayall apparently have worked, investigated the subject, "A member of the Boston and Cambridge Committee examined the birth-dates of scientists listed in *American Men of Science* and discovered that the frequency distribution of birth-dates resembled very closely a random distribution."

Kaempffert himself concedes that a few scientists such as Kepler and Tycho practiced astrology — "Kepler because he had to make a living and Tycho because he seems to have believed in it."

He turns from these ancients to criticize present-day scientists interested in natural periodicities. He hopes that the committee will turn its attention to the astrologers "who masquerade as professors in our universities," those "learned cranks who believe in a criminal type of man and who rely on thousands of anthropometrical measurements to make their point; the meteorologists, who spend the best years of their lives in demonstrating a causal relationship between sunspots and the weather, and hence between sunspots and the rise and fall in the price of wheat and other foods; the economists who see a connection between wars and the price and amount of gold mined; the biologists who have discovered an apparent solar influence on both the abundance and migration of many species and other animals.

Per Contra

There is an element of truth in Kaempffert's strictures, yet there is also evidence of the closed mind. The case is pre-judged, and one suspects the Committee of having itself fallen into an unscientific attitude of mind.

The news-stands are flooded with

astrological trash, it is true; anthropometrists have failed to establish the criminal type to anyone's satisfaction save their own; the price and volume of gold may or may not determine the incidence of wars; but nevertheless there may still be a genuine substratum of truth in astrology, a substratum which may yet be evaluated by scientific methods, and there may likewise be a *legitimate* correlation between solar and terrestrial phenomena.

In the evaluation of the worth or otherwise of astrology it would indeed appear to be a simple matter to take a reasonable number of individuals and to compare their known characteristics with those assigned to them by astrologers, musicians, or artists, or scientists for example. But such a study would fail to be conclusive since it would not determine between the validity of astrology and the competency or otherwise of the astrologers chosen to cast the horoscopes. Nor again, would it determine the matter in a more absolute sense, it might show, if a negative result were secured, that present methods of casting horoscopes were not to be relied upon, without disproving the genuineness and validity of an older science, now presumed in some quarters to have been lost.

As for the foretelling of the future, even one or two successful forecasts would require the whole matter to be re-examined, and in this connection the prophecies of Nostradamus would seem to be difficult to explain away.

The method pursued by the committee would seem to be part of a broader investigation—that of ascertaining if any correlation exists between birth-rate and aptitudes. If such were found it might or might not agree with astrological dicta. Here, one may legitimately question methodology, and assumptions. To assume in the first place that scientists form a homogeneous group within the larger universe of the total

population is to assume something much akin to that assumed by those bent on proving the innate criminality of a certain type of man.

There are probably as many different types of scientists as there are of criminals. One may readily divide the scientists into two broad categories, much as did Heine the nature of man in general, when speaking of the dichotomy within the church.

"Plato and Aristotle! These are not merely two systems; they are also types of two distinct human natures, which from immemorial time, under every sort of cloak, stand more or less inimically opposed. But pre-eminently the whole medieval period was riven by this conflict, persisting even to the present day; moreover, this battle is the most essential content of the history of the Christian Church. Though under different names, always and essentially it is of Plato and Aristotle that we speak. Enthusiastic, mystical, Platonic natures reveal Christian ideas and their corresponding symbols from the bottomless depths of their souls. Practical ordering, Aristotelean natures build up from these ideas, a dogma and a cult. The Church eventually embraces both natures, — one of them sheltering among the clergy, while the other finds refuge in scholasticism; yet both incessantly at feud."

Deutschland

The work of Kretschmes on *Physique and Character* is perhaps a more up-to-date—and a more scientific treatment of the same subject. Another work by Willhemse on *Constitutional Types in Delinquency* is of interest.

The reader may derive some entertainment from the substitution of Science for Church, and the like in the above paragraph. These two types exist in science; there is the creative individual and there is the dry-as-dust academician, repeating experiments long after they have been sucked dry of

novelty; criticizing the work of those they are incapable of emulating, standing in the way of progress.

Kepler belonged to the Platonic type, Galileo likewise, Newton was a mystic, Boyle and a host of others, alchemists. It is hard to see how Kepler used astrology only for a living when he came by his laws of planetary motion through endeavouring to fit the orbits of the planets within the circumscribing spheres of the Platonic solids.

This is getting away from our subject, to return to the point: one should not only correlate scientists as a whole with their birth-date; they should also be correlated by groups according to special aptitudes, and this after winnowing out the stuffed-shirts which seem to clutter up most rosters of the famous and the near-famous. This is sound statistical procedure.

Contrary to the findings of the committee, correlations have been established between occupation and birth-date and over a large number of cases.

Much of the work along this line, conducted to a large extent by the punched card technique, has been recorded in *American Astrology*, during the year 1937.

Extensive correlations between birth-date and disease have been found by Dr. William T. Peterson, whose results have been published in *The Patient and the Weather* (Edwards Bros., Ann Arbor, Michigan).

An interesting series of three letters appeared in *American Astrology* in March, 1937. Since these sum up several viewpoints they are quoted here in full. One is from Dr. Peterson.

A prominent New England Astronomer writes:

"Frankly, I am very much prejudiced against the title of your association (American Astrology Association). The word astrological is to me a most unfortunate choice, since it has been used to a very large extent and still is in cur-

rent use for a system of belief, which, big and large is anything other than scientific. Knowing John O'Neill and Dr. Clyde Fisher, I cannot of course, bring myself to the conclusion that you represent astrologists in the usual sense. However, I shall hope to have the occasion of meeting you and exchanging our viewpoints."

Dr. Peterson writes as follows:

"I am somewhat hesitant to commit myself in your particular field and the reason for this is as follows: The term astrology as at present used is completely associated with mysticism and fantasy and you can therefore understand my hesitation in connection with anything along this line." (The term mysticism is one frequently misunderstood and misused.—Ed.)

"This does not for a moment mean that somewhere in the origin of astrology there was probably a clear-cut recognition of the association of environmental effects on the human being. In a discussion with Mr. O'Neill I think I made this point clear and I also made clear that I was very much interested in the sort of work you are doing, which he briefly outlined to me. From all this I hope you will not get the impression that I am not open-minded."

The third letter is in a different vein. Governor Hoffman of New Jersey, writes:

"The world of astrology is not the only place where you will find nuts, cranks, and disreputable individuals. Try politics sometime and see for yourself."

Periodicities in Nature

The investigation of periodic phenomena of the meteorological sort, their correlation, if any, with sunspots, and their effect biologically on human beings and animals are perfectly legitimate pursuits, that is, in a scientific sense. Only, as Malcolm C. Rorty, late of the Bell Telephone Laboratories, has said, it is perfectly easy to find a stati-

stician who can find correlations; but a more difficult matter to find one who will mistrust a correlation when he finds it.

Actually one of the first steps in the scientific method is to find the correlation between two or more sets of phenomena. If this correlation persists over a sufficient number of instances, an empirical relation is established. Subsequently theories of causation may be put forward and the phenomena so related to the general body of scientific law. Thus physical phenomena apart from those peculiar to life-forms are in general related back to Newton's three laws of motion, and latterly in some instances to relativistic theories, these being more an extension of Newtonian dynamics than a negation of the same. Those who hold to the mechanistic interpretation of the universe, must of necessity hold to broad causal relationships within the compass of physical dynamics if they are to be consistent. And therefore from this standpoint endeavours to find a link between sun-spots and rainfall, and even between the movements of the planets and sun-spots are perfectly legitimate. From the behaviouristic point of view, psychological behaviours fall within the same domain, for to the behaviourist man is almost entirely a product of his environment.

There are other points of view of course, those holding that mechanism is not all there is, and these are to be judged in terms of their own internal coherence, in their fruitfulness in establishing a coherence among the matters with which they are concerned, and in their fertility in prediction.

There is, as a matter of fact, quite a conflict of opinion among various schools of economic thought as to the causative influences at work in the economic milieu, and insofar as the business cycle is concerned, there seem to be two opinions held most widely. One school

of thought holds to the opinion that fluctuations in the business rhythm are self-generated; the other holds to the view that meteorological phenomena and psychology play their part, and may be all important. The problem here is not which of the two is correct; it is rather in the reconciliation of the two points of view.

This is feasible, for it is possible to consider the economic system as a completely self-contained machine operating according to its own dynamical, though not physical, laws and one, nevertheless, which is susceptible to external influences, meteorological, psychological, or otherwise.

From this point of view, the scientist or the astrologer studying such matters, would be constrained, but would also be free within the confines of his restraints, and would necessarily not anticipate the impossible.

W. F. S.

TOLSTOI'S PROPHECY

In a previous issue we published a brief account of the prophecies of Nostradamus, and remarked on the surprising accuracy with which some of them had been fulfilled in past eras. Through the courtesy of Miss Agnes Wood, we are enabled to give herewith another prophecy, one relating more particularly to the present time. This prophecy is that of Tolstoi the great writer and philosopher. It is of unusual interest not only from the prophetic standpoint, but also since it throws some light on the manner in which the clairvoyant vision is received, and the way in which it is clothed in symbols. As is frequently the case, the dates are incorrect.

Tolstoi's vision of these decades was taken down by his grandniece, the Countess Nastasia Tolstoi, who subsequently wrote a description of the occurrence.

This description of the events leading

up to the vision and of the vision itself was printed in a Chicago newspaper in the early twenties, and is given here from that source verbatim:

In the autumn of 1910 the Tsarina invited me to visit her at the summer place of Peterhof to have an informal talk with her family. This was a very unusual favour and feeling much flattered, I arrived at the appointed hour at the railway station that served the picturesque summer resort. A special coach took me to the palace where the chamberlain's secretary told me that the imperial family was on the veranda drinking tea. It was there that the Tsarina wished to receive me.

Her majesty was still suffering from her long nervous breakdown, and she looked pale and weak. We talked for a short time about her health and exchanged items of court gossip. She then remarked confidentially that the Tsar had expressed a wish to see me and, of course, such an expression was a demand. His majesty was playing chess with his daughters and their governess when the Tsarina invited him to tell me what they wanted.

"Countess," began the Tsar in a simple and direct way, "I have a very peculiar confidential mission for you. But I call upon you reluctantly."

He became suddenly silent and looked at me as if doubting my readiness to serve him. I murmured:

"Your majesty, I shall be only too glad to hear about it."

"Well," he drawled, "The German Kaiser and the King of England have put me in an unpleasant position with their requests. They are curious to get a direct message from our old Count, Leo Nikolaevitch Tolstoi, and—a very strange note—and naturally I could not decline to humour them. I did not know how to go about the delicate matter as, frankly, I do not care much for the old man's writings and preachings, as you know.

"But then the Tsarina told me that she knows you very well, and that you know him well—I would be greatly obliged if you could take an oral message from me that if he would in a friendly way send a message through you to me, I would send it to the King of England and the Kaiser of Germany. It has to be something that he has not published before, and that he will not publish himself."

A week later I was a guest at the country estate of my grand uncle, and explained to him briefly the object of my call. He listened to me curiously and replied: "Very strange. I would be glad to send a message to royalty; but the trouble with me is that I have written all my life messages for the mobs. I am not accustomed to the conventions of court diction. However, I will think the matter over."

"Leo Nikolaevitch, don't you have any visions of a political nature, or any prophecies of a large international scale?" I asked.

"A good idea!" he exclaimed. "I have had some really strange experiences which I could not publish as fiction. There is something which has haunted me for the last two years. I don't know how to explain the nature of it to you. I cannot call it a dream, because I have seen it often while I have been sitting at my writing table. On other occasions, it has appeared to me at twilight, before my dinner hour. I am not a believer in ghosts, nor in the spiritualistic explanation of phenomena; but I admit that I cannot account for this mysterious affair.

"Something of that order, but very clear. So clear that I could draw a distinct picture of all that transpired. Furthermore, I can call up the vision at will. I am almost sure I could do it while you are here. The only difficulty is that I am not able to write anything during the time of the manifestation. My hands are absolutely paralyzed."

"I shall be happy to write down what you dictate," I urged.

"Very good! That settles the matter," he replied. "I shall try for something immediately. There on the table are pencil and paper. Or use a pen, whatever you want."

In a few minutes I was waiting for the great moment, pencil and paper in hand. My aged host, leaning back in chair, covered his eyes with his hands and relapsed into a comatose condition.

For ten minutes he remained absolutely motionless. Then, straightening up like one in a trance, he began in a low and hollow voice:

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating on the surface of the sea of human fate, the huge silhouette of a nude woman. She is—with her beauty, poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with them all. In her hair ornaments, of diamonds and rubies is engraved her name 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And behold, she has three gigantic arms with three torches of universal corruption in her hands. The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with honest flame but the end is a roar of guns and of muskets.

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps in temples and on the altars of sacred institutions. It carries the seed

of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unauthentic tradition, which first does its fatal work in the family, then sweeps through the larger world of literature, art and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of south-eastern Europe. It will develop into a destruction and calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

"But about the year 1915 the strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or journalist, but in his grip most of Europe will remain until 1925.

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations—There will remain only four. . . ." [Here the newspaper clipping is illegible for a line or two and the states comprising these four greater nations are missing.]

"After the year 1925, I see a change in religious sentiment. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without moral feeling.

"But then a great reformer arises. He will clear the world of the relics of monotheism and will lay the cornerstone in the temple of pantheism. God, soul, spirit, and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He

himself does not now realize the mission assigned to him in superior Power.

"And behold, the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between man and woman is of the sexes. Art has become realistic degeneracy.

"Political and religious partnerships have shaken the spiritual foundations of all nations.

"Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century. I see a heroine of literature and art rising from the ranks of the Latins and Persians, the world of the tedious stuff of the obvious.

"It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of polygamy and monogamy of today there will come a poetogamy—relations of the sexes based fundamentally on the poetic conceptions of life.

"And I see the nations growing larger and realizing that the alluring women of their destiny is, after all, nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution and evolution is development from the simple to the more complicated forms of the mind and body.

The late author-reformer finished, opened his eyes and looked at me slightly confused.

"Have I gone to sleep?" he asked me. "I beg your pardon."

Comment

The reader will readily recognize the accuracy of the predictions concerning the first great war. The trouble did indeed start in the Balkans, and war

was declared only two years later in 1914. All Europe was at that time in flames and bleeding.

It is easy enough to see also who Tolstoi referred to by his Napoleon out of the north, the man with no military training, one who was a writer or a journalist. Only here the dates for Hitler's accession to power and his downfall are badly askew. However, were they to be moved forward to 1933 and 1943 respectively, this would give him only two years more of power.

The reference to Federations of Nations is interesting in view of Clarence Streit's proposals, first for a federated Europe, and latterly for the Federal Union of the British Commonwealth of Nations and the United States. This latter proposal is even now receiving a tremendous amount of attention, and is one of the possibilities which may indeed come to fruition.

The reference to the great reformer—the "Mongolian Slav" is one of those things which become clear after the event. None of the great moving now across the stage of world events seem exactly to fit the description. Possibly he is the one out of the territory adjacent to the Gobi Desert, of whom much has been written in the Theosophical literature.

W. F. S.

SPIRITUAL LIGHT

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