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THE WAR AND AFTER

By their dexterous treachery the Japanese stole several marches on the ABCDs, and as a result the Pacific Ocean became, temporarily, a Japanese sea. As we said last month the Japanese warfare will be localized when the ABCDs get ready. The GINs (Germans, Italians, Nipponese) may take heavy toll in the meantime through the Japanese preparedness, but they have lost more in Europe and Africa than they have gained in Asia. The Russian drive against the German armies has been overwhelming and as we write, the Crimean field threatens to do for the Germans what the Chinese have done to the Japanese at Changsha. In any case the German army in Russia is thoroughly demoralized. Not only this but the demoralization has spread to Germany itself. Whether true or not it is said and widely reported that the leading German generals have admitted that the war has been lost, and the confirmation is that Hitler has removed them from command and taken over himself. There are further rumours that the demoted generals are plotting to efface Hitler and take charge of affairs in Germany themselves. Hitler has taken steps to provide against this. Italy has ordered her troops back home, to ward off an expected invasion by Britain. Germany expects a British in-

vasion from the West, and President Roosevelt spoke of American troops going to Britain, a movement linked in the public mind with the same idea. It is prudent to arrange for a long war, but there need be no surprise if a collapse of German militarism took place in the next few months. Everybody is preparing for Reconstruction. That in itself is as prudent as preparation for a long war. Most of the Reconstruction plans are based on wishful thinking. Reconstruction will be in the hands of the powerful. Money has an unhappy habit of consolidating itself in its own interests. Everybody who buys bonds will be meeting the problem later on whether they are more concerned about Money or about People. Naturally they will join the Money ranks unless their Democracy is based on the Brotherhood of Man. Unless there is a Reconstruction of the Money system the Billions of debt which the war is rolling up will be consolidated and will consolidate those to whom the debt is due, and the problems that arise will be acute. We have grave need to assure ourselves that the four-fold programme agreed to by the British and American authorities will be validated—Freedom of Speech, Freedom of Religion, Freedom from Want, and Freedom from Fear.

THE GOLDEN COFFIN OF THE SUN GOD

BY K. E. MALTWOOD, F.R.S.A.

It is appropriate at this season of the year to tell of the North East quarter of the Somerset Temple of the Stars, for the Sun of the old year awaits his resurrection in December like King Arthur who vanished in the Vale of Avalon, where his effigy lies.

The young Canadian poet Audrey Brown in a lovely poem has caught the strange remoteness of the place thus—

“Arthur of Avalon
Spoke from the dew-cold turf where
he was lying:

‘Surely the night is gone:
I hear as of bugles crying
Out of the blood-red east. —Ah
harken, harken!

The sword and shield are met:
I will go forth! —But still with eyes
a-darken,

She answered him —‘Not yet!’”
for the legend is that he will return at his country’s greatest need.

The better to understand let us turn to Ancient Art and Ritual by Jane Harrison—“Osiris stands as the prototype of the great class of resurrection-gods who die that they may live again,” she goes on to say that a Mystery-play was enacted every year at Abydos in ancient Egypt, symbolizing the death, burial and resurrection of Osiris in the “Garden” of the god, which seems to have been a large pot; herein was planted the effigy of Osiris and also barley which when watered grew, “for the growth of the garden is the growth of the divine substance.” At Philæ a representation of this shows ears of corn sprouting out of his body: and at Denderah the god himself comes to life, for in a beautiful bas-relief he is carved bit by bit rising out of the bowl or garden.

Nothing could give a better idea than the above, of the resurrecting Sun and

Vegetation god Hercules (King Arthur) in the vast Garden of the Grail in Somerset, which lies near the mouth of the Severn River.

The Light of Britannia states, page 114—“In Welsh, the West of England is still called the country of the Guided Goat because it borders on the Severn, which seems to have been sacred to both the old Sun of the dying year and the infant Sun of the new year.” The Guided Goat is the Goat-fish, one of the Zodiacal effigies in this Garden who was wet nurse to Zeus, Sun god like Hercules.

The Druid tradition held that Hercules went into a fish where he continued part of three days and three nights, when he came out again he had lost his hair and appeared as a beardless babe; he was in the fish from Dec. 20th to 22nd. Hercules was said to be born at the Winter Solstice, which fell in front of the nose of the Goat-fish when the Temple of the Stars was laid out.

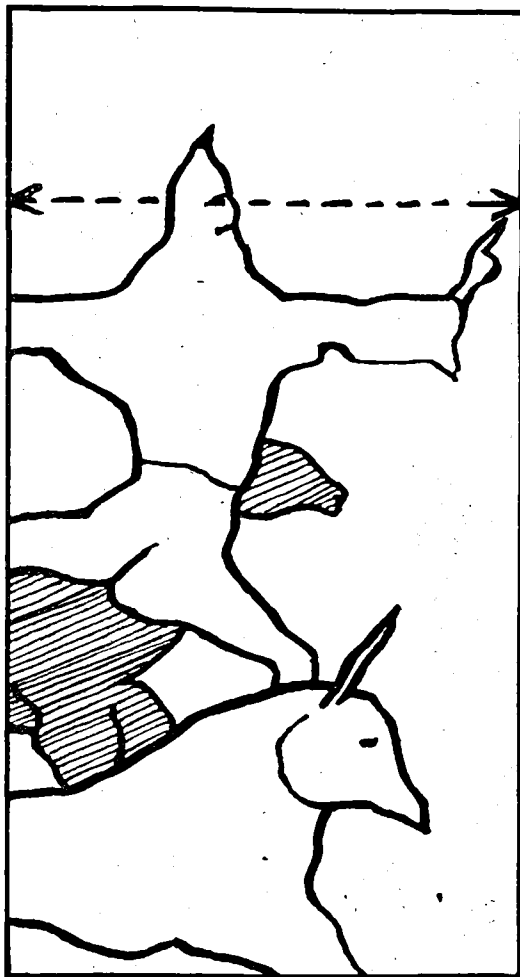
And here and now we can answer the Kabalistic question on the subject of the Sun-cross, found in Vol. II of The Secret Doctrine.—“The theoretical use of crucifixion must have been somehow connected with the personification of this symbol (the structure of the garden of Paradise symbolized by a crucified man). But how? and as showing what? The symbol was of the origin of measures, shadowing forth creative law or design. What practically, as regards humanity, could actual crucifixion be-token? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use.” Yes indeed! for in this garden of Paradise, Hercules lies outlined in the form of a cross, his arms outstretched like the Archer drawing his bow, his eye looking straight along the Equinoctial line that falls parallel with them, when drawn between the places of the Royal Stars Aldebaran and Antares. This sight line

cuts through the exact Centre of the Zodiacal Circle, to which Hercules points, thus confirming for all Time the date of its construction, when the Royal Stars suggested the Sun-Cross. And more than that, he is the dying Sun-god of the old year crucified on the Winter Solstice or Xmas tree. So it is quite true that "the symbol was of the origin of measures, shadowing forth creative law or design."

Madame Blavatsky says on the preceding page—"To crucify before the sun" is a phrase used of initiation. It comes from Egypt and primarily from India. The initiated adept, who had successfully passed through all the trials, was tied on a cross, in deep sleep, and allowed to remain in that state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, etc: (according to the country). At a certain hour the beam of the rising Sun struck full on the face of the entranced candidate, and like Hercules he was born again."

King Arthur succeeded him, witness the passage in Malory's *Le Morte D'Arthur*, just before the "passing" into the Vale of Avalon—"King Arthur dreamed a wonderful dream, and that was this: that him seemed he sat upon a chaflet (scaffold) in a chair, and the chair was fast to a Wheel, and thereupon sat King Arthur in the richest cloth of gold that might be made; and the king thought there was under him, far from him, a deep black water, and therein were all manner of serpents, and wild beasts; and suddenly the king thought the wheel turned up-so-down, and he fell among the serpents, and every beast took him by a limb." Thus this Solar hero dropped down in Somerset amongst the Zodiacal beasts and Draco (the serpent whose head he cut off). To make assurance double sure we are told that it happened when "King Arthur drew him down by the

The accompanying tracing from the one inch to one mile map of the area shows the Archer Hercules dismounting from the Sagittarius horse, by the side of the Horn of the Goat-fish. The arrows point to Antares on the left, and to the Centre of the Circle, the Bull's eye, and Aldebaran, on the right, thus indicating the equinoctial sight line and consequent date of the Temple layout.



The Sun God Hercules taking a careful sight of the centre of the circle in line with "the bull's eye," as he dismounts from the archer's horse behind the Goat-fish.

Traced from map of Somerset.
Scale 1 inch to 1 mile.

sea side Westward; towards Salisbury."

La Queste del Saint Graal describes his Round Table as a Wheel, thus—"After that table there was another like it That was the Table of the Holy Graal which gave rise to so many and great miracles in this country Now, fair Sire, in the meadow which you saw there was a rack. By this rack we must understand the Round Table, for just as in the rack there are spindles which separate the compartments, so in the Round Table there are pillars which separate the seats." And this so called Table fed 150 bulls and 4,000 people.

One of the beasts that holds the Sun King by a limb, is the Goat-fish, for if the frontispiece to A Guide to Glastonbury's Temple of the Stars be consulted, it shows that the lower part of his right leg is hidden behind its head, his knee next to its horn; that also tallies with the Greek myth that the horn of the Goat nourished Zeus,—“in the horn Cornucopia was found all that could be desired of flowers and fruit.” Zeus placed the horn together with the goat amongst the stars, which proves that the Greeks and the Druids were founding their faith on this oldest of all records the stellar earthworks in England; for the immense horn, measuring five-eighths of a mile long and twenty-one feet high, after nearly 5000 years of wear and tear and archaeological excavation! still grows “all that could be desired of flowers and fruit,” and once upon a time the Sun itself lodged therein.

It is a pity Somerset is inaccessible at the present time for it would be worth while visiting this horn of Capricornus called Ponter's Ball, which lies just below Glastonbury Tor. I so well remember the old farmer who lived by it telling me that its real name was “the Golden Coffin though nobody knew why!” but the Druids knew that the Sun god lay in this Gilded Goat's Golden

Coffin from Dec. 20th to 22nd, because the December stars fall on the Somerset Hercules effigy, when transferred from the planisphere to the map of the area; and the stars of the Goat-fish stretch over the first and second months of the New Year, during which time the infant Sun is being suckled by his nurse.

Dr. Waddell in his Phœnician origin gives several illustrations of the goat in connection with Hercules, remarking—“The Goat is figured freely on Sumerian and Hitto-Phœnician seals from the earliest period, and also on Early Briton monuments and coins associated with the Sun Cross, which explains the fact of the Goat being still the mascot of the Welsh Cymri”.

Herodotus tells us Hercules was merely a canonized human hero; thus analogous to St. George and King Arthur, but Dr. Waddell goes further and proves he was originally Gilgamesh.

In my article on The Temple of the Stars, in the September issue, I have pointed out at some length that Gilgamesh (Marduk) was responsible for the design and scientific ordering of the Zodiacal Circle, according to the Epic of Gilgamesh preserved in the British Museum. Can it be that the magnificently drawn figure of Hercules, outlined in the Vale of Avalon, is none other than that of its first law giver Gilgamesh. It will be remembered it was the death of his friend, Enkidu, that sent him on his intrepid visit to the netherworld to find him, and this friend was the Goat-fish.

The first Tablet, after saying he was modelled out of clay, relates—“His body was covered all over with hair, The hair of his head was long like that of a woman, and he wore clothing like that of the god of cattle. He was different in every way from people of the country, and his name was Enkidu. He lived in the forests on the hills, ate herbs like the gavelle, drank with wild

cattle, and herded with the beasts of the field. He was mighty in stature, invincible in strength". In fact Enkidu resembles in many other respects the later god Pan, who took the shape of the Goat-fish during the "War of the Giants", for which reason Jupiter put him in heaven.

There is a good deal more behind this Earth sign than first appears, witness the 10th Tarot Trump card "The Wheel of Fortune" which belongs to Capricornus, but we will let John Rhys sum up for us—"Here we have also a horned beast older than Zeus. This would, however, not be any answer to the question whence the idea of a horned god of the nether world was derived; one might, for example, look for it in a still cruder manner of regarding him not only as the first offspring of time, but also as the first in point of order in space—that is, as the foundation and upholder of the mass of the universe". See Hibbert Lecture (1886) on the Origin and Growth of Religion as illustrated by Celtic Heathendom.

The realization of these gigantic forms of the ancient gods, looming out of the mists of ages, is immensely impressive and awe inspiring. Creatures of Time, lying under "the dew-cold turf", not in any haphazard circle, but literally based on complex geometrical figures, and corresponding with their celestial counterparts. Colossal sculptures planned by astronomer architects, and modelled by nature sculptors of a remotely innocent age. Silent, utterly forgotten, all memory of their existence wilfully destroyed. But so scientific and fundamental, that they are the prototype of Zodiacal charts, atlases and star globes still in use at the present time. There are millions of pictures of them all over the world, that even today preserve their salient characteristics, though none of the astronomical historians have been able to find out the existence of the original! Since its discov-

ery it has been said, that "there is nothing of archaeological importance to compare with this earthwork Circle of Zodiacal effigies, not even the Great Pyramid."

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ATLANTEAN LORE

To students of Chinese philosophy it is of interest that H. P. Blavatsky in a footnote on page 152 of "Five Years of Theosophy" gives us the Middle Kingdom names of the human principles: KWEI, the physical body; SHAN, prana; KWEI SHAN, *linga sharira*; ZHING, karma; PHO, manas; KHI, buddhi; HWUN, atma. Notice that PHO, manas, is not divided into higher and lower as in our esoteric system, which it is really, but kept secret until these later years. Thus, with the seven principles and the body the eight KWA are justified.

From time immemorial among the Atlantean Race the human being was looked upon as child of heaven and earth, and as such being also himself heaven and earth, these being originally Yang and Yin in One; later Yang and Yin separate and *in co-operation still One*.

Some Taoist philosophers make difficulties more obscure by their teaching. The less they know, the more vague they are. They speak of "withholding" without knowing the original reason for such a procedure. The origin of it arose when teachers were told by their superiors to test new doctrines given them and formulate a vocabulary whereby pupils could comprehend and assimilate the new teaching. Such should not be transmitted to pupils but withheld until teachers had proven their validity by logic or other means. In that way teachers acquired clarity of comprehension and a firm ground. As a rule helpful information should not be withheld

from those honest inquirers who cannot be suspected of idle curiosity.

Translators have used different phonetic spelling in the designation of the Supreme (Parabrahm), such as Tien Tao, Chien Tao, Chang Tao, which means "the Way" and many other things. The Galilean Master used it in his expression "I am the Way, the Truth and the Life." — *Jen Tao*, or *Tao without attributes*, is the mediator, the Unifier.

Correspondences are the links in the chain of causation. The Wise Men of the Fourth Race taught them, and for the sake of the record, a few of them will here be given. They can be set up in tabular form, which space here does not permit. The correspondences of the five active planets are still common knowledge in the Middle Kingdom. To the element WATER, Shui Sing, "the water star", Mercury belongs. To FIRE, Ho Sing, "the fire star", Mars is given. To WOOD, Mo Sing, "the wood star", Jupiter is designated. To METAL, Kin Sing, "the metal star", Venus belongs. To EARTH, Tu Sing, "the earth star", Saturn belongs.

The *connection of the elements with Colour, Metal, Direction and Season* is this: With WATER: Black. Iron. North. Winter. FIRE: Red. Copper. South. Summer. WOOD: Green. Lead. East. Spring. METAL: White. Silver. West. Fall. EARTH: Yellow. Gold. Middle. All seasons. *Attributes to elements* are as follows: To WATER: Salt taste. Personal demeanour. Legumes among vegetables. The ears in the body. The musical note D. To FIRE: Bitter taste. Speech. Hirze and Millet. The eyes, Note C. To WOOD: Sour taste. Seeing. Maize. Mouth. Note A. To METAL: Acrid taste. Hearing. Hemp, Nose. Note G. To EARTH: Sweet taste. Thinking. Rice. Eyebrows, Note F.

In the State, to the element WATER

correspond the Prince and the Minister. To FIRE: Father and Son. To WOOD: Elder and Younger Brother. To METAL: Husband and Wife. To EARTH: Friends.

The connection between the *Planets and the Trigrams* are here given, we believe, for the first time to students of this era. Only the names of the Trigrams are used. For their symbols, please refer to the issue of November 15, 1941.

To the Trigram CHIEN corresponds the Fire Star, HO SING, our Mars. To TUEI, Water star, SHUI SING, our Mercury. To SUN (Siouen), Wood star, MO SING, our Jupiter. To KAN, Metal star, KIN SING, our Venus. To KHW'AN (Khw'un), Earth star, TU SING, our Saturn.

To the next three Trigrams there are no corresponding planets. To the Trigram LI corresponds our Sun. To KHAN, the Moon. CHAN, the Kwa signifying Thunder, was not related to any visible planet because it was the fourth Kwa, signifying *Heavenly Construction*. Back of it was the Creative and Re-Creative Universal Force. The Tibetan FOHAT symbolizes its mundane activity.

The teaching in Atlantis aimed at multiplicity in Unity. The Fifth Root-race is trying with difficulty to find Unity in Multiplicity.

Are you aware of this, that you see the colours through your own aura? And that it consequently is equal to looking at things through coloured glasses? Earlier nations, with certain colours stronger in the aura than others, saw colours different from Fifth Race people. Remnants of those nations see things still the old way. The development in the early races was quite different. The kind of ether extant in early days was different from the quality of ether now prevailing. The auras were different, and the Wise Men tabulated facts according to the de-

veloped faculties of the race. Some of the old correspondences referred to above, are still remembered and recorded for use by the Zuni tribe of Indians. (All Indians on the American continent are descendants of fugitives from Atlantis and *never* came here by way of the Aleutian islands from Asia. Only the Eskimos came that way.)

H. P. Blavatsky told us that the arrangement of colours in the rainbow, the prismatic scale, was a mayavic illusion, and that the scientists have no other scale. She revealed the proper order, the scale observed from *within*, the rainbow order being the *outward* sense perception. What does this mean to us?

Earlier nations saw Nature, which is made up of colours, different from later nations in many respects, depending on differences in auras. Colours for planets refer to their Rulers and indicate the kind of work these had to carry out. As younger nations do, the Atlantean descendants of old said that Mars meant *Action*. The colour Red was attributed to Mars, his own colour, and Copper was given to that planet because it was *the metal of its Shakti*, Venus, the Ruler of Love. The idea was that the shakti is the active part of a planet, hence Loving Activity was attributed to Mars. Black was given to Mercury instead of Yellow because all *enlightenment* begins with its contrast, dark ignorance. Mars' metal Iron given to Mercury to indicate that *Action* was needed for enlightenment. The Green colour of Saturn was given to Jupiter, with Lead, Saturn's metal, instead of Tin and the colour Blue, as the Fifth Race has it. Are you aware of what Jupiter signifies to the latter race and what Saturn signified to the Atlanteans? The poets of the Fifth Race called the Atlantean period "the Golden", ruled by Saturn. They were right. The Atlantean age was one of

Solidification, a Saturnian work, a gathering of fragments of matter physically. The present age is one of *Liquefaction* (sattvic activity), but keeping up Unity in the mental Multiplicity of its own make. Physically the planet Jupiter is made of matter less solid than water is on this earth.

White, the synthesis of colours, was attributed to Venus, goddess of all kinds of Love, instead of Indigo, as the newer race has it, to signify Loving Thought, a soul-quality the Atlanteans had not arrived at in their development. Venus was given the metal of the Moon, Silver, which symbolizes Productivity. There was much promiscuous productivity in Atlantis under the white colour. The Yellow colour was given to Saturn, ruler of Atlantis, also the Sun metal, Gold, symbol of the Fourth age and of Vitality, Abundance and a carefree and careless life. All of this was changed when Jupiter "usurped his father's throne". Jupiter, the new ruler, symbolized the Auric Egg with all its contents. To that planet was attributed the calming, cooling colour Sky Blue.

Each age makes up its own views, arranges its activity according to its own thoughts, which must be unselfish instead of selfish. We must see into colours outside through those of the inside. Humanity must act and work out its best, most cherished and loving dreams, which it calls its thoughts. The result of cause is forever effect. In Atlantis people were told: "Do and learn." Ancient nations *did* things to get information — and they got it. Recent nations want information without doing anything, and consequently do not get information. Their attitude is: "Do nothing." If you want result, you get it by action alone. For nothing produces nothing. This applies to occult information also.

What little some students have learned is the result of what little they

have done. Little they value what they get easily and without cost, wherefore such knowledge is of little use to them. One holds dear what has cost dearly, and will therefore have better use of it.

Younger nations put their own interpretation on ancient teaching and misunderstand it. The task of the Atlanteans was different from that of the new Race and had to be accomplished first. Many of the Fifth Race have not done what the Fourth had to do and did. Modern people look upon Atlantean technique, when they hear and read about it, as empty ceremonies. Technique is the way to do things. No ceremony is empty if suggestions given in it are followed up. Technique is the substance through which the soul works. Result will always be obtained if a ceremony is understood and its suggestions carried out obediently in action.

It would be very bewildering to students comparing the following three tables of attributes if the information was not first given that the Atlanteans saw one series of colours for Elements, another one for musical notes and a third one for directions and seasons, these two combined.

To the ELEMENT Earth was given the colour Black; to *Metal*, White; to *Fire*, both Yellow and Red; to *Water*, all colours. (It is to be noted here that the element Wood is not included. This colour scheme was that of the ancient Atlanteans, still under the rule of Saturn, when the four Hsiang alone symbolized Elemental Nature. The order here given is a little different from that in exoteric works.)

The fifth element was added by the Fifth Race and stands for Action, Growth, Spring, Wood and its ruling Chief of the new age, Jupiter. This fifth Hsiang was incorporated in the philosophy of the Middle Kingdom which after the new era accepted many additions evolved by the wisdom of

neighbouring nations such as the religion of FO (Buddha); also philosophical ideas which the national philosopher and preserver of traditions, Kung-fu-tse, recorded in his works. The Chinese here showed their broad-mindedness, being less exclusive and conservative than the Aryans.

This is the second table of colour attributions. To the note THI (C) was given the colour White, the all-inclusive. To note YU (D) Black because it united with earth and ignorance. To note KU (E) Yellow, for here Light broke forth. To KUNG (F) Blue, for Blue and Yellow were called the twin colours of rule, Active and Passive. To CHANG (G) the colour Red, for here Action of the greatest importance began.

The third colour scheme: To East and Spring were given the colour Green; to South and Summer, Red; to West and Fall, White; and to North and Winter, Black. To the Permanent Middle, all seasons together, was given the Yellow colour, still held sacred in the Middle Kingdom.

It is impossible to express fully the Ultimate, for it includes everything. We can call Chaos *Supreme Rest* and cosmos *Relative Action*. These two are denominated in the Middle Kingdom T'ien Tao and Jen Tao. The Hindus call them Nirguna Brahman (the ONE) and Saguna Brahman (the Three). Think of everything above the mental horizon as Active and Passive co-operating for a third, resulting in a new pair of Active and Passive. Call it *Resting, Potential* in the realm above and before; and *Acting* everywhere below. Always as Yang and Yin, and in no other way.

The Present Duty is always the main thing, not only to know, but to carry out in action. We have plain parallels in every-day life. Each season and each day in it, has its own work, somewhat different from that in every other season and day. Each race cycle the

same way. The race duty of the Atlanteans was to bring about progressive and constructive action through Kama (aspiration, will to do, self-preservation, desire). With some of their people desire brought no action, resulting in selfishness and pride, or potential Black Magic. With some others desire evolved into action, bringing with it knowledge and progress, which is the real White Magic.

The Fifth Root Race has been given the duty of adding to progress through Manas, Mind. The majority try to think, becoming dizzy in the mazes of the Mental Labyrinth and learn nothing because not *acting* out suggestions along the lines of work given. Progress is impossible without action. Chasing a mental will-o'-the-wisp leads to the mire of black magic and "the Pride of Satan." All active helpfulness is White Magic and brings happiness, but no pride, and knowledge how to proceed and help others on the road. Work out suggestions; don't hide them in the chest of memory and leave them there. Don't denounce others, nor condemn different schemes of progress. Do your own duty. Wherever helpful people act they will eventually reach the common point of Union.

In Walter Gorn Old's translation of Lao-tze's work Tao Teh King, Chapter xiv, we read: "IE, Plainness is that which cannot be seen by looking at it. HE, Stillness is that which cannot be heard by listening to it. WE, Rareness is that which cannot be felt by handling it. These being indiscernable, may be regarded as a unity—I H W, Tao." This teaching is exceedingly obscure to some of us, but here it is made plain. *The formula IE. HE. WE means the conquest of Sight, Hearing and Touch, thereby understanding Tao.* These are the Chinese sounds of I, E, O (English equivalent: EE, A and OO.) And these three vowel sounds are the *origin* of

hieratic mantras of later nations, as the Gnostic I A O, the Keltic OIW and the Hindu AUM, in which latter the M is a substitute for the final O and symbolizes the hindrance and destructiveness of the lower manas. (The Hebrew IHVH symbolizes the Plan of Creation (Action), which is sacred above and below.)

The Atlanteans, not having developed a mind like the Fifth Race, did not wander aimlessly around in the Labyrinths of mentality, looked at what afterwards was called the River Map and the divisions on the back of a tortoise, grasped intuitively the idea of Nature's Plan and learned in this way the value of the divine scheme which they had inherited from their forefathers. (Professor Legge records in his translation of Yi King: "The Ho gave forth the scheme or map, and the Lo gave forth the writing, of (both of) which the sages took advantage.")

Teachers of old admonished pupils always to work according to an intuitively grasped plan to get results just as the Atlanteans did with success.

The eight Kwa (Trigrams) refer to creation and action to bring about physical results. The number of Saturn was *eight* for the same reason. The ancient Greeks, who were Atlantean colonists, had the tradition that Saturn "devoured his children" when Jupiter "usurped" his throne. The allegory is explained thus: His children were the four bipolar elements of his day and He withdrew his tamasic activity of hardening matter. Jupiter took hold to soften it. The number four symbolizes the erection of a building; and twice four, or eight, signifies the taking a building to pieces.

When *Divination* is used for the gaining of instruction, or for any other constructive purpose, the *Divine within*

decides the answer and orders the Elementals to arrange it. In divination undertaken for curiosity or a selfish purpose, without sincerity, the Elementals are given freedom to answer at random.

The *twelve long reeds* in Chinese divination correspond to the twelve signs of the Zodiac, or four Hsiang (elements) and eight Kwa (body and principles). They are called Yang reeds, or conquering reeds. The twenty-four shorter reeds are called Yin reeds, conquered ones.

Chicago, December 11, 1941.

R. F. H.

A LUXEMBOURG PROPHECY

(Published in the *Luxembourg Upper-Moselle newspaper* in February, 1940)

It seems that the ominous trend of world happenings and a general feeling of insecurity have led to a revival on a grand scale of occult and psychic sciences. Even in England in May, 1936, an event was recorded in the press which would have shocked the nineteenth century Anglo-Saxon mind painfully divested of the last traces of superstition by the belligerent materialism of a Huxley. Not less than 300 astrologers held a conference there.

But it was the German nation that outstripped all others in its seeking for hidden signs. Germans, always given witchcraft and divination of all kinds. Nazis who had already adopted the swastika, Buddhist symbol of sun and light, as their emblem, searched the stellar spaces, like the ancient Egyptian priests of old, for astrological support of their cause. Small wonder it was then the the hoi-polloi dabbled. Before the war it was a common sight to see in Berlin an unemployed man or woman on a park bench painstakingly casting a horoscope.

All of which preamble brings me to

the heart of my subject.

Three months before the goose-stepping German hordes overran the little country of picturesque Luxembourg the *Upper-Moselle* newspaper published several prophecies culled from the folklore of the country. They bode no good for the grand duchy, land of mediæval castles and Alpine ruggedness, nor for Europe, nor for Germany either. Many a Luxembourg farmer or worker in the great blast furnaces at Echternach and Deikirch must have trembled slightly at the implications of the prophecy. The demon of unemployment had never menaced him or financial cares harassed him. And now, according to the legend, which he had temporarily forgotten in the sunny days of prosperity, devastation and death had marked him for their victims.

The coming "war of peoples" published by the *Upper-Moselle* paper is deeply embedded in the folklore of the Rhine and Westphalia regions. The latter place has been long renowned for its dreamy shepherds and herdsmen who, while engaged in the idyllic task of tending sheep in sunlight or starlight, see visions with the uncanny insight of Scotch Highland seers. And it was these predictions which presumably record the prophetic visions of common folk that the *Upper-Moselle* newspaper had published, (probably scenting some German plot in the wind) for the edification of its readers, in German of course; although French is spoken along the French and Belgian borders.

The article in question revives a very ancient prophecy. The people had believed in it steadfastly a very long time. It had been handed down like a cultural legacy from father to son for many generations, told and retold by aged grandfathers beside the fireside to the younger ones who listened in respectful awe with grave faces. For traditional folklore solemnly declared that the

great war of peoples would be decided on Luxembourg soil at Letzburg, to be exact. However, there would survive only so many Luxembourgers as could take their evening meal under the Pear tree (Birnbäum); although other versions of the prophecy declare that the decisive contest will be waged in Lower Germany and shall begin at the Birch-tree near Bodberg, in Westphalia.

It shall be a dire time of confusion and extreme dolour (so runs the prophecy in its main outlines) when father shall fight against son and brother against brother. Thrones shall totter and states dissolve and the battle shall be waged for world domination.

But the article points out that the Luxembourg legend is evidently an echo or adumbration of the *Battle of the Birch-tree* (*Die Schlacht am Birkenbaum*) mentioned by Nostradamus and diffused throughout Europe in cherished legendary lore. One of the most authentic versions of the prophecy was published in Cologne in 1701 in Latin, later translated and printed in German by the monks of Werl, though the library where it was preserved was later destroyed, according to an informative article on prophetic Teutonic folklore in Blackwood's magazine of 1850.

The Luxembourg newspaper's account of the prophecy which it claims was known to Napoleon and published in 1890 in the Parisian *Figaro*, is as follows:

"After the individual nations have fought each other for a long time, the West will take up arms against the East Then it will not be a question of Fatherland, language and faith. They will unite to kill; and will fight for world domination . . . In the midst of Germany the armies will meet and destroy cities and villages. In the regions of Low Germany the armies will pitch camp such as the world has never before seen. . . . At this time an effort will be made to pervert the tenets of church

and school; new books will be introduced instead of the Bible . . . The war will follow upon a winter such as has not been seen in a long time. The first soldiers who come will wear cherry blossoms upon their hats. The women will wear hats as the men and dress only as it becomes men . . . In the morning they will say—Peace! Peace!—and in the evening the enemy will to the mystical, studied alchemy, astral already be at the door. The cowslips will bloom very early in this year. The cows will go in grass up to their knees as soon as April . . . In Hellwegplan at Werl in Westphalia the enemy armies will meet. Three days the slaughter will last. The fighting soldiers will wade up to their ankles in blood The victor with a surviving handful of soldiers will halt under a birch-tree and eat off a drum. . . . The city of Dortmund will stand bright in flames. From Holland the enemy will come over the Glan bridge. . . . After this murderous war Germany will be depopulated. Men will be especially scarce. The women will have to plough and sow and seven maids will fight over one man."

The article also deals with the prophecy of an Italian monk which was much discussed in Luxembourg during the years 1918-9 and which clearly announced the fall of the French Republic. I quote—

"Germans and French will war against each other and the Germans will be defeated.

"In Italy many Germans will find their graves.

"The German princes will be expelled.

"In Moscow the corpses will lie unburied in the streets for days.

"The Russian imperial family will be assassinated.

"A new Prince will gather the Germans about him and again lead them deep into France.

"After that a king will arise in

France and drive back the Germans.

"This king will then give the world a righteous, permanent peace."

Perhaps the Luxembourg myth regarding the survivors who will be so few as to take their meal together under a pear-tree is but an echo of the *Battle of the Birch-tree* which received a detailed translation at the hands of Professor Gregory in *Blackwood's Magazine* of 1850. The *Battle of the Birch-tree* in its turn bears traces of similarity to the old Norse legend of the battle between the gods and the giants under the world tree Ygdrasil, a correspondence which the writer of the article does not fail to note.

Be that as it may, belief in an actual battle of the nations for world domination in which Germany shall be ultimately worsted is widespread and literally accepted in Luxembourg. The writer whose article we have quoted heard it from his grandfather and the old folks when he was a lad. Therefore the common people are not inclined to rationalize the prophecy as we have done.

For the natives of Luxembourg the German occupation of their capital in 1914 is a recent memory. The bloody battle between the Goths and Huns under Attila is a vivid historic fact. Folklore is not less a reality for the average Luxembourger than these historical events. To him the times are ominous, portending much, for which a living tradition has prepared him, and he girds his loins to meet that winter "such as has not been seen in a long time."

Alberta Jean Rowell.

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THE QUARTERLY BOOK DEPARTMENT

P. O. Box 64, Station O. New York City

WHY A THEOSOPHICAL SOCIETY?

BY SIDNEY A. COOK

(Notes of a talk at a joint meeting of the Northeast and Middle Atlantic Federations, in Boston, October 12, 1941.)

I propose that for a little while today we address ourselves to the question, "Why a Theosophical Society?" and see where the answer leads us. The answer is not difficult to find. We have but to read the early history of the Society to have it from the Founders themselves. The Elder Brethren wished to establish with us and to propagate among mankind—especially among western mankind—certain natural facts and what may be called a certain basic attitude. H. P. Blavatsky and Colonel Olcott founded the Society for just that exact purpose, and their successors have continued in that purpose.

The natural facts to be established and propagated had to do with life and may be briefly stated as (1) the unity of life, (2) the continuity of life and consciousness, (3) the justice of life, which we call karma, (4) the evolution of life, not merely of form, from which it follows that some among men have become Masters and that all may achieve. They are natural facts because they are of the very substance of the universe. Life—one, continuing, just, evolving.

The basic attitude to be established is that which stems from these natural facts; that expressed in the word "Brotherhood" as a basis of relationship; a life which we call Theosophical—that is to say, one in accord with these natural facts and the principle of brotherhood.

There is little possibility if we seek a thoughtful answer, of our getting away from this fundamental purpose that lay behind the founding of The Theosophical Society. The reason for a Theosophical Society thus seen as to its

fundamentals brings home to us a recognition of our very grave responsibility, a sense of our stewardship of the truth regarding great life principles handed to us for continued effort toward their establishment and propagation among men. It is a responsibility grave indeed, but none the less a very joyous responsibility.

The sense of joy with which the recognition of responsibility comes to us can easily be brought to the surface. Let us for example ask ourselves, we who know these natural facts, whether we would like to give up the knowledge, to be without the philosophy that guides our lives and stems from that knowledge. Life would indeed be different, less purposeful, less happy, its complexities hard to understand and harder to bear. We have but to try to think of living our lives without Theosophy to realize its value to us and to be joyously carrying the responsibility that is inherent in the possession of the knowledge.

There then arises the question: "How can we carry out this responsibility?" And the answer came to us as clearly as the purpose of the Society itself. We have one hint from Dr. Besant in 1907 when she said:

"You ought to be ready to help, and not only to be helped. And the life of the Society will not be healthy while so few are students, and therefore so few are fit to teach. Every lodge should have its classes for study."

It sometimes seems to me that we emphasize teaching disproportionately to study. The objects of the Society are to form a nucleus, to study and to investigate. Teaching is not mentioned in the statements of these objects. We are called upon first to be a brotherly group together, then in the atmosphere and spirit of that brotherliness to study and to investigate. Those under Whose auspices these objects were formulated knew that the kind of study and investi-

gation that was to be done would bring fruitful results only under those conditions, for the studies were to be directed to the higher laws of the universe and the deeper things in man's nature. Such studies thus carried out would inevitably lead to teaching, for through those who acquired knowledge of nature's laws and man's inner being by search in the spirit of brotherliness the truth would inevitably express itself.

But the emphasis, you will see, was upon study and we are falling somewhat below the great ideal if we fail to have study classes working in connection with all of our activities. In every lodge elementary classes and advanced classes should be carried on in the atmosphere of brotherliness that should pervade every lodge. And not only for the public; every member should continuously be a student. New members too often come into our lodges and find an atmosphere of Theosophical generalities, with our members lacking the specific knowledge of Theosophy that derives from sequential study.

In the early days, when the Society was building, when it was most successful as to its numerical growth, member study classes were found everywhere, with students keenly studying and discussing. Let us therefore again become students. Let every lodge have its classes, renewing them each season, with students passing on from stage to stage, from elementary to far advanced.

Some suggest that leadership of classes should be rotated. But few are qualified as teachers, and when you find within a group a teacher who, by training or by nature, holds the interest and keeps alive the will to study and out of whose work deeper students and new members are developed, keep that teacher doing that work. Be careful of your selection of teachers; carry on your classes even if but two attend; have the students study.

Secondly, to carry out our responsi-

bility of establishing and propagating the natural facts given us by the Founders, our studies need to be on Straight Theosophy was the first purpose. It was the purpose of every one of us when we came into Theosophy. That was the message given us and that attracted us. The giving of this same message is still our responsibility.

The Theosophical Society—why this name, except that we are to bring Theosophy to the world? And yet, we have lectures by the score from Theosophical platforms that never mention Theosophy. I am profoundly convinced that the Founders will change the name and change the purpose, just as They originally established them, when that name and that purpose are no longer to be followed. This name and purpose are fundamental, dealing with natural facts—scientific facts, if you will, eternal and basic—that on these men may build a scientific attitude and a profound philosophy of life supported by knowledge of the Eternal Wisdom. There is nothing hazy or general about this; our responsibility is specific and exact.

If you question as to whether the guidance of the Inner Founders has continued, I tell you that I have reason to believe that the contact has never been broken. But if I had no other grounds for conviction on that point I would still be sure that the Society is guided whether or not its leaders know it, by Their sheer impersonality, by the entire absence of ambition. For we know that where thoughts of self and self-interest enter, where the Work is adapted to serve personal needs, or built around personal interests only, there the Masters cannot enter. But where the Work is placed first, as it was placed first by the Founders, and by all who have succeeded them in office, the conditions have been maintained under which the guidance could be given.

Thirdly, to carry out our responsibil-

ity we need to see in the Society a cause to serve. If I may be personal for a moment, I have always been grateful that in the matter of a livelihood I have always been connected with what I may call a basic industry—transportation; something that aids the world towards its goal, bringing men together, rather than something of a frivolous nature—cosmetics or candy, for example. We need to see in The Theosophical Society a basic usefulness and purpose. It is not enough that we merely delight in Theosophical association. Our Theosophical membership must not be one of mere enjoyment. We must not make of our lodge merely a social club or an economics club, our membership a cosmetics or candy membership, but something permeated with essential principle and purpose.

If you are a member of a Townsend Club, you will find them discussing the Townsend Plan. If you are a member of the Chemical Society, you will find the members busy with the problems of chemistry. And if you are a member of The Theosophical Society, you must be busy with Theosophy. Other groups offer other things as primary to them; we must offer Theosophy as primary and most purposeful to us. And all else—social, economic or what not—must be secondary, serving the primary function of the lodge.

Our work is still to establish and propagate certain natural truths and the basic attitude of life that flows from knowledge and understanding of them. The Theosophical Society has to serve a great purpose and we must individually serve it with fervour and enthusiasm, and without discouragement. We are still pioneers, even after sixty-six years. We shall always be pioneers and our work will always be to "win the world to Theosophy," not a Theosophy of dogmas and narrow interpretations, but a Theosophy that will always consist of the natural facts and the life philosophy

based upon them.

Theosophy must constantly mean more to us, because only as it means increasingly more to us can we make it mean more to others. Expanding knowledge and understanding must come from continued study, so that our Theosophy will meet more needs, our philosophy fit more circumstances, our understanding solve more problems.

Win the world to Theosophy! The significant word is "win." We shall not drive the world to understanding through propaganda. It must be won, as friends are won. It cannot be achieved by money or by promotion. Friends are won only by gaining their respect and their love. So must Theosophy win the world; our members respected, loved and honoured for balance, breadth and brotherhood. Kindliness, sympathy, friendliness, appreciation, tolerance and understanding—these are the qualities of brotherliness that spring from deep Theosophical understanding. Because we are Theosophists we should be seen of the world living more nobly than the world and therefore gaining its respect.

Dr. Besant said: "The Society will become respected when it is known for honest and useful work in all departments of human activity. There is no good in glorifying it by words and saying what a splendid thing it is, unless we justify ourselves to the world by the work which we contribute for the world's helping."

To win the world, each must win his own world, the world of his own friends and acquaintances. Can we meet all comers there? Have we made ourselves known as Theosophists and won respect there? If our acquaintances are bankers and brokers, do they know us as Theosophists who contribute a freshness of viewpoint to their problems? If they are artists do they recognize that in us as Theosophists there is a basic artistic concept?

To establish and propagate a certain basic attitude—this means make Theosophy live. If we achieve this it will be demonstrated in the joyousness of our lives, in the development of an internal capacity to grow happier all the time when we are together.

We shall individually have our ups and downs, our distresses and our problems, but we shall bend to sorrow or to joy and come back every time to a serenity which cannot be long disturbed. We shall have a sense of proportion and the little personality frictions will not affect us. Someone said it beautifully: "Nobody can do anything to me that a beautiful sunset cannot put right the same day."

We shall learn to accept criticism. We cannot be helped when criticism or comment brings resentment. We shall stand by our intuitive loyalties. The Master K. H. called our attention to the necessity for preserving them. Speaking to Colonel Olcott, He said: "I warn you against permitting your suspicions and resentment (against her many foibles) to bias your intuitive loyalty." In a world of great change we must preserve those things that can endure. We must hold on to friendships, to loyalties to great principles, to those who stand for and support great principles. Let us be men and women of generous heart, and when offences come, as come they will, let us make the generous explanation, planting this wherever ungenerous criticism arises. We as Theosophists may not adopt the world's way of keeping up enmities. We can search for and we can find the good in all. That is the material for the building of our relationships; relationships in which, the fitness of things is often more important than the establishment of our individual rights or views or opinions.

(To Be Concluded.)

THE CANADIAN THEOSOPHIST

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OFFICE NOTES

LXXX.



“Peace to all Beings! Goodwill among Men!” These are the sentiments addressed to their friends by the Council of the Canadian Federation, Theosophical Society.



Senora Lydia Fernandez Jimenez, Secretaria General of the T. S. in Costa Rica—Central America and Panama, has issued an official greeting card for the New Year Feast, and we heartily reciprocate the genial and friendly gesture.

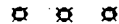


The Buddhist Lodge in London, England, has published its fine calendar once more and those who wish to assist the Buddhist cause should obtain and display this work in their homes. Each month has a quotation from the *Dhammapadha* or some other Buddhist

classic, while the picture for the year shows an eastern sage playing with a kitten. The calendar may be had from the Buddhist Lodge, 37 South Eaton Place, London, S.W. 1, England.



Coincidences are not uncommon, but sometimes they are more striking than at others. Mr. W. B. Pease of Victoria, B.C., was born on December 27, 1861, the same day and year as the General Secretary. We congratulate Mr. Pease on attaining his octogenarianship, and trust he may make steady progress towards his century.



Here's an opinion from an old hand. The Adyar management of the affairs of the Society “have nearly ruined the Theosophical Movement, and now Hitler and his gang of cut-throats are making the world a hell. He studied ‘Occultism’ under the vile Hanish. ‘Christian civilization’ seems to be reverting to barbarism. Of course Hitler will be defeated, but the old system of society cannot be restored. The world needs a new religion and a new economic system.”

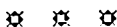


Errata. Our War article last month was the last item that went to press, and it was corrected, but by some oversight the correct slugs were not placed in the forms. “All the world” was changed to “And the world”. Seventeen lines from the bottom of this column “declared” should be “that” to make sense. On page 31 a line in the middle of the column was corrected and the correction was placed at the foot of Mr. Haydon's notice of Books. The pressure of the holiday season may account for these slips.



A correspondent writes:—In regard to Mr. Haydon's “Not Masonic only” he might be interested to hear that the quotation in question is to be found in William Tyler Olcott's ‘Star Lore of All

Ages' page 118, it reads as follows—
 “The emblem of the cornucopia is a masonic emblem, and corroborates the fact that the major part of masonic symbolism has an astronomical significance.” Obviously Mr. Olcott does not imply that he thinks the cornucopia peculiar to Freemasonry, as Mr. Haydon asserts! The book is a modern standard work and can be consulted in Public Libraries.



A new volume by Professor James H. Cousins, entitled *The Faith of the Artist*, has been announced from the Kalashetra Press, Adyar, Madras, India, price two rupees six annas. Neither this volume nor his volume of poems published two years ago have reached this part of the cosmos, and of the score of volumes he has issued in the last twenty-five years in India we have only three, *The Wisdom of the West*, *The Bases of Theosophy*, and *Work and Worship*. But these will tempt any student in covetousness for the others. The high-minded thought, the refined and lucid expression, and the engaging grace of style rare among our Theosophical writers now that George Russell and Charles Johnston are numbered with the choir invisible. Dr. Cousins is principal of Madanapalle College.



Dr. Arundale has addressed a communication to “Residents and Would-be Residents of Adyar” inviting them to play the game or get out. He puts it diplomatically to them, thus: “Adyar is a training-ground, a place where one learns. You have perhaps been here for many years. You have probably gained all that Adyar can give you. At present, therefore, there is a great debt due to Adyar from you, and the best way in which you can gradually repay that debt is either to live at Adyar a fine Adyar-ian life in all its details as you must now know them so well, or, if your stay here has drawn to a close, to take away to

the far-away frontiers of Adyar’s consciousness something of the Adyar spirit of *Peace* and *Power* and *Brotherhood* and permeate your new surroundings with it.” There is a good deal more in the Arundale expansion style, but it is to be hoped that neither the nod nor the wink will be lost on any blind horses. There is one sentence however, for which we must forgive Dr. Arundale much verbosity. “There is always the danger for every one of us who is more or less permanently resident at Adyar that we may become dead-wood with no particularly vitalizing use to Adyar. I think we all tend in that direction.” Good old George!



A good deal of amusement of a certain order has been provided by a series of articles entitled “The Modern Sin of the Mindless.” The author of these does not appear to be aware of the Theosophical teaching that there are two kinds of minds. It is an old teaching. The distinction is made in the third chapter of the Epistle of James. St. Paul also recognizes the two minds, the nous and the phren or epinoia. Madame Blavatsky calls one the Lower Manas and the other the Higher Manas. “The Mind is the Slayer of the Real” she writes in *The Voice of the Silence*; “Let the disciple slay the Slayer.” In a note to this passage she writes: “The ‘Mind’ which is the Slayer of the Real’ is the Lower Mind (Sk. *Kama-Manas*) which by constantly creating impure images tempts and leads astray the aspirant, who must therefore ‘Slay’ (i.e. paralyze) it.” This explicit statement does not seem to mean anything to the academic psychologists, but students should note the difference.



Now that the war has brought Holland and its gallant Dutchmen once more into prominence, being the first among the lesser nations among the Allies, the history of the stubborn and

righteous defence of its liberties for centuries past, as well as the ascension of the British Throne by William the Third give all Britons good reason to be interested in the foundations of the country. Dr. L. H. Lehmann has published "The Drama of William the Silent" as an important phase of the struggle of four centuries ago. Philip II of Spain, who was a believer in the Inquisition, objected to William's Protestantism which he regarded as heresy and worthy of death, though the Church argues that they never put anyone to death, so he put a ban or proscription upon William, along with a friendly letter indicating friendship and confidence, quite in the Hitler manner, and these and William's reply have been put into a volume by Dr. Lehmann for \$1.75 to be had from the Agora Publishing Co., 96 Fifth Avenue, New York.

AMONG THE LODGES

The Lotus Circle of the Toronto Lodge held its annual Christmas Tree Party on Monday, December 29. Fifteen members with eight other children and several adults were present. The children entertained their visitors with a concert after which supper was served around a gaily decorated table. The evening continued with games and the distribution of gifts from the tree. Mrs. Nancy Gough was assisted by Miss Evelyn Webley and Mrs. R. Illingsworth.—Ivy May Gough, Secretary.

The visit of Mr. H. S. L. Polak to Canada has been of much interest to the Theosophical Lodges. Stationed in Montreal, he has made many friends there and has spoken for the Lodge on several occasions. In Toronto he was heartily welcomed and spoke at a week-night meeting. In Hamilton he took one of the Sunday morning dates in October, and gave a fine talk on the Brotherhood of Religions. He was next heard of in Winnipeg on November 2nd

where he spoke for the Wayfarers' Lodge, and Mr. Roberts makes the appreciative comment—"Too bad there are not more like him." Then Miss Nellie Brown reports that he had been to Edmonton where a joint meeting of Federation and National Society members heard him with deep satisfaction.

o o o

Edmonton Lodge has shown more activity for its size than any other branch of the National Society in this new season. Most of this is due to the earnest work of Miss Nellie Brown, but she is quick to give credit to others also. Of one new member she writes that her "first contact with Theosophy was about seven years ago when she was living in the North Country. Having reached the point in her life when she longed to contact something of this nature this inner urge brought her to seek a way, and she found it in the advt. of the Travelling Library in a newspaper. All by herself with the kind advice of Mrs. Bailey as to what books to read she has gained a very clear understanding of the teachings of Theosophy and is as sturdy a Theosophist as one would ever wish to meet." The Lodge is arranging a definite programme of study to begin after Christmas.

o o o

A hearty greeting from the president of the Vancouver Lodge, carries with it also some comments on the present situation on the Pacific Coast. "We are carrying on quietly—a wee bit confused with the black out, but even that is nothing when one gets used to prowling around in the dark. War comes closer all the time and the worst of it is, all this will have to be paid for some time or other. It seems to me we are not only paying for Atlantean karma but also Aryan! However, it is such a privilege to have some Theosophical knowledge these days and to *know* that these procreation pains are *such*, and to pass

on the little we know to others. We are striving to keep the leaven moving in our own little way, and we are trying tonight to get as many memebtrs out to Lodge for a little get-together before the holidays, and just to have readings and a chat over a cup of tea. We will bring you into our midst as we repeat the Gayatri.

✻ ✻ ✻

On New Year's afternoon and evening members and friends of the Toronto Theosophical Society were entertained at the Annual Open House held in the hall on Isabella street. Decorated Christmas trees, large silvery letters forming the message "A Happy New Year" across one end of the hall, and red and white flickering candles formed an attractive setting for the party. The President of the Society, Mr. Dudley W. Barr, received the guests together with the Vice-President, Miss Mary Stuart, and members of the Board of Directors. Incidental music was provided by Miss O. Olive, violinist, with Miss E. Webley at the piano, through the afternoon and during the tea-hour at which time the guests were seated in friendly groups at small tables. Mrs. K. Marks, convenor of the refreshment committee, was assisted by Mrs. E. B. Dustan, Mrs. E. J. Norman, Mrs. M. C. Hubel, Mrs. W. Gough, Mrs. G. I. Kinman, Misses D. Bax and J. Cunningham. In the evening a programme of entertainment was arranged with H. Anderson acting as master of ceremonies. Mr. Dudley W. Barr, the President, conveyed the season's greetings on behalf of Toronto Lodge to all present. Mr. Harry Somers played three of his original piano compositions; Miss Elsie Rue, monologist, gave two readings; Mr. Jimmy Beswick, entertainer, amused those present with his lively monologues; and community singing was under the direction of Mr. Albert Emsley, the evening concluding with the singing of "Auld Lang Syne" and the National Anthem.—M. K.

REUNION

The Canadian Federation,
The Theosophical Society
Lake Buntzen,
Burrard Inlet, B.C.,
Nov. 1st, 1941.

The Presidents and Secretaries,
Lodges of The Canadian Section,
The Theosophical Society,

Dear Fellow Member,

You may wonder why I am sending you this circular letter. It is in the hope that I may find amongst the members of The Theosophical Society in Canada those who will co-operate and study now, in the light of Theosophy, the problems related to Reconstruction after the War.

There may be some members in your Lodge who are interested in this activity and would like to work with others upon this common humane project. I would like to contact these members.

In addition I personally feel that the welfare of Canada, no less than that of the World, rests in no small measure upon the re-uniting of all Theosophists in Canada and in the World. In Canada the task is our own, so as a first gesture towards a basis for a better understanding and co-operation I suggest the undertaking of a common work for mankind such as this project of study for Reconstruction.

I hope I may count on your co-operation in bringing this to the attention of your members, and of their co-operation in the assembly of all pertinent data.

Yours fraternally,

J. T. S. MORRIS,
Sec.-Treas.

Mr. J. T. S. Morris, Secretary-Treasurer of The Canadian Federation of Theosophical Lodges, has sent the foregoing letter to the president and secretaries of the Lodges of the National Society. We are glad to publish the letter since we have all along enter-

tained sentiments akin to those which have inspired it. We know several prominent members of the Federation who would be glad to arrange for a reunion, but for the outstanding opposition of a number of the older members. In a spirit of true toleration we can make no objection to the opposition of these members, and while they continue to be in opposition we can only hope that they will consider not only their own sentiments but those of other members. We have no objection to having them hold any views they please, nor to having them give free expression to such views, but we ask the same privilege for ourselves; our Constitution contains a clause guaranteeing this freedom for all members whatever their beliefs or disbeliefs. Why under the freedom of thought and of speech which the Theosophical Society proclaims for its members; this freedom could be abrogated it is difficult to see, but we are ready to consider any proposals that may be made to further the desirable accomplishment of reunion. The letter of Mr. Morris covers two much longer communications, the first of which makes suggestions regarding reconstruction after the war, which, however admirable in themselves, would undoubtedly be found to be debateable when brought under discussion. The second is a memorandum on Security as one of the objects of Reconstruction, which also involves debateable proposals. We do not lack the intelligence or the courage to face these matters, but to link them with proposals for Reunion among the members of our Theosophical Societies seems to us unduly to widen the field of possible disagreement. May we not consider the clear issue of Reunion apart from any other factor in the present World Confusion?

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use
 Supplied on request. Forty years' experience
 at your service. Let me know your wishes.
 N. W. J. HAYDON, 564 PAPE AVE., TORONTO

ADYAR ANNUAL REPORT

The Sixty-fifth annual report of The Theosophical Society has come to hand and excels all others in providing full information about all its various activities, its funds and its membership. The War has interfered with the latter as a comparison of the report of the sixty-third year amply indicates. The total membership for that year was 28,805; for last year, 23,803. New memberships have fallen from 2540 in the former period to 1618, and resignations have fallen from 653 to 333 or about half. Removals from the rolls are about the same, being 1512 last year. The members in war occupied countries at the figures of the previous year number 4157, and these of course reduce the total accordingly. The Treasurer's report is given in rupees and it would be a great convenience to the members generally if the figures were translated into both pounds sterling and dollars. There are roughly three rupees to the dollar. "Were it not for the liberal way in which the great American nation, that is still in some measure enjoying the benefits of peace," writes the Treasurer, "has come to our rescue, The Theosophical Society would not show that fair aspect which the present report reveals." The income as far as we can make out has increased four times the amount of that in 1938 but there is still a deficit. They spend all the money that comes in and more. Nearly 40% of the revenue, is the statement of the Treasurer, had been allocated to special funds and activities. This is not finding fault with the allocation, but it is to be questioned whether funds not specially contributed for the purpose should be allocated to philanthropic objects when the world stands in such sore need of "hearing the Law." It would seem logical to leave all such work to The Theosophical Order of Service, while the Society

itself attended to its expressed objects. A good deal of space is given to the Adyar library but we do not grudge anything that benefits this activity. Twenty pages are filled with lists of books donated. Among the reports of National secretaries that of Mr. T. Kennedy for Ireland is most interesting with its analysis of the neutrality policy.

THEOSOPHICAL ARCHIVES

Editor, *The Canadian Theosophist*: We all know that there are some useful and valuable books in print on the history of the Theosophical Movement and Madame Blavatsky.

But some students who, like the undersigned, have spent upwards of twenty-five years in the movement and have had quite a lot of experience with various societies and its members, etc., feel that the published histories, however interesting and excellent, do not go far enough.

For instance, when Mr. Jinarajadasa was reproducing selected items from the Adyar archives (which he unfortunately discontinued) he gave out important information not published elsewhere. Information that could be checked.

Then, too, while much has been written of Madame Blavatsky, relatively little has been published on the life of W. Q. J., and many of the students and helpers from that day until the present.

The public profession and practice of Theosophy long seems to have been an extra-hazardous occupation, so to speak, and those others who also braved social or public prejudice, should not be forgotten.

In other words, we propose to gather original material for a volume on Theosophy and its Exponents, attempting to do for Theosophists (however they failed to fully achieve their ideal) what

H. P. B. indicated would be written of all the great adepts in the never published III volume.

Some attention will also be given to various left hand movements, like that of the TK, Brother XII et al, so that the book, as a whole, may prove to be indispensable to anyone venturing into the study of any form of mysticism or esotericism.

Of course there is no desire to write a mere laudatory "Who's Who" or to engage in what laymen call "special pleading" or other fact twisting.

Bearing in mind the teachings of Langlois and Seignobos in their invaluable "Introduction to the Study of History", we do not plan to make a mere synthesis from published biographies, but are seeking more unpublished material; letters, reminiscences, &c. And, in weighing-matter received will use, inter alia, the relevant principles expounded in Dr. Lieber's excellent "*Hermeneutics*."

(These works are not cited for pedantic effect, but because, despite their rather tiresome length, they contain some jewels of thought for the would be historian).

Will your readers, therefore, send in suggestions and all the unpublished theosophical matter they think might prove helpful: letters &c. of all active in the movements, including Canadians of course. Also the student's idea of what Theosophists should be included for lengthy reference, and those for brief mention.

If requested, every effort will be made to promptly return letters and documents as soon as copies have been made. Photographs of any Theosophists will be most welcome, but cannot be returned.

It is hardly necessary to say that mere personal gossip will not be published, although all possible facts, no matter how personal or trifling, are desired for just appraisal, if not for

publication.

While the compilers are, of course, convinced of the immortal nature of man (as alluded to, say by Cicero, *De Leg.* 1, 16, 19. 2. 4. 5. *Tusc. Quaest.* 1.14. Cato 21, 23, to name one who might be better known to Theosophists) and its prime importance, the human side will certainly not be neglected, for there is no desire to try to present those who were living, pulsing hearts, as impersonal robots, devoid of all the nobler feelings of mankind (see *mutatis mutandis*, W. Q. J.'s last published article: "H. P. Blavatsky was Not Deserted by Masters").

May we have your fraternal help and that of your readers?

In re W. Q. J.'s personal background: Can anyone supply fairly detailed information as to his brothers' careers, how they regarded him; other members of his family; particulars of his law offices and practice, etc.?

Fraternally yours,

Lionel Westover, LL.B.

P.S. Does any reader know how Mrs. J. A. Crampton Chalk fared in England? The last information which reached here, was that she was still maintaining a theosophical library for students.

September 27, 1941.

THE TORONTO

FEDERATION OF COLLEGES

Toronto has become so familiar with a university which combines non-denominational and denominational colleges—the colleges of four religious denominations—that the significance and importance of the federation are perhaps not always realized. Attention was drawn to this aspect of the University of Toronto by the veteran chancellor, Sir William Mulock, when, last night, he spoke at the installation of Dr. Walter T. Brown as chancellor and president of Victoria. Sir William has been continuously a member of the

university senate since, at the age of 29, he assumed that office in 1873. He became vice-chancellor in 1881, and it was largely due to his efforts that the denominations, Roman Catholic and Protestant, were brought together in a scholastic federation which has proven harmonious and mutually advantageous. After many years of discussion and preparation, effect was given to the project by parliament in 1887. Said Sir William last night:

"The soundness of the scheme has been under practical test for more than 50 years. Throughout that long period, the colleges and universities have worked together in perfect harmony, and have successfully co-operated for the advancement of higher education, their students proud of belonging to the University, but remaining loyal to their colleges. It has never been alleged or even hinted at by any human being that university federation has endangered anyone's religious beliefs."

There is something in this to think about; something for those to think about who promote religious conflict in Canada at a time when Canadian unity is all-important. For over half a century the students of the various colleges which comprise the University of Toronto have mingled in sports, in social life, in educational life, and have learned—for the effect cannot have been otherwise—to be tolerant of each other's religious views. They have learned, generation after generation, that one man may differ from another in these matters without either of them becoming a person to be hated or despised. It is no doubt true that the diminishment of religious prejudice in Ontario over a long period of years has been due in part to this feature of university life in Toronto. In the 80's many said that the federation would never last. But it has been an entire success. It has been a unifying influence. It has helped to lessen the old

hatreds that would be better dead; that certainly should not be revived now.—*Toronto Star, 16th October, 1941.*

As Canada led the way in the union of its Churches, the Presbyterian, the Methodist and the Congregational combining to form the United Church of Canada, so long previously educational co-operation had taken form under the University of Toronto as described in the foregoing article. The Colleges included in the University and taking their degrees from the University authority are University College, Trinity College (High Church Episcopal), Wycliffe (Low Church Episcopal), Victoria (formerly Methodist), Emmanuel (Victoria Theological), Knox (Presbyterian), St. Malachy's (Roman Catholic), School of Science, Conservatory of Music, School of Domestic Science, Dental College, College of Pharmacy. McMaster University, which moved from Toronto to Hamilton some years ago, has the backing of the Baptist Church, but declines to accept State subsidies as the other colleges do. It is also non-sectarian, a clause in its regulations excluding any religious test in the qualifications of its teaching staff.

WHAT THEOSOPHY GIVES

BY GEOFFREY HODSON

Theosophy gives a sense of the worth of life, a realization of its supreme importance which inspires and nerves its students to evolutionary effort.

Theosophy provides a co-ordinating philosophy of life and opens up to the thought and aspiration of the student the vast vistas of the future with their challenge to the present.

Theosophy, by revealing the great plan of life, sends the student on his way into that future confident, serene, knowing that happiness and fulfilment await him.

Theosophy offers a scientific phil-

osophy of life which embraces both the physical and superphysical worlds, each with their varied forces and phenomena. Nevertheless, Theosophy affirms that each man can, and eventually must, win his own spiritual experience and understanding.

Theosophy teaches that every man has tremendous spiritual power at his disposal. This power he can discover and release both for his own regeneration and for the regeneration of the race. He who discovers and radiates this inner force becomes as a pillar of light in both the spiritual and the material worlds.

Theosophy inculcates in the student reverence for the Divine Life in all beings and in all things, reverence for those greater than himself, reverence for every woman as mother, or potential mother and preserver of the race, for every child as symbol of the Christ Child, "for of such is the Kingdom of Heaven."

Theosophy gives to each his own deeply religious faith consistent with scientific thought. This faith need not be blind. It can be founded upon direct interior experience and be therefore unshakable.

Theosophy thus emancipates the spirit of man from the wall of suffocating dogmatism which, upheld by formalism and the inculcation of fear, so long closed in upon that spirit and stifled its voice.

Theosophy strikes the note of spiritual and intellectual freedom and this great note The Theosophical Society sounds forth continually.

Theosophy teaches the divinity of man as a spirit, the uniqueness of man as a soul and the freedom of man as a personality. Yet within that uniqueness and that freedom exists the fact of unity. From realization of unity springs the greater love, the impersonal love for all that lives.

This impersonal and selfless love

guides every thought and action of the true Theosophist. By it, he knows, the world and all within it will one day be set free from the darkness of ignorance, sorrow and pain.

To that great day of liberation, the Theosophist looks. For it, he works, confident that by his labours, and by the labours of all who love their fellow-men, the age of light, of brotherhood and of peace will dawn upon earth.

In abundance, these riches of the mind and spirit Theosophy gives to the world.

REVIEWS

"THE HILL OF DISCERNMENT"

Every now and then a treasure book is published by one or another of the various Theosophical agencies, and one has just come to hand which will be placed on the special shelf by those who are accumulating a Theosophical library. *The Hill of Discernment* is such a book, as was *The Friendly Philosopher* and Krishna Prem's *The Yoga of the Bhagavat Gita*. Mrs. Bailey's *The Light of the Soul* is another and there are others if our abominable sectarian habits would permit their recognition. Trevor Barker, however has given us a book, admirably edited from a collection of his scattered articles by the Point Loma publishers, who have even abandoned one of their pet foibles in order to give the book as he wrote it. We bless them for this concession. As we have noted 59 separate passages for quotation it will be seen that some choice must be made in illustrating its excellences. Trevor Barker has always spoken from his soul and this book is no exception. His portrait which is given as frontispiece shows a man who lives on the heights, whose gaze is fixed on things celestial, but who is aware that he is incarnated on earth for special duties. And this is the central message of the book. He is saturated with the

doctrines of the Mahatmas and he has simplified much of this teaching by his own assimilation and by the experiences in which he has been able to apply their principles. He writes with courage and independence, and looks to no authority. His desire to have the co-operation and brotherly countenance of all men whatever their creed. I have his own expression in a letter on the subject in which he says: "I well understand and entirely sympathize with your own desire to see a high and common meeting ground created, and I personally regret any policy of any of the Theosophical organizations which tends to make this more difficult or impossible." In this spirit readers will welcome a book which some may think not remarkable for originality, but which is of more direct use to the Theosophical student and thinker for its elucidations of the teachings to be found in the *Mahatma Letters*. His editorial works on these Letters and on the collected writings of Madame Blavatsky gave him a familiarity with the wide field they all cover which is scarcely possible to the ordinary student. In the alembic of his meditative mind he gathered together the essence and spirit of these inspiring messages and in his lucid English pours out to the reader a refreshing stream of thought about life and death and the eternal things. One can give this book to any open-minded enquirer and be sure that Trevor Barker will become one of his prophets. He does not minimize the difficulties so that the reader after pursuing the path for a little meets unexpected dangers and difficulties. No, the danger signals are all in place. But the way to meet them is made plain. "There are men and women of real spirituality everywhere; wherever you may go, you will find fellow pilgrims, brothers who understand the meaning of the Lord's Song, because they have found it in their own lives. They call it by many names, but that to

the Theosophist means nothing. We care not what terminology a man uses. He can call it what he likes, it is not the words that matter. What matters is whether the man has experienced it, whether he can do it." Then here is a characteristic outburst which echoes the early days of our Movement. "I would to the Immortal Gods that we might get a new spirit abroad in this Theosophical Movement of ours, realizing and practising these ideas, and that we might begin at home right here with this New Year that is dawning before us this very night. Why should we not do it? A new spirit that will enthrone not external leaders, not Presidents of Lodges or National Sections, not priests or those with temporal authority. Let us be willing to step down from our places of authority. I believe that all men who have ever experienced the saving power of the spirit within them must recognize that of themselves they are nothing, that at best they are but instruments of the Universal Spirit of Truth, of Wisdom, of Love and Compassion and Pity that men call God or Christ, or the Kingdom of Heaven, or Nirvana—I say enthrone That, and let him who would be greatest amongst us be willing to be the servant of all in this that we call a Universal Brotherhood." Following this and emphasizing it comes this view: "There is no virtue or holiness in isolating ourselves behind the high walls of the particular Theosophical organization to which we may choose, individually to belong. As a matter of fact, there are few experiences so satisfying to the mind and heart of a militant Theosophist as to be able to compare notes in regard to methods, objectives and teaching, in other words to share his Theosophy impersonally with friendly groups of members of other organizations and affiliations." Some of his most attractive articles are expositions of special subjects of Theosophical teaching, as "On

the Lost Word." "Spiritual Gifts," "The Mystery of Pain," "Faith versus Wisdom," "The Real Man." One highly important section of the book consists of six articles on "The Rationale of the After-Life." These will be found to sum up the teachings of *The Mahatma Letters* in a fashion which is scarcely familiar to the majority of students. Space fails us when we think of quoting some of these passages. The book presents a noble spread of page with large type, altogether a beautiful volume handsomely bound, 388 pages, price \$2.75 from the Theosophical University Press, Point Loma, California.

"WHY ARE WE HERE?"

This is the title of another new book by F. Homer Curtiss, B.S., M.D., whose practical outlook on life fully excuses any of those differences in detail with which the accumulation of books on occultism and the mystical life have made us familiar. These personal factors, probably the result of differences of experience in habit and environment, need not interfere with the recognition of the broad laws of life and nature and as the student is left to draw his own conclusions in the most undogmatic fashion no harm can be done to the intelligent reader. Dr. Curtiss emphasizes the cardinal principle of growth from within, and necessarily the further process of repeated over-lays, so to speak, in reincarnation, this also implying pre-existence. He quotes Genesis: "Not only was 'every plant in the field before it was in the earth, and every herb before it grew,' but, 'Verily, I say unto you, before Abraham was, I am.'" The subjection of the physical body to spiritual needs does not require asceticism in the morbid sense. "From our standpoint the highest aim in life is not to get away from life; else why come down to Earth and incarnate at all? We should not seek to get away from life, but to *live life*,

to live life *fully and harmoniously and joyously* right in the environment where we find ourselves incarnated; in fact, where we have chosen to incarnate." The object of these repeated "illustrations" as the New Testament describes them (Titus iii. 5) though the translation is miserably misleading, results as Dr. Curtiss describes, in the development of the "resurrection" body, a body that is "raised up at the last day." This is achieved by "following and manifesting the Christ within, until at our final incarnation we have built up a spiritualized vehicle or body through which we can manifest on any plane we wish." If this be anticipating somewhat, it at least correctly indicates the evolution of the "body of light" which is such a problem for our materialistic friends. Dr. Curtis is deeply interested in astrology and in every phase of it. "Aquarius is the 11th sign," he writes, "the 11 symbolizing a new beginning, as Age when the feminine force of the Divine Mother is being poured out in abundance that the womanhood of the race may have greater opportunity for unfoldment." "Now man's period of rule and domination is about over. He has proved by his failure to bring peace, harmony and happiness to mankind, through force without love, that it is not good for him to rule alone." Chapter X on All Conquering Love, gives some interesting examples of the result of the exercise of the love force upon those who are starving from Isolationism. "Remember that there is but one ultimate Source of all power, intelligence and love, and that is GOD. As we said before, all manifestations of life, consciousness and power are God-in-action. And He is in action in you. He manifests through the Christ-centre of your heart. To conquer, you must first enter into the heart of your inner world and be still before the majestic Presence of your real Higher Self." This attractive and well-

printed volume of about 150 pages may be had from the Curtiss Philosophical Book Co., Washington, D.C., price \$1.50.

ASTROLOGICAL BOOKS

We seem to be acquiring a reputation for astrological leanings for three more or less important astrological volumes have reached us recently. We have not referred them to astrological experts as we find that these are decidedly biassed in their judgments of fellow experts. It is Nay, nay or Yea, yea with them, and usually Nay, nay. *Astrology and Sex* the title of one volume by one of the greatest of English astrologers, Vivian E. Robson, makes one nervous about its contents, but there does not appear to be anything to fear, especially to any one familiar with Havelock Ellis and the like. The book of course is highly technical in an astrological sense, but to the outsider the chapter headings present an argument for reincarnation that in itself must appeal to the open and unprejudiced mind. How can all these conditions be ameliorated and the subjects of these afflictions set free except through the gates of frequent birth. Clergymen and pious people may be content to condemn all these misshapen souls to hell, but is the hell they are now in, not a better place for regeneration than the conditions to which hell is suggested usually to be restricted? The infinite variety of Sin and especially sex Sin would in itself suggest to the reasoning mind that sex itself is an abnormal condition. "Esotericism ignores both sexes," says a writer on occultism; "its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes." And again, "bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to

have sprung like Rudra from Brahma, 'from the brain of the Father and the bosom of the Mother,' and then to have metamorphosed himself into a male and female, i.e., polarity, into positive and negative electricity." Those who confuse polarity with sex are hopeless in a metaphysical sense. This is obvious since we find positive and negative personalities in both men and women. The "inner-man," the true product of evolution, is androgynous as the first physical men were. It is probable that under the sevenfold aspects of the incarnate man, each planet will or may have a manifested aspect as Mars and Venus are supposed to have in sex. The practical astrologist will unquestionably find this new book of Mr. Vivian E. Robson invaluable, and the casual reader must be impressed with the extraordinary variety and complexity of the possible combinations of astrological aspects, creating surprise, not that errors may be made in a horoscope reading, but that so many correct conclusions are reached. This book is published by W. Foulsham Co., Philadelphia, Pa., for \$2.59. It is finely printed and contains 250 pages.

The Guide to Horoscope Interpretation by Marc Edmund Jones is primarily of interest to budding astrologers and should prove to be a kindergarten study for all beginners in its simplicity and effective discipline. There are 28 horoscopes delineated and the basic points of interpretation provided for 44 others. Among the persons whose horoscopes are dealt with are Theodore Roosevelt, Stephen Foster, Henry Ford, Cecil Rhodes, Abraham Lincoln, Helen Keller, Abdul Baha, Lewis Carroll, George Bernard Shaw, Karl Marx, Luther Burbank, Conan Doyle. Anyone with abundant leisure and innate persistence may become an astrologer with the aid of these books, but the quality of his work must always be determined by his own indwelling gifts. This book

is published by David McKay, Philadelphia, at \$1.59. It contains 195 pages.

Raphael's Prophetic Almanac is in its 122nd year and commands respect for age if for nothing else. It is now also issued by the David McKay house and has absorbed those two ancient stagers, Orion's and Zadkiel's almanacs of similar intent. We prefer to record the successful prophecies *after the event* rather than lend our influence towards substantiating them beforehand. To judge from his predictions Raphael looks for an earlier close to the war than do the constituted authorities, and the aspect in June and July, he records, are indicative of "powerful influences toward peace and reconstruction." Italy may be out of the war by June. He notes for July next a "far-reaching Anglo-American accord" which appears at the present time to have been already achieved. It may be further strengthened and integrated, however. He foresees that in August the Duke of Windsor may become prominent in world affairs. Americans have always regarded this gentleman with less prejudice than Britons do who take their cue from the Archbishop of Canterbury and Lord Baldwin. A writer in *Time*, speaking of General MacArthur, relates that while on a tour of duty in the first world war "he met the Prince of Wales, who was gloomy about what he considered certain German resurgence. Said MacArthur: 'We beat the Germans this time and we can do it over again.'" Raphael devotes a whole page to the Duke of Windsor and the part he is to play in World Reconstruction About August "his sun forms a double sextile to Jupiter and Saturn, and brings the trine of these three planets at birth into operation. This cannot fail to have a marked effect, and to place the Duke of Windsor in a very important administrative position in the affairs of the British Empire, and one which entails close collaboration with

the United States." There are further statements for which we must refer the curious to the Almanac. Raphael does not seem to foresee the declaration of war by Japan, but he does state that "on February 22nd the conjunction of Saturn and Mars falls within three degrees of this point, clearly threatening complete disaster to Japan—just as it does (and in similar manner) to Nazi Germany." The continued prosperity of Canada is regarded as fundamental, and the Dominion is evidently destined to play a great part in the world. She has a part in co-ordinating the British and American points of view, for Canada is the bridge destined to link the two great English-speaking peoples in what is destined to be ultimately their indissoluble union." The great conjunction on May 3 of Saturn and Uranus is the astronomic feature of 1942. Its most notable effect would appear to be in Russia where Raphael thinks "it will seriously threaten internal collapse, and possible civil war, as a result of the strained economy." The Almanac is marked, price 25c.

QUIZ

In what Books are these to be found?

1. The goal of meditation is ability to contact the divine inner self, and through the contact, to come to a realization of the unity of that self with all selves and the All-Self, and this, not just theoretically, but as a fact in nature.

2. "No priest, no God, can deliver a man. By himself is evil done, by himself he endures the shame and pain. By himself and his own will and struggle he becomes pure. There is none can save a man but himself—No, none in heaven or earth. It is he himself who must walk the Way. The Enlightened can but show it. Therefore where and how can a priest aid you?"

3. We should avoid and amputate by

every possible artifice, by fire and sword, and all various contrivances, from the body, disease; from the soul, ignorance; from the belly, luxury; from a city, sedition; from a house, discord; and at the same time, from all things, immoderation.

4. There will be no space, and consequently the only commerce between spirits will be by their intelligence of each other—when they will completely understand each other, while we, in this world, merely comprehend each other in different degrees.

5. There is the danger of frittering away our energies by taking up an idea only for its novelty, and then giving it up for another that is newer. Take one thing up and do it, and see the end of it, and before you have seen the end, do not give it up. He who can become mad upon an idea, he alone will see light.

References to Quotations in December Quiz:

1. Ocean of Theosophy, by W. Q. Judge, page 120.
2. The Arcane Schools, by John Yarker, page 117.
3. The Life of Jehoshua, by Dr. Franz Hartmann, page 137.
4. Raja Yoga, by Vivekananda, page 70.
5. The Awakening, by Mabel Collins, Introduction.

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

WHAT THE TWENTIETH CENTURY MEANS

BY WILLIAM ARTHUR DEACON

This message for the New Year—a message couched in terms of Brotherhood in Action—in terms of the old struggle between the White and the Black Forces, appeared in the Globe and Mail of December 27, 1941. It is here reprinted with the permission of the author.

When Costa Rica declared war simultaneously on Japan, Germany and Italy, a new element had obviously entered history; the odds are fantastic. When the Japanese sank a Russian cargo vessel, the whole of the northern half of this globe was engaged in hostilities. What parts of the southern half are relatively quiet are involved. For the first time the world is at war. The nations all live on the same street now, by reason of technological advance, and have become their brothers' keepers, whether with evil or kindly intent.

In an era of potential plenty, certain nations thought rather hazily that the old struggle for a living must go on, but under polite rules. They had come to feel more or less strongly that they must alleviate suffering among their own people and deal justly with foreigners. They looked to statesmen and scientists and intellectuals to tell them how to do better. So they hoped for the best in a very amiable way. They encouraged the promulgation of ideas, even when they treated their thinkers' plans as impracticable. Social progress was made, really very fast, though it lagged so far behind improvement in techniques as to seem iniquitous to the impatient.

Another group of States, dominated by faithless men, denied the need or desirability of the old rules, which aimed

(however imperfectly) at preserving basic human rights. These peoples disbelieved in the instinct of unselfishness. They said the others were just camouflaging their own greed; that competition was the essence of life, and efficiency the only good. Hence they organized for strength, to be able to take the goods of others and kill the owners as incidental to the robbery.

You just have to look at the survival value of the bees and the ants to understand that it is nonsense to say co-operation is necessarily inefficient. Human history is a sort of accelerated rhythm of mutual helpfulness from hunter to farmer to industrialist. Each step means more dependence on others. We could have manufactured guns faster than Germany. We didn't because certain statesmen and other leaders of opinion could not believe that anybody with the brains of the Germans could seriously intend to revert to barbarism—burn books, shoot professors and restore frank slavery. It was stupid to be so blind; there is no adequate excuse for it.

Dr. W. A. Riddell moved at Geneva to apply oil sanctions against Italy; the Canadian Government repudiated him; and by a multiplicity of such incidents war came. I disagree from the glib theory enshrined by law at our universities that wars always rise from economic causes. In 1914 industrial Germany was on her way to becoming the richest nation on earth; but she provoked war. I believe wars always have deep moral causes, and that twelve hundred million of us fight the Axis powers today because of this difference of attitude. The issue is whether the stronger shall help the weaker or enslave them, so that the stronger may become richer and swell out in vainer pride. It's as simple as that.

Here is the contrast. Germany wanted Czecho-Slovakia and took it, moved the goods of the Czechs to Germany and forced the Czechs to work for starvation rations. The United States had the means to pillage Canada, but instead Mr. Roosevelt came himself to say that, if we were invaded, we could count on American help without limits. Which principle is going to govern the world? I have always believed in victory as an aspect of the ultimate universal triumph of the good. The good is a practical matter. We shall win because the majority of men know that the Axis plan is not workable.

In his new book, "Sight and Insight," the late J. W. L. Forster tells an anecdote about Sir Charles Saunders. He was often asked: "Did you create Marquis wheat?" and always replied: "No, God did." I believe our victories when they come, "when the forts of folly fall," as M. Arnold put it, will be "ours" in just about the same way as the proprietary interest of Sir Charles in Marquis wheat. Our forces are working with cosmic laws and the powers behind evolution. The Axis denies their validity. This is straight mysticism. We can't define those forces scientifically, but we know, intuitively, that this is the way forward. However blunderingly we seek the path, whatever pits we fall into in our ignorance, we at least know better than to try to go back to the jungle.

Men will talk some day about the miracle of Dunkirk, not half-shamedly as we do, lest somebody think us simple enough to have faith in the moral government of the universe, but matter-of-factly. They will speak, too, of the miracle of Pearl Harbor, which brought in the United States in just the right mood at the right moment. Did our generals plan this? No. Not even the lying Japanese have suggested that the British planes bombed the American Navy. But some Intelligence devised

the attack, and that Intelligence is with us. We, for all our folly, the wrongs we have done and the mountains of mistakes we have made, are—somehow—with It.

If Intelligence is at work, why do blessings come in the form of such disasters as Dunkirk and Pearl Harbor? Why wasn't man endowed with enough acumen to avoid wars? We do not know, but that seems to be the case. Whenever a major turning comes in human affairs there is violence. People might march fast enough without kicks from the rear, but apparently they don't. The French Revolution ushered in the bourgeois society of the nineteenth century; the twentieth is evidently dedicated to a wider democracy. The first World War didn't seem to convey any message to the peoples engaged, except to encourage Germany to try again. The hint of the depression wasn't taken seriously.

When a better world is possible and men won't try seriously to build it, then there comes a crack, as with a sealed bottle of water that is frozen, or with an eggshell when the young bird is ready to come out. Revolutions are not pleasant events and they are very wasteful; some day we may learn faster and save these self-inflicted tortures. The League of Nations might have worked if and if and if. Mainly if some dull men had understood change was necessary, or if other clear-sighted men had had enough strength to crack the shells of the old sovereignties. Now events are busy with the omelette.

Leland Stowe said in "No Other Road to Freedom" that nothing had so stimulated him to fast, hard, clear thinking as the first half-dozen bombs that dropped near him. We are years from victory, but already the first good effects of stimulated thinking are all about us. The Axis had five years' lead of us in production; in two and one-third years that handicap has been

wiped out. Another two years and the advantage will be the other way. But people are not waiting for victory to suggest improvements. Here are two:

Ernest Bevin, second man in the Churchill Cabinet and spokesman for British Labour, has presented in "The Balance-Sheet of the Future" concrete schemes to cure unemployment and other evils. This treatment will not suit all countries. Perhaps, in many details, it is not the exact type of socialism England will finally choose; but it is an inspiring book because it is wholly constructive and forward-looking. This is a product of the war. Mr. Bevin did not write it as a book; the chapters are merely the brief, hurried, fragmentary speeches he has made since war started; yet projected in it are ideas which will alter institutions.

With American entry into the war and joint defence, the English-speaking peoples are for the first time nearing the realization that their union is a necessity. When it comes, this logical and easy first step to a world State will be the greatest political event since the Russian Revolution of 1917. Clarence Streit's "Union Now With Britain" contains the American side of the argument and offer; George Catlin's "One Anglo-American Nation" the English response. After two centuries of misunderstandings and squabbles, a happy event is in prospect—happy for the parties, fortunate for the world. Military necessity will first decree a course so right that none of our group of States will ever wish to face again the hazards of separate existence.

How strong is this trend toward unity through understanding other peoples is clearly shown in the outstanding books of 1941. Rebecca West's "Black Lamb and Grey Falcon," by all means the best book of the year, is on the people and history of Yugoslavia. Till recently, the subject would not have attracted readers, but today we want to know about another miracle—why the

South Slavs, after being thoroughly conquered, were able to put another regular army in the field. Nor would *Ciro Alegria's* prize-winning novel, "Broad and Alien Is the World," have overcome our apathy toward life in South America. The new interest in China is leading readers to *Carl Glick's* "Shake Hands With the Dragon."

These are not isolated cases. It is with excitement that we discover the beginnings of Australian history in *Nordhoff and Hall's* "Botany Bay" and *Eleanor Dark's* "The Timeless Land." Never before was the United States so important to us, so near to us, and *Margaret Leech's* "Reveille in Washington" is a very revealing book about the greatest President during the years when it was decided a nation could not live half slave and half free. The impulse to understand peoples even extends to the home front, as we see the popularity of *Emily Carr's* "Klee Wyck," which is about the Indians of today in British Columbia. *Miss Carr* succeeds because she treats them as human beings—as people.

When our values are at stake, the books produced become an index of whether civilization is worth defending. In the year that is closing, not only have books reached more readers than ever before, but in our extremity we have been well served by the writers. As representative of the quality of the scores of serious books bearing directly on the war, consider the quartette made up of "Defence of the Americas" by *Andre Cheradame*, "Berlin Diary" by *William L. Shirer*, *Ambassador Dodd's* "Diary" and "Total Espionage" by *Curt Riess*.

Nobody could have predicted surely a year ago that the United States would be fighting beside us today. Last December, still fewer would have believed the battle in Russia would be the chief military event of 1941. What 1942 will bring in defeats, victories and surprises is beyond guesswork. But we are more

soundly based and better integrated than at any time since the war began. It is therefore to be expected that the Allied forces will, on balance, be nearer victory a year hence. Meanwhile, of course, the strain of the effort will be felt by our peoples. Yet we shall never know again that aloneness we felt last Christmas—the bleakest of our lives.

So we should enter the new year with high hearts, firm and resolved to pay the high price that will be exacted of us, not only in battle, but equally in postponing, pooling or giving up our private rights to further the greater end. The crushing of Germany is not that end, but only the means to that end. Peace is the requisite step toward a reordering of the world on lines more rational and more humane.

A LASTING PEACE

The whole world now being in the war for a principle that permits no compromise, it becomes clear that, assuming that the aggressor nations will be beaten, there can be no compromise in the plans decided upon to ensure a peace that no aggressor nation dare challenge. What will that plan be? All must give their thought to it for it concerns all of us, our children and theirs. Dare we say:—It isn't our affair?

The League of Nations is blamed for the failure to prevent this conflict, but that is unfair. It achieved many successes and if war was not prevented it was not because of its negligence or inefficiency, but because the Nations did not delegate to a Governing Body the sole right and duty for army and armaments. This mistake must not be repeated.

The question that must be answered is very plain, very simple. As we are fighting for freedom from dictatorships, when they are beaten what equally plain, equally simple world agreement will ensure that freedom? There must be but one central body with the power to have and use an International

army for all the Nations' security. These nations must have an efficient police force to ensure peace and order, but no more than that; and they must contribute to the upkeep of the Federal army in all its branches. There must be an end of diplomatic playing one group of nations against another group. That way madness lies. Just one hundred years ago Tennyson saw the need and phrased it in one immortal line:—the Parliament of Man, the Federation of the world. And he added this:—And the common sense of most shall keep a fretful world in awe.

This can only mean that as the United States of America, Switzerland, Australia, South Africa have solved their respective problems by Federating and surrendering to the Federation some portion of their National sovereignty, but retaining that sovereignty for all else that is not so surrendered; so the Nations in the larger Federation will retain the conduct of their own affairs. Besides military control, the U. S. A. controls Tariffs, Currency, Colonies and Communications of all sorts, so the extent of surrender of these things will be matters for discussion.

It is not proposed to compel, at the outset, all nations to come into the Federation; that will not be necessary nor advisable; for Democracy is to be the governing principle. But it is certain that many will be eager to qualify for the security from aggression they will receive. They know that aloofness from such decisions has been ruinous to them. Neutrality in the world of today is no longer possible.

To critics of the idea it may be said: If you do not accept it, what can you suggest as an alternative; mere negative, destructive criticism is worse than useless, while constructive suggestions will be very welcome and will command serious consideration by all who would have a better world order than obtains at present.

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