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Divine Wisdom

Brotherhood

Occult Science

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TAMPERING WITH THE BIBLE

Nothing has done more to lower the moral standards of Christendom than the doctrine of Vicarious Atonement. The idea that some one else may be persuaded to pay one's debts, or will do so out of sheer good will, and that there is plenty of good will to spare, lets down the whole conception of manhood and independence, of self-direction and responsibility.

It is important for those who are dissatisfied with the results of so-called Christianity, to know that it is a product of the Theologians, and differs from the fundamental teachings of the New Testament and of the Bible generally, as may be seen from the sixteenth chapter of Matthew and corresponding passages. There Jesus says in the 23rd to 25th verses: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his soul shall lose it: and whosoever shall lose his soul for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In the second of these verses the word "soul" (*psyche* in the Greek) is translated "life." This makes nonsense. If a man tries to save his life he will lose

it! A Professor of Greek, having his attention called to this discrepancy, declared at once that *Psyche* is never translated as anything but "life". Yet in the following verse it is rendered "soul". In short the translators take advantage of the ignorance of the reader and render it as they please.

The *Psyche* is, of course, the personality, which changes from year to year, often from day to day, any attempt to save it being only the result of egotism and conceit. One must deny the personality, and fall back on the individuality, the Christ principle within, and there, and there alone, can one find oneself. That Christ principle is the true Saviour, and he alone who discovers it and relies upon it, is a Christian. This is taught in all religions, Buddha having the same significance as Christ.

It is only by reliance upon this inner principle of the Divine Light that any man can be "saved," but the theologians transferred this saving grace within man himself, to the typically perfect man Jesus who achieved union with his Christ principle and was therefore Christed, and become Christ Jesus, thus changing the teaching from faith in the Christ within to belief in the Son of Man, Jesus, of 2000 years ago. Yet even that is enough, so potent is the

least ray of that Light which lighteneth every man coming into the world, to lead him into the Way of Peace, should he follow it. The theologians, however, are not satisfied with the simplicity of Christ, and neither enter the kingdom themselves, nor allow others to enter.

A conspicuous example of this is to be found in the translation of the Second Commandment of Moses. Many people resent the Authorized rendering of the Hebrew text, as it outrages every sense of justice and equity that is natural to man. It reads as rendered in the Authorized Version of the Bible; Exodus xx. 5-6: I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." The words in italics are not in the Hebrew, and are supplied by the English translators. The Kabalists would use the word "permutations" instead of "generations," for the reference is not to generations in the ordinary sense, but to Reincarnations, as any student of occultism knows.

But this is not all. The word "thousands" is not in the Hebrew. There the word is the ordinal, not the cardinal number. "Showing mercy unto the thousandth incarnation" is the true translation of the original Hebrew. The incarnation of a man is the enfleshment of his spiritual Ego, his Father in heaven, so to speak, who must bear the sins of his earthly child until they are expiated in a later incarnation. The effect of evil doing endures unto the third or fourth incarnation. The effect of well doing endures unto the thousandth incarnation.

This rendering does away with the doctrine of vicarious atonement which is the strength of the priests and the theologians, and they find strong support for it in their wrong translation of

this text. Ask them to turn to the Hebrew and translate the word which should be "thousandths" and the probability is that they will tell you it is not so. But get any friendly Rabbi to translate it for you and he will tell you that it is "thousandths." Turn to *The Holy Scriptures*, the Jewish version of the Bible, and you will find that it is rendered "thousandths" both in Exodus xx. 5-6 and Exodus xxxiv. 7, and also in Deuteronomy v. 10.

That this rendering is in harmony with the whole spirit and teaching of the true prophets is clear from the passage to be found in one form or another in Deuteronomy xxiv. 16, II Kings xiv. 6; II Chronicles xxv. 4; Jeremiah xxxi. 29-30; Ezekiel xviii. 20. The first three of these may be quoted in the words of Deuteronomy: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

The last two passages may be given in the words of Jeremiah: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge;" and of Ezekiel: "Yet say ye, Why doth not the son bear the iniquity of his father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he

hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God and not that he should return from his ways, and live?"

This spirit of clemency, and grace and compassion may be thought to be a gradual growth in the mind of the Hebrew nation, but it is natural to more ancient nations, and has always been a happy feature of all truly spiritual doctrine. Every man evolves by his own effort, by his own adherence to the laws of life and action, which develop their own standards of duty and progress.

Jesus enunciated this view constantly. His teaching is sternly practical. "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. vii. 21). "The Son of man shall come in the glory of the Father with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) Those who depend upon a belief or a creed, or their membership in a certain church or society, take a false and perilous view of life.

"Be not deceived," says St. Paul; "whatsoever a man sows that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians vi. 7-8.)

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PERSONATORS, GREAT OR SMALL, DICTATORS AND SOUL EATERS

BY RENE C. E. BAUBIET
(Concluded from Page 7.)

Theological God or Theological Devil?

Of course Henry Pratt, in his days, had not at his disposal the elements of the Secret Doctrine and was probably unaware of the Oriental Esoteric tenets of the fall, of the sacrifice of the Fire Angels and of the service they did to Humanity. This is why, following the Kabalistic system, he attributes to a natural evolution of the soul the manasic gift we owe to the Divine Rebels. But his views however are so closely related to those of the Oriental Esoteric Teachings as to make H.P.B. exclaim on quoting his book: "Occultism is indeed in the air" and these views are not only those of the Secret Doctrine but also those of the gnostics.

That our world is the offspring of a very inferior creation and the workmanship of a lower class of spirits, one has only to look at it today, to be convinced.

The Reluctant Truth Nobody Dares to Confess

The problem is not new, all students of the mysteries and secret traditions knew it well but it was kept secret and jealously guarded and the intolerance of the churches was not to allow open-air revelation, however it seems that the time has come and that for the students of the Secret Doctrine there is something that one year ago they would not have dared to confess and which they know however to be the truth.

This reluctant truth nobody dares to confess that the Theological God is really the true Devil and the curse of humanity and that the Theological Devil (Theosophically understood) is the true Saviour and the true God of mankind.

The obedient Angels who pretend to

make of us obedient spirits, future denizens of an artificial spirit world are really to us the true devils. As H. P. B. says:

"The Being or the beings collectively called Elohim who first pronounced (if ever they did), the cruel words: "Behold the Man is become as one of us" to know good and evil" must have been indeed the Ildabaoth of the Nazarenes, filled with rage and envy against his own creatures the reflection of which created Ophiomorphos."

"In this case it is but natural to view Satan, the serpent of Genesis, as the real Creator and benefactor, the father of Spiritual mankind. For it is He who was the 'Harbinger of Light' the bright radiant Lucifer who opened the eyes of the automaton created by Jehovah—as alleged—and He who was the first to whisper 'in The day you eat thereof you shall be as Elohim knowing good and evil,' can only be regarded in the light of a Saviour.

"An Adversary to Jehovah the personating Spirit, he still remains in Esoteric truth, the ever loving messenger, the Angel, the Seraphin and the Cherubin who both 'knew' well and 'loved' still more and conferred on us *spiritual* instead of physical immortality, that would have transferred man into a wandering Jew, instead of making of him his own creator and an immortal God that he may reach Nirvana and the Heaven of heavenly Divine Peace."

But alas! the fosterers of the Spirit World are again upon us. The Angel of Darkness or Terrestrial Spirit is at work with its obedient Legions.

See how logical everything reveals itself to us if we would only accept these views as an hypothesis. No other theory can explain so well the events of the world of today.

How can otherwise be explained the confabulation of antagonistic forces like the Nazis and the Catholics. How

can be explained that although the Nazis have persecuted the Latin church, the Catholic priests and all the Catholics in general in all South America and Latin countries are for the Nazis against England. In South America and in Spain the term "Fifth Column" does not mean the German but the Catholics and the Conservative Parties which it is true are backing the Germans in their campaigns of lies and slander propaganda. Where was the true cause of France's collapse? The Church, the cagoulards, the Fifth Column, almost all the press was in their hands. Where has General Petain taken counsel for the establishment of his new Constitution? in Spain to General Franco. All Petain's behaviour seems to be guided by the church and his speeches prepared by his confessor, Weygand, had lost his faith in democratic soldiers and things are not yet quite clear in the behaviour of French General Headquarters. How can it be explained that some Jews are still working for the Nazis? and what of the traitors Stalin and Molotov? Where has Mussolini taken his inspiration? in Machiavelli. And where Machiavelli has taken his own? . . .

If one could venture a definition one would say: The Forces of Evil today, are everywhere, under very different confessions, parties and flags, but they are united in their common hate to Democracy.

Democracy is what disturbs and annoys more the Good God of our planet, that God that our children have been taught to pray: "not to lead us into temptation." He did not like the revolution in Russia and managed to have it transformed into terror, using for this very efficient agents. He did the same in Spain. He undermined the democratic spirit in France and as the Germans have always been the most obedient and disciplined people of Europe owing to their phrenic nature,

he uses them as mercenaries or tools to fulfil his plan and he has favoured a marvellous medium of his own creation who uses for symbol the wrong Svastika and has the number of the beast in his name.(1) The two other apocalyptic frogs Mussolini and Stalin are only parts in the gearing.

One may think what one likes of the middle ages and modern prophecies, but their study reveals an extraordinary fact. They all seem to have been written by the same person or group of persons with differences of several hundred of years and they all come to similar conclusions. Baron de Novaye in 1905 under the title of "Demain" (to-morrow) has established a very interesting comparison of all of them which he calls "Concordance des Prophecies," and one comes to the conclusion that although most of it did not happen and will probably never happen, we have here a schematic plan of the programme of the Devilish Good God, benevolently prepared for us. A programme of hate, slaughter, destruction, coercion, revenge, punishment and reproach to his own chosen people and to his anointed priests for not being sufficiently pious and servile. And the day of his wrath has come and he destroys gleefully friends and foes. What a God!

Pistis Sophia shows us how the Great Arrogant God Adamas and His Archons proceed to turn about and devour the souls of men. . . . the breath of their mouths, the tears of their eyes and the sweat of their bodies. . . . soul eaters and cannibals they are!

But are we to fall in the same mistake as the Theologians and anthropomorphize the Devil?

We know that the Spirit of the Earth must be taken in the same sense as the

(1) Numbering the letters of the alphabet from 100 to 126, the corresponding numbers of the name of Hitler summed up give exactly 666.

"Spiritus" of the *Codex Nazareus* the lower portion of Anima Mundi. We know that the Astral Light is divided in two portions: Higher and lower and so we can write a diagram in which we place purposely the Higher Astral Light to the left and the lower to the right, and we have:

Higher Astral Light	Lower Astral light
Holy Ghost	Spiritus (Codex Nazareus)
Sophia	Sophia Achamoth (gnostics)
Spiritual aspect of Nature....	psychic aspect of same

RESULT

MAN, spiritual and Human....	ILDABAOth, the God of the exoteric religions, the Prince of Dictators in politics.
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MODERN TIMES (effects)

Democracy	Dictatorship, autocracy anti-individualism
Freedom	slavery, domestication
Brotherhood	Racial prejudice
Open light work	spying, sabotage, 5th column, etc.
Fair play	strategy or terror
Love gospel	Hate Gospel
Construction	Destruction
Soul evolution	Soul collapse
Spiritual individualism and knowledge	Collective ignorance
Natural and human festivals....	Church ceremonial, and ritual, military demonstrations
H.P.B. Revelations.....	Neo-Theosophy distortions
early theosophical literature....	absurd utterances of leaders
Clinging to the Masters' ideals	Artifex articles, the Manu as Prince of dictators the Japanese, the Italians and the German as pawns on his board of chess, etc., etc.
There is no Religion Higher than truth.....	Liberal Catholic Church!
This could be extended indefinitely.	

Now, how reconcile the Secret Doctrine and Pratt's theory with some interpretations of the Bible?

The problem is: Who is the Prince of this World who shall be cast out? Is it Jehovah-Satan or Lucifer-Humanity which shall be bound and cast for a thousand years into the abyss?

That is the question of the day. The Bible interpretations are as varied as the numerous and clever interpretators.

The Secret Doctrine with H. P. B., Henry Pratt with the Kabalah, and the occultists in general give an answer

which is not the one of the Orthodox Christians⁽¹⁾ of the Catholics, the Jesuits, etc.

To the latter, the Prince of this world or Satan is personated on earth by Theosophy, the Occultists, the Masons, the Jews. To the former it is Jehovah's personator and his Churches!

How reconcile Pratt's theory with the promise of Restitution of Israel by the same Jehovah?

It seems strange indeed that the wrath of the Good God which lasted for several centuries, to culminate in a fit of "blitzkrieg," is expected to drop suddenly and turn out into a loving attitude towards His chosen peoples, and restore to them the power he had for centuries transferred to the gentiles (Dan. II. 37-38).

Are not the interpretations of the Scriptures too superficial, and is not it a mistake to mix up the Daniel Prophecy with the so-called prophecies of *Revelation* (which is a book of initiation) and so many other utterances of the Bible? And is not the truth really this one: that we are more and more nearer to the turning point, when the influence of the Jehovistic Spirit will be over and when we shall be at last delivered of its wrath?

Then the Jehovistic Jews and Christians that is to say those dependant upon Doctrine, upon unction, will become **CHRISTIAN** or **CHRISTIANOI** (Pratt) i.e., intelligent users of life, and the universal Kingdom of the Son of Man will begin. Let it be so.

Christmas, 1940.

(1) One of the most striking opinions of a Christian Orthodox is that of G. H. Pember *Earth's Earliest Ages*, also quoted in S.D.

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THE WAR

While our friends at Adyar are prating for peace, and filling pages and pages and magazine after magazine about methods of organizing peace, War, black, cruel, horrible, overspreads Europe and threatens the rest of the world.

It may be philosophical to ignore this patent fact, and to stand aside in the forest or the jungle or by the sad sea waves, while the British Premier warns his Britons that the terrible task lies immediately before them and that he has nothing to offer them but blood and sweat and tears.

The full enormity of the folly of the nation and its whilom leaders in refusing to listen to the warnings given them, and to delay preparation for the struggle that was apparent to all but those who would not see, now adds its shadow to the darkness of the reality.

The tremendous power of the German army, paralleling the perfection of organization and strength of the British Navy, is the chief feature of this terrible ordeal. As against this it must be remembered that Germany is only one nation fighting the world, for Italy is negligible, and the other subject nations are only awaiting the day of their freedom to repudiate Germany and all her works.

The month of March was remarkable for the daily development of events leading up to the climax of the German invasion of Jugoslavia and Greece. Herr Hitler took this course against his better judgment and against his will. So do the Great Gods fight against the little ones. He has never wanted to fight on two fronts. He has never wished to fight in the Balkans. He has never wished to fight anyone else till the British Islands had been subdued. All these factors should be remembered when the odds are considered. The Cosmic Will is greater than that of any

one unit on earth or in the Astral domain.

Those who are fain to weep and pray in this crisis would be better employed in WILLING with all their heart and soul and mind and strength that the Great WILL should prevail. As it will. But woe to those who for selfish or egotistic reasons think that they can improve upon the Soul of things, or that they can evolve a better Way than the Way of the Karmic Law. Let Hitler do that if he will. Just men have no occasion to fear what may come their way. As Job the magnificent said, Though Thou slay me, yet will I trust Thee.

It is not always that the race is to the swift or the battle to the strong. Karma must be reckoned with as well as skill and power. Nor are the British and their Allies without either. General Wavell and Admiral Cunningham have shown their mettle and there is no soldier or sailor in the ranks of German pomp equal to taking their place. And the Royal Air Force has shown its superiority in the sky as its mates have done on sea and land.

The evolution of opinion in the United States as the confused consciousness of the presidential election passed away, and stern facts began to reveal themselves to the American people, has been of a phenomenal nature. No one has explained why the *New York Times* opposed Mr. Roosevelt, and argued against giving assistance to Britain.

The really heroic decision of Mr. Willkie to support Mr. Roosevelt's plan of assisting Britain was characteristic of the soul of the great nation which he aimed to represent. He did represent it in a classic visit to Britain to see for himself what was to be seen there. He came, and saw, and was conquered. Loyalloy he stood by his convictions and returned to America to add his testimony to the convictions of the whole

nation. The Lease-Lend Bill was carried with little further opposition, and the Isolationists are almost as obsolete as the Carpet-Baggers.

Even Marshal Petain, president of dismembered France, is noble enough to be moved by the situation, and to declare that the honour of France would not permit France to fight against its former Allies. All the overtrodden nations of Europe besides are offering up their hearts and souls to the Gods they worship in the hope that Britain may deliver them from the power of the Evil One. No such embodiment of evil has visited the world in many ages. But the Powers of Light are ever greater than the powers of Darkness. May you who read, stand in the Light.

TOTAL WAR AGAINST THEOSOPHY

Comparatively few members of The Theosophical Societies are moved in their hearts with the fact that the Totalitarian War is not merely a war to overthrow Democracy, the Commonwealth of Nations, Civilization, and other phases of the system of life which we in the West have built up, but that it is specifically against Theosophy, which is barred out of all countries over which Fuehrer Hitler has authority or control. We are not dealing with war as an abstract code of ethics, a theory, or a vicious outcome of an immoral conception of life, but as a condition which has to be faced and dealt with, or failing that, we must submit to suppression and defeat of our highest aspirations. Wipe out our present ideas of life and it may be a thousand years before they can be revived on earth again. The following paragraphs from the broadcast speech of Prime Minister Mackenzie King on February 2nd should be considered:

"We have heard a great deal about

total war. Total war means an indiscriminate attack on every front, by every means, however fiendish. It is war on sea, on land, and in the air, against armed forces and forts, warships and merchant ships. Practised by the Nazis, as we have seen, it is war against homes, hospitals, schools and churches. It is war on men, women and children. It is war by shot, shell, fire and poison gas. Its aim and purpose are total destruction. This is the war with which Britain is face to face. We would soon know all its horrors if the enemy could reach us. Between this continent and that attack, Britain stands as the first line of defence.

"There is only one way to meet total war, and that is by total effort—effort not for a day, or a week, or a month, but every day until victory is won.

"Total effort means that every man, woman and child does and keeps on doing everything possible to help.

"Total effort can be achieved in two ways. It can be compelled by dictatorial force—that is the enemy's way. It can be obtained by the free-will offering of a free people—that is our way, and the way we must strive to preserve. We are a free people, and every day since the war began, there has been proof of the growing willingness of our people to spare no effort or sacrifice, that the needs of the war demand."

LETTERS FROM "HOME"

Glimpses of how people feel about some things that have not entered into our calculations in Canada so far, may interest our readers. What about food? for instance. "We are asked not to hoard," writes one friend, "because there has always been food enough for all, and if people don't buy extra then they can continue to keep every one well supplied. The ministry of food gets plenty of 'slating' but every one is able to get plenty of food, not always what

they ask for by any means, but there is always a good substitute and we don't have to have false substitutes, like the Germans. We can get no fresh fruit at all now, except about once a week we can get two oranges. There are a few grape fruit about, but they are one shilling (25c) each, so I don't get them. We only get 2 oz. each week of butter, but we get margarine and don't turn up our noses at it any more, but what beasts we shall make of ourselves when the war is over with fruit, cream, and butter and cheese! So far we have plenty of meat. Once or twice some customers have had to have pressed canned beef for the week-end. We have plenty of vegetables now, though they are not very varied and rather dear. Onions are so scarce they are a joke, like lemons. I went to a 'bring and buy' sale the other day, and some one had sent a large onion. They raffled it at a penny a ticket and made 10/- (\$2.50) on it. I got a lemon in town this week and was very popular when I got home."

"The King and Queen came to see the damage yesterday and to cheer the people by their presence. They said they were cheered themselves by the spirit of positive gaiety of the people, and their refusal to be beaten by Hitler and all the terrible harm he has done to their town and their homes. Reading about this determination to win cannot possibly give you any idea of the reality of it. They can joke about it with tears streaming down their faces, and no knowledge of where they will sleep in future and where and when they can collect again those little belongings that mean so much to everyone, however few these possessions may be or however worthless they may look to other people."

"I can't tell you how good it is to feel that you are thinking of us on this proud little island. Don't worry about us; we shall come through all right, though I am afraid it is not for some

time yet, but we are well provided for on the whole and the health of the nation has never been better. The soldiers all look grand. It is the people of our age who show the signs the most. It is sometimes hard to face and bear it all."

"There was no milk on Monday, and what few things brought into the ports lately have been held up as there was no transport. However some onions got through from somewhere and we have had three pounds this last two weeks. We have only had three pounds in about five months. It does seem queer to be without such very commonplace articles, but we grow very few in England. I hope there is plenty of onion seed, for all of us want to grow them in our gardens next season. I was lucky and bought some dried powdered onions while there were some still in the shops and it has helped very much for flavouring. We cannot get any oranges at present but there will be a few when the roads are free again. They are all in Glasgow. I think we miss butter and cheese more than anything else, but the margarine is very good and we mix it with our two ounces of butter and manage very well, but we cannot make cakes, and not often puddings that require butter and sugar. We none of us take sugar in tea, and very little in coffee, so we can manage on the sugar ration quite well. Up till a fortnight ago we had as much meat as we wanted, but we have to do on a good bit less now. Still we can get chickens and occasionally we have fish. We don't lack food; we have plenty to eat, and are all very healthy."

"Some day this war will be over and our minds will get rest from strain. We are constantly being warned that we have much worse to go through yet, but we none of us have the fear of being afraid so acutely now. We know we get an extra power that helps us not to be afraid and we are able to go through it, not without fear, but fear does not

master us and we can all carry on with our own particular jobs. Even those who lose their homes and everything they possess can still say—"We can take it!" They are grand and every Britisher is filled with pride of them."

Miss Amelia Mills, secretary of the Hamilton Lodge, has received from a friend in London a letter describing some of the conditions to be endured there. "Sent a short note since the blitz descended on us. Well, that same blitz is still on, and how! Life is harassing, to say the least of it, and I think writing seems the most difficult job with the gun barrage thundering out, and bombs dropping all too closely at times. My sister joined me here again and we have been very fortunate. We have a bed to sleep on (in the basement), plenty of hot water for baths; the gas has gone off several times, but altogether we are in comparative luxury compared with many who have had to live in air raid shelters for weeks and weeks. We see many heart-breaking sights, but taking things as a whole, we are not doing badly. We are still carrying on. Don't believe the rumours that London is in ruins; parts are, granted, but it will take Hitler a hundred years to destroy London. How about invasion? Well, we have had many *unofficial* reports about that, but not an *official* statement, but putting two and two together, I believe that that venture was absolutely smashed before they had time to start. I am sending separately a copy of the *Illustrated*. There are some nice pictures of London and the countryside in it. I have marked one of the London views. That particular spot was always my favourite memory of London. I have seen it when the pink gleam of the setting sun has made Whitehall glow like something from Fairyland. Now the bombs are making it look like something out of hell. I have one thing off my mind since the blitz. I used to dread

the *thought* of being afraid. I mean panicky. We all have our spells of fear, I guess. But I find that I can keep calm under it all. Life these modern days always was dangerous, and I say one cannot run away from death. It's just as well to stay put, so you will still find our address the same, unless we get an unlucky one. Still we are looking for the best."

COMPASSION AND KARMA

"Out of my compassion for them, I, abiding in their self, destroy the darkness born of ignorance, by the luminous lamp of spiritual discernment." (*Gita* X 11.)

This must not be taken apart from the text, especially the verse preceding it; for, "them" refers "To these thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me."

There is here no sense of "Salvation" by the compassion of Krishna, no idea of sacrifice, of "vicarious atonement" that pernicious doctrine which eventually turned the rising spiritual current of the first century of our era into the materialistic Christianity which has done so much to ruin the races of Europe. Will students turn to pages 23, 24 of "Letters of the Masters of Wisdom." I will only quote a few sentences from this remarkable letter from Master K.H. to Miss Arundale. "The theory of vicarious atonement has brought about its inevitable re-action [i.e. materialism]; only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?"

Man has too long deadened his conscience with the substitute theory, and

it is astounding to find so-called Theosophists trying to build again that which H.P.B. gave her life to pull down. She *did* give her life in the sense of that Divine Compassion of which we can little understand the meaning, or its working, rooted as it is in a Love beyond interpretation on the planes where we mostly live and move and have our being.

How careful we should be in the use of those living things, words, coinage to be used with discrimination, and in correct juxtaposition. How often is the word "salvation" used as if an arbitrary act on the part of some god, priest or power could alter the course of individual karma. The word "sacrifice" takes on, too, a colour not warranted by its simple origin when it gives the idea of suffering on the part of the "sacrificer." Deliberate surrender of that immediate reward which may be due, in order to help another on his way, involves only joy and perhaps thankfulness in the ability to render such help. The Buddhist Great One who stops short on the threshold of Nirvana into which state his past heroic efforts give him the right to enter, does so to remain a connecting link, as it were, between the ETERNAL and that spark of IT which lies latent in each creature. But the person must become conscious of his own "spark" before he can perceive the existence of the Great Light. There can be no imposition from without. There is no simile better than the old one of the sun and its rays. The Great Light shines for all. The Great Ones, the Elder Brothers of the race, stand nearest the central light on rays perceivable by searching mortals,—who might be dazzled by the effulgence of full Light,—as evidence of ITS existence. But, as the sun cannot force any of us to come out into its light and warmth, so neither can the Great Light nor its rays be transmitted till the soul awakes and turns its face towards the direction

whence the life-giving force proceeds. The Great Ones choose to stand as evidence of ITS existence instead of being reabsorbed in ITS Nirvanic Essence. They keep themselves on a Ray, which we may, to use another simile, look on as a ladder which is thus kept intact so that *when* the soul turns its face upwards it may find the Way open.

And we may say that here KARMA comes in. For that time when the soul, dissatisfied with its merely mundane outlook stirs in its sleep and begins to wonder what more there is for it to know, depends on a past sowing and perception in some former incarnation. Immediately this little spark is lit a vista opens for it which mounts the Ray to which it truly belongs—the “sudden way” of the Wei Lang Sutra. Then if the fire of aspiration is kept going, even intermittently, as may be only possible for one who has still many karmic obligations to fulfil, the traveller will find that the Great One who waited on his account is truly *himself*, as again that Great One has realized the ultimate goal “TAT TWAM ASI” “That thou art.”

Is there in this any arbitrary “salvation,” any sense of “vicarious atonement,” or warrant for the substitute theory?

The great things of Life should be approached with humility lest Truth be in any measure distorted, remembering that none short of a Seer is qualified to expound Supernal Truth to inquirers. IT may be talked of, or written about, but never dogmatically, for no one language will suffice to make a *complete* picture of that which the brain-mind cannot encompass. “The less cannot contain the greater.” “To make habitually a new estimate, that is elevation,” said Emerson, indicating a readiness to abandon any old stand-point when light shines on a new step in the ascending scale. Therefore it is necessary to sit loose to dogma, lest its crystallizing power fix the traveller on the Path to

one spot and he remain as a witness to the passerby of the deadening power of the fixed idea. “He who would experience the Divine Compassion in his soul must leave the cave of self and seek the wider being. He must strive upwards, outwards from his self, breaking the barriers till the Homeward-flowing tides are felt and sweep him off his feet. . . . These Homeward tides that sweep the upper planes of being, and not some capricious ‘grace’ are the Divine Compassion which will bear the soul up to the One Eternal,” comments Sri Krishna Prem to this verse of the Gita in his most helpful book.

In regard to a quotation from one of H.P.B.’s letters by your contributor, it is well to remember that, as she said in answer to a question by G. R. S. Mead, she was “the Mystery of the Lodge,” and therefore care must be exercised in trying to interpret anything she said or wrote. The quotation in question is capable of almost the opposite explanation to that here given. When H.P.B. said she would “kick against that which is entirely the result of human cowardice, selfishness and injustice,” one may see in this the revolt against the wrong thinking of a certain group, and her determination to exercise the compassion which is the only method by which strayers from the Path can be helped to open their eyes to the dangers of the precipices ahead on their chosen route.

Differing from your contributor on another point, one may say that, as we see it, “present thinking” of a “fear”ful or reactionary type *is* due to past karma, as is the “right knowledge” of the quotation from the S.D. But man has Free Will to alter that thinking when it arises. Here we are again confronted with the paradoxical method of study which we are forced to employ when attempting to solve any of the great problems which seem to stand like lions in the Path of the neophyte.
Ockley, Surrey. A. A. Morton.

BRING ON THE "REVIVAL"

At the Eighth General Council proceedings of the United Church in Canada it was put on record that "the history of revivals would seem to indicate that religion becomes vitalized and the Church enjoys spiritual quickening when the forces of the Kingdom join battle at the point where the righteous purposes of God are being most seriously challenged."

The Council then went on to record "It is our considered judgment that the crucial point of attack in our day is the economic problem."

As a definite approach to making the attack a reality there was an enquiry to be made into "the alleged defect of our money and credit."

Apparently the United Church, like other churches, has not yet found that crucial point of attack which will bring the needed revival. They need search no farther for this vital attacking point. Woodrow Wilson made it quite clear in his 1912 presidential campaign speeches when he said:—

Our system of credit is privately concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men who, even if their action be honest and intended for the public interest, are necessarily concentrated upon the great undertakings in which their money is involved and who necessarily, by very reason of their own limitations, chill and check and destroy economic freedom. This is the greatest question of all, and to this statesmen must address themselves with an earnest determination to serve the long future and the true liberties of men."

Premier King, in an election campaign also stated: "Until the control of the issue of currency and credit is restored to the government and recognized as its most conspicuous and sacred responsibility, all talk of the sovereign-

ty of Parliament and of democracy is idle and futile."

Do we think that peace is now the most vital issue? Then let us ponder these sage words of Henry Ford: "Sound thinking insists that war will not be abolished until its roots are cut; and one of its main roots is a false money system and the high priests thereof."

So why wait longer for the "revival"? Why procrastinate? Now is the day of our salvation! Let the Churches arise and do their duty before God and mankind. Christ and suffering humanity has long since called them into action at this most vital point!

W. A. Stewart.

EVOLUTION, MENTAL
AND SPIRITUAL

I suggest that readers, interested in the informative article in "Theosophy and the Modern World" (C. T. February) and quotations on the findings of science on electronic power, with its most apt prediction by H.P.B. that Sir William Crookes' work on the "Fourth State of Matter" (the electron) contains the germ of future discoveries of the true source of light, may turn with profit to what is said in "The Mahatma Letters to A. P. Sinnett" (p. 341) on this subject—especially the dictum that whilst there is nothing impossible to future penetration of still higher states of matter its Manas can be reached only by pledges to the secrecy of the true Occultist (the right-hand path, understood). Mr. Crookes is told that: "If he wearies not of trying he may discover that most notable of all facts, his true *Self*." Here is the revelation of what is involved in the guarding of Higher Knowledge—that as Fohat is the symbolic aspect of all creative force in the Cosmic realm, the work of Fohat can be fully known only when its corresponding creative spiritual force, the

Kundalini, is awakened in man.

On p. 272 "Mahatma Letters" Master M. says: "And supposing that Crookes and Edison and others have other things to discover? So I say, 'WAIT'." There follows several enumerations of cycles and the limitations implied by them. Incidentally the 55-year cycle referred to in this article may well be applied to the tremendous upheaval that occurred in the 1880's in the field of self-satisfied thought in both dogmatic science and religion by the revelations that emanated from the Great Lodge through H.P.B.—considered as mere theories but disturbing enough to the statu quo to arouse an opposition that succeeded in rejecting even their intellectual acceptance. So that by 1885 the one "success" of the Movement, Damodar, who might have remained with us as the link with the Lodge after H.P.B.'s death, had to be withdrawn and disappear from the outer world where Theosophy as Brotherhood had failed to establish itself.

See, after 55 years the Karma of this cause thrown out as effects, in the moral and spiritual issues that are at stake in this War—our own evil coming to us and made so powerful by full acquiescence in motives of selfishness in the individuals who make up every Western nation. Then see the regenerative power aroused by a Movement inaugurated in so great a cycle as the closing years of the past century. It has been germinating silently in the heart of the race, until man is ready now to recognize through necessity and suffering the principle he would not accept by choice, when it was offered him as the true and only remedy for his ills. The splendid reaction towards brotherhood, the breaking down of social barriers in Britain, the stronghold of class and the home of snobbery, is little short of miraculous had we not the deeper knowledge of its source—but being brought out by force of circum-

stance it has the defects of its qualities, and is still limited to old dependence on a power outside of man. That is why the misnamed Oxford Group gains wide-spread influence by the coaxing delusion that "God will do it for you"; from moral decisions down to personal safety. But the first step, to look away from self and self-interest, is preached there, too, and that motive is the foundation of national unity, in heroism as in sharing crusts. As Master M. writes in the Letter referred to (p. 272):—"Bide your time the *record book is well kept*. Only, look out sharp: the *Duggas* and the *Gelupkas* are not fighting but in Tibet alone, see their vile work in England among the 'Occultists and seers'!"

H. Henderson.

Victoria, B.C.

THE THREE TRUTHS

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

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

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

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

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

THE GENERAL ELECTION

Too late for the March magazine the Hamilton Lodge notified me as General Secretary, that the Lodge wished to suggest that no election be held this year. I at once notified the main Lodges of this fact, and reminded them that if this were desired the method adopted should be to re-nominate the members of the present Executive. The matter was brought up at the Toronto Lodge and the president, Mr. Kinman informs me that my letter was read. Miss Stuart, however, objected to waiving an election on the grounds that new blood should be brought in. Accordingly three extra names were nominated. I must say that I was in sympathy with the idea of missing an election, partly for the sake of economy in this time of war, and also and more heartily, because the Executive appeared to be growing in harmonious action, without which nothing can be accomplished. The assimilation of new material always sets back this growth of concord. However, this is what is to be expected where the head rather than the heart is dominant. Last year the opposition was turned against the election of myself as General Secretary. A study of the statements by candidates will make this clear, and perhaps also indicate that the issue this year will be the effort to appoint a new editor for the magazine. This is, of course, in the hands of the Executive, and the members in voting should govern themselves accordingly.

Nominations for the General Secretary and General Executive, 1941-42

For the office of General Secretary the present official was nominated by the Toronto Lodge, The Orpheus Lodge, the West End Lodge and the Montreal Lodge. The Hamilton Lodge suggested that no election be held but took no action in nominations.

For the Executive the Toronto Lodge sent in nominations of:

G. I. Kinman.
Lt.-Col. E. L. Thomson.
E. B. Dustan.
Miss M. Stuart.
N. W. J. Haydon.
Dudley W. Barr.

The Orpheus Lodge sent in the names of:

Lt.-Col. E. L. Thomson.
Miss M. E. Crafter.
Dr. W. E. Wilks.

The West End Lodge sent in the names of:

Felix A. Belcher.
Dudley W. Barr.

The Montreal Lodge voted for the re-nomination of the present Executive:

Dr. W. E. Wilks.
Miss M. E. Crafter.
Felix A. Belcher.
Lt.-Col. E. L. Thomson.
G. I. Kinman.
W. A. Griffiths.
N. W. J. Haydon.

Statements by the Candidates follow:

Statements by Candidates

DR. W. E. WILKS: Mr. Smythe has asked me, when accepting nomination for the Executive Committee, for a brief statement of the things I take my stand upon in matters Theosophical. They may be stated as follows:—

1. That Theosophy (whether any or all of its principles and teaching be true or not is a matter for each individual to decide) is that doctrine to be found in the Mahatma Letters and the works of H.P.B., (as well as in many others' works.)
2. That it is the purpose of students of Theosophy to so live and work as to prove or disprove for themselves the principles which are the core and basis of this doctrine, and so fit themselves to help others to the same privilege.

3. That the Magazine as it has been conducted these many years is the most important work of the Canadian Theosophical Society and should have our whole-hearted support.

N. W. J. HAYDON: So far as I have influence the T. S. in Canada will remain faithful to H.P.B. and her Masters, regardless of other claims to leadership.

With a firm belief in Karma and Reincarnation, the present turmoil and dangers can be faced with calm courage as regards civic and national duties, while using our best efforts to help in any opportunity for improvement.

MAUD CRAFTER: Supporter of Mr. Smythe through various campaigns to unseat him or throttle his work. Incidentally, nineteen years at Headquarters' office as his assistant,—doing the chores.

Miss Crafter is and has been for some years Acting Treasurer of the Society, and in this capacity has been of much assistance in keeping the books and rendering annual and other statements.

LT.-COL. E. L. THOMSON: I shall continue to give Mr. A. E. S. Smythe as General Secretary my unstinted loyalty and support and am in complete accord and sympathy with the Editor and the constitution of *The Canadian Theosophist*.

No statements have been received from other candidates although all were personally requested to furnish them, and voters must be referred to the statements of last year to guide them in judging the views of these others.

MR. KINMAN has been a member since 1920, is president of the Toronto Lodge and a member of the General Executive for eight years.

MISS STUART has been a member for seventeen years and is the Librarian of the Toronto Lodge, and a Class Leader.

MR. BELCHER is president of the West

End, Toronto, Lodge and is well known as the most popular exponent of *The Secret Doctrine* now resident in Toronto.

MR. DUSTAN is one of the quiet workers in the Toronto Lodge and is in charge of the Book Sales department.

MR. BARR went on record last year in his campaign as a candidate for the General Secretaryship. He wished for a change in the Editorship of the magazine, with a Committee placed in charge, and has given no sign of any alteration in these views. He is a vice-president of the Toronto Lodge and does much propaganda work outside Theosophical circles.

MR. WILLIAM A. GRIFFITHS is the present representative on the Executive of the Montreal Lodge, of which he is Treasurer. He is one of the most earnest of the Montreal working members.

DR. ARUNDALE'S ELECTION

The presidential term of seven years for the Adyar Executive office expires on June 20, and an election was accordingly ordered six months ahead of its expiration. Only Dr. Arundale was nominated, and this should have been enough, but under the Adyar rules the election must be confirmed by an election. Consequently we are placing the name of Dr. Arundale on our ballot for a Yes or No vote. All members in good standing are entitled to vote on this ballot. Also all members placed on the Inactive list from last year's list of whom there were 29 as may be seen by the table in the magazine last July, are entitled to vote on the election of Dr. Arundale, Yes or No. The remainder of the ballot will be cancelled for these 29. Ballots must be returned at once by all voters, as it is one of the frailties of human nature to forget all about such a duty if it be postponed.

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 Edw. L. Thomson, 63 Bleecker St., Toronto, Ont.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 N. W. J. Haydon, 564 Pape Ave., Toronto, Ont.

GENERAL SECRETARY

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

OFFICE NOTES

The Theosophical Fraternization Convention will be held in Cleveland, Ohio, Saturday and Sunday, August 30-31. Details of conditions for attending the Convention, Passport and Currency exchange will be supplied in a later issue of *The Canadian Theosophist*. It may be mentioned now that a new ruling as to Passports went into effect April 1st. . . . A Passport will be good for two years and the Government fee is three dollars. What further changes may be made will be announced when made. This information has been kindly supplied by Mr. Belcher, publicity officer for the Convention.

* * *

The Christian Theosophist March-June, 1941, welcomes the organization of such movements as The Fellowship of Faiths, The Society for the Study of Religions, The World Service Group

and others which have arisen to do the work which THE Theosophical Society should have been doing instead of running down into Bypath Meadows and falling into the dungeons of Giant Despair as it is on the verge of doing. The Editor also quotes Sir Francis Young who speaks the language of the true Theosophist, impersonal, free, independent and unshackled by Leadership. The editor writes an important and sympathetic note on the possible accord between Spiritualists and Theosophists. Mrs. Blake sees the "unbridgeable chasm" in acceptance of the fact of the Masters of Wisdom.

* * *

The last copy of *The Occult Review* to reach us was that for October, 1940. U-boats seem to have upset the mail service as well as more important work. Besides obituary notices of Capt. Bowen and Sir Oliver Lodge, the death is announced of Lady Conan Doyle. There is a lengthy article by Hon. Ralph Shirley on "the War—What Astrology Says." It is based on the horoscope of King George VI. as compared with that of Herr Hitler. All we can make out of it is that "a favourable transit of Jupiter comes to the rescue in 1946." It's a great life if you don't weaken! There is to be a brief but illusory spell of good fortune June 1941-June 1942. We can sympathize with Brother Stokes' impatience with all astrology and its experts.

* * *

We have received a copy of *Man* for February, a beautifully printed 24-page periodical in its fourth issue. Its most attractive feature is an article on "The Creative Man," from an unpublished manuscript by the late Fred B. Houser. He says one true thing—quoting Whitman: "Literature, strictly considered, has never recognized the people." Our effort to recognize the people, and to forget the highbrows, except when they produce something worthy of being

translated into the vulgar tongue for the benefit of the people, is not always appreciated. We have no quarrel with the highbrows, as such, but when they would oust the people from their own platforms, or try to do so with high-brow programmes, one can only leave it to the people to express their preference. There is room in the world for everybody. *Man* is published by "A Canadian Group of Humanists," who may be addressed at P.O. Box 41 Charles Street Post Office, Toronto, Ont., Canada.

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One of the staunchest supporters of *The Canadian Theosophist* is Dr. H. N. Stokes, editor of *The O. E. Critic*, of Washington, D.C. His support is not merely moral, but of that rare kind which lets not the left hand know what the right hand doeth. He has lately joined the Theosophical Society of Point Loma, as a protest against the narrow policy of the Adyar management of isolation an "ivory tower" proclivities. He also is endeavouring to join the T. S. in Canada and has asked for a demit for that purpose with a view to becoming a member of the Hamilton Lodge. There is a great deal of red tape associated with the process of crossing any national border under the present Adyar rules. We have endeavoured for years to abolish this anomaly, but the Adyar little Committee cannot see its way to add nationality to "race, creed, sex, caste and colour." Mr. Cook, who has to give his authorization to the transfer, is understood to be trying to "step up" the Adyar machine.

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Theosophy for May keeps its high level. "Figures of the Transition Age" will please all students except perhaps those who are unable to appreciate Mr. Judge and do not really belong with the Blavatsky group of students. "The great contribution of John Dewey to

the process of transition spoken of by Mr. Judge has been the declaration that there is no truth except living truth, that profession is meaningless without practice. In its larger significance, the whole pragmatic movement is essentially a moral criticism of the fatal defect of western civilization—the separation of thought and action. According to the pragmatist, the truth of an idea is discovered only by putting it to work. If it won't work, it isn't true. Pragmatism is not a philosophy of the schools, but a moralistic reaction to modern scholasticism; it is, in fact, a genuine revival of the humanitarianism of early western science. We sometimes forget that the great scientific movement was largely inspired by moral fervour. . . . It was to avert the total collapse of modern civilization that H. P. Blavatsky brought the *synthesis* of science, religion and philosophy, as a plank of salvation for those who could see that social unity was possible only by uniting the *inner* life of mankind."

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The American Theosophist tends more towards becoming a magazine rather than as a mere vehicle of Society news. There is an excellent article on The Gayatri and one on the Hidden side of Music. The Financial Report shows a revenue of almost \$27,000. Editorial comment includes a note on the passing or at least a decision of the Supreme Court of the United States upholding the right of Congress to pass a law prohibiting child labour. It seems almost incredible that this Court was sufficiently barbarous in 1918 to deny this right with the exception of one Justice—Oliver Wendell Holmes, son of the poet and essayist of the same name. Another note tells of the Church of England, under the leadership of its second ranking Archbishop, Dr. William Temple, moving "into the fore front of progress with a programme for

a new world order that includes a co-operative commonwealth of Europe; a new reverence for the earth and its resources as a storehouse of divine bounty for genuine interchange; the satisfaction for human needs through production of labour with capital in the industrial system; the dependence of the Church for its maintainance upon true service rendered wherever social ills need righting instead of upon a money-loving upper society."

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Buddhism in England closes its fifteenth volume with the March-April issue. It contains articles on "The Guru Nagarjuna, exponent of relativity," "Buddhism and World Unity," "Buddhism and Right Conduct," "The Inferiority Complex and the Buddhist Attitude," "Right Action," an enquiry into the Five Precepts, and "The Scales of Karma." There are also editorial notes, book reviews and letters to the editor. The volume of "Damodar" is commended and in it the letter to W. Q. Judge on reincarnation noted for careful study. "The Scales of Karma" is the title of a new book by Owen Rutter (Andrew Dakers, 5/-) of which it is remarked: "the timeliness of a new book on Karma is obvious, for only in the light of this immemorial teaching can the present hell upon earth be understood, and seen to be an inevitable working out of the chosen paths of human destiny." It appears that Mr. Christmas Humphreys announced at Wesak that Western students were evolving a new vehicle—Navayana Buddhism. The idea appealed to old students who saw that the old Yanas were incomplete, and that the logical outcome for the West would be a new and modern interpretation. If this be true of Buddhism, how much more necessary it is for the New Testament to receive a true and real interpretation of its teachings. Sir Francis Young is

quoted as saying that the bombing of England by destroying the barriers between men had laid bare the innate fellow-feeling, the common humanity of men, and that "it is upon this spiritual foundation that we must build the Better World of which we are all conjuring up visions of the future. . . . Not brutalization but humanization will be the presiding principle of the New World."

AMONG THE LODGES

A St. Patrick's Bridge and Euchre was held by Toronto Lodge of the Theosophical Society in their Hall on Isabella street on Saturday evening, March 15th. The rooms were gay with St. Patrick decorations and bright Paddy green candles, and the guests were received by Mrs. E. B. Dustan and Mrs. J. R. Somers assisted by Miss K. Lazier. Prize-winners at the card tables were Mrs. Alfred Cornwell, Mrs. T. S. Hubbard, Mrs. G. I. Kinman, Miss E. Drysdale and Mr. J. G. Chester, while winners in the Lucky draws were Mrs. Harold Anderson, Miss E. Keilty, Mrs. T. S. Hubbard, Mr. E. Norman, and Mr. E. B. Dustan.—M. K.

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Hamilton Lodge held its regular quarterly meeting on Tuesday, March 4th, and a very satisfactory report was given on the past winter's activities. Nominations for General Secretary and the Executive were discussed, and it was decided that the suggestion be put forward that, as a measure of economy, no election be held this year, owing to present conditions, and pointing out that few changes would likely occur. Appreciation was expressed to the Speakers responsible for the favourable comment and attention given the winter series of lectures. Miss Mabel Carr, the President, represented Hamilton at the Toronto Jubilee dinner held on February 25th.—H. T. P.

The Niagara group of Theosophical students met at the home of Mrs. C. Newell, Niagara Falls, on Sunday, Feb. 16. Mr. Felix Belcher of Toronto, addressed them on the subject of Federal Union as outlined in the book by Curry. This author's proposals are so eminent-ly theosophical as to deserve the most careful attention of all students. Co-operation and brotherhood are the key-notes of the new World Order that Curry would have human beings work to inaugurate. Such a new world can be created only by men of good-will working together for the common weal; men to whom a promise is sacred, tolerance, the greatest of the virtues. The author takes the United States as the greatest modern example of a Federal Union and contrasts the cabined, cribbed, confined existence of Europe with the freedom of Uncle Sam's country where a man may travel from San Francisco to New York without seeing a single soldier, without having to bother with a passport or a change of money, without passing customs officials. In Europe, more time is taken up with all these accompaniments of travel than with the journey itself. National boundaries are rapidly becoming intolerable in the modern world.—Gertrude Knapp.

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Hamilton Lodge has been taking special interest in their Librarian, who enlisted in the Canadian Army and is now overseas. He invites correspondence, but not satisfied with this, the members have been making up parcels for him and welcome any assistance of that kind. Henry Richmond is at present in England, but his address is the usual formal one — Pte. H. Richmond, B86309, 2nd Division, Supply Column, R.C.A.S.C., Canadian Army Overseas, Unit 198.

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Mr. Leslie Floyd, B.A., one of the most widely known members of the

Toronto Lodge, has sustained the loss of his mother on the 5th inst. Mrs. Lloyd was born in England but came to Canada with her parents seventy years ago. She had attained the great age of 94. She is survived by three sons and six grandchildren.

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The death of James E. Dobbs is announced from Montreal where after a brief illness he passed on March 22. Mr. Dobbs was originally a member of the Toronto Lodge where he displayed much serious and earnest interest in the work of the Society. Transferred to Montreal in his association with the Canadian National Railway he joined the Montreal Lodge, where he was at one time very active in the work of the Lodge. The president, Mr. Thomas, officiated at the funeral, and most of the members were present.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, April 6, at 52 Isabella Street, Toronto, all the local members being present. The statement of Funds showed a balance of \$195.19, this being due to donations for the support of the Magazine during the month of \$215.31. In answer to a question it was stated that most of the donors desired to remain anonymous. The membership roll showed 49 inactive during the present term. They are distributed among Toronto, 28; Hamilton, 7; Kitchener, 3; Orpheus, 6; Summerland, 1; and Vancouver, 4. Four new members had been admitted, making 268 members in good standing. Mr. Belcher reported on the Fraternalization Convention as appears elsewhere. Arrangements were being completed for the issue of ballots for the new Executive. The new ballot will include space for the endorsement or otherwise of the sole candidate for the office of President at Adyar—Dr. G. S. Arundale. Members are requested to mark their ballots Yes or No on this

vote. It is hoped that all members on record will place themselves in good standing by payment of dues so as to be eligible to vote. It was announced the White Lotus Day, the fiftieth anniversary, will be celebrated in Toronto on May 11. The next meeting of the Executive will be held on June 1st.

TWO DOLLARS

The response to our appeal for assistance to maintain the issue of *The Canadian Theosophist* has been generous on the part of a few and I who have made the appeal largely on my own authority have nothing but the deepest gratitude for such generosity. One hesitates to ask for more, but the necessity of the case demands that others should at least know that a few are bearing the burden which would be so light were others only to understand what *their* responsibility is. The magazine is "the most important work of the Canadian Theosophical Society" as Dr. Wilks expresses it, is recognized all over the world and some of our more affluent supporters who have not yet realized their opportunity might join the few we asked to become one of a dozen to contribute Fifty Dollars a year to subsidize its publication. Its circulation is spreading, slowly it is true, for many refuse to read it and officially it is banned but those who read it for a short time will not deprive themselves of it. One subscriber sums up the view of many correspondents when he writes: "I herewith enclose \$2. to cover my subscription for 1941. I am glad the paper has survived and perhaps it will yet come into its own. A lawyer in Vancouver said to me some years ago, 'it is all right for you who have time to think; most of us haven't' Why, thinking is our life, if we have any.' (that's why your paper appeals, could people be induced to taste of free thought). Have just read John M.

Pryse's book *New Scripture*. It is a beautiful book. Wish I could afford a number of copies to give away, as it is so clear, even the people that have no time to think must see, or feel! It's a funny world; the people are all in haste while walking in their sleep. Many years ago when I was a boy, an old lady then past 80 and of wide experience (her husband having been British Consul in the South when war was on with the North) told me the world was an *out door lunatic asylum*. I have known some lovely people in this hell of a world. In fact there are lovely people, can you but know them. Good luck, sincerely, G.H.B." We trust that the increase to Two Dollars a year in our subscription will not bar anyone out. One dollar for six months may be sent if Two Dollars is not convenient for the whole year at a time. We shall be glad to send sample copies to any person who might be interested or likely to become a subscriber, and will be grateful to friends who may send in such addresses. Most of our generous helpers desire to remain anonymous or we should be glad publicly to express our thanks individually. And not only for the larger donations. We have received a number of smaller ones. Of these one wholly anonymous of \$2. was sent in without any trace of identification by which we might acknowledge it. We suggest that all such donations might be sent as subscriptions to some friend who might be glad to get the magazine, and we would be equally glad to send it if the address of such a one be given us. This would not add to our expenses, but would increase our influence and circulation.

JUBILEE CONVENTION IN INDIA

The report of the Jubilee Convention of the National Society of the T. S. in India has come to hand with a full account of the proceedings at Benares in the last week of December. The feature of the occasion as it would appear to an

American observer was the dancing of Shrimati Rukmini Devi, that is, Mrs. Arundale, the President's wife. She evidently "stole the show." Dr. Arundale spoke quite as much as everybody else put together, but he could not overtake his wife in popularity. Souvenirs of her were for sale, and we quote a paragraph of a long description of her performances headed "Bharata Natya in Excelsis:" "Rukmini Devi touched the summit of her profession as a dancer in Benares Amphitheatre last evening. It was a triumphant climax of her North India tour. Whether inspired by the atmosphere of holy Kashi, or the natural Theosophical environment of the Jyoti Temple background, or by all these influences together, she excelled, it seems to us, all her previous performances both as to the quality of her technique, her grace and beauty of movement, and the depth of spiritual understanding in her interpretations. There is a subtle something which is unique to Rukmini Devi, a spiritual quality which she brings down from higher levels and radiates throughout her audience, and it is this quality which singles her out among the dancers of India and in all probability among dancers in all countries. The genius of the Lord Nataraja is alive in her, more literally perhaps than we imagine, and His life, His power, His cosmic rhythm vibrates through her so that we see Him in our mind's eye dancing before us." Rukmini is especially interested in the Youth movement and she is president of the Youth Federation of India. Mr. Gokhale, the General Secretary, though one of the most modest of men, is yet one of the ablest men in the Society in India. He gave the fourth Convention lecture, and said that India's ceaseless search has been for the One among the many. Whenever India has deviated from her destiny, he said, whenever the form has superseded the Life, India has provided

her own correctives. The slow process of degeneration, so full and complete as to cause the great Editor of *Amrita Bazar Patrika* to cry out in despair against all hope of reviving this "corpse"—India—which was "stiff and cold," was stopped by the two great Rishis, who, while in the background, inspired two non-Indians (at least in their last incarnation), the founders of our movement, Madame H. P. Blavatsky and Colonel Olcott." India knows more of Mrs. Besant than Mr. Judge, but better knowledge will help to explain the "slow process of degeneration" which Mr. Gokhale mentioned. V. P. Madhavrao, C.I.E., former Dewan of Mysore and Travancore, also paid tribute to H.P.B. and the Colonel. Mr. Jinarajadasa spoke on Plato and Immortality. Mr. Gokhale, in expressing thanks for his re-election as General Secretary, said: "What we really need is more blood. One of the difficulties of the Society is the paucity of workers. It is workers we want, especially those steeped in Theosophy."

THE WAY AND THE LIFE

Once in a long, long while, amid the multitude of books published on any one subject, there will be one that by its intrinsic merit stands out as a discovery, or as a sign post pointing toward a new way. Such a book was *Spiritual Light*, a new scripture, the work of many authors, with translations from ancient manuscripts previously unpublished. This compilation has been edited and published by Mr. John M. Pryse, Los Angeles.

Spiritual Light is pure Theosophy, but presented with a minimum of theosophical phraseology. It deals with karma, reincarnation, and other theosophical teachings and principles in so simple a manner that there is no confusion either as to thought or term, though the reader might know nothing at all of Theosophy as such. Indeed,

the entire book has been written and translated with the greatest simplicity and clarity, the teachings being set forth in a most beautiful and most illuminative manner. This simplicity is an achievement in itself, as it widens the book's appeal far beyond the field of theosophical readers. *Spiritual Light* is for every one who is concerned with spiritual things and the life of the soul, whether orthodox or unorthodox, secular or Christian, ignorant or learned: it is for all who are seeking the Way, the Truth, and the Life.

Just at this time, when the minds of men are haunted and torn by agony and fear, and the future seems a hopeless struggle against evil forces, such a book as *Spiritual Light* comes opportunely, bringing a special message. Within it are mirrored those concepts of life and conduct which shall lead us back to sanity, and to a realization and acceptance of the eternal verities.

We liked especially the way in which meditation has been dealt with, the emphasis laid upon the necessity of meditation, and the manner in which it may be pursued. Here again the subject has been reduced to its lowest terms, so that the humblest and most ignorant reader may take the first steps along this all-important way. Here may the neophyte or beginner learn of the Path, and how it may be found.

Every phase of spiritual development has been touched on, the philosophical background being adequately filled in, but with ethical values paramount and outstanding. Here in brief is portrayed the life of the soul, its divine origin and its divine destiny, and the long pilgrimage which lies between. Here, too, is suggested something of the after-life to which man goes for rest between incarnations, and this part of the book seemed to us entirely logical in the various ideas outlined. Some statements as to planetary succession were not quite in line with theosophical

teaching, but these were minor defects or omissions.

Dr. Pandia when lecturing in Toronto said that Theosophy was not a mode of thought but a way of life. That is just what *Spiritual Light* emphasizes. Too much and too often the science of Theosophy is put forth as the bread of life, whereas it is only the husk enfolding the kernel; the real food lies within the ethics of Theosophy. Those who have once partaken of the latter can no longer be satisfied with merely doctrinal dissertations, however attractive these may be. They yearn and reach out toward that which shall satisfy the immortal spirit within, that they may live more unselfishly, more devotedly, more compassionately. This is the way and the life revealed in *Spiritual Light*. It is a beautiful little book, beautifully written in simple language, with the pure sweet air of Truth blowing through its pages—a book to place beside the *Gita*, *The Voice of the Silence*, *Light on the Path*, *The Dhammapada*, and other books of similar nature.

"You who would come to Me must serve, for by service alone is the light of my face allowed to shine upon you. He who thinks he has attained sufficient light and comes to Me, seeking my face, yet has not helped nor served humanity, dwells under illusion: since by helping another man (and countless other men throughout the rounds of rebirth) he broadens himself and acquires true wisdom.

"Think not, my brother, that thou art apart and lone; thou art not forsaken and forgotten. Beautiful is thine experience when knowing the truth of thyself and he who walketh with thee; none other hath greater privilege. Thine is the power and the glory to beautify the world wherein thou dost toil and play for a time.

"There is nothing that so lifts the heart of man toward uniting his material self with his Spiritual Self as zeal

for peace and harmony. When a man can enter his house, close the door and find peace within, greater riches he cannot find. In the heart of everyone is longing, a prayer for eternal peace that passes understanding."

Holy words are these, rich in inspiration, and strong to help.

Ella J. Reynolds.

(*Spiritual Light*: published by John M. Pryse, 919 S. Bernal Avenue, Los Angeles, California, \$2.)

CORRESPONDENCE

INSULIN

Editor, The Canadian Theosophist:—Your article on Sir Frederick Banting in the current issue of the *Canadian Theosophist* is most interesting, and the way in which you make it clear that the use of insulin is just another medical fashion added to a long list of such fashions that have been followed in the hope of curing symptoms and then discarded as useless, while the cause of disease has been neglected, is most instructive.

Another reason for condemning the insulin-fashion and one that should appeal irresistibly to theosophical students is that the so-called discovery of insulin (I am told on good authority that insulin was extracted from vegetable substances more than forty years ago) was made by shocking cruelty to a large number of dogs. I am very sorry to say that there can be no doubt of this: The Millenium Guild of Rochester, N.Y. states that "Atrocities of cruelty to dogs perpetrated to study and procure insulin, ACCORDING TO DR. BANTING'S OWN RECORDS, are almost too revolting to read." In December, 1922, Dr. F. J. Roberts wrote (*British Medical Journal*): Production of insulin, which is not a cure for diabetes, involved extraordinary suffering. Dr. Banting, whoadmits picking up dogs in the streets of Toronto at night,

recorded pouring boiling water into the pancreatic arteries of a dog till it fainted from pain." (Corroborated by *American Journal of Physiology*, March, 1924.)

No wonder that H.P.B. wrote: "For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves; vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from Society generally, force all Governments to put an end to those barbarous and shameful practices." (*The Theosophist*, January, 1886.)

W. B. Pease.

Victoria, B.C.,
21st March, 1941.

P.S.: We may give Dr. Banting credit for believing that the cruelty of his experiments was justified by the end in view—the amelioration of human suffering, but such an idea would increase the urgency of exposing the fallacy that reliable information regarding human disease and health can be obtained by experimenting on animals. One might as well try to learn about the culture of roses by experimenting on cabbages.

W. B. P.

THE KINGDOM WITHIN

Editor, The Canadian Theosophist:—Not being a member of the T. S. it is with fear and trembling that I address you; the subject I take from a review of Dr. Stromberg's book, *The Soul of the Universe* in Oct. 15, 1940 issue, page 253: "New genes and genii and even some souls with greater capabilities than those of the present man may appear at any time on the earth. If the absorption takes place in the nerve cells, an individual with quite new faculties might make his appearance. If the absorption takes place in the germ-

plasm a new inheritance might gradually be unfolded, among his descendants, and then a new race with super-human powers and faculties would be produced on the earth. An individual by great mental exertion, or by an indomitable desire can open up channels to sources which previously have been inaccessible to him and to his race. In our own mind lies the creative power that can open the gates to this unfathomable domain in Cosmos."

As man evolved into a thinking, spiritual being, we have the genesis account (inallegory) of how mother Eve partook of the fruit of the tree of knowledge (intellect) in the midst of the garden (all things, for them centered around their intellect) an idea which she gave to Adam, and he 'bit' on the idea that it was not nice for boys and girls to play together as nature made them, so they made themselves aprons of fig leaves, though the rest of nature remained 'natural,' unabashed. And so they continue to carry their animalities under a cloak of convention. At least this interpretation might go as an illustration; too seldom do we require spiritual values in our mental deliberations, consequently we are content to think as others about us and accept local conventions as propriety, as witness secular ('sexular') songs, stories and movies.

Consider the passing street car, it has its course set for it, three factors about it are as real as the car itself, its power, its motion, and its motive; yet none are material, except electricity lend itself to identification as matter. We know the car cannot move of itself, it must await the will of its master's hand to turn on the power, its motion is induced by an impelling power on its mechanism, but it remains for the 'motive' alone to be identified with the spiritual, as in the days when, in Toronto, they were run by a company, they might have been said to run for profit of the shareholders—selfishness—now

under a Transportation Commission, (a public ownership body) for service. And probably this defines the whole spiritual realm—our motives—whether for selfishness or service, though many believe in a realm "Far beyond the starry skies," oblivious to the Bible: "Behold the kingdom of God is within you."

Much is written, and knowledge yet sought, of the influence of planets, cosmic, etc., rays and so forth. It may be that we, like the tram, are dependent upon power apart from ourselves for our impulses and motives, with an intelligence to choose between the good and evil: "A wise man governeth his stars."—engages the good and resists the evil impulses.

It may be, too, that "new genes and genii and even some souls" will not be necessary to attain "the greater capabilities" when we realize our responsibility as individuals to "Work out your own salvation with fear and trembling," rather than depend on the Vicarious Atonement, which is blasphemy against the Holy Ghost (the divine spirit within) not to mention the rites and rituals decreed by convention. There has ever been those 'Great Souls'—exceptions—who comprehended and employed occult guidance.

What may we expect of planetary influences mentioned in *The Canadian Theosophist*, Sept. 15, 1939, page 222? "Meantime, May 11, 1941 comes on inevitably. Every planet but one will be involved in that tremendous configuration that day. It is the day of the Wesak full moon. In Taurus, and in the latter half of it, will be Sun, Uranus, Jupiter, Saturn, Venus and Mercury.

Opposite in Scorpio will stand the full moon.

Square to them will be Mars in Aquarius, the sign of the new age. In trine from Virgo to the Taurus group will be Neptune.

Only one planet stands alone, unique, mysterious, potent—Pluto in Leo.

All that is outworn in our consciousness will be brought to trial by the forces represented in that potent planetary pattern. Pluto stands for the new—"The Sower of Celestial Seed."

Note how, when you flog your memory and worry your wits to bring out some idea, and fail, the idea will slip into your mind when you are least thinking of it. (Does an idea occur to your mind how are you going to keep it out? Nor can you command it.) and question whether: "An individual by great mutual exertion or by an indomitable desire can open up channels to sources in the realm beyond space and time, sources which have been inaccessible to him and to his race. In our own mind lies the creative power that can open the gates to this unfathomable domain in Cosmos."

The impulse (inspiration, initiative) comes to the mind tuned to receive it, as the radio to the station; we "engage" or "resist," according to our "desire" for good; do we 'jump the track,' or leave 'The Path,' the power is shut off automatically (we put ourselves out of contact.) Whence? "The creative power within our own mind, etc.

Would we look to teachers, past or present, we accept a sight (reading) or sound (hearing) rather than an occult contact. "Of making many books there is no end and much study is a weariness of the flesh," etc. "I will put my laws in their hearts and in their minds will I write them."

Did Christ design that His teachings should be recorded and put forward in a book as of Divine Law? Rather, did He not allude to occult guidance when He said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

"Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself

(occult dependent) but whatsoever he shall hear that shall he speak: and he will shew you things to come." "But ye know him; for he dwelleth with you, and shall be in you."

Again, this mental exercise by the written word instead of occult guidance, is blasphemy against the Holy Ghost; instituted when the Council of Carthage, nearly four centuries after Christ, A.D. 397, approved the compilation which has been handed down to us as the Bible, the Book of Divine Law. This, and the doctrine of the Vicarious Atonement are largely responsible for world conditions today—lack of spiritual perception or comprehension.

George H. Jackson.

Scarboro, Ont.

A TALK IN A DREAM

There was a large circle of people gathered in what may have been a public garden with beds of flowers and flowering shrubs about, and the man who conducted the proceedings arose and was about to bring the meeting to a close when another arose and asked if he might be permitted to say a few words. The Chairman said he was sure they would all be delighted to hear from their friend.

"I want your attention," he began. "I want you to listen to me and never mind your sewing or the division of those flowers," he observed, alluding to some ladies who were certainly not attending but were dividing a large cluster of flowers among themselves.

"There are so few things that unite us we cannot afford to be inattentive to those things that bring us together in the closest intimacy. We are here in the most beautiful surroundings. It is a demonstration that beauty possesses a power even in our civic government that impels our rulers to give it place, so that we may all come under its influence and receive the blessing and the inspiration of its harmony. For beauty is harmony in itself.

"Harmony of form, of colour, of diversity, so impressive whether we are conscious of it or not, that as our hearts are lifted up when we behold a rainbow in the sky, so we are thrilled with the reflection of the infinite beauty that shines in every flower that blossoms around us. We are united in this feeling for beauty in a way that few other things are able to bring about. It is one in kind with the beauty of art, of music, of architecture, of poetry and the use of lovely words in oratory, the beauty of order and proportion in the arrangement of our buildings and our streets, and when we stray away from our trivial towns and cities, the beauty of the forests, of the vast plains and lakes, the majestic beauty of our mountains.

"That we are able to respond to these separate and various beauties is a mystery that belongs to the magic of life itself. We only know that we are manifestations of the One Life, and that we share its wonderful attribute of beauty, and hence we find in the beauty of the outward world that which stirs us all with a common devotion which lifts us to the inner beauty of the divine itself. We may differ over the expression of thoughts and fail to gather the meaning of what is told us of the deeper philosophies of Life, but beauty is part of our heritage and needs no words and asks for no interpretation. We feel it, and it lodges its message in our hearts with unsyllabled conviction.

"It is essential, then, that we understand that the ministry of beauty is no idle phase of life but an aspect of the presence of the Divine in such terms as our lower and material world is capable of giving us. The highest and purest revelation of the Divine Life touches us with its Truth and its harmony. So I invoke you to keep your hearts pure for this treasure of Beauty which brings the Divine among us and unites us in its worship as nothing else does, the worship of the perfection which life manifests when it has no

thought and no desire but to make all things one in the consciousness that we share the joy and bliss of Divine Beauty together."

5 a.m., 18th March.

WHAT ABOUT H. P. B.?

As Mrs. Rhys Davies' writings have as their chief aim the familiarizing of the English public with the works of ancient Buddhism, we wonder if in her next volume she will have something to say of the greatest and earliest European pioneer in the field, Helena Petrovna Blavatsky, who, as a Buddhist herself, both studied and explained the foundations of Buddhism and its connection with the *Vedas*, the *Upanishads* and Indian tradition in her great work *The Secret Doctrine*. When her first work *Isis Unveiled* was published, it dropped like a bomb into circles beginning to be dissatisfied with the barren forms of religion then prevailing, and distinguished and humble members from all sections of society flocked to her salons in London and Paris. But because of the immense difficulties confronting would-be students of such higher science, difficulties she never disguised or minimized, her following gradually fell away, like the young man in the scriptures, and the society she formed, which rapidly spread over the world, fell on schismatic times soon after her death, following the fate of every recorded forth-going religious reform as already noted.

The society's first aim was "to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed, and, secondary to that great aim, was "to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist and Zoroastrian philosophies." The first aim having failed, we have as a consequence the world war which she foretold.—*From the review in the Journal of the Royal Central Asian Society, January, 1941.* Digitized by Edm: Theos: Soc.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

GEORGE WASHINGTON'S VISION

Prophecies seem to be coming in thick and fast these days. Last month we published a foreshadowing of events to come by Tolstoi. This month, again through the courtesy of Miss Agnes Wood, we are enabled to present another prophetic vision—this time a vision which was received by George Washington, at Valley Forge. The original appeared first in the *Toledo Blade*, from whence it was copied in one of the early issues of Manly Hall's *All Seeing Eye* (Jan. 5, 1927). It is from this latter source that it is in turn reproduced here. The narrative was taken down by Wesley Bradshaw who, according to the story itself, was acquainted with one Anthony Sherman to whom Washington himself told it. The story follows:

The last time I ever saw Anthony Sherman was on the 4th of July, 1859, in Independence Square. He was then 91 and becoming very feeble but though so old, his dimming eye kindled as he looked at Independence Hall, which, he said, he had come to gaze upon once more before he was gathered home.

"Come," he said, "let us go into the Hall. I want to tell you an incident of Washington's life, one which no one alive knows of except myself, and if you live you will before long see it verified."

Reaching the visitors' room, in which the sacred relics of our early days are kept, we sat down on one of the old-fashioned wooden benches, and my venerable friend related to me the following singular narrative, which from the peculiarity of our national affairs at the present time I have been induced to give to the world. I give it as nearly as possible in his own words:

It is easy and pleasant for those of the present generation to talk and write

of the days of '76, but they little know, neither can they imagine the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and unless it is checked it will at no distant day, undermine and tumble into ruins the noble structure of the republic.

From the opening of the revolution we experienced all phases of fortune, now good, now ill, at one time victorious, at another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to spend the winter of '77. Ah, I have often seen the tears coursing down our dear old commander's face as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he often used to pray in secret for aid and comfort from that God, the interposition of whose divine providence alone brought us safely through those dark days of tribulations. One day, I remember it well, the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly, he remained in his quarters nearly the whole of the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation which lasted some half hour, Washing-

ton, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it was owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this very table preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing exactly opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence.

"A second, third, and even fourth time did I repeat the question, but received no answer from my mysterious visitor other than a slight raising of the eyes. By this time I felt a strange sensation stealing through me. I would have risen but the rivetted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy, and yet, even more distinct to my sight than before. I now began to feel as one dying or rather to experience the sensations which I have sometimes imagined accompanying dissolution. I did not think, I did not reason, I did not move; all alike were impossible. I was conscious only of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying: 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and fore-finger eastwardly. I now beheld a heavy white vapour at some distance, rising fold upon fold. This gradually disappeared,

and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia, and America, lay the Pacific. 'Son of the Republic' said the same mysterious voice as before, 'look and learn.'

"At that moment I beheld a dark shadowy being, like an angel, standing or rather floating in mid air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some water upon America with his right hand, while he cast upon Europe some with his left. Immediately, a dark cloud rose from each of those countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sunk from view.

"A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn.'

"I cast my eyes upon America, and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again, I heard the mysterious voice say, 'Son of the Republic, look and learn.'

"At this the dark shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town and city, the inhabitants of which presently set themselves in battle array, one

against the other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word 'Union' bearing the American flag, which he placed between the divided nations, and said, 'Remember, ye are brethren.'

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard, and again I heard the same mysterious voice saying, 'Son of the Republic, the second peril is passed, look and learn.'

"And I beheld the villages and towns and cities increase in size and numbers, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in Heaven, or the sand on the sea-shore. And again I heard the mysterious voice saying, 'Son of the Republic, the end of a century cometh—look and learn.'

"At this, the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts and taking water from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes looked upon a fearful scene. From each of these countries arose thick black clouds which soon joined into one, and throughout the mass, gleamed a dark red light, by which I saw hordes of armed men who moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the column of the cloud. And I dimly saw these vast armies devastate the whole country and pillage, and burn villages, cities and towns that I had beheld springing up. So my ears listened to the thundering of cannon, the clashing of swords, and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"When the voice had ceased, the dark, shadowy angel placed his trumpet

once more to his mouth, and blew a long fearful blast. Instantly a light, as from a thousand suns, shone down from above me and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word 'Union,' and who bore our national flag in one hand, and a sword in the other, descend from Heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who immediately taking courage again closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, look and learn.'

"As the voice ceased, the shadowy angel for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark clouds rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities, springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants—"While the stars remain and the Heavens send down dews upon earth, so long shall the republic last!"

"And taking from his brow the crown on which still blazed the word 'Union,' he placed it upon the standard, while all the people, kneeling down, said 'Amen!'

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling white vapour I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in that same mysterious voice I had heard before, said: 'Son of the Republic, what you have seen is thus interpreted.'

Three perils will come upon the republic. The most fearful is the second, passing which the whole world united will never be able to prevail against her. Let every child of the republic learn to live for his god, his land and his Union!"

"With these words the figure vanished. I started to my feet, and felt that I had been shown the birth, progress, and destiny of the United States. In union she will have strength, in disunion her destruction.

"Such, my friend," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

Comment

If Anthony Sherman was 91 years old in 1859 he would have been born in 1768 and thus would have been only 9 years old in 1777, the date of the retreat to Valley Forge. One can hardly imagine a mere child of nine taking part in such events, as an eye-witness. It might be that Sherman heard the story directly from Washington himself, at a later date, or from some third party, second-hand. The second woe is obviously the American Civil War and if the narration were actually made, as given, to Bradshaw in 1859, this second woe would seem to have been quite accurately predicted.

As for the third, which one naturally refers to the present time of trouble, it, on the face of it, clearly predicts the invasion of America. Such may indeed have been in the lap of fate before Dunkirk last year. Since Dunkirk, however, the "legions of bright spirits" may even now be waiting in attendance upon Britain as well as the States. The transformation of Yugoslavia this last week also augurs well for the future. As things stand now, there appears to be slight chance of Hitler's hordes of Huns invading this continent.

The prophecy may not be for this time in any case, for it speaks of the

end of a century.

W. F. S.

TOLSTOI'S PROPHECY

Miss Wood fortunately has been able to supply the names of the nations which were omitted from the account of Tolstoi's vision which was published last month. The completed paragraph reads as follows:

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations. There will remain only four: *the Anglo-Saxons; the Latins; the Slavs; and the Mongolians.*"

Should Tolstoi's vision be borne out by future events, Germany as a separate entity seems fated to disappear while the British Commonwealth and the United States would seem destined to unite in some sort of federal union of their own.

W. F. S.

Editor Canadian Theosophist: — On page 31 of the current issue, second column, "There will remain only four . . ." I have a copy of this prophecy in an old scrap book. The sentence reads: "The Anglo-Saxons, The Latins, The Slavs, The Mongolians." Hoping this will interest you. Yours truly.

E. E. Reece.

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March 17.

"THE VOYAGE"

Without going into the matter profoundly, one could say off-hand that fiction can be divided roughly into four classes. There are first of all the formula stories, of the type which appear in the pulps, the *Saturday Evening Post*, *Liberty*, Women's magazines and other mass production literature. These, invariably written to one or other of a few standardized patterns, and invariably with happy endings,

serve as escape literature for those who read them. By a process of substitution the reader pictures himself or herself as the hero or heroine and thus derives compensation for what is oftentimes a drab existence.

There is next the psychological novel, oftentimes a one-time creation on the part of the author. In these are betrayed the secrets of the author's own inner life. The tale is autobiographical whether it be intended so or not. Such fiction is a psychological release, a muck-raking through the depths of the sub-conscious so that catharsis may ensue.

Then there are the biographical and the historical types of novels, in which the author takes his material as he finds it, in which he exercises his skill in weaving this material together, in giving continuity to it, and in sustaining interest.

Lastly there is another type of novel, the evocative, the symbolic. Those with occult training read the Grecian myths and fables in a different light from those without. Similarly the myths and fables of all times and places are reinterpreted by such, symbolically.

Such tales were perhaps the fiction of their own times, and it is not unreasonable to suppose that the creative faculty, which worked strongly in Homer, in Dante, in Blake and Whitman, works also from time to time in others; perhaps unknown to them, with the result that they may write better than they know. All of which is by way of saying that from time to time, works may appear with the symbolical allegorical quality which admits of interpretation in the light of the wisdom religion. One might think with good reason that tales belonging in this class would deal with the constitution of man in the form of actors moving across the stage, separate characters symbolizing one or other part of man's own inner being.

Such is the interpretation placed by some on *The Tempest*, attributed to the actor Shakspeare, and more than likely written by Francis Bacon; and such is the interpretation that can be placed on the recent novel, *The Voyage* by Charles Morgan. In this work the great novelist reaches the peak of his powers. His characters are animated with a rare vitality and beauty, in prose of subtlety and power, and the narrative is full of dramatic contrast. Thus the tale is easy to read.

It is the story of Barbet Hazard, a vinegrower and Thérèse Despreux, who became a celebrated star in the Parisian café-concerts of the eighties. Barbet is an unassuming countryman, who, without fear of opinion, does what he believes to be right. By virtue of his faith and beliefs, he moves through life calmly, unconcerned with petty annoyances, and major troubles, and possessed of powers which to those around him seem almost magical. He typifies the Eastern Yogi, one devoid of attachment, fearless, taking things as they come, finding neither joy nor sorrow. Thérèse Depreux is his exact opposite, brilliant and passionate, loving and beloved, impulsive and whole-hearted in her loves and her hates. In Barbet is a touch of the saint, who senses his unity with all of life; in Thérèse is something, or rather much, of the sinner, egotism, self-will.

The scene is laid in that beautiful provencal France, where grapes are pressed and cognac is distilled in vineyards straddling the river Charente, and in the uneasy glittering Paris which succeeded the fall of the Second Empire. *The Voyage* is the life which Barbet and Thérèse create together, a life true to the voices of their own hearts. *The Voyage*, by the way, does not in truth begin until the last chapter when the two forsake their separate ways.

Those looking for interpretations

would do well to consider Barbet as the *Nous* of man and Thérèse, the *Psyche*. In Neo-Platonism the two principles, the *Nous* and *Psyche* were recognized as emanations from the divine. *Nous* was the term employed for the higher mind or soul. It meant spirit as distinct from the animal soul or *Psyche*. Esoterically, the higher man is required to redeem the lower, before the cycle of incarnation can be broken.

(*The Voyage* is published by the Macmillans of Canada at \$2.75.)

W. F. S.

QUIZ

In What Books are these to be Found?

1. Our one qualification for the business in hand lies in that belief of ours, so much contested by our countrymen, of the primary needfulness of seeing things as they really are, and of the greater importance of ideas than of the machinery which exists for them.

2. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes.

3. Death is indeed a “going-home,” but a “going-home” that need not be delayed until the body dies. Mystics understand the meaning of the phrase “those who go home,” when they have “died” to their lower natures, and who then know the real nature of this illusory existence, although, as the Rishi Narada reported, it was very pleasant for those “who had forgotten their birthplace.”

4. On the whole, the Elementals have an aversion against self-conceited and opinionated persons, such as dogmatists, inquisitive skeptics, drunkards, and gluttons, and against vulgar and quarrelsome people of all kinds; but they love natural men, who are simple-minded and childlike, innocent and sincere, and the less there is vanity and hypocrisy in a man, the easier it will be for him to approach them; but otherwise they are as shy as wild animals.

5. Redemption, although a cosmic and inevitable process, is, notwithstanding many helps and graces vouchsafed from sources outside ourselves, in the last resort accomplishable only by the conscious effort and co-operation of the individual will with that of the eternal Creator-Saviour who was before Abraham and before Jesus of Nazareth: who has revealed Himself and “saved” in other forms than we now wot of: who has been known by other names than Christ, and who has hallowed the shrines of other faiths than that called Christian.

References to quotations in March Quiz:

1. Altai-Himalaya, by N. Roerich, page 93.
2. The Wrong End of Religion, by “Rita,” page 32.
3. The Master of Space, by Robert T. Browne, pages 167-8.
4. The Idea of Rebirth, by Francesca Arundale, page 87.
5. The Wisdom of the West, by James H. Cousins, page 35.

J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

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