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Divine Wisdom

Brotherhood

Occult Science

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FOR YOUNG THEOSOPHISTS

By ELLA J. REYNOLDS

In the preface to *The Key to Theosophy*, H. P. Blavatsky says: "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts." H.P.B.'s words are at once a warning and a challenge. The lazy theosophist, as well as the ignorant theosophist will lose out in development and progress unless he makes personal, determined and sustained effort toward the acquirement of that knowledge which will be to him the beginning of wisdom.

Wherefore, young people coming into the Theosophical Society, participating in the Young People's Movement within the society, and by their activity assuming responsibility as theosophists, should possess a working knowledge of the organization with which they are affiliating themselves, its history, who were its founders, how and why it was founded. They should seek also for clear, succinct knowledge of the principles of theosophy itself, their meaning and application.

No member of the T. S., youthful or mature, new or old, has a right to call himself a theosophist who does not know the story of H. P. Blavatsky, who and what she was and what she did for mankind in forming the theosophical

society. No one can read her story as revealed in her letters to A. P. Sinnett and keep dry eyes. Not for nothing was H. P. B. called "lion-hearted." Young theosophists should know, too, about Colonel H. S. Olcott, co-founder of the T.S. and faithful servant of the Masters. He has been neglected by the T.S. of to-day. Despite his blunders and weaknesses, Olcott was true to his pledge as a theosophist, giving himself faithfully and unselfishly to the cause. Young theosophists should read the first volume of Olcott's *Old Diary Leaves*, to learn how this loyal servant "carried on."

As for H.P.B.! Her books are her living testament, her lasting memorial. If compelled to confine oneself to three books having to do with theosophy, H. P. B.'s *Key to Theosophy* and *The Voice of the Silence*, along with *The Mahatma Letters* would be sufficient to take a seeker far on the path.

With the end in view that young theosophists should read and study and inwardly digest the truths of theosophy as originally given out, so that precious time be not lost or wasted on books, good enough in themselves but not pertinent to the essential teaching, the writer suggests herewith a number of books which should prove helpful. All

of them can be tested by H.P.B.'s own standards as taught her by the Masters or enunciated by the Masters themselves.

For convenience and clarity these books have been grouped under the headings: The Theosophical Movement; The Teachings; The Ethics.

The Movement

For an intelligent comprehension of the theosophical movement, it is imperative to know something of the personality of H.P.B. and what she suffered and endured for the T.S. To that end the first book suggested is *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett. Mr. Sinnett was one of the very first workers in the movement in India. He was intimately associated with H.P.B. through all her years in that country, and often she was a guest in his home. The best full length biographical portrait of H.P.B. is to be found in William Kingsland's fine volume—*The Real H.P.B.* Kingsland was a member of the inner council of the T.S. in London, and closely associated with H.P.B. and her work there. He was, therefore, competent to write of her with authority, and has done so with simplicity and sincerity. Then comes the volume—*Letters of H.P.B. to A. P. Sinnett*. Here the woman herself comes into view, and as already said, tears will blur the pages of this book many times as one reads of the vicissitudes endured so loyally by this weary and often sick woman.

The Teachings

In reference to theosophical teachings, perhaps it would be as well to begin with something simple and brief, such as W. Q. Judge's *Echoes from the Orient* and *The Ocean of Theosophy*; then go on to *The Key to Theosophy*, which was H.P.B.'s last extensive work, and is really her text-book. Indeed that is just what this book will become to every student, as one turns to it for confirmation and illumination again and

again. Along with the *Key*, the student should take up *The Mahatma Letters*, for in them will be found the essence of theosophy, the pristine teaching as given out by the Masters K. H. and M. This book, too, will become a text-book, for the student can never hope to exhaust the riches of its knowledge and wisdom.

A fine book, too, is A. P. Sinnett's *Esoteric Buddhism*. Sinnett fell into error in outlining some of the teachings, but his presentation of basic principles is masterly. Sinnett was a scholar, and a trained journalist, two qualities soon recognizable in the beautifully clear and concise prose and the polished style of his writing.

Now for *The Secret Doctrine*—H. P. B.'s *magnum opus*. Perhaps it might be advisable for beginners to read an abridgement of this work first, such as Katharine Hillard's *The Secret Doctrine Abridged*. When H.P.B.'s own work is at length undertaken for perusal and study, the suggestion is made that the second part—*Anthropogenesis*—be read first as an approach to *Cosmogogenesis*. This suggestion was made to the writer years ago, and it made the *Cosmogogenesis* less difficult.

Other books which may be classed in this "teaching" group are *Letters from the Masters of the Wisdom* (2 small books); *Reincarnation* (Walker), wherein the subject is dealt with completely and for all time; *Early Teachings of the Masters, 1881-1883* (Jinara-jadasa); *Isis Unveiled*, by H. P. B., which can be included anywhere in the study course.

The Ethics

The first requisite in the erection of a building is a solid and sure foundation, so that the super-structure may be able to withstand the onslaughts of time and circumstance. But of what use would a foundation be unless some sort of an edifice be erected thereon? Otherwise there would be wastage of materi-

al, labour, and talent. So is it with theosophy. A knowledge of principles is necessary, but that is not all. The super-structure must rise upon the solid base, ready for utilization. In theosophy that super-structure is the ethics of the teaching, and a knowledge of theosophical ethics is important beyond words.

Too much stress, perhaps, has been laid on the science of theosophy and not enough on its ethics. Yet the real value of theosophy can accrue to the individual only in the recognition, acceptance and application of its ethics. Theosophy thus understood should become the very core of life, heart of the heart, and in time it will do so if given half a chance.

As there are books which emphasize theosophical teaching, so there are books which emphasize its ethics. Of such is H. P. B.'s *The Voice of the Silence*, to be studied along with *The Key*.

The writer well remembers making a first acquaintance with Mabel Collins' *Light on the Path*. The sublime idealism and selflessness depicted in this book seemed utterly beyond any poor human attainment, and one despaired and almost gave up altogether. But one turned to it again, and at last realized that *Light on the Path* was a Goal to be sought, the Gleam to be followed all one's life.

The Bhagavad Gita (The Lord's Song) may be had in many editions but the most acceptable and satisfying is the Conflation by A. E. S. Smythe (a little book which deserves to be better known and appreciated by theosophists everywhere). Charles Johnston's translation of the Gita is also excellent, poetic in conception and arrangement. There is, too, the one under Mr. Judge's name, though it is really an older translation. Charles Johnston also made a translation of the *Sutras* of Patanjali, and these are highly ethical. With these must be included *The Dhammapada*,

which embodies the teachings of the Buddha. It has been compared with the *Gita*, and both books "purify the mind, mould it to a gentle, compassionate and understanding outlook, and enlighten the heart."

Sir Edwin Arnold's *The Light of Asia* and *The Song Celestial* give the story of the life of the Buddha and the *Gita* in poetic form; both are incomparably lovely. A charming allegorical story with theosophical truth as its strata is Mabel Collins' *Idyll of the White Lotus*. *Practical Occultism* is a little book made up of two essays by H. P. B., along with some advice by Dr. Franz Hartmann (probably), an early theosophist.

Four books by Annie Besant are worthy of inclusion here. These are *Thought Power*, *An Introduction to Yoga*, *The Path of Discipleship*, and *In the Outer Court*. They were written when Mrs. Besant was still true to the theosophy of H.P.B. and before she (Besant) fell away, to follow after strange gods. The two small books—*Letters that have helped me* (W. Q. Judge)—especially the first volume—are rich in inspiration for the student, as is also the latest addition to the literature of theosophical ethics—*Spiritual Light*, a new scripture, compiled and edited by John M. Pryse, of Los Angeles. This last is a satisfying exposition of the theosophical way of life.

Last but quite indispensable in the group of books here under consideration is *Concentration and Meditation*, published by the Buddhist Lodge, London, England. It is a manual embodying both the science and ethics of the Wisdom Religion, a book which the student will keep by him for constant reference, one that will definitely help along the path of spiritual growth. Another helpful little book is *Buddhism, the Science of Life* (Cleather-Crump). And always there is the *New Testament*, to be re-read and studied in the

light of theosophical teachings and practice.

These groups of books do not touch on allied subjects, such as Yoga, Psychology, etc., but they will provide a working knowledge for the sincere, earnest student, to whom theosophy will soon become not merely a pleasant intellectual pastime or pursuit, nor yet a stimulating philosophy, but a living faith, a way of life that by devotion will lead to higher planes of living, toward that Path which ever winds upward till the long journey's end.

A BLAVATSKY LETTER TO DR. FRANZ HARTMANN

*From the Theosophical Quarterly,
April, 1928*

April 3rd, 1886.

My Dear Doctor:—

I had given up all hope of ever hearing from you again, and was glad to receive to-day your letter. What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the "occult world" better than you do, I am perhaps able to see better where the real mischief was and lies.

Well, I say honestly and impartially now—you are unjust to Olcott more than to anyone else; because you had no means to ascertain hitherto in what direction the evil blew from.

Mind you, Doctor, my dear friend, I do not justify Olcott in what he did and how he acted toward yourself—nor do I justify him in any thing else. What I say is: he was led on blindly by people as blind as himself to see you in quite a false light, and there was a time, for a month or two, when I myself—notwithstanding my inner voice, and to the day the Master's voice told me I was mistaken in you and had to keep friends—shared his blindness.

This with regard to some people in Adyar; but there is another side to the

question, of which you seem quite ignorant; and that I wanted to show to you, by furnishing you with documents, had you only come when I asked you. But you did not—and the result is, this letter of yours, that will also go against you in the eyes of Karma, whether you believe in the cross, empty of any particular entity on it—or in the Kwan-Shi-Yin of the Tibetans.

To dispose of this question for once, I propose to you to come between now and May the 10th, when I leave Würzburg to go elsewhere. So you have plenty of time to think over it, and to come and go as you like. The Countess is with me. You know her; she is no woman of gush or impulse. During the four months we have passed together, and the three months of utter solitude, we have had time to talk things over; and I will ask you to believe her, not me, when and if you come, which I hope you will.

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded—and "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and inflaming people's imaginations, that he would be held responsible for all the evil the Society might come to? Was he not told there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc.? All this

I saw, foresaw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he follows his common sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth, from the first, as I had told Olcott and Hume also.

Hume knows the Mahatma K. H. exists, and holds to it to this day. But, angry and vexed with my Master, who spoke to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla—he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth; if in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be happy and strong and just to the end of your life. I was sent to America on purpose, and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits of others, I could do at will without any spirits at all; that bells and thought reading, raps, and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body, and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this even before I knew even Masters. Well, I told him the whole truth. I said to him that I

had known Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt, Syria, — for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India. That whether they were called Rosicrucians, Kabbalists, Yogis — Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did — passed seven and ten years' probation and given proofs of absolute devotion, and that he or she would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am, and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was — the truth: There is beyond the Himalayas a nucleus of Adepts of various nationalities; and the Teshu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that they could perform marvellous phenomena; but I also said that it was rarely that they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communication with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs—that I had invented the Mahatmas after I had come to India—of Mr.

A. O. Hume). When we arrived, and Master coming bodily to Bombay, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one—Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *pūja* to, and were becoming with every day more legendary and miraculous. Now, if I tell you the answer I received from Keshow Pillai you will laugh, but it characterizes the thing. "But what is your idea of you Hindus about the Masters?"—I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living in sacred trees, and when showing themselves were found to have long, green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters" as all thought, must be omniscient, omnipotent, omnipresent. If a Hindu or Parsi sighed for a son, or a government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flap-doodle was committed in the Society—"How could the Masters allow you or Olcott to do so and so?" we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness"—

people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special Psychological means, to take great trouble for it at the cost of labour and time—was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honours—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true, and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed, and commits to this day, are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society.

Be just, above all, whatever you do or say. If anyone is to be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too

much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows, and the Masters. Brown was crazy before he came to us, unasked and unexpected. C. Oakley was an occultist two years before he joined us.

You speak of hundreds that have been made "cowards" by Olcott. I can show you many hundreds who have been saved through Theosophy from drunkenness, dissolute life, etc. Those who believed in a personal God believe in him now as they did before. Those who did not—are all the better in believing in the soul's immortality, if in nothing else. It is Sellin's thought, not yours—"the men and women ruined mentally and physically" by me and Olcott. Hübbe Schleiden is ruined only and solely by Sellin, aided by his own weakness.

No, dear Doctor, you are wrong and unjust; for Olcott never taught anyone "to sit down and expect favours from Mahatmas." On the contrary, he has always taught, verbally and in print, that no one was to expect favours from Mahatmas or God unless his own actions and merit forced Karma to do him justice in the end.

Where has Sellin heard Col. Olcott's Theosophy? Sellin had and has his head full of spiritualism and spiritual phenomena; he believes in spirits and their agency, which is worse even than believing too much in Mahatmas. We all of us have made mistakes, and are all more or less to blame. Why should you be so hard on poor Olcott, except what he has done personally against you, for which I am the first to blame him? But even here, it is not his fault.

I have twenty pages of manuscript giving a detailed daily account of your supposed crimes and falseness, to prove to you that no flesh and blood could resist the proofs and insinuations. I know you now, since Torre del Greco; I feared and dreaded you at Adyar—just because of those proofs. If you come, I will let you read the secret history of your life for two years, and you will recognize the handwriting. And such manuscripts, as I have learned, have been sent all over the Branches, and Olcott was the last to learn of it. What I have to tell you will show to you human nature and your own discernment in another light.

There are things it is impossible for me to write; and unless you come here—they will die with me. Olcott has nothing to do with all this. You are ignorant, it seems, of what took place since Christmas. God-bye, then, and may your intuitions lead you to the Truth.

Yours ever,

H. P. B.

THE WAR

"The public seems to be a little surprised at the evident strain under which Britain is labouring, not appreciating, perhaps, that since France and the Low lands were conquered early last summer the industrial capacity of Germany has more than doubled. Nearly all of Europe is working, willy nilly, to build up the German war machine. It has been estimated that five conquered nations are paying to Germany in money or its equivalent more than five billion dollars yearly or nearly ten times the amount of money that Germany years ago had to pay in reparations under the Young plan. More aid is being given to Hitler by conquered countries today than the United States is giving to Britain. Yet irritation is shown here and there when someone suggests that Canadian aid to Britain can be and

should be appreciably increased and that young and old should work and sacrifice as never before. Unbelievably complacent individuals have been known to reply that 'nothing can hurt the British Empire.' The simple truth is that the British commonwealth is in the most deadly and imminent peril and that each of us should act accordingly."

This excerpt from the columns of the War Expert of *The Toronto Star*, Mr. Plewman, of April 24, indicates something that is far from being realized by the people of the outer or outlying Anglo-Keltic world. Two years ago last January I tried to awaken our members to what was awaiting them, and met with the usual reception given to bearers of bad news. Protests do not alter facts, and the following summary of the written record by Professor William E. Dodd, United States envoy in Germany, should awaken the people in general to their lamentable inability to see or to listen to what newspaper men in the inside of things were acquainted with right along. Governments did not approve of disturbing news, and people blindly follow Governments, whatever the newsmen may say. That there are false alarms at times does not free the people from the duty of using their discrimination. This clipping is from *The Hamilton Spectator*, April 30.

From *The Spectator's* London News Bureau,
by A. C. Cummings.

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London.—(By Mail) — A diplomat's diary, written in Berlin during the pregnant years 1933 to 1937, has caused something of a sensation in Britain, so much light does it throw on Hitler and his Nazis and the steps by which they succeeded in double-crossing British and French ministers and some of their diplomatic representatives.

The diary is that of the late Prof. William E. Dodd, United States envoy in Germany, and one-time historian at Chicago University. He was a man of

wide culture, spoke German fluently, and knew more about Germany and the German people than Hitler or Goering. He was a shrewd observer and a keen critic of everything about him, including the lack of ability of both British and United States diplomats.

He draws a terrible picture of the slow destruction of freedom in Germany, the growing gangsterism and terrorism of the Nazi party, the horrible treatment of pacifists, Jews and intellectuals. And he foretells the present war years before any public man in high office in the United Kingdom suspected it or made preparations for it.

Ambassador Dodd, after the "Night of the Long Knives," June 30, 1934, regarded Hitler, Goering and Goebbels as ordinary murderers. He avoided shaking hands with them whenever possible. Here is his summary of the "unique triumvirate" as he called them: "Hitler, less educated, more romantic, with a semi-criminal record; Goebbels and Goering, both doctors of philosophy, both animated by intense class and foreign hatreds, and both willing to resort to the most ruthless methods. They do not love each other, but in order to maintain their power they have to sit down together." Hitler had no conception of international relationships; he regarded himself as "a German Messiah."

Mr. Dodd quotes an eminent professor of the University of Berlin as saying that Hitler has aroused "a savagery and barbarism" which the professor thought had long since disappeared. "In my opinion," adds the ambassador, "the savagery and barbarism is a curious quality of the Nazi mass mind here, which passed away in England with the Stuart Kings in 1688."

Mr. Harry Hopkins shared Mr. Dodd's own shame at shaking hands with "such a murderer" as Hitler.

The ambassador had no illusions about the preparations for war going

on throughout Germany. He noted the rising war atmosphere. "They are building the greatest military machine in the world," he wrote in December, 1936. "The French and English have become overwhelmingly pacifist, and the Germans know this. Pacifism is the attitude of the United States also, but pacifism will mean a great war and the subordination of all Europe to Germany, if the pacifist peoples do not act courageously at this critical moment in their history."

We Must Seek the Way

This mighty military machine which has been created by Germany, led by the diabolical genius behind Adolf Hitler, has shown what it can do in its wanton strides across Europe. Neither courage nor genius nor virtue nor prayer can avail anything against such mighty battalions. Had France and Britain kept up their military strength in all lines, the stand that 60,000 British troops in Greece against the hordes of Germany showed what might have been done to save Europe. The German losses have not been revealed but it is estimated as high as five or six times the number of the whole British army. Such figures mean nothing to those who think in terms of Karma and the irrational conduct of affairs in Europe for centuries past. Britain is not free of the international Karma, and as we know its links spread far and wide over Africa, Asia and other parts of the world, and the Day of Reckoning has arrived, we must summon up all our courage, all our self-reliance, all our faith in the Christ within to strengthen us, to instruct us, to give us wisdom to seek and follow the Way that begins and ends in that inmost SELF.

Self-Satisfied Leaders

We are not yet ready to admit that our loftiest patriotism is selfish, that our economics are criminal and disastrous to the poor and weak, that our civilization is corrupt at the core, and

upon it the soul of humanity has been crucified. We have developed the selfish principle of competition, every man for himself and the devil take the hindmost, and we have supported this by a fallacious principle in science of survival of the fittest, which is interpreted as the domination of the strongest, and to this fallacious principle we are now called upon to succumb by those who have no scruples about taking advantage of the logical outcome of this fallacy. All this was obvious to observers in the first World War, but the materially minded and self-satisfied leaders of Western Civilization were unwilling to learn the lesson of the innate weakness of their position and in their vain-glory made no preparation for the bitter aftermath.

Impossible Ambitions

Who then will win in this struggle?

The real problem is, How long will it take for Herr Hitler to lose?

There are gradations of evil, and the balance of evil is not with the Allies. Though their civilization has lacked many virtues and has been disfigured by much selfishness, negligence of the poor and the weak, the ignorant and the helpless, yet there has been a measure of justice and mercy in their dealings with the rest of the world. They have kept alive the semblance of religion, the unseen link that binds Man with his fathomless Source. They have prayed, however thoughtlessly, Forgive us our trespasses as we forgive them who have trespassed against us. The seed of justice is in that prayer, an admission of willingness to accept the penalty of the broken contract. A broken and a contrite heart is the answer that must accompany this prayer, and if our hearts are right we may be sure that the powers of evil may strain us to the utmost, but they will lose the prize of their impossible ambitions.

Justice Comes Before Peace

We who fight for liberty must give

liberty to all. We who cry against cruelty must make an end of cruelty in our own habitations. We who demand just dealing from our enemies must learn to do justice to those within our own borders. The Brahmin caste, the Kshatriya caste, the Vaishna caste, teachers, warriors, merchants, and especially merchants, have come short of the ideals they are supposed to practise. Failing them the Sudra caste, the labourers, the workers have risen up and taken the leadership in teaching the world the lessons of fair play and honest dealing, and in England and in America the ranks of labour are producing the thinkers and the moulders of opinion by which the nations may be led to see that the Earth is the Lord's and that the fulness of it is not the heritage of a few but of all, and that a righteous and honest division of the products of nature and man's toil must be brought about before wars can end and the blessings of peace be spread among the nations.

This Ubiquitous War

This ubiquitous war has no boundaries and breaks out any place, any time, when the world spleen impels it. As we close this note, Iraq—the old Mesopotamia has exploded against the British and cannonading is reported. The Prime Minister foresaw all this and gave warning in the speech he made at the close of the Greek delaying campaign which so heroically fulfilled its purpose:

"It is certain that fresh dangers besides those which threaten Egypt may come upon us in the Mediterranean," said Mr. Churchill; "the war may spread to Spain and Morocco. It may spread eastward to Turkey and Russia. The Germans may lay their hands for a time upon the wheatlands of the Ukraine and the oil wells of the Caucasus. They may dominate the Black Sea. They may dominate the Caspian. Who can tell? We shall do our best to meet

them and fight them wherever they go. But there is one thing which is certain. There is one thing which rises out of the vast whirlpool which is very sure and solid and which no one in his sense can mistake. Hitler cannot find safety from avenging justice in the East, Middle East or Far East. In order to win this war he must either conquer this island by invasion, or he must cut the lifeline which joins us to the United States." He spoke on April 27, and on the night of the 30th President Roosevelt spoke briefly but forcefully to similar effect:

Taking Fate For Granted

He was speaking of "so many people who hoped and prayed and even assumed, taking it for granted that fate would let them live on as they had always lived. . . .

"Defences that were adequate ten years ago are today a broken reed. New machines in the air, on the land and on the sea have created a revolution in the conduct of offensive and defensive war.

"Nations and lands, safe ten years ago by virtue of the mere fact of distance away from possible aggression, have today been overrun by mechanized conquerors. Distance is no longer a guarantee of safety." Then appealing for support to pay for the arming of the nation, Mr. Roosevelt said:

"Your government asks that you make this sacrifice. But is it a sacrifice? Is it a sacrifice for us to give dollars when more than a million of our finest young men have been withdrawn from civilian life to accept the discipline of military life in defence of our country?

"No, sacrifice is not the word. This defence saving programme is rather a privilege and an opportunity—an opportunity to share in the defence of all the things we cherish against the threat that is made against them. We must fight this threat wherever it appears; and it can be found at the threshold of

every home in America."

Dr. James Conant, president of Harvard University and other authorities have been calling for immediate entry of the United States into the War on the ground that eventually the nation will be engaged and every month lost now will mean four months' additional fighting later. In Washington there appears to be a feeling that the United States will be in the War by August.

MAGAZINES

The Theosophical Forum (Point Loma) opens as usual with an essayette by Dr. G. de Purucker, in which, addressing the Fellows of the T. S. he makes the perceiving observation that "they have not yet awakened to the fact that the Giving of the Wisdom is more precious than the receiving." Not all are of this class. Others are the real workers in the T. S. Not all of these are known as workers, but "unknown, faithful-hearted workers who are doing their bit and more than their bit, and I know," he says, "the Guardians of the Theosophical Society are grateful to them all." Blessed indeed are those who seek no other recognition, but are satisfied to be able still to labour on. H. T. Edge writes on "H. P. Blavatsky and Modern Science" and remarks that she criticizes and often assails the scientific views prevalent in her time; but as will be seen, "she is a champion of science as long as it remains loyal to truth and does not lapse into dogmatism and obscurantism." Dr. Edge recalls Stallo's *Concepts of Modern Physics* in connection with H. P. B.'s new views of the atom.

The Malayan Theosophist for April is a special issue of this quarterly, and opens after a short editorial by Jane Clumeck with an article by C. Jinarajadasa on the Four Cardinal Points of Truth. They are as he sees them: "To examine the world in which we live, in

other words, to understand what are the laws of spirit; Meditation on what we discover; Action in every possible way of charity to relieve the distress of others, and to abolish the darkness and ignorance of the world." Then he goes on to establish the conception of a Personal God, the first of six statements on this being—"God exists: He has made this universe, and He directs its operations all the time." This is certainly not Buddhism, though Mr. Jinarajadasa professes to be a Buddhist. But we suppose it must be Liberal Catholicism, in whose pulpits he often preaches. To do Mr. Jinarajadasa justice we must go back to his article in the January *Theosophist*, (Adyar), in which he asks "Does God Know?" This is as good a defence of the Personal God of the Churches as anybody is likely to make. God does know, is his answer, but he cannot do anything about it. Law is God's Will at work, he explains; and God's Will, that is, His Law, does not change. Calamities and horrors and war occur, and God cannot prevent them, for they are the effect of evil forces generated by His Children. "He cannot annihilate these forces, but he does adjust them by creating new forces to counterbalance the old, and He calls on those who understand His ways to co-operate with them." It takes a logician like Mr. Jinarajadasa to reconcile the difference between counterbalance and annihilation. But all the arguments about a Personal God are like that. G. H. Walters gives in five pages an excellent article entitled "Proof of Reincarnation."

The Theosophist for February consists largely of speeches made at the Benares Convention of the Society in December. Of these that by Mr. Jamsheed Nusserwanjee strikes us the most successful for its practical character, based, as it is, on the speaker's long experience as Mayor of Karachi of which during eleven years he made it the

model city of India. The Theosophical Society he stated at the outset "has to play a definite role" in the reconstruction of the world. To do that is not to retire to the jungle or the ashrama. "What the Society stands for in the minds of the Masters can be easily seen clearly if we read and study Their words carefully. In 1880 Master K. H. wrote over and over again to Mr. Sinnett about this: I quote a few lines from His letters: (1) You must be aware that the chief object of the T. S. is not so much to gratify individual aspiration as to serve our fellow-men. Yet you have ever discussed but to put down the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the T. S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend, will never do. (2) The term 'Universal' Brotherhood is no idle phrase. Humanity in the mass has a paramount claim upon us, as I tried to explain in my letter to Mr. Hume. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind, and it is the aspiration of the *true adept*. Passing from these quotations, Mr. Nusserwanjee went on: "Sixty-five years have rolled away, and instead of a reconstructed happy, healthy, peaceful world, there is chaos and a terrible war. The Brothers of the Inner Government—the Brothers of Light—naturally must work harder to save the world from destruction by the powers of darkness." He goes on to quote further from the Mahatmas and his programme is a sad challenge to those who frittered their energies away on all the fripperies that have got nowhere and sent at least 50,000 members out of the Society.

In the March-April issue of *The Welsh Theosophical Forum*, published by the Welsh section of the Theosophical Society (Point Loma) we find the

following sensible note in a page of Theosophical Correspondence: "If the function of the T. S. is not an occult one, then you and I and many others have been wasting our breath and energies competing against a multitude of exoteric institutions and systems that by comparison make us, in outward seeming, mere caterers for a handful of folks with a psychological bent for unpractical ideas. If our function is, as it really is, an occult one, then our efforts of the past and the present alike, belong to all time, and particularly to the future. What does this infer, logically? Why, that so far as the real T. S. is concerned, it doesn't matter a rap whether there's a war on or not. Inwardly, there's just the same battle going on between the dark and the light side of life, between ignorance and intelligence, as is always going on. To-day is not only to-day, but a thousand years hence, as well. Do you get what I mean?"

Mr. T. Kennedy, General Secretary for Ireland, writes in the Irish section of the *British News and Notes*: Yet another nation has surrendered its soul as a result of German bullying, and as I write German troops are pouring through Bulgaria to the frontiers of gallant Greece. Whilst recognizing that the final answer to German physical force is a stronger opposing force, one must ask: have the allied nations, above all, has England, convinced an expectant world that high finance is not manœuvring to prolong the abominable exploitation of mankind behind the forces animated by a glorious love of individual liberty and now fighting desperately against German aggression. The proof is simple. Let England dethrone the power of the Bank of England to control credit, and let the British Government finance her war effort with interest-free credit. This proof of good faith, together with the immediate granting of Dominion status to India,

would give England a psychological victory which would soon be manifested in a sweeping physical triumph.

The Democrat, Beatrice Hastings' outspoken periodical, keeps up the criticism of Roman Catholic favouritism which is observable in England in relation to the conduct of the war and official appointments. *The British Weekly* is challenged for its attitude. "This paper has scarcely represented dissent for some time back, but now it seems about to become a real Christian Progress sheet, that is, to jump over to Rome. It will not have far to jump. Big Business in Religion is no more ashamed of a 'combine' than any other B. B. Why should it be, since utter shamelessness is the essential quality for B. B. success. True, Rome works incessantly for the destruction of the British Monarchy and Empire. True, Rome is Totalitarian, calls itself the only Christian Church. True, tens of thousands of Britons died at the stake or on the wheel for refusing to recognize the Pope. But what of that? Britons to-day do not bother much about religion. *They must be made to.* And Rome knows how to make men bow the knee. At least, thus the Combine imagines. . . . Meanwhile, a doubtless horrified Providence is knocking down the churches and Chapels and monasteries and convents; 2000 odd to date. It almost amounts to a hint, already, and we are not half way through." There is a "Critical Interlude" for the benefit of readers inclined towards literature, and a series of Items of which we choose one. "Ramsay, M.P. Led the Pious against the Freethinkers' Congress, 1939, along with Hinsley, another great Briton. How the world wags! Hinsley's lies and slanders at the time beat all previous records. Except perhaps those of the Society for Psychological Research when attacking Helena Petrovna Blavatsky, a personage whom folk connect with the various brands of

'Theosophy' that do not, anyway, represent her views, but whom the world will recognize some day as one of the great imaginative writers. Even the old controversies she engaged in read freshly to-day under her wonderful pen. The scavengers who have made money by scribbling scurrilous books about her may have a niche in literary history—*for that.*" Send a dollar for a year's issues to 4 Bedford Row, Worthing, Sussex, England.

Theosophy in Ireland for January-March opens the 20th volume of this magazine, and though largely made up of reprints, there are a few original articles. The Annual Convention of the Society was held in Dublin on February 16, and after a long illness Mr. Kennedy, the General Secretary, was able to preside. He asked that the destiny of Ireland be kept in mind, that she should fulfil the purpose for which she was born, that she may become the spiritual heart of Europe, and putting aside selfishness, remember that besides being Ireland she was also European. Belfast had received a generous legacy from the late Mrs. Lester, but the Belfast Lodges determined to donate £100 to the National Society, £50 to Adyar, and £10 each to their weaker neighbouring Lodges in Derry and Coleraine. We have heard nothing finer than this for many a year. Mr. A. H. Law writes of his sensations on returning to America after a long interval. He "began to sense a totally new vibration. It was a sensation of fear, of violence, of something completely antagonistic to spiritual aspiration and ideals; it seemed to insinuate gradually into my aura, compelling me at once to take notice, and to become fully aware of the atmosphere and environment in which I was living." We have felt something like that in going into a smoking room. Mr. Law, however, "after a few weeks of absolute quiet, meditation and study, I became more or less re-adjusted and

polarized positively, and entered into my new life with zest and enthusiasm." He must have been all pepped up.

An interesting Summary, in English, of the contents in the January number of the *Ruusu-Risti* (the Rosy Cross) is furnished with the Finnish edition of this organ of the Theosophical Society of *Ruusu-Risti*. As an introductory article, an editorial by Pekka Ervast, from 1915, has been chosen, dealing with theatre and painting. He emphasizes that he is by no means alien to the so-called worldly entertainments. "I cannot but be grateful to those who have dedicated themselves to the service of the theatre," he writes. "It may be that they, if oppressed by difficulties, do not always remember their high calling; they may, perhaps, doubt it, but surely they will sometimes feel how the audience admires and appreciates their work. I at least do belong to those who regard the dramatic art as a great achievement of civilization and who visit theatres like temples." As for painting, he has rather plain words. "Imitation is not art," he writes. "Art is revelation of that beauty which common eyes cannot see.—Depicting astral phenomena has no artistic value in itself, and its scientific value too proves to be very small." The Chief Editor, Mr. Eino Krohn, ponders upon people's feelings on the New Year. Uppermost there is the hope for real, enduring peace. Although there are difficulties also in Finland, we are thankful to Fate that this year opens with more propitious omens than the last one. Our nation is united and independent, and we have our fatherland. In his article, "The Way, the Truth, and the Life," Mr. Sven Krohn comments upon these well-known words by Jesus Christ. The threads may be gathered into the following statements: The reality of senses and the sense-life is empty if not vivified by Soul and enlightened by the Sun of Spirit.—The personal soul-world

is variegated and of many shades. Usually it is illuminated by innumerable phantasms of imagination and intellect; great achievements are inviting us to fame, and wealth, and power. There are also numerous intellectual pleasures, also enticing modes of self-indulgence. Yet, we shall realize, sooner or later, that people who have been relying only on these personal gifts and achievements do not find that Way which is also Truth and Life.—Truth is not that of our personal selves: the Life Eternal that lies concealed within us, is not of ourselves. We are only a far-off echo which invites to the Land of Eternal Light. And Jesus Christ is the Way, the Truth, and the Life.—In addition to two literary pieces there is a letter to the Editors on a curious psychic (or parapsychological, if you like it better) experience. The writer tells how he once happened to be able to examine the inside of his head and to see his bones, one by one, magnifying or minimizing at will all the details. The softer parts of his body he did not see, and he came to think that there evidently are "planes" also in the matters constituting the human body—as there are, of course.

Ancient Wisdom for March arrived on April 10 and opens with an article by Geoffrey Hodson entitled "The Storm Clouds Gather." Like many Theosophists, Neo-Theosophists, he relies on a Divine Plan and there is little to choose between his position and that of those who follow similar "Divine Plans" under the theory of a "Personal God." The appeal in each for the masses is that if you get in right with the planner you will be safe and sound whatever happens. As I understand the Cosmos and the teachings of the Masters as stated in *The Mahatma Letters* and in H. P. B.'s books, the only plan there is is very general like that of the seasons of the year. There are four seasons but we cannot set the dates for

snow or sunshine and he is a smart meteorologist who can give certain information for picnic weather. Similarly in Cosmic events nothing is dead certain but the law of Karma and as it acts through humanity and the conditions are exceedingly variable, any thought of a plan being definite and on railway schedules is so much eye-wash. Besides we have free will and free will and Divine Plans do not submit to co-ordination. However all this is too simple for the learned Neo-Theosophists, who are in touch with the Masters, as Editor Barnes informs us in another periodical, thereby establishing a dogma such as we have endeavoured to keep clear from for years. Or if it be not a dogma it is at least an assertion such as W. Q. Judge was read out of the Adyar society for making. As we were left free to doubt Mr. Judge's statement we feel equally free to doubt that of the head of THE Theosophical society. Mr. Hodson however enlists History as well as Adyar and he points to the development of the British Commonwealth of Nations as the model for the future, already adopted by the United States, and hoped for in Pan-Americanism and Pan-Europeanism. Mr. Winston Churchill will be interested to hear that "the British Army now constitutes the spear-point of the evolutionary advance of the human race upon this our globe." The effect on enlistment should be immediate and immense. We like better the close of Mr. Hodson's article wherein he discourses of the place of peace that all of us may find within if we but seek the true Self there and never mind the storms without. He is confident that England shall not, cannot die, and that the Great White Brotherhood, not Hitler, rule the world. Mr. Luntz gives a series of ten quotations from *The Secret Doctrine* which he holds shows that the significance of sex "was fully recognized and dealt with by H. P. Blavatsky." The in-

sinuation appears to be that she approved of phallicism, though in every case it was to show either the degeneration of ancient faiths or to condemn the misuse of such symbolism. Take the quotation regarding Easter Eggs: "whether in civilized Europe, or among the savages of Central America, we find the same primitive thought, if we will only search for it, and do not—in the haughtiness of our fancied mental and physical superiority—disfigure the original idea of the symbol." It is this disfigurement which we are now asked to approve. And here is another quotation from the same source which we are to regard as an approval of phallicism: The Fourth Race is being spoken of when the human form "became physiologically changed," and it is stated: "This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship." And this Mr. Luntz appears to think is a defence of phallicism. He does not quote the passage from *The Secret Doctrine* in which speaking of the Swastika and kindred symbols, H. P. B. says: "Degraded into a purely physiological symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down to Matter. The 'friction' of divine Pramantha and Arani could suggest itself under this image only to the brutal conceptions of the German Materialists—than whom there are none worse." (*S. D.* 1st edition 101; Adyar ed. III. 109.) The presentation of phallic teachings and their symbols is an unclean business and has no place in Theosophy save for condemnation, and any interpretation of spiritual laws and functions in terms of sex is nothing but phallicism.

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Have you sent in your ballot yet?
May 24th is the last day.

THE CANADIAN THEOSOPHIST

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IN CANADA

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

OFFICE NOTES

The Star Publishing Trust, 2123 North Beachwood Drive, Hollywood, California, announces the issue of *Ojai and Sarobia, 1940*, a collection of addresses given in the Oak Grove by Krishnamurti, at One Dollar Canadian. We have not seen the book.

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It appears from the remarks of several correspondents that many copies of the November issue of this magazine may have been lost at sea. We would be glad if any of our oversea subscribers have been thus deprived of their copy to supply one free on application.

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At the beginning of the month only 83 ballot envelopes have been returned, six of these having Mr. and Mrs. endorsements, making 89 in all, or about one-third of the expected total. Four ballots have been returned marked "left" or "not found," members not

having sent in their corrected address. We have to pay return postage on these. One lady mailed her ballot unstamped and we had to pay six cents for it. So much for occultism!

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Mr. A. S. Winchester, Toronto expert in Proportional Representation election methods has once more kindly consented to supervise the scrutiny of the ballots. Omitting to consider the holiday aspect of May 24 this date had been chosen for the scrutiny, but for the convenience of all concerned it has been postponed till Saturday, May 31, at 3 p.m. The scrutineers are requested to attend not later than 2:30 so that preparation may be made to meet Mr. Winchester without delay.

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The T. S. in England is about to lose Mrs. Adelaide Gardner as General Secretary. She has filled the office for five years and made a better record in that time than any of her predecessors. She has held her own views but in a tolerant and friendly manner which has done much to disarm the hyper-critical, and has left independent members free to feel that they can be members without being regarded as outcasts and freaks. The candidates for the office in succession to Mrs. Gardner are Mr. J. B. S. Coats, Mr. A. Jackman, and Mr. S. Ransom. The election was to be held on April 5.

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Mrs. M. E. Steele, of the Vulcan Lodge, has been residing in Calgary for some time past, and has decided to join the Federation Lodge there. Her demit was issued without delay and is acknowledged by Mr. J. T. S. Morris, Secretary-Treasurer to the Federation, who writes: "I am very pleased to welcome her as a member of the Canadian Federation, though it is unfortunate that our gain is your loss. Still we know that she will be working as actively as ever for the spreading of Theosophy, and this is after all our common objec-

tive." Mrs. Steele continues to be a subscriber for *The Canadian Theosophist*.

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The General Secretary while in Montreal, discharged one of his responsibilities towards a young Polish refugee entrusted to the T. S. in Canada by the General Secretary of England. This young lady had been assisted to escape from Poland by a Rumanian Theosophist, who facilitated her passage through Rumania, Northern Italy, Switzerland, France to England, whence she came to Canada. At the request of the General Secretary the members of the Montreal Lodge took charge of her on her arrival and Mr. and Mrs. Thomas, Mr. and Mrs. Lorimer and others looked after her and had at the request of her father taught English which she now speaks remarkably well for the time she has been taught. As she and her mother are both Polish Catholics the General Secretary arranged with the Parish authorities of the Church of the Ascension of Our Lord, which they attended, to take over the responsibility with which he had been entrusted. This appeared to be satisfactory to all parties and served also to relieve us of any suspicion that we might be taking advantage of our opportunity to indulge in proselytizing. So it is on record that

There was a young lady of Poland
Who was left by the Nazis with No
Land,

But she found in Quebec,

At the end of her trek

A welcome, and friends-without-foe
land!

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Will Levington Comfort, in 1920, wrote an essay on Nine Great Books. On the way he roamed through his acquaintance with contemporary literature in an interesting way for those who desire to note what possible effect the books he read may have had upon

him. But this is not the best way to judge either the books or the reader. Books only reflect what a man has in him. They help him to know himself. If he has nothing in him the books will not help him. But if he has made sufficient progress towards knowing his true Self books may aid him to tap the inexhaustible store of wisdom that springs within him like a never failing well of Life. Comfort's nine books he sums up for us thus: I used to own walls of volumes, but I could do with nine now, not counting the Bible, which is the book of all for our day. Yes, I would keep these and let the others go—nine great little books of the world to me. Sometimes I want them in leather on India paper—so that the whole nine could be held in one hand—The Yoga Sutras of Patanjali (Chas. Johnston's edition preferably), Imitation of Christ, Bhagavad Gita, Voice of the Silence, Light on the Path, Impersonal Life, Thus Spake Zarathustra, Leaves of Grass, and Towards Democracy. Apparently he forgot The Light of Asia.

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The Duke of Connaught celebrated his 91st birthday on May 1. Time is an extraordinary thing taken in connection with Life. I remember well when he as the young Prince Arthur laid the foundation stone of the Ballymena Protestant Hall. That was in 1870, when in our youthful imagination Queen Victoria would live for ever, her only rival being Pope Pius the Ninth, who was popularly supposed also to be endowed with unending longevity. King Edward VII would have been a hundred this year had he lived, and the Duke is the only survivor of that Royal Family. Said Edward VII one day when the present Duke of Windsor toddled past him as a little boy—"There goes the last King of England." It is stated that during the three months of last Autumn the Germans put to death 85,000 elderly citizens. "They were put to death as

casually as the S. P. C. A. chloroforms old and helpless dogs. They were killed because they could no longer manufacture guns in return for the food they consumed." It is little wonder that the Germans prohibit the teaching of Theosophy. They would not wish to have these victims come back to inhabit Germany again, but they will come, and if it takes ten thousand years they will return and take the places from which they have been ousted. How little can they appreciate Swinburne's lines in *Atlanta in Calydon* about "the sweet wise death of old men honourable." Those who are wise in spiritual things grieve neither for the dead nor for the living. As the soul in this mortal frame meets infancy, youth and maturity, so in lives to come will it encounter like experiences. But always, sooner or later, "comes the approach of old age, and the end of such enjoyment" as the world provides, unless we have learned to transcend the world and relate it to our true destiny. "The grass withereth, the flower fadeth, but the Word of the Lord endureth for ever." Those who penetrate the Mystery of the Logos find no room for sorrow in human things, nor weariness in human life.

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How to celebrate the Fiftieth anniversary of Madame Blavatsky's death in a sane and sensible way was a problem to the present editor. He had suggested to the various leaders of the several Societies that joint meetings irrespective of affiliation would be logical and consistent with our general profession and infrequent practice of Universal Brotherhood. This it is pleasant to know has been adopted in numerous places. Then unasked and unexpected Miss Reynolds volunteered an article, and it proved to be particularly appropriate in being addressed to Young Theosophists. They are the hope of the Movement. Nearly all the Old Theosophists, are afflicted with beliefs and the

lack of knowledge alluded to by H. P. B. herself in the Letter to Dr. Hartmann which we have taken the liberty to reprint from the pages of *The Theosophical Quarterly*, whose suspension a year ago was such a loss to the Movement. I hope those who kept it going so long—since 1904—will not be affronted by our admiring memories of their general loyalty and support of the Blavatsky thesis. Of Dr. Hartmann we could not say too much. He was greatly misunderstood as H.P.B.'s letter indicates. He was a most earnest student. His pamphlet *Nine Months at Headquarters* is first hand testimony against the plot of the Coulombs, connived at and paid for by unworthy Christian ministers and pastors. His *Magic: White and Black* is a mine of wealth for the general student. His *Paracelsus*, his *Jacob Boehme*, his *Occult Science in Medicine*, his frequent articles and above all his *Talking Image of Urur* will keep his name alive when our learned and scholastic writers about Blavatsky and her Theosophy are forgotten. He was a doctor of medicine and scientific in his approach to occultism. His *In the Pronaos of the Temple of Wisdom* should not be forgotten and he produced a modern copy of the *Rosicrucian Symbols* which have been the prey of many bogus teachers since it appeared. He also wrote *Among the Gnomes* and *Among the Adepts*, which we printed years ago. As a loyal disciple of H. P. B. he well merits the distinction of having his name coupled with hers on this anniversary

FURTHER MATERIAL WANTED BY AUTHOR

Author, needing more material, bespeaks the aid of old students; seeks copy of unpublished letters, reminiscences, etc., of H.P.B., W.Q.J., Katherine Tingley, Robert Crosbie, Wescott Clough, E. A. Neresheimer and others. On other movements, needs pictures, booklets, etc., of "Chela XII," The TK and such. Will also exchange information on mystical societies. — LIONEL WESTOVER, LL.B., KENT PLACE, R. R. 1, DUNCAN, B.C., CANADA.—(Advt.)

AMONG THE LODGES

The Montreal Lodge was delighted that the General Secretary was able to accept its invitation to come to Montreal and give a series of lectures at the Strathcona Hall of McGill University. On April 19th Mr. Smythe's subject matter was "What Happens at Death?" the 20th, "Reincarnation in the Bible"; the 21st, "The Soul—What Is It?" There was a good attendance of members and their friends. The questions were many and varied and were ably dealt with by the speaker. Mr. Smythe pointed out that a good deal too much attention had been given to death and dying, and stressed the importance of right living and of living more fully and more abundantly. The Divine and Creative Nature of Man was another keynote expressed throughout the lectures. Mr. Smythe's visit was thoroughly enjoyed. May he long be spared to declare the Truth that is in him.—D. B. Thomas, President.



One of the oldest of our Canadian Theosophists has recently passed away in the person of Frederick A. Round at the age of 81. I met him on my visits to Vancouver and he was always a faithful member till advancing years quieted his activities. He is survived by his widow, one son and one daughter, five grandchildren and four great-grandchildren. Mr. Round was a charter member of the Vancouver Lodge, having joined on April 20, 1898. His first wife was also a charter member. The remains were cremated and a service was conducted by the president of the Vancouver Lodge, the Theosophical conceptions giving much comfort to those in attendance. Mr. Round had a large library of Theosophical books and his family wish to donate some of these to the Lodge library. There is no better memorial of one who has given so much of a long life to the dissemination of the pure teaching of spiritual truth.

FRATERNIZATION

CONVENTION, CLEVELAND,
OHIO, AUGUST 30-31

Canadians who contemplate going to this Convention are disturbed by many rumours as to the difficulties surrounding their hopes. These have been checked up and there seems little to fear.

While the Canadian Government is determined to minimize mere visiting to the U. S. it has no intention of interfering with Conventions of an educational and humanitarian nature such as ours.

As a result of the meeting between Prime Minister Mackenzie King and President Roosevelt it seems certain that restrictions will be lessened rather than increased. These are mainly; Passport Regulations, and American Exchange.

As to Passports there is no difficulty, though the last ruling makes them cost Three Dollars for two years instead of One Dollar for one year. This will possibly be revised downward.

As to Exchange, it is reported that immediate steps are to be taken to bring our two currencies to par, or at least the discount on Canadian funds will be considerably lowered.

Therefore if you have the ideal of International Brotherhood, then plan to help it by going to the Convention. Details of arrangements and programme will be announced when they are made by the Committee early in June, in *The Canadian Theosophist* and *Fraternization News*.

Much planning has been done by members of the Committee, and there is no doubt that the Cleveland Convention will again top all that has preceded it in interest and attendance. Then come and help to make it so.

Felix A. Belcher.

Canadian Publicity Agent
for the Committee.

TRIBUTE TO DR. STOKES

As an indication that it is not merely due to immediate sympathy with Dr. Stokes in his recent indisposition, from which we are glad to hear he is making a satisfactory recovery, the following letter of seventeen years ago should be of interest to his friends. Men of independent opinions are not in favour in most official quarters, and it is always a problem how to deal with independent opinion which does not take personal form and is concerned with principles of an impersonal character, especially when official forces are aligned against the principles in question. The rank and file are not usually interested in impersonal principles and have little thought of anything other than the support, right or wrong, of their favourite representative, who cannot in their eyes do any wrong. In too many such cases, principles are the last consideration, and the organization suffers accordingly.

Dear Dr. Stokes:—

Seeing in our Sectional Magazine for September that you have been considered unworthy of continued membership in the American Section of the Theosophical Society, we, the officers and members of the Orpheus Lodge of the T. S. in Canada—while refraining from any comment on the action of the executive officers of the American Section, hasten to offer you an unanimous invitation to accept membership in this lodge.

This we are impelled to do by our sincere admiration for the qualities of courage, sincerity and fairness which have conspicuously characterized the peculiar work you have chosen to do on behalf of the Theosophical cause.

It will be the last ignoble act in the Society's troubled drama if the time should ever come when it refuses to find room in its ranks for sincere, fearless and honest men.

Since in the opinion of the executive officers of the American Section, there is no longer a place for you in the section over which they preside, we cordially invite you to bring your candour, your humour, your great-hearted compassion and your large humanity into this lodge, where these qualities have long been recognized and appreciated.

Signed on behalf of the members of the Orpheus Lodge, T.S., Dr. W. E. Wilks, Secretary; Mr. Wm. C. Clark, President; Mrs. E. Hedley, Vice-President; Mr. C. Vater, Treasurer; Miss M. Priestley, Librarian.

Orpheus Lodge, T.S.,
Room 6,
812 Robson St.,
Vancouver, B.C.,
23rd September, 1924.

THE JUDGE CONTROVERSY

In the U. L. T.'s "The Theosophical Movement" are a number of very interesting and instructive re-prints anent the conduct of the E.S. after H. P. B.'s departure. H. P. B.'s certificates in favour of W. Q. J. are clear, emphatic, to the point and executed with almost the formality of an ancient legal parchment deed poll. Such appointment as Mrs. Besant received was brief and clear.

Whatever ambiguous, half lead, half ink, half shaking, all halting and obscure secret and confidential lines which may be belatedly produced from interested quarters and attributed to Mr. Judge, he left no such bold statements in favour of Mrs. Tingley as H. P. B. did in favour of Mrs. Besant (I refer to what is reproduced in "The Theosophical Movement") and no one thinks any the less of H. P. B. for having given Annie Besant a chance as editor of "Lucifer" and otherwise. The most ordinary common sense shows that no one, however noble or wise, can

guarantee the success of another. There are examples in "The Glossary" of genuine disciples who failed or partially failed.

Certain it is that there is no line in what Mr. Judge put in black on white before the Theosophical public which supports mediumship, superstition, or other nonsense of any kind or which mentions Mrs. Tingley in any way.

An attentive study of the ten volumes of Mr. Judge's magazine *The Path*, which contains hundreds if not thousands of news items about individual workers and lodges, fails to disclose a word mentioning Mrs. Tingley in any way, and the volumes of course cover the whole period when Mr. Judge is alleged by some to have been very friendly with Mrs. Tingley.

There is not a word or line of Mr. Judge's that is not good, sound, straight, sensible Theosophy. Only three monthly issues of *The Path* prior to the announcement of Mr. Judge's death, came after the publication of the following article which is so sensible, so typical of his genuine writings that I feel sure your readers will be interested in it, particularly as it was written by Mr. Judge (under the pen name of William Brehon) so near the end of his life. This is the article which, apparently, has never been reprinted:

Claiming To Be Jesus

In one of the letters written by the Master K.H. and printed by Mr. Sinnett it is said the world (including doubtless East and West) is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a larger city, and is still there posing as Jesus and claiming that his cures constitutes the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullible other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindu either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favours may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahatma." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself."

William Brehon.

From Volume 10 *The Path*, page 255.

W. Pengelly.

LETTERS FROM "HOME"

An Englishman writes in connection with the demand in some journals for a statement of the Peace Aims of the Empire, in order to offset German propaganda. He says: I can imagine nothing more silly as obviously we should have to deal specifically to be of any use, with the question of territorial limits, economic reconstruction, and political systems, and as every nation, country, and state in the world, and thousands of different parties in them would all have their own pet views, we should bring a hornet's nest about us, and play right into the German hands, and lose the war—when we shouldn't have any aims at all. I know what I would do when Hitlerism is definitely scotched, and there is nothing original about it. I would have this country's government with the co-operation of the U. S. A., draw up a scheme defining what they considered should be the territorial limits of each country and state and nation in the world, and outline a system by which each could trade fairly with the rest of the world (and not ignoring countries which may have lost the war); and there should be a Universal Bank or Clearing House to assist all nations, so long as they did not "interfere with" or aggress one another; and establish an International Police Force. I would not prematurely disclose the proposals, but would call together two or three representatives of each of the countries, etc., and say, "Here is a Scheme: try and re-frame it where you think it is wrong or won't work." If no agreement were come to, we and the U.S.A. and those who were willing would have to put one in force, to save another catastrophe. One would think it inconceivable after all the world is going through, that no agreement would be reached, but humans being what they are, and being worse when they are Mass and fanatically led,

I wouldn't be hopeful. Still, what's the alternative? Universal Brotherhood is a good thing to aim at. But it is an ideal, and the ideal is never attained, although it can by a process of evolution be approached near to. Having set the Scheme in progress, each nation would be left, with its assistance to work out its own salvation, and we in England could set about making it the Better Britain. Journalists, novelists and the like are always preaching what should be our aim—and I could tell 'em how to do that. But so can others who know more about it, and whose job it is.

PEACE LODGE RECREATIONS

The President and Secretary of the Lodge have been considering how best to use this circular to maintain the link between Lodge members, associates and friends whilst meetings are necessarily suspended owing to the war. One distinctive feature, inter alia, of Peace Lodge meetings was the weekly exchange of the latest jokes and this may be a suitable time for the relaxation of sharing the best of those accumulating.

Some of them naturally arise from the war. Did you see the newspaper report of the lady who made a gift to the National Savings saying that she had been accumulating the money to divorce her husband but had decided she could stand him better than she could stand Hitler?

To balance this story of the intolerable husband there is the tale of the American negro, reprimanded by the Judge for deserting his wife, who replied: "Judge, ef yo' knowed dat woman like ah does, yo' wouldn't call me no deserter. Ah's a refugee."

A good story of the early amateur days of the Home Guards told of a motorist challenged by a Guard's "Halt!" He pulled up and a rifle was thrust into the car with a reiterated "Halt!" "I have halted" said the

motorist, "what do you want me to do next?" "I don't know" said the Guard, "I was told to say 'halt' three times and then shoot!"

Those digging for victory will probably appreciate the tale of the patronizing moralizer who expressed his appreciation of an allotment holder's effort with the remark: "You see what can be done when God and man co-operate," "That's reet mester" said the gardener. "You should 'a' seen it when God 'ad it to hissen!"

A tale worthy of the Americans tells of a Flower Market customer who asked: "These bulbs any good?" Cockney Coster: "Good! You plant 'em and jump clear while you're safe!"

Engineers may be tickled by the story of the dog-tired armament worker who went into the barber's shop for a haircut and immediately dozed in his chair. "How will you have it cut?" said the barber. "Oh, just leave twelve thous for grinding" was the dreamy reply.

The Lodge Book Steward has passed several good ones along—we've only room for one which will appeal to book-keepers. It tells of the husband who used to check his wife's housekeeping accounts once a month and on one occasion asked: "My dear, what is this frequent entry—'H.O.K.'?" "Heaven Only Knows!" was the answer.

Those working in commerce will probably like the story of the caller who asked the office-boy "Who is the responsible man in this firm?" and got the reply "Well—I don't know who is responsible, sir, but I usually get the blame."

Then there is a ghost story:—

"Yesterday upon the stair

I met a man who was not there,

He was not there again to-day,

My God! I wish he'd go away!"

and one about a boy who, when asked what was meant by "suffering for righteousness' sake," replied "going to Sunday School!"

From Burnley Lodge via the Federation comes an account of the critical comment of a visitor to a Revivalist Mission meeting who found it too vociferous and noisy for his sensitive taste. "At the building of the Temple there was neither sound of hammer nor chisel heard," he remarked disdainfully: and one of his hearers retorted: 'Ay mester, bu' we're no' buildin't' temple here; we're nobbut blastin't' rock'."

Yours fraternally, Peace Lodge.

CORRESPONDENCE

THE TOLSTOI VISION

Editor, *The Canadian Theosophist*:—
We were very interested in the "Tolstoi Prophecy" that appeared in the March number of *The Canadian Theosophist*, in Mr. Sutherland's column.

We happen to possess a copy of the book entitled *The Great Works of Count Lyof Tolstoi including Tolstoi's Vision and Prophecy*. And Tolstoi's *Answer to the Riddle of Life*, published and copyrighted in 1919 by Max Stein, Chicago.

The book—a paper covered edition—had been placed years ago in a safe place, to see what would happen. It was Mr. Kinman who mentioned Tolstoi's Vision in his lecture before the Hamilton Lodge, maybe in February, that reminded us of the book and Prophecy.

So, we searched for it, until we found it, and were amazed when we read it again, under the clouds of the present war, to find how true to time the prophecy is. Soon the March number of *The Canadian Theosophist* arrived. And we read with interest Mr. Sutherland's column on it. And his comments on it, and its time period.

The prophecy as it appears in the book does not mention either the year 1913 nor the year 1915. This is the paragraph quoted from the book: "The great Conflagration will start about 1912, set by the torch of the first army

in the countries of South-Eastern Europe. It will develop into a destruction and calamity in 1914. In that year I see all Europe in flames and bleeding. I hear the lamentations from huge battlefields. Eventually a great Napoleonic Leader will enter upon the stage of the bloody Drama. He is a man of little militaristic training, a writer or a Journalist, but in his grip most of Europe will remain until 1944. The end of the great calamity will mark a new political era for the old World."

The preceding part of the above quoted, and the part that follows is exactly the same as appeared in the March *Canadian Theosophist*.

Like Mr. Sutherland, we concluded that "The man of little militaristic training, a writer or a Journalist," was Hitler. But we think the year 1925 is not far astray from the real year, that set the pattern for the present war. And that it comes nearer the truth than the year 1933—the year that Hitler became the Dictator of Germany.

There are many politicians and writers who say this war began in 1933, but looking back and tracing political events, it is painfully amazing to discover how serious the year 1925 was, and how unaware the politicians and statesmen must have been.

Varian in his book *The Peace that Failed*, tells us how Gustav Stresemann, the foreign Minister of Germany (from 1925 until his death in 1929) got Europe in a new direction." In 1925 Stresemann offered to conclude a treaty with France "in which each nation would guarantee never in any circumstance to attack the other, that the Rhineland be demilitarized forever." The French rose to the bait, but by the time the debate was settled, and the agreements signed, they had been broadened to include Great Britain, Italy, Belgium, as well as Germany and France. The other interests were included in what became known as the

Locarno Pact. Varian Fry interprets these treaties—that for the Germany of that day, this was a big stride towards the equality she had lost, when she signed the Versailles Treaty. That was in 1925.

It was in 1925 that the League of Nations had to take action to settle a quarrel with Greece and Bulgaria. The League got great credit for solving the difficulties and restoring peace between them.

It was in 1925 with all these Treaties and their ink not yet dry—that France began to build her great fortification known as the Maginot Line. It cost millions of dollars and years of labour, but France fell.

Another event of significance, because it was a signpost, had the politicians and statesmen only seen it; was the appearance of the book *My Struggle (Mein Kampf)*, Vol. I., published in Germany, in 1925. The second volume was published in 1927 and in complete form in 1932. Edgar Mowrer says in *Germany Puts the Clock Back*, not vainly did Hitler prevent an unabridged edition from coming before the public in France."

These important events that took place in 1925 have played an important part in this war. We are in the thick of it tonight—a sad world—all the countries mentioned, and more, are fighting to conquer Hitler, are fighting that peace and freedom may survive.

Tolstoi knew the horrors of war. He taught how peace could be obtained, first within ourselves. We believe in his prophecy—"That there will come a time when the world will have no use for armies."

Janet Inman.

Hamilton, Ont., April 21, 1941.

QUIZ

In What Books are these to be Found?

1. Great talk of the good end that my Lord Treasurer made; closing his

own eyes, and wetting his mouth, and bidding adieu with the greatest content and freedom in the world: and is said to die with the cleanest hands that ever any Lord Treasurer did.

2. Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. Here in the United States, as there in Europe, it may be seen arising. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and then refusing them the right to earn an honest living. We cannot go on prating of the inalienable rights of men and then denying the inalienable right to the bounty of the Creator. Even now, in old bottles the new wine begins to ferment, and elemental forces gather for the strife! But if, while there is yet time, we turn to Justice and obey her, if we trust Liberty and follow her, the dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted; of the infinite fields of knowledge yet to be exploited; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions; with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure; and who shall measure the heights to which our civilization may soar?

3. There are no fields of amaranth on this side of the grave; there are no voices, O Rhodope! that are not soon mute, however tuneful; there is no name, with whatever emphasis of passionate love repeated, of which the echo is not faint at last.

4. Calf love, mistaken for a heroism that shall be life-long, yet early waning

into disappointment; the inexplicable desire that comes on a man of riper years to be the all-in-all to some one woman, whose ordinary human kindness and human beauty he has idealized into superhuman perfection, and made the one object of his desire; or lastly, the reasonable longing of a strong and thoughtful man to become the most intimate friend of some beautiful and wise woman, the very type of the beauty and glory of the world which we love so well,—as we exult in all the pleasure and exaltation of spirit which goes with these things, so we set ourselves to bear the sorrow which not unseldom goes with them also.

5. We must remember, however, that the Oriental, born to the idea of reincarnation, rarely becomes so infatuated with it as to make it his sole dependence in interpreting life. He does not lose his head over it, as may one who hears of it for the first time. He is well aware that, on his own hypothesis, we are engaged in the sowing of seed, as well as the reaping of grain.

References to Quotations in the April Quiz:

1. St. Paul and Protestantism, by Matthew Arnold, page 70.
2. The Tidal Wave, by H. P. Blavatsky, *Lucifer*, vol. V., p. 177.
3. The World Mystery, by George R. S. Mead, page 40.
4. Paracelsus, by Dr. Franz Hartmann, page 123.
5. Contemplations, by Walter Leslie Wilmshurst, page 28.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

OUR UNSEEN ENEMIES AND ALLIES

During the last war the noted Theosophist, A. P. Sinnett, wrote two articles for the *Nineteenth Century and After Magazine*. (October and November issues, 1915.) These interpreted the war from the Theosophical viewpoint. Since so much of Mr. Sinnett's first article is so topical, since so much of it can be read as if written to-day with the present situation in mind, we are reprinting it, somewhat abbreviated, herewith. We are enabled to do this through the courtesy of Mr. N. W. J. Haydon, who unearthed the articles and through the generosity of the proprietors of the *Nineteenth Century*, who have kindly consented to its reprinting:—W. F. S.

When dealing with familiar phenomena of the visible world around us, we are all alive to the fact that unseen, imperfectly comprehended forces underlie all the processes of Nature. Gravitation holds the earth together as a solid globe. It remains a mystery for science, but its effects are too obvious to allow of doubt as to its reality. Electricity, chemical affinity, molecular vibration are busy producing effects that the senses recognize, though we often lose sight of our ignorance concerning their origin as forces. We are rather more definitely impressed by consciousness of such ignorance concerning the phenomena of life, but when we contemplate moral forces working in the direction of good or evil, their manifestations are so irregular, that we seem to be dealing with phenomena outside the reign of law altogether. We account for them by dwelling on the vagaries of human impulse, on the conflict of rival desires, on the influence of philanthropy in one direction impeded by

selfish passion in another. We have for the most part abandoned the primitive conceptions which attempted to account for the welfare or sufferings of mankind by the progress of a continual struggle on higher planes between personified powers of good and evil. Early thought invested these powers with attributes assumed to be superhuman but borrowed by imagination from human experience.

Recent progress of discovery in connection with physical Nature has tended in more ways than one to rehabilitate views that former progress treated as empty superstition, though in all cases putting an improved complexion on the modern presentation of such ideas.

Is it possible that some early superstitions that personified the principles of good and evil may in turn share in the illumination of modern thought, and, cleansed from much nonsense that gathered around them in the Middle Ages, be found to have a direct bearing on the stupendous experience the world is passing through in these years of ghastly suffering?

People who prefer a materialistic interpretation of life keep all studies connected with super-physical inquiry at arm's length, but those who can take cognizance of many natural phenomena that do not appeal to the familiar senses are now very numerous, and the wave of interest in research of that order is widely operative in the present day. So we cannot but look back on medieval literature dealing with occult mysteries of sorts with a feeling quite unlike that to which it gave rise forty or fifty years ago. Once more early superstition is translated more or less successfully into terms of modern science; and when we read stories about charms and incanta-

tions and ceremonial magic made use of to wreak vengeance on the victims of a ruthless magician's animosity, we are hardly now inclined to put them aside as childish nonsense. We are gradually coming to believe that some unseen and as yet imperfectly understood forces of Nature are subject to the control of the human will. Some puzzles bequeathed to us by ancient history begin to be explicable, and megalithic architecture, for instance, provokes a guess pointing to the possibility that in former ages of the world powers that modern civilization has lost touch with were used with beneficent purpose by the representatives of lofty moral progress, and concurrently with the use, by enemies of such progress, of the powers devoted to destruction.

The view of the subject thus faintly suggested leads to a fairly complete theory concerning the origin of evil. If we recognize the vast human family as designed to attain conditions of ultimate perfection, we can hardly fail to see that its attainment is only conceivable if we invest each growing unit with the will to be perfect. That will must be free. A being forced by supreme Divine power into a previously prepared mould would not be a genuine recruit for divinity. Each recruit must be a volunteer in that sublime organization, and the corresponding possibility that some among the enormous numbers constituting the human family will misuse their freedom of will is obviously a risk that has to be reckoned with. From the first, it must have been recognized as inevitable that some of the individual units invested with free will would turn it to relatively ignoble purposes under the dictates of mere selfishness; then by degrees to selfish purposes that disregarded the selfishness of others; then eventually, as the degeneration continued, to conflict with the Divine idea as a motive in itself. Properly understood, poetical imagination is fortified

by logical necessity in conceiving the idea of rebellion against God on the part of some among the myriads endowed with the power of choosing between rebellion and service.

From the earliest periods of human existence that we like to think about, there have been unfortunate manifestations of the tendency described, with the result that the world is burdened with the presence of large numbers of highly advanced beings definitely in arms against the Divine programme of human evolution. Certainly the numbers, large though they may be, are a minute minority as compared with the whole human family, but, in the progress of ages, some of them have attained to extraordinary heights of knowledge and power. For progress in that direction has nothing to do with moral excellence. The leaders of the Dark Host are not merely morally inferior to the worst criminals in our prisons, they are wedded to evil as the most glorious angelic beings that poetic imagination can deal with are wedded to the principle of Divine love and benevolence. But that devotion to evil does not put the smallest impediment in the way of their progress in super-physical knowledge, in the development of spiritual powers, in the expansion of consciousness on planes of nature for superior to this on which consciousness is generally limited by our physical senses. Certainly the Dark Host includes all degrees and varieties of evil development. Most of its adherents are, relatively to the terribly sublime leaders, in the same position as the privates in an army relative to their generals, but the energies of all are directed by the mighty chiefs, and, putting the main idea in a single sentence, they are the authors of the present War.

How has it come to pass that this war has been definitely prophesied for many years in the past, in one remarkable

case some centuries ago? Because the intention of the great Dark leaders was known to those who have developed to great heights of power and knowledge in harmony with, in the service of, the Divine idea. They have conveyed hints of the terrible design to psychically endowed recipients, and these have duly recorded their visions or intuitions.

They who thus gave warning of the great evil design may be thought of as agents of the Divine purpose represented by humanity, in immediate touch with the progress of events on earth. The Divine hierarchy reaches upward towards infinity, but without attempting to expand that mighty truth more fully we may begin to frame a conception of the truth as regards "Our Unseen Enemies and Allies" in the present war.

We are enabled to realize that the Dark Host, whose origin and growth have been above described, is confronted on higher planes of activity, as well on the actual fields of battle, by a corresponding host representing progress toward exalted perfection attained in the service of the Divine purpose. For those of us who have profited by modern opportunities of acquiring knowledge concerning the spiritual government of the world, the war on the higher planes now going on between the hosts of evil and good is the real war, on which the fortunes of that waged in Europe are absolutely dependent. If the Dark Host were not confronted by the other, the Germans, assisted by their super-physical powers, would long ago have swept away the resistance of the Allied troops; would have established the hideous domination of the Prussian system over France (written in 1915) and Great Britain; and would have wrecked the civilization of the world, destroying finally its hopes of spiritual growth. The whole scheme of human evolution would by this time have been in ruins. On the

other hand, if the Dark Host had never been in existence this war would never have taken place; the education of the German rulers and people that has been preparing them for their stupendous aggression for several centuries would never have been accomplished. Or, again, if we could imagine that all this had been going on as we have seen, but that by some Divine miracle the Dark Hosts had been itself swept off the face of the earth as soon as the great struggle began, then the German attack would have been driven back at once, and the war would have been over many months ago. Not that the powers of the great White Host would have been employed to annihilate the German armies, but that in the absence of super-physical support, inspiration and assistance, the aggression would everywhere been successfully defeated with disastrous consequences to the assailants. The war has gone on because (in a certain limited sense) the Unseen Enemies and our Unseen Allies are evenly matched. The leaders of our spiritual foes have grown, during all the ages of their existence (compared to which historic periods are insignificant) to heights of development that render them equal to the daring task they have undertaken, the attack on the Divine scheme of human evolution. The spiritual agency by which the Divine purpose is guided toward its fulfilment in normal periods would not have been equal to the task of finally defeating the Dark Host if it were left altogether, and to the end, unaided.

But (in loose materialistic language) the spiritual agency that governs the world *knows* that it will have abnormal Divine support of the struggle threatens to end in the victory of evil over good. . . . The end of the war, the final defeat of the monstrous German aggression, is certain; [nevertheless,] the duration of the war, the character and sacrifices and sufferings we have to go

through before it comes to an end, depends on ourselves. This view—highly susceptible of amplification—does not mean that we are left unaided on this plane during the struggle. Besides the unseen conflict going on above, where forces unknown to physical science are wielded on both sides, such forces are brought into play in the midst of the fighting below. Many thrilling stories are in circulation relating to manifestations of a protective character that have been actually seen by some of our own soldiers endowed with more or less clairvoyant vision. But the reported cases of angelic help given to our troops are of minor importance compared with help which has warded off super-physical attack by the unseen enemy. And as far as England is concerned, few of us realize the extent to which we have to be grateful to our Unseen Allies for saving us from a fate definitely assigned to us by the Dark Powers. If the war had begun, as was first intended, in the year 1913, this country would have been successfully invaded by the Germans, and the awful experiences of Belgium may enable us to realize what that would have meant. The White Powers could not avert the outbreak altogether, but they succeeded in putting it off for eighteen months.

Starting from the broad principles already enunciated, that we must do all we can to help ourselves, important ramifications of that thought have to be considered. It does not merely mean that recruits, munitions and money have to be provided, to the utmost limits of our resources. It has also reference to our thoughts and our attitude of mind. The ordinary world has a very imperfect comprehension of the extent to which thought is a force. In the simplest aspect of that idea as bearing on the War, it is true that people who set aside some little time every day, ten minutes would be enough, for directing concentrated thought on the war, with

the definite eager desire for the victory of our countrymen and their Allies over their foes, are doing something, more than they imagine probably, to promote the result we all long for. Our unfortunate enemies are hoping to use the power of thought against us by cultivating hate and pouring it out, as they think, at the one power they cannot reach with their guns. They little understand the laws that govern thought. A thought impulse which fails in its effect recoils on its author. Those who are thinking in the interest of the whole human race, whose welfare is the object of the Dark Powers' attack, need have no fear of such recoil. But the Germans' fury of hate against England is essentially evil in nature. It would do us harm if it could reach its destination. But what is it intended to do? To create fear amongst us and so to play into the hands of the Unseen Enemy. But we all know it has created no such feeling. It has simply provoked laughter. And that means that it has completely recoiled on its authors.

By what ghastly train of circumstance has it come about that the German people have become the miserable instruments of an attempt, by the most stupendously evil forces that have ever played a part in human affairs, to wreck the Divine purpose? The first answer is that human agency of some kind was indispensable from the point of view of the Dark Host. For good or evil, intervention by spiritual powers in human affairs must be carried out by means appropriate to the end in view—through human agency of some kind, which can be made use of as a channel for the transmission on the physical plane of spiritual forces that could not operate on it without such agency, any more than the force generated in an electric power station could reach the lamps without wires to conduct it. In the great attack on the world's welfare a nation was required as the agency—a

nation in which it might be possible to cultivate with protracted care the unholy ambition of dominating all others. The cultivation has been going on for generations. Writers who have long since passed away were evilly inspired to exalt the idea. One cannot but admit with regret that there must have been germs of an unhealthy order in the German character to make its development possible, but its growth until the whole nation became morally diseased was due to the unseen enemy. One can trace that influence now, looking back now, all through the history of Prussia as a kingdom. It was there, from that centre, that the evil propaganda radiated. For a long while other German States were antipathetic to Prussia. After 1870 they rejoiced in the new dignity of Germany as a whole, and looked on Prussia as the agency through which it had been acquired. They accepted the Prussian system. Their education by the Powers of Evil was progressing. Bismark in due time carried it on gaily. The present Emperor, very psychically susceptible was employed to rush it forward to completion. Finally the whole nation, with negligible exceptions, became more or less susceptible in the same way, and we find ourselves fighting in self-defence against a mad nation in arms. With the cunning of madness they long disguised their purpose sufficiently to mislead British statesmen in authority. Considering how completely we were unprepared, it is wonderful—looking back—that we survived the first surprise. That result only becomes intelligible when we realize that the nations defending themselves from attack designed for their utter destruction are supported by Unseen Allies equal to the stupendous task of confronting the Unseen Enemy.

Even without realizing this, common-sense shows that the present war is one which we must carry on to its logical

conclusion. A proper comprehension of its unseen character emphasizes this in a limitless degree. There are people among us, foolish enough or mentally blind enough, to think that the principle of loving one's enemies applies.

In this war those who fight, and those who can only help to inspire the fighting, are doing so to save their fellow-countrymen—and above all their fellow-country-women from murder and outrage and fiendish cruelty in every form. Talk, under such conditions, of surrounding the whole situation with an atmosphere of love and sympathy is like preaching the Gospel to a cobra in the act of striking.

This is a Holy War we are waging. That against which we are in arms is Evil personified.

A. P. S.

THE PSYCHOLOGY OF HAPPINESS

One of the basic purposes of mankind is to be happy. On that thesis Dr. Hornell Hart has spent ten years in experimental research into human happiness at Stanford, Columbia, Chicago and Duke Universities. In this latest book "Chart for Happiness" he presents the results of that work and the tests which he has created for this research.

Like all experimental workers, Dr. Hart found it necessary to find a norm for happiness, and though he may be satisfied with the norm he selected, it is one of the strangest commentaries on our modern society that he selected as his norm the average of 2,200 people tested and he leaves us confused as to whether these people were WPA workers or whether they list just slightly above WPA workers. At any rate, his norm for happiness in America comes either from those who are WPA workers or those whose standard of happiness is almost indistinguishable from their's. Naturally, if the norm is low enough, it is easy to prove that there are more people who are happy than

there are people who are unhappy. Consequently "Chart for Happiness" leaves the door wide open to a lengthy discussion as to where in the table of happiness modern average man will stand if science ever discovers a group of truly happy people.

Dr. Hart has discovered through his investigations, chiefly among university students, that one person in six or seven at some time contemplates suicide. The average stood at one in six among students. Just where it might stand among less fortunate classes than university student groups remains to be discovered.

Dr. Hart believes that by developing scientific methods for measuring happiness or unhappiness, psychologists will be equipped with some means paralleling statistical knowledge in the hands of medical science. Perhaps he is right. Perhaps, when psychologists are confronted with an imposing array of figures on the contributory causes of unhappiness in various classes of men and women, they will begin to see that man's relationships to society cannot be treated merely in the man himself, but that society has to be adjusted to man.

Dr. Hart is now Professor of Sociology at Duke University, and this fact indicates how closely related psychology and sociology have now become. Psychologists and sociologists are taking over the function of the priest in discovering and announcing the conditions under which man must live to maintain his humanity. Dr. Hart announces that his book is offered to two classes of person: first, individuals who feel they can cope with their own problems with its help; second, "psychologists, sociologists, psychiatrists, physicians, educators, social workers, pastors and other professional men and women who are concerned about the happiness and unhappiness of clients, students, parishioners and patients."

A complete set of tests with reporting

and advice forms can be obtained from Dr. Hart, Duke University, Durham, N.C., for 25c. The test requires some four or five hours' work and a good deal of adding and subtracting, before the individual can decide whether he is a plus or a minus quantity.

An interesting point which Dr. Hart makes as a result of his investigations is that children from an unhappy home have far less chance of securing happy homes for themselves, than children from homes where there was harmony and adjustment. The marriage happiness of the parents is a factor in assuring marriage happiness for their offspring. Also individuals who have chronic conflicts with their parents have small chances for happiness in their own homes.

Dr. Guy T. Wrench in his "Wheel of Health" reports the story of Sir Robert McCarrison who, upon beginning his researches into health, first of all had to find some healthy people. He searched the world over and found a tribe on the frontiers of India who had maintained normal health. Measuring health in contemporary civilization by this norm, he disclosed appalling conditions that run throughout our entire social fabric. If Dr. Hart could now discover for us some little tribe of normally happy people, the psychologists of the world might be strengthened in their work of enlightening modern man on the basic causes of the failure of his civilization to make man normally happy.

B. D.

CORRESPONDENCE

THE INSULIN FASHION

Editor, *The Canadian Theosophist*:—
After hearing nothing but praise of Sir Frederick Banting for his discovery of insulin (a discovery, if it be one, obtained by what H.P.B., with her characteristic straightforwardness, denounces as "barbarous and shameful

practices") it was a great relief to come upon Mr. W. B. Pease's letter in the current number of *The Canadian Theosophist*.

As he courageously points out "the so-called discovery of insulin. . . was made by shocking cruelty to a large number of dogs". This is a matter of general knowledge, and Mr. Pease does not hesitate to say that it should move theosophical students to condemn the whole sickening business—the "insulin-fashion" as he terms it. In this he is absolutely right (and it needed to be boldly proclaimed) for how can theosophy inspire men to nobler living—as was its intended mission—so long as its leading exponents and the mass of its members, complacently and without protest, acquiesce in the lack of humanitarian ethical standards among our scientists: leaving to others the task of protesting against flagrantly callous and cruel practices?

Among these is to be found the Hon. George R. Farnum, who, in his booklet *The Scientific Spirit and the Modern World*, writes:—"To a large measure, scientific investigation has been conducted with little thought of its ethical implications. . . So it is not entirely surprising—though none the less deplorable—that the wanton torture of dumb life in the physiological laboratories should be defended in the name of scientific research. . . In the vivisection laboratories of schools and hospitals we. . . see. . . the undisciplined scientific spirit at work regardless of the moral implications. Fundamental ethics are grossly betrayed, with no better justification than utility based on grounds of extreme dubiousness".

All terribly true. And what are we theosophists—children of a kinder, wiser school of science—doing about it? Yours faithfully,

Hugh Williamson.

166 West Brookline Street,
Boston, Mass., April 25, 1941.

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.

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