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Divine Wisdom

Brotherhood

Occult Science

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SHE HAD SEVEN HUSBANDS

A frequent criticism of the New Testament is that there is no evidence in it of any knowledge of science in the modern sense. This, of course, is based on the conception of modern science, so-called; that the conclusions of scientific investigators as the result of their studies during the last three centuries, do not support New Testament teachings, or the doctrines promulgated by the Churches. There are two assumptions here. One is that modern science is aware of all the developments of nature. The other is that the Churches are infallible, or rather that the theologians who have primed the Churches, could not have made mistakes or misinterpreted the original Scriptures in the languages in which they were written.

Students of the New Testament in the West have usually been satisfied to accept the English translation of the Authorized Version of the New Testament, thereby missing the all-important allusions to Gnostic and other doctrines that are to be found in the Greek. Even the Revised Version, which is admittedly more correct than the Authorized Version, has been laid on the shelf for fifty years, a strange commentary on the professions of a Church that it seeks the truth, but prefers the errors of the Authorized Version to the cor-

rections of the Revision. That is where sentiment triumphs over sense.

In the course of Bible study extending now over seventy years I have noted many strange things in the Sacred Volume which were received with horror-stricken expressions by my friends and relatives when I brought them to notice. The whole company of the faithful in the Churches are ready to express the same horror-stricken feeling when such things are mentioned to them, and many clergymen and ministers have told me confidentially that it would not be expedient to teach their congregations the things I have brought to their attention, though they are fain to admit these are indisputable. It is to the young people, who have no prejudices, sentimental or otherwise, in favour of an incorrect translation, that we must appeal.

There are, of course, many others among the Churches who are open-minded and ready and willing to be shown what is true and right. This is especially true in the case of controversial passages which are explained by commentators in the most absurd and ridiculous manner. Witness, for example, the Rev. Mr. Simcox's explanation in the *Cambridge Bible for Schools*, of the passage in the Book of Revelation about the tail of the dragon drawing

the third part of the stars and casting them to earth (xii. 2-3). The commentators systematically forget that the whole book is allegorical, and based on astronomical and even geological data which of course is outside the consciousness of the average "divine" altogether.

Let us take another passage which has caused much puzzlement among the pulpits as well as in the pews. It is the effort of the Sadducees to tangle up the Master before the masses of the people. It is a passage which has never been understood by the modern Churches, and it is doubtful if they will listen for another generation or two to what it means. It involves also the well-known but widely ignored tenet of the S. D. that sex is but a transitory phase of human evolution. It is necessary to read the whole passage, Luke xx. 27-44, and to realize that it all turns on an understanding of the law of reincarnation or rebirth, *anastasis* in the Greek. The Sadducees, who denied there is any reincarnation, or resurrection, as we say now-a-days, came to the Master, and put the case to him of a woman who was married to a man who died, and had, according to Jewish law, founded also on the Law of Reincarnation, to marry his brother, "to raise up seed," that is, to give an opportunity for his reincarnation in the family line of heredity. When he died—she had to marry the next brother, and so on through a succession of seven brethren.

The problem question, which was evidently to the Sadducees a poser, was answered according to occult science. The Master did not permit himself to be engaged in any quibble, but took the problem up on the broad and scientific basis of reincarnation. This unfortunately is altogether obscured in the Authorized translation. The Master plunged directly into the heart of the problem, with the statement, translated in the A. V., "The children of this world marry and are given in marriage." This

at once obscures the whole meaning of the teaching, for everybody in the western world thinks that the "world" here mentioned is this earth in contrast to another *post mortem* world, instead of the true meaning of the Greek which is: "The sons of this æon (*aiones*), which means age or period of evolution, or as we might say, yuga, or kalpa, as it is in Eastern phrase, marry and are given in marriage; but those accounted worthy to attain to that (future) age (*alumus*), or period of evolution, and the reincarnation from among the "dead," neither marry nor are given in marriage, neither can they die any more, but (and here it is to be noted that the Master does not say they will be angels in another world), but that they will be equal to angels and are sons of God, being sons of the reincarnation, or system of rebirth and the development that it postulates.

This certainly does not mean that the attainment of this status, equal with the angels, belongs to a future in an "over-world," or *ouranus*, the word translated "heaven," but a future belonging to the evolution of humanity on this earth, a future which is depicted in the Book of Revelation, in spite of the theological insistence that the Apocalypse has to do with the fate of Rome and other assumed empires, now being consummated, as some imagine, in the British or Anglo-Saxon race. The Bible has to do with humanity, not in part, but as a whole, and the racial examples taken are merely allegorical in their value.

The perfection of the human type is presented in the picture of the Master, perfect in relation to his time, but to be perfected in another sense altogether as represented in the first chapter of the Apocalypse. Here we have a type of those who will neither be married nor given in marriage, but who will be perfected on earth, in a future æon, or dispensation, or epoch of evolution, as we might expect. Of evolution in the over-

worlds, the Bible is exceedingly chary in its revelations; as indeed all true occultists always have been. This is in accord with the statements that only on this plane of consciousness is it possible to unite the consciousness of the three worlds, and, therefore, it is here that we must attain that perfection which will open the Door to those other over-worlds which are not merely adjuncts of this, but are part and parcel of the whole scheme of the evolution of the human race. Body, soul, mind and spirit must all partake in that consummation.

What an amazing emphasis this casts upon the profound statement which follows. Those who have attained to this status are not merely "children of God," as the A.V. puts it, the translators apparently being afraid to give the full meaning to the passage, but "sons of God," being "sons of the *anastaseos*," or we might paraphrase it and say, products of reincarnation.

For it is well indicated that immortal life has to be won, and is not a gift, and it includes memory (see II Peter i. 9). And what further light it throws upon the verses regarding Moses and the patriarchs, for "God is not the God of the dead but of the living." Moreover, the further problem is put to the Sadducees to solve as they might. "If David calls him Lord, how then is he his son?" There is no answer to this except the answer that the Messiah was to be a reincarnation of David, and this was accepted as the answer by Pilate who placed on the cross, as the narrative relates—"This is the King of the Jews." Pilate refused to change this inscription, it is related, as though to emphasize the fact.

It is of interest to trace the tradition which identifies so many of David's friends among his disciples. John was undoubtedly meant to be Jonathan. Paul is identified as Saul, but who was Iscariot? Did Absalom repeat his

treason? And who was Simon Peter? There were Joab and Ahitophel and many others who had to work out their destiny and repair their errors. David himself was unable to forget Uriah, and when the Master stooped and wrote on the ground on a certain occasion, was it the name of Bathsheba he wrote, as he told the woman before him, "Neither do I condemn thee."? And was she that Mary who wiped his feet with her hair and bathed them with her tears?

A. E. S. S.

KARMIC APHORISMS

The Aphorisms upon Karma which follow were published over the signature of Wm. Q. Judge in the *Path*, of New York, (now *Theosophy*) for March, 1893, and there accredited by him to H. P. Blavatsky and other Teachers. A single glance will suffice to show who these other Teachers were, for these aphorisms are like diamonds in the clear purity of their language, and axiomatic in their unanswerable statements of truth. They have been written by those whose view-point of Karma was the mountain heights of attainment and wisdom. They really cover the whole subject with their broad, comprehensive statements; and it only remains to students to ponder over and try to comprehend them. They are the broad outlines of truth; that which is left to us is to apply them as a measuring wand to the theories, guesses, wild speculations and assumptions of our Western metaphysical, scientific and religious systems. To a degree, this has been attempted in this work. — (*Dr. Jerome A. Anderson's volume on "Karma".*)

Aphorisms

1. There is no Karma unless there is a being to make it or feel its effects.
2. Karma is the adjustment of effects flowing from causes, during which the being upon whom and through

whom that adjustment is effected experiences pain or pleasure.

3. Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

4. The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer; there is therefore no stoppage, but only a hiding from view.

5. Karma operates on all things and beings, from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

6. Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

7. For all other men Karma is in its essential nature unknown and unknowable.

8. But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedant to the cause.

9. The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

10. And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

11. Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

12. Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no

man to refuse to help his fellows and every sentient being.

13. The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

14. In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

15. And until such appropriate instrument is found, that Karma related to it remains unexpended.

16. While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

17. The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and physical nature acquired for use by the Ego in any life.

18. Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

19. Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alteration due to complete exhaustion of old causes.

20. As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

21. Karma is both merciful and

just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

22. Karma may be of three sorts: (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives, and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

23. Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the physical and astral planes.

24. Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

25. Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of karmic tendency.

26. The sway of karmic tendency will influence the incarnation of an Ego, or any family of egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

27. Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

28. No man but a sage or true seer can judge another's Karma. Hence, while each receives his deserts appearances may deceive, and birth into

poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude and sympathy.

29. Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of families—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

30. Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

31. Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

MONUMENTAL

In front of the Viceroy's house in India at New Delhi stands a column on which are inscribed the words—

In Thought, Faith;
In Word, Wisdom;
In Deed, Courage;
In Life, Service.

HELENA BLAVATSKY RECALLED

BY CECIL WILLIAMS

Fifty years ago to-day, on May 8, 1891, there died in London, England, the most astonishing personality of the nineteenth century—Helena Petrovna Blavatsky. A Russian, beautiful in youth, with piercing blue eyes, she had rocked the worlds of culture on every continent. By the many she was denounced as an impostor; by the few, acclaimed as a seeress. She knew no fear, and faced her critics as dauntlessly as she had fought by the side of Garibaldi at Mentana, as resolutely as she had travelled alone through the wilds of South America and Asia, seeking those who could teach her the truth about man and his destiny. Her search, she told the world, had been successful. She had found, she said, a society of men, whom she called Masters, a sort of "community of saints," who were the preservers on earth of Eternal Truth and who, after instruction, had sent her as their messenger to men, to arouse them from their selfishness, superstition and bigotry, which were taking them to disaster. All previous messengers of theirs, in recent centuries, had, she said, been rejected and metaphorically crucified. Such, also, it happened, was to be her fate.

After her death even her followers largely neglected her books and writings and turned to other leaders, but, oddly, to-day, a half century later, there has been a revival of interest in her teachings. Her voluminous writings in four languages, Russian, English, French and Italian (competent critics have said recently that her English prose ranks with the best in the language) are in process of publication as *Collected Works*, and her anticipations of science are causing more and more university professors to turn her pages.

Blavatsky's name is associated with the Theosophical Society, which she

founded and which is thought by most to be a strange sect with exotic, Eastern teachings. But the establishment of a sect was far from Blavatsky's purpose. What she aimed to do was to bring together the leading minds in all races, nations, religions and strata of society, in a brotherhood which would have for its purpose the advancement of the true happiness of the human race. This brotherhood was to be based on four great truths which, stated in simple language, were: The Universal Fatherhood of God; the resultant spiritual Brotherhood of all Mankind; Reincarnation, or the infinite evolution of the immortal human soul by self-initiated effort, and Karma, or Divine Justice, as a Universal Law, which inevitably and justly rewards the good as it inevitably and justly brings retribution upon the evil doer.

"The existence of God and the immortality of the soul," she declared, "may be demonstrated like a problem in Euclid," provided prejudices and preconceptions, based on fictions, are abandoned. The demonstration of these truths requires the combination of science with religion, and to the materialistic scientists of her day, as well as to the dogmatic theologians, the suggestion that science and religion should be merged met with violent opposition, particularly as she proposed lines of inquiry to both parties which were contrary to their ideas. But such investigations, she insisted, would bridge the gap between the two and thus ennoble science and strengthen the moral and spiritual forces of religion.

Some of the leading minds of her time were impressed, however, by her arguments, notably Thomas Alva Edison, Alfred Russel Wallace, co-discoverer of Darwinism, and Sir William Crookes, and it is claimed that they received hints which helped them in their scientific work. Crookes, in particular, made discoveries which laid the founda-

tion of the new physics and relativity and led to the development of electric light and radio.

Scattered through her writings are many predictions which, in the light of to-day's events, are astonishing because made as far back as the time of Queen Victoria and Gladstone. Some of these prophecies are unqualified assertions; others are dependent upon ensuing conditions, for man has free will and can modify circumstances. Two of each are here selected as examples of her prevision.

Unconditional: 1. Another Terreur, like the one in the French Revolution, would come upon the whole of Europe. We, perhaps, see to-day the fulfilment.

2. By the year 1897 materialistic science would receive its death-blow. The X-ray was discovered in 1895 and the electron in 1897. These discoveries revolutionized physics and did, indeed, give materialistic science its death-blow.

Conditional: 1. The twentieth would be the last century of the Christian era. But this would not be so if the Church mastered and applied the teachings she urged them to study, for it would then furnish itself with unassailable arguments and triumph over its enemy, secularism.

2. "The storm will burst, and our boasted Western civilization will sink in such a sea of horror that its parallel History has never yet recorded." But, on the other hand, "if Theosophy, prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generation, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is Altruism, and we cannot repeat it too often. . . Then the dark clouds will roll away, and a new human-

ity will be born upon earth. Then the Golden Age will be there, indeed."

Students of Blavatsky's writings to-day assert that when the present war is over there is no guarantee that another more terrible will not follow unless her teachings are studied and their logical, consistent conclusions applied to social, economic, scientific, educational, religious and ethical problems, by the leading minds of this generation. For just as no ship, or bridge, or house can be securely built unless the blue-prints are complete and consistent, so the New Order can not be securely established unless it is constructed from the consistent and logical philosophy which Blavatsky pleaded with men to study, and master and apply—*From The Hamilton Spectator, May 8.*

AN ANCIENT WAR

And it came to pass after this, that the children of Moab, and the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea from Syria; and, behold, they be in Hazazontamar (the same is Engedi). And Jehoshaphat feared, and set himself to seek unto the Lord; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court; and he said, O Lord, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abra-

ham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee, (for thy name is in this house), and cry unto thee in our affliction, and thou wilt hear and save. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the spirit of the Lord in the midst of the congregation; and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: thus said the Lord unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the Lord is with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord. And the Levites, of the children of the Kohath-

ites and the children of the Korahites, stood up to praise the Lord, the God of Israel, with an exceeding loud voice.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had taken counsel with the people, he appointed them that should sing unto the Lord, and praise the beauty of holiness, as they went out before the army, and say, Give thanks unto the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set liers in wait against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and behold they were dead bodies fallen to the earth, and there were none that escaped. And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in taking the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Beracah; for there they 'blessed' the Lord: therefore the name of that place was called The valley of 'Beracah,' unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they

came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet; for his God gave him rest round about.—*From II. Chronicles, xx. 1-30.*

ORIGIN OF SEX

A correspondent recently wrote me that the Creator chose the dual system of sex method to carry on the race, and that Mrs. Besant had said that the "sense of otherness" and the protective care of an animal father and mother for their young and for each other in their double duty was the Creator's way of starting selfless love which would come later and lead to true self-sacrifice in the human stage.

One wonders why people do not read *The Secret Doctrine*, and familiarize themselves with the whole system of evolution and the "fall" which occurred in the Third Race, when "the Sons of God saw the daughters of men that they were fair" as the Book of Genesis phrases it, "and they took them wives of all which they chose." Mrs. Besant may blame the Creator for this, but what the Book of Genesis says in a previous passage is that the Elohim (the seven planetary regents) said, "Let us make man in our image, after our likeness. . . .so the Elohim (the English translation says God) created man in their image, male-female (that is, hermaphrodite) created they them." The English translation does not give it this way, but so it is written in the Hebrew original. The insistence of some recent writers in Theosophical literature upon the importance of the physical man is probably due to lack of knowledge of *The Secret Doctrine*. It may be well to quote a paragraph from the Instructions embodied in the Third

Volume, page 458-9 (last Adyar edition, pages 438-9).

"When the individual consciousness is turned inward, a conjunction of Manas and Buddhi takes place. In the spiritually regenerated man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Atma, the Super-Spirit, is then said to have the 'Single Eye.' Esoterically, in other words, the 'Third Eye' is active. Now Mercury is called Hermes, and Venus, Aphrodite, and thus their conjunction in man on the psychophysical plane gives him the name of the Hermaphrodite, or Androgyne. *The absolutely Spiritual Man is, however, entirely disconnected from sex.* The Spiritual Man corresponds directly with the higher 'coloured circles,' the Divine Prism which emanates from the One Infinite White Circle; while physical man emanates from the Sephiroth, which are the Voices or Sounds of Eastern Philosophy. And these 'Voices' are lower than the 'Colours,' for they are the seven lower Sephiroth, or the objective Sounds, seen, not heard, as the *Zohar* shows and even the Old Testament also. For, when properly translated, verse 18 of chapter xx, *Exodus* would read: 'And the people saw the Voices' (or Sounds, not the 'thunderings' as now translated); and these Voices, or Sounds, are the Sephiroth."

In what is called Diagram I, in the same Third Volume, it is noted in connection with the Inner Man and his Potential Forces that "the physical body is no principle; it is entirely ignored, being used only in Black Magic." And in connection with the physical man and his centres of action which are all in the head, the lower functional organs of sex "are used only by Dugpas in Black Magic."

This may not be pleasant reading for many students who go in for Hatha

Yoga practices and lay much stress on physical correspondences and symbolism, but it is obvious that posturing and physical developments of this nature are of no permanent effect on the character or evolution of the spiritual man.

The New Testament is singularly free from all these "occult" stunts and efforts to acquire powers through psychic gymnastics. St. Paul also deprecates ascetic and other practices which "perish with the using", in accordance with his classic statement that "the things that are seen are temporal; the things that are unseen are eternal."

There is a perceptible drift away from the tenets of *The Secret Doctrine*. It is not without significance that Dr. Arundale announces a new book with the title *The Glory of Sex*. The Book News Bulletin from Adyar advertises it in these terms—"An exposition of Sex, as a witness to our godliness, and as it spreads its ramifications throughout the universe." shades of Blavatsky!

A. E. S. S.

REVIEW

"HEAVEN LIES WITHIN US"

Here is a perfectly honest and sincere book on a subject that has properly been tabooed for generations. Various forms of *hatha yoga* have been introduced to the West and many studies have been made from Burnouf down till the present. The more spiritually minded have avoided the subject after some acquaintance with it, and it is only since there has been a quasi-tolerance developed in the West on the principle that the Devil is never as black as he is painted, that any detail has been placed before students.

Theos Bernard's former book, *Land of a Thousand Buddhas*, has served to awaken interest in Tibet as a curious spectacle. It was disappointing to find that he never had come into touch with

such Mahatmas as produced the *Mahatma Letters*. He promised actual accounts of his initiations and the teachings that accompanied them. This new book presents what he promised, though the teachings are sadly short of expectations and furnish nothing to throw light upon the scientific problems of evolution whether in physics or biology.

His experiences prove pretty conclusively that Tantra is materialistic in its consummations. Beyond the physical results achieved after almost incredible efforts and superhuman determination and endurance, all the harvest mentally is the conviction that the consciousness of the body is one with the Universal Consciousness. The body and its reactions and functions furnish this conviction, but apart from the body there does not appear to have been any separate vehicle of consciousness discovered by Mr. Bernard. Nothing of the psychology of St. Paul is to be found in his records. Even, as he says, when "all seemed to have been revealed to me; I had become one with the Universal Consciousness of Life," he honestly adds—"whether I was under the influence of the narcotic or in a self-induced trance, or under the hypnotic control of my Guru is still a mystery to me." Its honesty and sincerity gives the book its value.

If there be any one else with the immense wealth, the muscular physique and the tremendous will power which Mr. Bernard possesses, this record will give him pause before he sets out to duplicate the experience. The game certainly does not seem to be worth the candle. Nor need we emphasize the warnings which he intersperses at times of the dangers, both inward and outward.

If Mr. Bernard had the wish to take up the study of raja yoga as he has done of hatha yoga, he would be in a rare position to judge of the value relatively of the two systems. One is purely

physical whatever the ends attained. The other develops a new vehicle or vehicles of consciousness altogether. But the very ardour with which Mr. Bernard followed the hatha yoga methods must have developed the lower manas to a degree that would make the attainment of success in raja yoga doubly difficult, for the ego or personality must be destroyed (one must lose one's soul, Jesus says) before the Path can be entered of the Raja system.

One may imagine the hatha yoga method to have grown up out of a study of archaic life in its early types, so that all channels of *prana* used from the earliest types of life, ameba, worm, invertebrates of every kind up through the reptilian life until the mammalians appear, all latent in the present human form, have to be mastered, through contortions of the body, posturing and almost turning the body inside out, until mastery has been obtained over its every motion.

Those unfamiliar with the science of posturing may be either amused or impressed, as it appears to them, by these extraordinary and numerous exercises. Combined with control of the breath they cure diseases and extend youth. For all this Mr. Bernard states: "One must have the right aim and be ready to carry it out and one must be equipped with the proper ideas about the world and the significance of life. He must face the facts of existence and grasp the Truth, the Universal Illusion. It is essential to have the right point of view to sustain one in the needful detachment from all sensual desires and to produce a temper of kindness and benevolence."

One of the most important postures is standing on one's head. He began his practice after an interval by taking this position for half an hour. He had brought up this practice to its maximum standard of three hours. "In many respects," he testifies, "I have

never found its equal. In it it is possible to experience a peace of relaxation unavailable in any other form. Yet, from my own experience, I must caution everyone to proceed slowly in developing this practice. Among other things this exercise is the best indication of the condition of the body. One must be in the finest health in order to receive its benefits rather than its burdens. Indeed, it must be stressed that it involves not a little danger if one is not thoroughly cleansed and the body is functioning imperfectly. It is, however, the perfect exercise for those in perfect condition. All others must beware."

Mr. Bernard records his sensations after a morning's practice covering many hours. Finishing at seven and having an hour before breakfast he decided to take a stroll. "Never have I known such deep and abiding joy, such thrills of ecstasy, such a richness of living, as filled me then. I was conscious of every minute aspect of life. My body seemed to be glowing in harmony with all Nature. I had a sense of awareness far beyond anything I can describe. There seemed to be no one thing which set off this spark; it came from my soul's contact with the Universal Flow of Life. My entire system vibrated to the rhythm of Nature."

Should one venture upon any criticism of the system described in this book it would be that it detaches one not only from society but from humanity in the mass. This physical perfection places one in the same relation to the rest of the race that supreme intellectual development does. And there is no word, no hint of that inner evolution of the celestial body in which, after even the perfect physical sheath must be abandoned, one can escape with one's treasures to another place of consciousness, still prepared to serve Humanity.

The book closes with the parting words of his Teacher. "Return to your

world and give an intellectual grasp of your realization to the candidates for humanity."

But this is not the way of Patanjali and *The Voice of the Silence*.

THE WAR

Almost daily stirring and dramatic incidents made the month of May the most exciting since the war began. The evacuation of Greece was followed by the occupation of Crete, but it has been charged that proper defence measures were not undertaken there and that the potentialities of German air invasion were underestimated. At any rate after heroic struggles the island had to be abandoned to superior forces.

Irak meanwhile was thrown into rebellion by Nazi plotting, but the uprising which had been prompted by the Germans was evidently premature, for the Germans had not expected to be delayed so long in Greece or Crete and were unable to get assistance to their Iraqi supporters and the rebellion was squelched by excellently ordered British operations. Meanwhile the Ethiopian campaign was equally successful, Addis Abbaba was taken, the Duke of Aosta surrendered, and practically the whole of the Italian forces have been captured; the King was restored to his throne on the fifth anniversary of his dethronement by the Italians.

German re-enforcements enabled the Italians to retrace their steps in Libya and a series of engagements have held the frontier of Egypt up till the present. The attacks on Britain were especially heavy and many cities besides London were left in ruins. Liverpool, Manchester, Coventry, Plymouth, Bristol, Portsmouth, Hull, Newcastle and others were ruthlessly bombed. The destruction of ancient buildings and places of historic interest in London has aroused more enmity against Germany than almost anything else in the mind of the outside world. Havoc was wrought in West-

minster Abbey especially, and in the House of Commons, St. Clement Danes Church with many other churches, the Middle and Inner Temples, the Old Bailey, the Queen's Hall, the British Museum, Lambeth Palace, St. James's Palace, and innumerable other places of national interest were left in ruins.

The story of the people of London and all the other cities under attack shows that the character of the people—the common people—has attained heights of the greatest heroism in quiet and self-denying courage unsurpassed in history.

The same standard has been maintained by the men of the merchant service at sea in the Battle of the Atlantic. This vital conflict has been carried on by Germany as the most likely method of reducing Britain to acknowledge defeat, and the United States has recognized the necessity of rendering assistance. This was emphasized by the dramatic battle between the naval giants, H.M.S. Hood and the German super-battle ship Bismarck, said by experts to have been of 50,000 tonnage. The sinking of this supreme effort in German naval construction has been taken as an omen of Hitler's ultimate collapse.

The flight of Rudolf Hess to Scotland has been regarded as additional evidence in this direction. He had quarreled apparently with Hitler who had used him as his most confidential agent, and fled for his life. It was rumoured that he had objected to alliance with Russia. It appears, however, that Russia has no mind to be tied up with Germany, and the shifting of the ablest Soviet generals to the western Russian front from positions in the East, does not indicate any great reliance on German friendship. German armies are also encamped where an advance on the Ukraine would be easy.

The bombing of German communications, docks and harbours and ammunition works and stores has been carried

on ceaselessly by the Royal Air Force, which has been greatly strengthened by the acquisition of huge American long range bombers. The weakness of Marshal Petain under the influence of Admiral Darlan and the general Roman Catholic sympathies of the pro-German French has made great difficulties for the British in the Mediterranean, but this has been compensated for by the important Free French movement under General de Gaulles who has rallied the colonial French forces everywhere except in Algiers and Libya where General Weygand has been in command, though protesting against the Darlan policies.

Japan has tried to help her allies, Germany and Italy, by embroiling French Indo-China and by making demands on the Netherland East Indies which have been rejected under promise of support more or less definitely given by the United States and Britain. Japan keeps bluffing but is afraid of the United States.

Among many great speeches made during the month, that of President Roosevelt was the most important, giving as it did a definite lead to the country in regard to the attitude of the Government as understood by the President and the majorities in the Senate and the House of Representatives. Mr. Roosevelt has been very patient in leading the people of the United States to understand the subtlety of German policy, the penetration of German bunds throughout all foreign nations, the absolute unreliability of German statements, and the unremitting selfishness of all German designs. Leading statesmen like Senator Pepper, who spoke at the Annual Convocation of McMaster University in Hamilton, advocated the speedy entry into the War. Dorothy Thompson, speaking in Toronto, also voiced the conviction of most eminent Americans that isolation must be ended. An important utterance by

the Secretary of State, Cordell Hull, not only advocated enmity to Germany, but summed up the five essentials of any peace that could follow the War.

Mr. Anthony Eden declared Britain's war aims in a comprehensive statement in which he said: "We must never forget that Germany is the worst master Europe has yet known. Five times in the last century she has violated the peace. She must never be in a position to play that role again." He said three principles were the guiding mark of Britain's policy for peace. 1. Establishment of social security abroad as well as at home. 2. Prevention of starvation. 3. Stabilization of world currencies and prevention of fluctuations of employment, markets and prices.

Mr. Herbert Morrison, Minister of Home Security in Britain, defined these aims still more clearly. "We must direct the whole of our policy toward achieving for every one in all countries a really high standard of diet, health, physical well-being, education and that happy combination of peace of mind and constructive effort which make the true mark of the civilized man." He spoke these significant words: "Never again let our statesmanship be shamed by the paradox of men starving because the world produces too much food and shivering because it makes too much clothes."

The folly of paying interest for the use of our own credit, and of making the farmer on whom we all depend for our subsistence, the least considered man in the national economy, among other notable follies, of our civilization, must be treated as they deserve. Canada suffers as much if not more from these follies as any other nation. But it is still considered almost criminal to say so. These are things that lie at the root of all war and there can be no permanent peace until they are abolished. According to the sincerity of our national efforts in this direction, what-

ever individuals may think or say, in the supreme ethical balance of justice in the living world these senseless evils must be adjusted, so that people may live sober, righteous and godly lives as honest and industrious beings, not as slaves under the bondage of what is called living wages or any other form of slavery. Freedom is greater than peace and Justice cannot wield her sword in favour of inequity.

As we go to press Syria has been invaded by British troops under Sir Henry Wilson, and Free French troops under General de Gaulles. It is anticipated that the Syrians will welcome the invasion as a protection against Germany which already had placed several thousand men in the territory.

AN OBSCURE PASSAGE IN THE BHAGAVAD GITA BY N. W. J. HAYDON

The East-End Class of Toronto T. S. has finished its first reading of the Bhagavad Gita, after three seasons (October to May) of as close attention as we were able to give it. Of course the contents of this scripture are by no means as limited as the capacities of the class, so this letter is a request for help from other students with a passage of which we could not make sense.

While our text book was the translation and commentary prepared by Mr. Chas. Johnston, M.R.A.S., Sanskrit Prizeman of Dublin University and of the Indian Civil Service, several others were used as collateral reading, so that differences of presentation might increase our understanding.

The passage in question occurs in the 15th chapter, where the 15th verse is rendered "and I have entered into the hearts of each; from Me come memory, knowledge, judgement." Parallel passages to the first part of this quotation occur in X. 20 "I am the Self. . . dwelling inwardly in all beings," and in

xviii. 61 "the Lord dwells in the heart of every creature, O Arjuna, through His divine power moving all things".

The first half of this quotation is clear enough for any student, but we found surprising variations in other translations of the second half, all of equal scholarship we supposed, and these are now presented for comparison and explanation, as the editor will allow space for replies.

(1) Arnold, Sir Edwin: "I omit a verse here (the 15th) evidently interpolated."

(2) Barnett, Dr. L. D., in Dent's "Temple Classics": "from Me are memory, knowledge, and their negation."

(3) Besant, Mrs. A., "from Me memory and wisdom and their absence."

(4) Brooks, F. T.: "from ME retention, assent and rejection."

(5) Chatterji, Mohini M., M. A., "from Me is recollection and knowledge, as well as their removal."

(6) Davies, John, M.A. (Cantab), in Trübner's "Oriental Series": "from Me come memory, knowledge and the power of reason."

(7) Govindacharaya, A., with Ram-anuja's commentary: "from Me is memory, wisdom, and deprivation." The commentary adds "Also from Me is deprivation (apohana) of wisdom (or loss of consciousness); or apohanam may mean uhanam. uha-conjecture, or that power of the mind which hits on a probability or a probable hypothesis by reasoning out that such a probability or hypothesis must work out in such and such a manner. This is knowledge which would contribute to the construction or the establishing of a fact (in the future) from what was but a conjectural theory hitherto."

(8) Hindsley, Miss M., from Shankaracharya's commentary, with A. Mahadeva Shastry's note thereon: "from ME are memory, knowledge, as well as their loss (absence)." Note: "Just as knowledge and memory occur in

righteous persons as a result of their good deeds so, as a result of their sins, loss or absence of memory and knowledge occurs in the sinful.

Memory of what was experienced in past births and knowledge of things transcending the ordinary limits of space, time and visible nature." A further note by translator "These of course are not to be experienced until one is well on the Path of Attainment. One has to work for all one is given; apohanam—standing afar off, I think.")

(9) Judge, Wm. Q., revision of Wilkins; "from me come memory, knowledge, and also the loss of both."

(10) Otto, Rudolf, in "The Original Gita", translated by J. E. Turner: "from Me come memory and knowledge, victory over doubt."

(11) Prem, Sri K., "a running commentary rather than a translation": "as the centre to which all our experiences are ultimately referred, it (the Ego) is the source of the reasoning faculty (apohanam). A foot-note adds "Apohanam is rendered by Shankara as loss of memory and knowledge, but it has also the sense of removal of doubt and is used by the reasoning faculty. The latter meaning seems to be the most appropriate here, but if the former be preferred it will refer to the fact that our inner knowledge must remain obscured until the Ego is able to manifest itself."

(12) Telang, K.T., M.A., in Volume VIII of "Sacred Books of the East": "from me (come) memory, knowledge and their removal."

(13) Wilkins, Chas., the first translation into English, made in 1785: "from me proceed memory, knowledge and the loss of both."

One member had a copy of "The Bhagavad Gita interpreted" by Rev. H. E. Sampson; but this is only a commentary and does not specify any verses; Mr. Smythe's "Conflation" was used, too, but, as it is not an original

translation, it is omitted from above quotations; he follows Wilkins.

It seems strange that of these 13 translators, four—Nos. 5, 7, 11, 12 being Indians—one—No. 10, German—and the other eight British, only Sir Edwin Arnold claims this verse is an "interpolation". He either puts them out of court or risks that fate for himself.

It will be seen that the whole problem seems to be centred on the word "apohanam" which Mr. Johnston translates "Judgement", since all the translators are practically agreed as to "memory and knowledge", from which the Brooks variant is not important. This word is not given in the Theosophical Glossary, or the Index to the Secret Doctrine.

These differences are not slight; on one side we have negation (2), absence (3), rejection (4), removal (5, 12), deprivation (7), loss (8, 9, 11, 13) or eleven negatives; and two positives—power or reason (6), victory over doubt (10). The negatives could be coalesced, though there is a great difference between the "absence" of some quality not yet earned, and its "removal" or "loss". The positive group is also closely related and is, as certainly, opposed to the negative, and supports Johnston.

Can anyone bridge the gap?

WORTH WHILE BOOKS

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

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OFFICE NOTES

An error of ten years was made in giving the date of a visit to Edinburgh and obtaining three volumes of Fiona Macleod's works. It was in 1897, not 1907 the visit was made. Page 21, volume 21 of this magazine, date of March, 1940.

* * *

Can any one assist Mr. N. W. J. Haydon, 564 Pape Avenue, Toronto, to obtain some issues of the *London Forum* of 1934-35, which are alleged to contain an otherwise unpublished life of Madame Blavatsky by her sister? Can the reference be to the *Point Loma Forum*?

* * *

The new liaison officer at Adyar sends us a re-hash of what the President says about a lot of things. We have magazines and leaflets and pamphlets and printing galore of what the president says, and if the liaison officer

would tell us a little about Adyar and what all the other people are doing there it would suit us in Canada who are not idolaters much better.

* * *

There is a great outcry for Peace in some quarters. Adyar joins the general clamour with the Vatican, Hitler and his dupes and the noble army of the Quislings. They all want Peace. Well, peace is very good under certain conditions, but there are greater things than Peace, and one of them is Freedom. It is peculiar that where there is most yelling for Peace there is least determination for Freedom. This is worth looking into.

* * *

We have received the following note: "50 Gloucester Place, London, W.1. April, 1941. Dear Colleague, This is to inform you that at the meeting of the National Council of the English Section on April 5, 1941, I was elected General Secretary for the ensuing year. At this time when so many countries are engaged in desperate struggle, I send you warmest greetings from England, and a pledge of all possible co-operation in our mutual work, that the light which the Society brings to the world may shine more brightly in Their Service. Yours sincerely and fraternally, Jack Coats, General Secretary"

* * *

The death of the former King of Siam, now Thailand, was announced at his home at Virginia Water, Sussex, England, in his 47th year. King Prajadhipok was the last absolute monarch. It is said. His death was due to a heart attack. He abdicated in 1935 and since then lived quietly in England. It will be remembered that he presented a set of over fifty volumes to the Theosophical Society in Canada of the Tripitaka, the canon of the Buddhist Scriptures, in Pali, a royal and authorized edition, with seven volumes of commentaries by his Prime Minister. The set has been

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTIONS 1941

MEMBERS TO BE ELECTED—7

QUOTA—26

TOTAL VOTE—206.

NAME OF CANDIDATE	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count	
	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total
BARR, DUDLEY W. (3)		30		30		30	4	26		26		26		26
BELCHER, FELIX A. (4)		27		27		27		27		27		27		27
CRAFTER, MAUD E. (2)		38		38	12	26		26		26		26		26
Dustan, E. B. (10)	4	4	2	6	2	8	2	8	8	0				
GRIFFITHS, W. A. (6)	17	6	23	6	29	29		29		29	3	26		26
Haydon, N. W. J. (8)	9	2	11	3	14	14		14		14		14	6	20
KINMAN, GEORGE I. (7)	11		11		11	13	2	13	7	20	2	22	7	29
Stuart, Mary (9)	10		10	1	11	11		11	1	12	1	13	13	
THOMSON, E. L. (5)	9	17	26		26	26		26		26		26		26
WILKS, W. E. (1)	51	25	26		26	26		26		26		26		26
TOTALS	206		206		206	206		206		206		206		206

(signed) A. S. Winchester.

presented on permanent loan to the Library of the University of Toronto.

✻ ✻ ✻

Beatrice Hastings' *The Democrat* for May has just arrived and calls for an Opposition which "must be got together of men of all parties. The stuff is there. Winterton, Shinwell, Pickthorn, Bevan and a growing host of others, all men who are not afraid of anyone or any interest. For Britain's sake, may they get together." This represents the feeling in Britain which does not think the war can be won by talk. Mrs. Hastings has a note on Church bells. "We have seen women in a Hampstead Hospital who had determined not to be disturbed, begin to twist in their beds and finally break down and cry under the noise of Church bells. Bells are the most savage survival of the brutality and obscurantism through which the churches won a domination over the people that is now, happily, little more than a shadow, although it may be some time yet before even sincere clerics decide to abandon their mummery and teach ethics by pure example." Mrs. Hastings' stinging wit is well known. Here is a specimen: "Lord Halifax has made arrangements for private Anglo-Catholic church for self and friends. Opening hymn: When I survey the Double-Cross." Another note says: "Croat Quisling, Pavelich, has been a Vatican baby a long while, years. Question: how many million Popists (40 million in Germany alone) are now fighting Democracy? When France and Valera come in, the Vatican Front v. Democracy will be complete." Subscription, One year, two shillings and six pence—60 cents. Address 4 Bedford Row, Worthing, Sussex, England.

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GENERAL EXECUTIVE

ELECTION

Mr. A. S. Winchester has been very kind in superintending our Proportional Representation elections ever since the establishment of the T. S. in Canada, and we were glad to see him thoroughly recovered from his recent illness. M. Emsley and Mr. Anderson who had been drafted as scrutineers wrote apologizing for their inability to attend, but Mr. Fellows, Mr. Huxtable, Mrs. Shone and Miss Oba Garside furnished all the help required.

The voting was not so heavy as last year when the office of General Secretary was an issue. Dr. W. E. Wilks headed the poll with 51 votes, Miss Crafter second with 38, Mr. Barr third with 30, Mr. Belcher with 27, and Mr. Griffiths with 17. The other first choices were Mr. Kinman, 11; Miss Stuart, 10; Col. Thomson, 9; Mr. Haydon, 9; Mr. Dustan, 4. The distribution of surplus votes was then proceeded with and 25 from Dr. Wilks gave 17 to Col. Thomson, making his vote 26, the quota for the election. Of Miss Crafter's surplus 6 went to Mr. Griffiths electing him with 3 over. These three eventually going two to Mr. Kinman and one to Miss Stuart and electing him over Mr. Haydon and Miss Stuart.

There were 206 ballots to be counted out of the total sent out of 320. It is really extraordinary the way in which some voters delay till the last minute, a number having come in after the closing day named, May 24, while one arrived two days after the election. It was marked for Mr. Barr first, Mr. Belcher second and Mr. Kinman third. As all these were elected anyway his vote would not have changed the vote in any way, as Mr. Kinman had no votes to spare.

The table showing the results of the various counts and distribution of votes appears elsewhere.

DR. ARUNDALE'S ELECTION

Dr. George Arundale was nominated for a second term as President and no one else cared to face the election methods adopted at Adyar seven years ago. His election was thereby an acclamation. But the Adyar constitution requires what might be called a reference vote, and this was combined with the Election of the General Executive. Mr. Winchester counted the votes and reported as follows:

Yes	61
No	109
Blank Ballots	40

This was cabled to Adyar by request of the Recording Secretary who also asked for the percentage of votes cast, namely, 68.3. The final day of the election is June 20.

THE GENERAL EXECUTIVE

The local members of the General Executive met on Sunday afternoon, June 1, at 52 Isabella Street, Toronto and transacted routine business. The membership in good standing was reported at 286, being 26 below last term's total. Officials of the Toronto, Hamilton, Kitchener, Orpheus, Summerland and Vancouver Lodges are requested to get their lapsing members reinstated. Funds were reported with a balance on hand at May 25 of \$118.82, as the result of a balance from last report of \$195.10 and receipts from dues, \$53.50; Magazine subscriptions \$80.55; donations, \$9.; premiums on U. S. Bills, \$2.95, a total of \$340.99; with expenditures for printing \$200; petty cash, \$12.18; stationery, ballots and envelopes, \$9.99, a total of \$222.17. There had been no complaint about the increased price of the magazine, and only one or two lapses. The report of the election as presented by Mr. A. S. Winchester, the P. R. expert, was explained, the only change brought about being the substitution of Mr. Barr for Mr. Hay-

don. Mr. Belcher gave an account of the preparations so far made for the Fraternization Convention to be held at Cleveland on August 30 and 31. He recommended the Wade Park Manor as the hotel at which the Convention would be held as being in the heart of the University Circle. The expenses of a visit for two days at the Convention were estimated at about \$25. bus fares being figured. By train the cost would be a few dollars more. Cheaper hotels might be had to reduce the cost, at some distance from the Manor. The \$25 estimate includes the cost of passport and war taxes. The meeting adjourned with compliments to Mr. Haydon on his term of office, and the new Executive will meet on July 6 when the magazine editor will be appointed and an Acting Treasurer may be appointed according to the bylaw.

THE CLEVELAND CONVENTION

The following letter has been addressed to the General Secretary giving some preliminary details regarding the Fraternization Convention to be held at Cleveland on August 30 and 31. We have no information so far regarding the programme except that there will be no double meetings, but full information may be ready for the July magazine. It may be of interest to visitors to add regarding the Wade Park Manor that those coming from the East by bus, do not need to go down town to the Terminal, but can drop off at 107th Street, quite close to the hotel. Mr. Hoffmann is Chairman of the Convention Committee and his letter follows:

May 5, 1941.

"Dear Mr. Smythe: Here is a news item that will interest all Theosophists.

"The 1941 Fraternization Convention will be held in Cleveland, Ohio, from August 30th to September 1st. The Committee has selected the Wade Park Manor Hotel in which to hold the Convention.

"Wade Park Manor is located in the heart of University Circle which forms the background for the cultural arts of Cleveland. It is surrounded with beauty on all sides and it is said that this particular section ranks second to the General Brock with its magnificent view of the Falls. There are numerous beautiful walks in this particular section with flowers in abundance. In the heat of the summer it is the coolest place of anywhere in Cleveland in which a Convention can be held and is really an ideal spot.

"The rates are as follows: \$3.00 single; \$5.00 double, with twin beds; two in a double bed \$4.50. There will also be a few rooms available with four single beds in a room at \$2.00 per person.

"The cost of food at the hotel is the same as any other first-class hotel. The hotel is located two blocks away from a business section where there is a choice of restaurants.

"The Committee suggests making reservations early for choice rooms.

"With kindest regards, I remain, fraternally yours,

R. P. Hoffmann,
Chairman.

14193 St. Mary's Ave.,
Detroit, Mich.

AMONG THE LODGES

In commemoration of the Fiftieth Anniversary of the passing of Madam Helena Petrovna Blavatsky, the Montreal Lodge followed the programme outlined by the Point Loma Society. The Symposium was read by Mr. D. B. Thomas and Miss Mills read from Edwin Arnold's "Light of Asia". Mr. W. Griffiths and Mr. H. Lorimer also spoke briefly on the work of Madam Blavatsky. Tea was served, the table being centred with pink and white sweet peas and green candles. About 35 members and friends were present.

Hamilton Lodge commemorated White Lotus Day on Sunday, May 4th, with a lecture on "H. P. B.; The Initiate" by Mr. Leslie Floyd of Toronto. Mr. Floyd gave an interesting outline of H.P.B.'s life and work and spoke of the bringing out of her books "Isis Unveiled" and "The Secret Doctrine", both of them incomparable books on science and mysticism. Mr. Cecil Williams and Mr. A. E. S. Smythe obliged with readings from the Bhagavad Gita and the Light of Asia. A number of friends, old and new, joined in the Fellowship Hour which followed the lecture. Tea being served by Mrs. L. Stead and Miss N. Corke. Miss M. Carr was chairman for the meeting.—J. I.

QUIZ

In What Books are these to be Found?

1. Complete obedience to any guru or mahatma in the sense of complete subjugation of the will is never taught in the true science of yoga. Subjugation of the lower man to the will of the inner God is taught and all the methods and rules of yoga are to this specific end. This should be carefully borne in mind.

2. It is not on the banks of the Nile, but on the coasts of Western Africa, south of where now lies Morocco, that these battles (frequent contests between the Devatas—divine beings, demi-gods—and the Dityas, giants) took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Golu.

3. There is every reason to believe—whether by analogy, or by the authority of the ancient traditions embodied in the Scriptures of various Religions—that there are other orders of Beings in the Cosmos besides Man; and each of

these will have their appropriate field of evolution. We shall thereby assign to the Sun and Planets an appropriate Cosmic Life which, in its individual aspect as Sun or Planet, will be a Being of which the physical body or Globe is the expression on the physical plane. There is no single physical unit without a *soul*; for every physical thing exists on all the planes of the universe. The 'World-Soul' is MAN; and in and through MAN the whole evolution of this Globe takes place.

4. The Theosophical Society being a Universal Brotherhood embraces all Humanity; as such it may very well be recognized as one complete organism. All its doings are *its Karma*. And just as the various organs derive nourishment from the joint work of the whole body, so also each member of this huge organism has a part of its nourishment from the accumulated store of the *Karma* of the Theosophical Society as a whole. And who will dispute the fact that that association has been acquiring an immense amount of good *Karma* by its beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into the bond of an Intellectual Brotherhood? Still further: it is a well-recognized principle that *Union is Strength*; and therefore if any association could afford large opportunities for doing good, it is the Theosophical Society.

5. Love one another, but make not a bond of love: Let it rather be a moving sea between the shores of your souls. Fill each other's cup but drink not from one cup. Give one another of your bread but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone. Even as the strings of a lute are alone though they quiver with the same music.

References to Quotations in May Quiz:

1. Pepys's Diary, May 19th, 1667.

2. Progress and Poverty, by Henry George, page 391.
3. Æsop and Rhodope, by Walter Savage Landor.
4. News from Nowhere, by William Morris, page 61.
5. The Web of Indian Life, by Sister Nivedita (Margaret E. Noble), page 188.

MAGAZINES

Theosophy for May is naturally an H.P.B. issue and opens with a short article, *The Seer*, which we take the liberty of reproducing. Two articles by her closest friend, W. Q. Judge, are reprinted, and there are no better accounts in the same space of her life and work and the aims she cherished. What Judge said in 1891 of the Society, still holds true. "All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members." In an excellent article, "Figures of the Transition Age," the problems of education are presented and we quote some of the quotations made. "Our educated classes are no longer educated in the old sense; they have no broad culture. They are not educated either to deal effectively with the material environment in which they are placed. What the old education attempted to do, and what it is still doing where it has not been abandoned, it at least did well, inadequate though that may be for the world we live in. But in what it set out to accomplish it succeeded. What we have been attempting to do in all our groping, more soundly conceived as it may be, we have failed in (Nathaniel Peffer, *Harpers*, January, 1934). Robert M. Hutchins told a group of teachers four years ago: "No books that are any good appear in the elementary or high school curriculum. It is perfectly possible to graduate from a good

American college without reading a single great book in its entirety. We must be appalled at the illiteracy of our pupils. They do not know how to read. They cannot write or speak. They cannot think." Dr. Hutchins would build the university around "those books which have through the centuries attained to the dimensions of classics. Many such books, I am afraid, are in the ancient and medieval period. But even these are contemporary. A classic is a book that is contemporary in every age. That is why it is a classic. The conversations of Socrates raise questions that are as urgent today as they were when Plato wrote. In fact they are more so, because the society in which Plato lived did not need to have them raised as much as we do. We have forgotten how important they are." This question of culture has been scotched in the Theosophical Society, especially by Adyar where the greatest culture book of the century, *The Secret Doctrine*, is supplanted by miserable volumes like *Man: Whence, How and Whither*, and other psycholucubrations. It was said fifty years ago that two year's study of *The Secret Doctrine* was better than most University courses. Some of us have realized this in our own experience. Very few university graduates can stand up to a student well versed in H.P.B.'s writings. Another excellent article is one on "Science and the Secret Doctrine." It will probably take another revolution to shake off the anonymity which the U.L.T. following Roman ascetic practice imposes on its writers. If the idea is to do away with personality it will be a failure. The student who cannot get rid of his personality in public experience, will learn little while cultivating it in private. The lavish way in which other writers, like Mr. Belton, in a later article, are quoted by name, shows how nonsensical the practice is.

CORRESPONDENCE

DIABETES ON INCREASE

Editor, *The Canadian Theosophist*:—
In 1922 Dr. Frederick Banting discovered insulin and it was offered as a cure for diabetes. Those suffering from this disease eagerly accepted the claim of the vivisectors and medicos that relief from their misery would result from the use of this product.

The administration of insulin requires considerable technical skill, and lacking this, it is very dangerous. We also know that the discovery and production of insulin has caused untold suffering to dogs. This fact alone should lead to grave suspicion of the product.

We now find that medical enthusiasm for insulin apparently is beginning to wane, as new treatment for diabetes is being sought.

These world-wide efforts to discover a new and better treatment for diabetes would seem to indicate that insulin is not the infallible remedy that medical propaganda would have the public believe.

Perhaps the following statistics will furnish a clue to this growing lack of interest in insulin:

From a pamphlet issued by The Illinois Anti-Vivisection Society, Inc., Chicago, Illinois, we read:

"Federal Government figures say that, between 1910 and 1930, the population of the Registration Area of the U. S. increased 120%; during this period.

"Deaths from diabetes increased 198%!"

From "The Canadian Abolitionist," published in Victoria, B.C., May-June-July-August, 1941:

"In spite of the introduction of insulin, the death rate from diabetes continues to rise, and has done so since the introduction of Dr. Banting's product in 1922."

Dr. Ewen Downie, M.D., M.R.C.P., is quoted in the "Medical Journal of Australia," Dec. 19, 1938, p. 975:

"The figures of diabetic mortality throughout the world reveal the death-rate from diabetes to be increasing."

The public health report of New York City, March 7, 1930, says: "Diabetes also registered a new high death rate in 1929, the rate being 18.3 per million population, as compared with 17.9 in 1928, and with 13.3 for 1911."

Insulin was not in use in 1911.

In the weekly Bulletin of the New York City Department of Health, April 11, 1931, is a letter signed by Dr. A. L. Ringer, which says in part:—"From various statistical agencies, reports have appeared showing a steady rise in the death rate from diabetes. The tables you published in your issue of February 28, 1931, speak for themselves in unmistakable terms.

"They show a rise in deaths in American cities between 1912 and 1928 of 50 per cent. They also show that the death rate in this country from diabetes is the highest in the world."

Let us as Theosophists protest with all our strength against the evils of vivisection and their accompanying doubtful cures; remembering that in the last analysis *the final experiment must always be made upon man!*

Elizabeth Wood.

Duncan, B.C., May 20.

WHITE LOTUS DAY

Editor, *The Canadian Theosophist*:—
At the White Lotus Day celebration of the Hamilton Lodge I heard the speaker say that H.P.B. had always sought to efface herself. I think I have heard every speaker on White Lotus Day say something similar. I have, on these occasions, said the same thing. Yet we meet in semi-worship.

It is easy to accept tradition without question and White Lotus Day is now a

tradition. It is based, we are told, on a request made in H.P.B.'s will, that some of her friends should assemble at headquarters and read passages from the Light of Asia and Bhagavad Gita, which quickly became a ceremony associated with the White Lotus.

"How odd," observed some one to me recently, "that the Theosophists should celebrate Blavatsky's *death*. Everyone else pays tribute to the dead on the anniversary of their *birth* day." I replied: "You see, the Lotus is associated with Easter and May 8 is sufficiently near Easter to become eventually (should Theosophy degenerate into a popular religion) the date of the new world-saviour's death and resurrection, only by that time Blavatsky will have become transformed into a man. When circumstances are favourable, these changes are easily made by those in authority. Lenin is said to be regarded in parts of Russia as having been born of a virgin. Why should not Blavatsky become some day a world saviour?"

I do not know whether H.P.B. had a vision of small groups of people all over the world gathering to hear her extolled (with semi-apologies for the laudation) when she wrote that sentence in her will (if she did write it), for it is evident that her purpose was that the anniversary of her death should not be made the occasion of personal eulogy but the remembrance of the truth and not the truth as written by her but as contained in two great scriptures. She who constantly deprecated herself who even protested against the suggestion that the society she founded should be a leader, let alone herself, would hardly approve the semi-religious sort of ancestor worship which is known as White Lotus Day.

I think that if we wish to honour H. P. Blavatsky we should forget White Lotus Day, with its religious implications, and honour her on the anniversary

sary of her birth day, as though she were a worthy human being.

Cecil Williams.

49 East 7th Street,
Hamilton, June 1.

ANTI-VIVISECTION

Editor, *The Canadian Theosophist*:—
Under caption "The Insulin Fashion" there have appeared several communications, and in issue of May 15th a correspondent asks "And what are we Theosophists—children of a kinder, wiser school of science—doing about it?"

I do not know that Theosophists, as such, or collectively are doing anything in the fight against Vivisection, but I do believe that in accordance with their knowledge of Life, their realization of the purpose in the scheme of animal forms, and the acknowledgement of the unity underlying all forms, they should give active support to the Anti-Vivisection movement.

Medical research of to-day is based almost solely on experiments on living animals, and the millions of animals sacrificed annually in this endeavour is appalling, and in the judgement of many, both Medical and Lay, the results have not, and are not proving beneficial.

The "Fashion" for Immunizations, Innoculations, Vaccination and medicines prepared from the bodies of animals, becomes more prevalent, but at what cost?

Anti-Vivisectionists contend that sanitation, proper supervision of the production of foods, pure milk and pure water, and the adjustments in our social system needed to eliminate undernourishment, would eliminate more disease than all the results of laboratory experiments.

To Theosophists you might also add the karmic link we are forming with the sub-human creatures, and the inescapable results of forcing into the human blood stream substances extracted from the lower animals.

Among Anti-Vivisectionists it is generally believed that the increase in the incidence of Cancer is directly due to this.

Should any of your members desire information concerning the Anti-Vivisection movement, detail of experiments made on living animals, or other matter related to this subject, I shall be most pleased to deal with such enquiries.

Yours sincerely,

Edwin E. Bridgen.

President, Anti-Vivisection League
of Canada.

2024 Decarie Boulevard,
Notre Dame de Grace,
Montreal, Que.,
June 3.

DOUBTS HIS OWN SENSES

Editor, *The Canadian Theosophist*:—
Here is a problem which is perplexing me quite a little. Perhaps your contributor Mr. Frank Sutherland knows all about such things, and perhaps the question is this; can a man see his own astral body? The other day I was lying in my hospital bed meditating on what to say to Brother Arundale. I felt an impulse to scratch my head. I tried to raise my paralyzed right arm to do this and there arose from my right side a perfectly transparent arm that tried to get to my head to scratch it. I said to myself, who the devil is this fellow in bed with me? My fear was that it was my astral body attempting to put my paralyzed arm in operation. I am not the least bit clairvoyant. Perhaps there is some explanation for this hallucination. Cordially yours,

H. N. Stokes.

Editor of the *Critic*.

1207 Q Street, N.W.,
Washington, D.C.

REFLECTIONS ON KARMA

Some time ago an occult magazine, commenting on the bombings of London, made the following remark: "As

occultists we do not allow ourselves to get on an emotional jagg thinking about the innocent people killed in wars for we know that by karmic law none are innocent; children come into the world with hatreds held for long series of lives. We know that karmic law does not permit anything to happen to any person except that person deserves it."

On the margin an occasional reader wrote with pencil: "A most callous attitude. What about the dogs and cats and other animals that are killed or mutilated, do they deserve it?"

Here we are confronted with the viewpoints of two persons. On the one hand we have the expression of a student of occultism, a result of, and an application of the theory of Karma, an expression of opinion that can be regarded as the prevailing one among theosophists of to-day.

The marginal remark of the occasional reader, on the other hand, represents the sound and sensible reaction of the majority of thinking human beings towards a doctrine that not only must seem harsh, cruel, and pitiless, but also absolutely senseless and illogical in the way it is brought forward. If two such entirely opposite viewpoints are produced by the same theory, then it must become evident, that the understanding or application of the theory must be faulty.

A doctrine which permits its adherents to treat the most sacred human feelings such as sympathy, compassion, and pity as 'emotional jagg' surely will never find the support of a majority of thoughtful human beings. Every humanely feeling person can only shudder at the shocking heartlessness in the presence of human suffering implied in the first quotation, and feel horrified by the prospect of the barbarous condition the human race would arrive at, if such a doctrine should be spread. All the nobler feelings which distinguish man from the beast would be squashed

and extinguished by a general application of such a theory.

It is the one word—deserved—which opens the channel of excuse for every callousness, cold indifference and, as Prof. Haldane justly called it, "The most unpleasant of all forms of snobbery, the belief that one's present good fortune is the reward of virtue in former lives."

The theory of Karma is one of the most important concepts of the theosophical doctrine, but it is also the most misunderstood and bungled up part of the teaching. The principal cause of this is that it has been taken over by the theosophists almost entirely from the Hindus and Brahmans. That the Hindus and Brahmans doctored the theory in such a way as to enable them to defend their own personal and caste interest, is obvious. And this way of applying Karma well suited the majority of the earlier theosophists, most of whom belonged to the so-called upper classes. It was a welcome excuse to be indifferent to the conditions of the poorer classes by telling them that it was 'their Karma to be poor', or 'that they deserved it'.

The deplorable thing is, that this same erroneous and heartless way of applying Karma has spread among Western theosophists, many of whom, themselves well-to-do, are very pleased to have an excuse for their callous indifference towards the struggle of the poor and exploited.

The necessity of a re-orientation of the true meaning of Karma should become evident to every open-minded theosophist. The most important service we can do for theosophy at the present is to correct this perverted use that is made of the universal law of cause and effect.

In letter XXV of *The Mahatma Letters* Master K.H. writes of two fields of causal manifestation, the objective and the subjective. He explains that the grosser parts of our nature manifest in

the physical existence; they determine the new personality at the next re-birth, while the moral and spiritual parts of our nature have their field of effects in the subjective or the after-death states.

A closer analysis of this statement shows clearly, that theosophists are wrong in regarding every infirmity, physical handicap, and accident as punishment. Most of these ills are simply the physical result of ignorance, in this or a prior life, not knowing how to live correctly, or not having the means to do so, or lack of will-power. Even sublime sacrifice for a noble cause may bring on distress to the physical vehicle, and thus produce the seeds for an infirmity in the next life. The case of Damodar, a chela of the Masters, shows this. He worked so much for the cause of theosophy that he undermined his health.

This at once gives the solution to the question of the suffering of animals. The diseases and other physical shortcomings of animals and plants are simply the natural flow of cause and effect dominant throughout physical nature. On the other hand, according to the Master, our good and evil deeds and actions—which in reality are the outcome of our moral and spiritual nature—find their sphere of effects in the after-death states, in Deva-Chan, Avit-fields where the consequences of our chi, and Kama Loka. They are the conscious mental activity come to fruition, where 'reward or punishment' are experienced according to the moral behaviour of the being during physical existence.

It has become the most common habit of theosophists to classify every happening as 'good or bad' or as 'reward or punishment.' If they only would realize, that from our physical-world position it is simply impossible to make any definite statements of the Karma of beings, or to define happenings as 'good or bad'. Only a Master, who has

acquired the power to enter the world beyond the physical, who is able to see the hidden causes that lead to the visible effects on this plane, can judge or know if effects are 'good or bad', favourable, or detrimental to the being.

That right behaviour can and will bring favourable results, in the long run, cannot be denied, but the reward may come at the end of many lives, and may not be on this physical plane at all. A being may lead the most noble life and sacrifice everything for the cause of humanity and still suffer, or rather, because of that, suffer all kinds of penuries. For instance, an advocate of peace at the present time may be put in prison and made to suffer regardless of the holiness of the cause he propagates. All through history we see the greatest idealists suffer as martyrs for their humanitarian causes.

How can we speak of 'deserved' in the presence of suffering? Are we not all suffering in one way or another, through ignorance, stupidity, and the animal propensities left in us from earlier stages of evolution? How cruel, callous and most inhuman that word 'deserved'.

Of course we failed, in previous lives, in this life, from the time we began to choose our own until yesterday, to-day. Every action of ours can be criticized from some viewpoint,—and praised from another. No action, not a step in our life can be absolutely correct from every angle. And every action inevitably bears its consequences.

We started as failures when the race first began, and as one half of each one of us humans belongs to the lower, the animal kingdom, there is nothing to do but to struggle on, to conquer little by little, step by step, the animal in us; but—deserved!—we had better eradicate that from the theosophical vocabulary.

J. Ramsperger.

Los Angeles, California.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE ACHIEVEMENT OF BERGSON

The Theosophical Movement as a whole, whether within or without the Society proper, has been of incalculable influence. Not only has this been the case from early days until now; it is equally so in other walks of life, in literature and in philosophy. Many present-day writers, among them George Russell, Yeats, Gerald Heard, Aldous Huxley, Romain Rolland, hold to the Eastern teachings, many philosophers likewise, though oftentimes they do not proclaim the sources of their inspiration from the house-tops.

Possibly no modern philosopher has been so badly neglected by the Theosophists as Henri Bergson; possibly few would so well-repay study. In his case it is known that the occult point of view was well-known within his immediate family circle. His sister married McGregor-Mathers, the head of one of the occult fraternities, and herself succeeded to the position on the death of McGregor-Mathers' immediate successor.

And to the discerning it is quite evident that Bergson himself wrote in the ancient tradition even though his thoughts were clothed in the language of the present. Many points of resemblance are to be found between his writings and those of the neo-Platonists and more eastern writers.

The foregoing thoughts have been suggested by the receipt of a reprint of an essay written by Charles W. Hendel and which appeared originally in the University of Toronto Quarterly; Vol. x., No. 3, April, 1941. The author is Professor of Moral Philosophy at Yale University and himself studied under Bergson. The essay is entitled "The Achievement of Bergson" and it is recommended unreservedly to those who wish for an introduction to his

works before beginning their more serious study. Not only is the Bergsonian point of view reviewed and summed up, but also some indication is given of his influence on contemporary thought. References which are made to Bergson's own works and to those of other writers afford an excellent bibliography.

Bergson wrote towards the culmination of the era of mechanistic materialism and as the author says his philosophy was a little disconcerting. It was taken to be a polemic against science and reason. He was considered an anti-intellectual. "Yet his art and his wise patience brought him recognition. They disclosed a mind richly appreciative and intent only upon a constructive philosophy. . . . He discerned the significant inner tendency of modern philosophy and grasped its *motifs*; he knew unerringly where to make his own unsearching analysis; and when he had opened up his own vision he constructed a philosophy that created a new course of thought."

What this new course was, Hendel tells the reader in contrasting the mode of thought prevalent in the nineteenth century with that now in evidence.

"He was the first to attempt a metaphysics of the creative process throughout the whole of existence,—creativity in man, life, the entire Universe. Having set a strong current of thought along these lines Bergson drew the minds of others into it, and these in turn made their own individual criticisms and adventures of thought. Examples from the English-speaking world alone are — besides William James — John Dewey, Samuel Alexander, and A. N. Whitehead."

Bergson's philosophy, as Hendel remarks, began with a clearly-drawn distinction between "consciousness" and

"extension", and he recognized that which endured and gave continuity to existence was something "absolutely different from a reality extended in space." It was none the less real for that. Hence followed the case for free-will and the conclusion that "it is not possible, therefore, really to calculate the actions of a conscious being as a simple resultant of *given* forces of desire or motive. This does not mean that everyone is free in every action. It does mean, however, that when a man resolves, when he gathers himself together and considers his purposes and puts his own value on them, he truly acts as a free being." Here we find the idea of karmic responsibility and action restated in a new way.

Bergson thought and wrote much about reason, or intellect as he calls it, and the intuitions. Intellect was particularly suited to the knowledge of what is extended in space, but it was denied that it could give us knowledge of duration or consciousness, because *it spatialized everything on which it laid hands*. From this he went on to ask the question as to what within man did grasp the aspects of reality other than "extension" and to this he gave the answer—"intuition." In Hendel's words: "For besides intellect, the mind of man is endowed with intuition, and both are necessary to the "integral vision" of existence. In philosophy today few, perhaps, will follow Bergson and have recourse to this supplementary intuition. Some will attribute to human reason a capacity, analogous to what is found in other instances of evolution, of taking upon itself wholly new functions over and above those that are necessary for existence, and on this view intelligence may quite well become a power to judge and act according to standards which are revealed through Nature but which transcend Nature and experience. Others accept the utilitarian function of intelligence and formulate a com-

pletely instrumental philosophy of knowledge and existence content to stay within experience and Nature."

Bergson's point of view was more in keeping with the esoteric teachings than are these other views, for in the Sanskrit terminology his realm of the intuitions corresponds to that of *Budhi*; and to intellect corresponds that of *Manas*. Correspondingly, the neo-Platonic philosophers would have reserved the word intellect to the realm of intuitions and that of reason to the mind. Or as Hermeas puts it:

"From the beginning therefore, and at first, the soul was united to the gods and its unity to their One. But afterwards the soul departing from this divine union descended into intellect and no longer possessed real beings unitedly, and in one, but apprehended and surveyed them by simple projections and, as it were, contacts of its intellect. In the next place, departing from intellect, and descending into reasoning and *dianoia*, it no longer apprehended real beings by intuitions but syllogistically and transitively, proceeding from one thing to another from propositions to conclusions. Afterwards, abandoning true reasoning and the dissolving peculiarity, it descended into generation and became filled with much irrationality and perturbation."

Hendel in his essay emphasizes Bergson's views of evolution and creation, views which are completely in accord with the so-called theory of emanations" which one finds in the *Kabalah*, the *Secret Doctrine*, the writings of the neo-Platonists and elsewhere. "Matter itself is a creation of life," and again, "Bergson ventured on one of the most daring flights of imagination in modern philosophy when he depicted the 'genesis of matter'; the enduring impulse of life was conceived to turn back on itself, or move in the inverse direction of evolution, and thus extend in space and generate matter."

To continue: "This creation is not, however, like the 'first creation' of God, according to the older philosophy, where everything is all made at once. Creation is an evolutionary process and takes time. The living impulse materializes itself and then works ahead, through the organizations which it has created, to new forms. But it can never dispense with bodies and material existence, although it always acts as if it were doing its best not only to use matter but to free itself of the laws that hold for matter. And suddenly Bergson speaks of God, in terms of this *elan vital*: God has nothing about Him that is all-made: He is life incessant, action, liberty."

Enough has been quoted from this interesting essay to show its scope and enough clues have been given to show how the work of Bergson links up with the ancient wisdom. One further quotation thus will serve to bring this review to a conclusion:

"Preference among conscious activities is given to intuition over intellect." (*Manas*): "A complete and perfect humanity would be that where these two forms were to attain to their full development. . . but intuition is the spirit itself, and in a certain sense, life itself; the intellect" (*Manas*) "cuts itself off by a process that imitates that which has produced matter. Thus we see the *unity* of mental life. We can recognize it only by placing ourselves in the intuition and going thence to intellect, for we shall never get an intellect by way of the intellect.' The sum of it all is: 'Philosophy thus introduces us into the spiritual life'."

Copies of the reprint can be had from the *University of Toronto Quarterly*; Toronto University, Toronto, Ontario.

W. F. S.

NOSTRADAMUS AND THE FULFILMENT OF PROPHECY

There are many skeptics who hold

that astrology, divination, and all forms of prophecy are worse than useless; it is contended that not only is it impossible to foretell the future but that it is unwise to do so. It is held also that much interest in such things is evidence of wishful thinking, of a hope that the future may hold pleasanter experiences than does the present. And admittedly there are few of us who would care to know the future if it held for us only unpleasantness, trials, and tribulations. Possibly some of the curiosity everywhere in evidence, as to what is yet to come is similar in its psychological origins to the notions held by some who believe in reincarnation, that they were Cleopatras, princes of the Royal Blood, or other distinguished and at times not very reputable persons in the past. Compensation mechanisms probably are at work in both cases.

In any case, a dependency on the stars is not healthy any more than is any other dependency on persons or things external to the individual. Coupled with the old saying "The wise man rules the stars, the fool obeys them," are two others: "Seek ye first the Kingdom of God and all these things shall be added unto you," and "The Kingdom of God is within you."

Nevertheless, such matters as astrology, divination, and prophecy, are branches of the occult arts, even though oftentimes they are debased and smeared by those who delve into them for gain or notoriety. . . And being branches of these arts, they are quite legitimately subjects for serious inquiry by Theosophists. Furthermore, while all the occult arts have been scoffed at by the materialistically-minded scientists of but a generation ago, there are now to be seen indications of a more tolerant attitude. The change has come about through discoveries in science itself, and out of the philosophical implications of these discoveries.

Let us not forget that this more tol-

erant attitude can be traced back to its remote origins in the works of Madame Blavatsky and the discoveries of Sir William Crooks. It is well therefore that we should pay some attention to these matters and well that we should place statements concerning the future on record so that they thus will serve to substantiate the existence of powers latent in man of which most of us, scientists and Theosophists alike have little personal knowledge.

Take telepathy for instance. It was only after Dr. Rhine had made almost countless experiments under controlled conditions and when the resulting odds were overwhelming in favour of the existence of "extra-sensory perception" that science accepted his conclusions, though even then somewhat grudgingly.

Much the same holds for prophecy, clairvoyance, and for astrology. It is only when the evidence is overwhelming in their favour that they will begin to receive the attention they deserve, in spite of abundant evidence of failure, charlatanry and fraud. That is to say, as it is with telepathy where perhaps ninety-nine out of a hundred individuals may prove to be failures on test, and the one successful individual may prove the existence of the faculty, so it is with astrology and the like. Even one genuinely successful prediction, if of sufficient detail and scope, would be sufficient to establish, as the case might be, either the validity of the astrological procedure, or the existence of super-human faculties not vouchsafed to all men.

From this point of view, the Oracles of Nostradamus are of much importance. Written in 1555 or thereabouts and published shortly after the year 1600 they have been so long a matter of record that the element of fraud is completely eliminated. There remains then only the matter of wishful thinking in their interpretation and as one after another of the 1000 or more quatrains

are interpreted, the certainty grows that at least one individual, and one not far removed from us in time, was possessed of more than ordinary powers. The law of probabilities will here show beyond doubt as in the case of Dr. Rhine's experiments the existence of these powers.

Scribner's have recently published a new edition of the Oracles, the first having been written in the nineteenth century by C. A. Ward. The new edition is a reprint of the old with about one hundred and fifty additional prophecies added, these being considered to apply more or less to present world affairs. Ward, himself, analyzed about the same number and showed how they applied to the course of history up to his time. Quite a number of the additional quatrains seem to apply to present events, though it is generally conceded that the prophecies were written so obscurely that they become intelligible only after the event, and then only through the exercise of considerable ingenuity.

A Prophecy Recently Fulfilled

Among the quatrains which seem to apply to the present is one fulfilled in a most amazing way during the latter part of May.

The quatrain with its translation follows:

"Naualle pugne nuit sera superee.
Le feu aux naues à l'Occident ruine:
Rubruche neufue, la grand nef
coloree,

Ire à vaincu, and victoire en bruine."

"In a naval battle night shall be overcome. The fire shall bring ruin to the ships in the West: a new ruse, the great ship coloured, wrath to the vanquished, and victory in the cold rain."

The epic battle extending over the whole of the Northern Atlantic between the British and German naval forces, and which resulted in the loss of the Hood and the sinking of the Bismarck is still fresh in the minds of all and it suffices briefly to bring out the correspon-

dences to show how completely it fulfills the prophecy just given.

The action started in the straits of Denmark close to the Arctic circle and in a time of the year when there was almost continuous daylight. Truly "night was overcome." That the ships were ruined by fire, or explosives goes without saying. The ruse of which he speaks might well be that employed by the British in attacking the Bismarck from the rear by torpedo-planes, damaging her rudder and propellers, and thus rendering her helpless. This action is something unique in naval warfare. "The great ship coloured" may refer to either the Hood or the Bismarck, in the one case to the explosion of the magazine and in the other to the explosion of shells from the British battleships.

Finally the newspapers tell us that the action was hindered in the beginning by rain and sleet.

W. F. S.

PROPHECIES IN POETRY

The Editor:—As I think you are interested in Prophecy, I am sending you the following:—

This is a translation of "Luna Habitabilis" written two hundred years ago by Gray the English Poet in 1737, and printed recently in *Punch*. It is remarkable reading when read in 1941.

"The time will come when thou shalt
lift thine eyes
To watch a long-drawn battle in the
skies,
While aged peasants, too amazed for
words
Stare at the flying fleets of wondrous
birds,
England, so long the Mistress of the
Sea,
Where winds and waves confess her
sovereignty,
Her ancient triumphs yet on high shall
bear

And reign, the sovereign of the con-
quered air." A. C. Fellows.

Another Translation

Another translation of the above verse has appeared in the April 21st issue of *News Week*. Since the translations differ somewhat, the second is also given:

"A time will be when thou shalt spy
A vast armada battling on high
In long invasion; while the old folk gaze
Astounded and in silence, from afar
Watching the flying fleet of unknown
birds.

As once Columbus, like Zephyr survey-
ing new realms,
Swam o'er the floating fields of un-
known sea.

Round about the beaches marvelled,
marvelled even the waves
At the iron-clad battle line, and double-
decked squadrons,
At the monsters bristling with arms,
and the inimitable lightning.

Soon I discern the making of treaties,
and the intercourse
Of the twin world, and under the ac-
customed sky
Armies assembled.

England, who so long holds the reins of
the sea
And oft drills the winds, and also rules
the waves,
Lifts up the aerial standard, and car-
ries on today
Her ancient triumphs, and shall rule the
conquered air!

FIFTEENTH CENTURY

PREDICTION

This inscription can be found on a 500-year old tombstone at Church Comsie, Essex, and is prophetic of the present crisis:—

"When pictures look alive with move-
ments free,
When ships like fishes swim below the
sea,

When men outstripping birds can scan
the sky,
Then half the world deep drenched in
blood shall be."

MIND AND BRAIN

From time to time reports have been issued by the medical profession as to the effects following upon the removal of portions of the brain which have become diseased. Some of these have been given brief mention in these pages. The majority of such reports have dealt with the removal of the frontal lobes, those immediately behind the forehead and, in general, it has been found that patients recovering from the operation have been able to live quite normal, happy lives, except for a certain lack of ability to perform tasks involving the creative mental abilities. The frontal lobes have been popularly supposed to be the seat of the intellectual faculties and there has thus been afforded some slight measure of substantiation for this belief.

A further series of reports will be presented shortly before the American Medical Association convention in Cleveland on the three cases of a somewhat different sort. Three persons have now lived more than two years with the entire right halves of their brains removed. A fourth case would have been presented except that the patient died from other causes.

All four operations were performed because of brain tumors—a condition which would inevitably have been fatal but for the surgical treatment. The surviving patients cannot be said to be their former selves because they are partially paralyzed on the left side (the right half of the brain controlling the motor nerves on the left side of the body and vice versa), but they are able to talk, write and walk with little difficulty.

It is recognized now by some scientists at least that thinking is a function

of the whole brain. (The occultist would say rather that the brain was merely the instrument through which thought was given physical effect) and so is not impaired greatly by cutting out part of it. These operations furthermore cast new doubts over old conceptions that there are separate and distinct motor, sight, smell, thought and other localized areas of the brain.

Physicians did not expect a full return to normal activity of patients who came to them sleepy, half-conscious and not particularly caring what happened to them. They left smiling, happy and eager to get back to work. Three of the patients survived with only partial loss of movement of the left leg and left arm. When these people were able to talk normally without a drop of the left corner of the mouth and to recover some movement of their left legs, the Cleveland doctors sat down and began to revise the text book concepts of how the brain operates. One left-handed, left-eyed man is now able to write, to talk, to eat normally three years after the dominant half of his brain had been removed. His only difficulty is in training his right hand to write and he has only slight mental impairment.

It is said that the greatest difficulty is in getting patients to concentrate to deliberate and to carry out a concentrated protracted mental procedure.

If medicine keeps on with this sort of thing all the old mechanistic, materialistic ideas of the constitution of mind and the functions of the brain will have to be thrown into the garbage can. It is quite evident that thought can no longer be considered merely as some sort of by-product of the activities of nervous tissue. On the contrary, mind will have to be thought to be something different from brain, and able to use the physical brain as its instrument. We shall yet see the occult position vindicated.

W. F. S.