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Divine Wisdom

Brotherhood

Occult Science

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BELIEF IN A PERSONAL GOD

One listened with astonishment recently to the ravings of a United States politician over the radio, moved to objurgations of the bitterest quality by the spectacle of Russia standing up to oppose the "holy war" proclaimed by Herr Hitler against the godless, atheistic, pagan Government of Stalin. Was the money of the United States to be spent to save this godless government; was the blood of the sons of Columbia to flow to protect the atheist Stalin; were the young men of America to be sent to fight for pagans and Communists?

Obviously there are various ideas of Freedom in the Land of the Brave and the Home of the Free.

The idea that Russia is a godless country is purely a matter of opinion and until we have freedom of opinion it is difficult to debate a point of this character. Tom Paine used to be the ideal godless atheist, but quite orthodox people now read him and accept him as a model of intelligence. Just a change of opinion in the mind of the public. Another slight change will bring other "black sheep" into the wool market to have high values set on their contribution to ethics and morality. Even the Lamb of God was a very "black sheep" to the priests of Jerusalem nineteen

hundred years ago, if the record is to be accepted. Priests have a curious way of getting on the wrong side of things. It is not so much lack of intelligence, as the acquired habit of travelling in ruts.

There are Gods many and Lords many, as St. Paul assures us, but St. Paul being a man of high intelligence recognized that there was only One God and One Lord. Modern Churches have balked at the idea so common in ancient times of a multiplicity of deities, and reduced the number to three with the assurance from St. Athanasius that the three were really One.

The Moslems protest that there is only One. Jesus, who is the highest authority for the west, regarded God as a Father. "I thank thee, O Father," he says in Matthew xi. 25, "Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Evidently he regarded God as he conceived him, to be the same God whose character was very differently interpreted by many of the Old Testament writers, for he says in Mark xii. 29 *et seq.* "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

Very few Christians realize the revolutionary character of these passages. The Ten Commandments are supplanted, and the jealous God of certain sectarians is replaced by a loving and understanding Father. The silly idea of the Theologians that one must be an ancient Jew and a modern Christian at one and the same time originated like so many other silly ideas in the dark ages. The Moslems knew better. The Buddhists knew better. The Chinese knew better. And so did all the nations of the wide and swarming East.

One cannot be a Jew and a Christian at the same time, and perhaps that is what Jesus meant in his rather cryptic remark that a man cannot serve two masters, "for either he will hate the one and love the other; or else he will hold to the one and despise the other." (Luke xvi. 13).

This verse ends significantly, "Ye cannot serve God and Mammon." Our business and economic world is in the way of serving Mammon, and they have yet to learn that God is not to be served in that way. Not the God of Jesus, the Father of all, Christians, Jews, Russians, Germans, Irish and French and all the rest, sons of God. The New Testament continually speaks of men as sons of God, but the translators make it "children of God" as though sonship was to be reserved to the man only who first prayed "Our Father."

It is not till one has read Numbers and Leviticus and Deuteronomy that it dawns on one that Hitler is the real Jew, following the behests of Jehovah, invading one country after another and slaying man, woman and child who resisted him. All this butchery and bloodshed takes its rise in the Old Test-

ament, which people do not read, or they might parallel the war despatches out of the Pentateuch any day, even to the exaggerations.

The Russians are described by men like Hitler and ex-Col. Lindbergh as a Godless nation. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew vii. 21.) The Russians have made an honest attempt to feed the hungry, clothe the naked, visit the sick, and provide generally for their countrymen, though all Europe has been against them in their effort, and they are still opposed because of their faith in the Christian principle of holding all things in common. Christendom does not wish to have things held in common. But those who oppose Russia should study the Scriptures, for Jesus evidently foresaw some such development. He knew that the average disciple hated to see anybody else doing things that in their secret heart they knew they should also be occupied in. The Russians have no right to cast out the devils of hunger and nakedness and unemployment and wage slavery. Oh, no! But Jesus taught otherwise. See Luke ix. 49-50. "He that is not against us is for us."

He often harped on this string. The parable of the Two Sons who were asked to work in the vineyard is a good example. The Russians are working hard in the vineyard trying to solve one of the greatest problems of humanity, one which the other Christian nations will not touch. Which of the twain did the will of his Father? And that greatest parable of all, so great that the theologians always treat it as pre-history and revel in herding up the goats on the other side from themselves—the parable of the last judgment! "Inasmuch as ye did it to the least of these my brethren, ye did it unto Me!"

Did you call Russia a Christian

nation, some one may ask. Yes, the Patriarch of the Great Holy Orthodox Eastern Church, or Greek Church, held a great Mass recently attended by 12,000 people in the magnificent Moscow Cathedral with more thousands outside who could not get in, and he prayed for the success of the Russian and Allied arms. Perhaps our Christian friends may object to such prayers, and may offer counter petitions, but there is no static on the celestial wireless.

A. E. S. S.

HYMN TO SAT

Life of all life, Thou true Reality,
Thou trinity in One, was, is, to be.
Evolving consciousness and energy
With substance, O vast Mystery!
Noumena, phenomena, Thou God of
Gods,

I am of I am I, Self in a Trinity.
Creator of Worlds, both known, unseen,
Preserver of seed and of the fruit,
Destroyer of all that once has been.
Singer of Song, eternal in the spheres,
Dancer of patterned-magic, with thy
lute

Invoking sound and every form,
All colour seen within the norm.
Peace in all strife, and Strife in peace,
Maker and Shaker, end without cease!
Life of all Life, Thou true Reality,
Breath of all Breath, was, is, to be,
Suns, Moons and Stars obey but Thee
Within Thy Law enmeshed, vast
Mystery!

Elsa Whittaker.

May Full Moon,
1941.

WHITE LOTUS DAY

May 8, 1941

About 170 people, from several Theosophical Societies and allied groups, were present at the White Lotus Meeting in Besant Hall on the fiftieth

anniversary of the passing of Madame Blavatsky. The Chairman was Mr. Christmas Humphreys, President of the Buddhist Lodge in London.

During the course of his opening address, Mr. Humphreys said: 'We are met together not so much to honour her memory, as to honour our allegiance to the truth for which H. P. B. fought.'

He went on to speak of her constant work and utter self-sacrifice. . . . 'H. P. B.' he concluded, 'was the conduit pipe of life flowing from the Masters to mankind, yet was the most humble teacher. She gave us a casket of wisdom, her message was "Open that casket and live," H. P. B. taught us—Theosophy.'

The next speaker, Mr. John Watkins, who was personally acquainted with Madame Blavatsky, spoke of her great fund of wisdom and knowledge.

'Her rooms were crowded with all sorts and conditions of men, representatives of science, the arts, literature, and Society. . . . it was an education to hear her replies to questioners. She was completely dedicated to the spirit of Theosophy, and when attacks were made upon her, she did not consider herself, but considered only how they would affect the Society she loved.

'"H. P. B." herself, was a highly sympathetic and wise friend and not a day passes but she is present in my mind. . . . three thoughts which H.P.B. never failed to underline I would like to leave with you—steps by which we may tread the Path: they are—Consideration, Discrimination, and Humility.'

Mr. J. B. S. Coats, the General Secretary, then read a message from Miss Esther Bright, who wrote: 'H. P. B. seems very near, even after all these years. . . . She was a brave warrior soul and did her splendid work with great courage. It was a gigantic task, but she was brave to the end. . . . Now we are all living in a terrible world full of pain

and suffering, but however much pain and failure we may have to endure, I am sure of the outcome. Evil cannot rule this world, but each one of us is responsible and each one must do his bit; we must not let the poison which is being poured across Europe enter into our hearts. We must keep harmony and peace in our hearts despite the war.'

Mr. J. Kruisheer, the General Secretary of The Netherlands Section, spoke of Madame Blavatsky as an occultist who led a difficult life and had the difficult task of bringing a message that could hardly be understood by the ordinary man. He did not see her message as a new form. "Theosophy" for her was not a new system to be grasped by our lower minds,' he said. 'There is a tendency in all of us to drag the system down into definite forms. She anticipated that danger and *The Secret Doctrine* was purposely meant to conceal truths which can only be grasped by those willing to make the effort to transcend themselves. She pointed the way, "Look inward, thou art Buddha."'

Verses from *The Bhagavad Gita* were read by Mrs. Hall.

Mr. J. W. Hamilton Jones, for many years a deep student of H. P. B.'s work, also emphasized the necessity of the individual search for truth. 'You cannot make an occultist out of anybody,' he observed, 'only if the spirit is alive can you follow the path. . . if we have not succeeded in this incarnation there are many ahead, the signpost is always there. If we missed H. P. B. in this incarnation we may find her in another.'

Mrs. Coats then read a passage from *The Light of Asia*, following which Mr. Trevor Barker, representing the Point Loma Theosophical Society, paid tribute to the memory of H.P.B. as an inspiration. He also spoke of the ideals enshrined in the First Object of the

Society, and remarked, 'It is this First Object which is so wonderfully exemplified at the present time.'

Excerpts from *The Voice of the Silence* were given by Mrs. Ivens, and at the Chairman's request the meeting stood for a few moments in quiet homage to H. P. B. and to the President-Founder, and in recognition of the many valiant workers in the cause of Theosophy, whether famous or but little known, who have given unstinting service in helping to spread the light of the Ancient Wisdom throughout the world, and who have now themselves passed into the fuller light. We owe them all a debt of gratitude for the magnificent heritage they have handed down to us. —*From the English Theosophical News and Notes for June.*

THE WAR

With the extension of the War by Germany against Russia the conflict has assumed such gigantic proportions that it would be impossible to give any detailed account of what is going on. Suffice it to say that after two weeks' fighting the Germans are by no means having the best of it, and the upset in the Hitler time-table practically amounts to a defeat. The Russians are unbroken as an army, and some optimists are talking about the end of the conflict in September. What is more important than the actual details are the principles involved in the titanic struggle, and from this point of view it is felt that the two speeches following will give the student a better conception of what it is all about than any comment that can be made. Democracy is the foundation of true freedom, and Britain and America are agreed about this. Russia claims to be a Democracy, but there is still wide disagreement as to what degree any Democracy varies from the ideal standard.

AMERICA AND BRITAIN

Conferring of the degree of LL.D. upon the Prime Minister, Rt. Hon. Winston Churchill, by the University of Rochester, N.Y., was the occasion of a symbolic personal and actual national expression of mutual understanding and appreciation between the two great branches of the English-speaking races. The union of language has potent magic. President Alan Valentine conveyed the greetings of America and awarded the degree through the medium of radio broadcast which was heard all over the Continent as well as in Britain. Dr. Valentine said in part:

"England and America! Our common cause is freedom. You lead that cause in England, resisting defection and the hand of war. Your skies are darkened while ours are safe and clear; your coasts beleaguered while our long shores lie open in the sun. No need for us to offer comfort, for your bluff words cheer England and cheer us. No need to do you honour, for even time hastens to write high your name. No need to cry 'courage' to the sons of England. When Marlborough goes off to war, no one knows when he will come back, but we know he will not give up. . . .

"Winston Churchill! No longer historian and statesman, but symbol of Britain aroused—stout in heart, direct in speech, cheerful in reverses, calm in confusion—America admires you. No turn of fortune can make us forget. To few men has so much been given; of no man has more been asked. Your countrymen have placed in your hands the fate of England at war; your fellowmen will turn to you to help create a world of peace. Can you and Britain, can we in America acquire the greatness of heart, the vision, the magnanimity for that? Lead Britain to that end, and generations the world over will rise to bless you. May peace with freedom

be your crowning work."

Mr. Churchill's reply follows, as reported by the Associated Press from New York, under date of June 16:

I am grateful, President Valentine, for the honour which you have conferred upon me in making me a doctor of laws of Rochester University in the state of New York. I am extremely complimented by the expressions of praise and commendation in which you have addressed me—not because I am, or can be, worthy of them, but because they are an expression of American confidence and that, may I say, affection which I shall ever strive to deserve.

But what touches me most in this ceremony is that sense of kinship and of unity which I feel exists between us this afternoon.

Ties With America

As I speak from Downing street to Rochester University and through you to the people of the United States, I almost feel I have the right to do so because my mother, as you have stated, was born in your city and there my grandfather, Leonard Jerome, lived for so many years, conducting, as a prominent and rising citizen, a newspaper with the excellent 18th century title of *The Plain Dealer*.

A great poet has surely said, "People will not look forward to posterity who never looked backward to their ancestors." I feel it most agreeable to recall to you that the Jeromes were rooted for many generations in American soil and fought in Washington's armies for independence of the American colonies and the foundation of the United States. I expect I was on both sides then, and I must say I feel on both sides of the Atlantic ocean now.

Pulses Throb Together

At intervals during the last 40 years I have addressed scores of great American audiences in almost every part of the union. I have learned to admire the courtesy of these audiences, their love

of free speech, their sense of fair play, their sovereign sense of humour, never minding the jokes that go against themselves, their earnest, voracious desire to come to the root of the matter and to be well and truly informed on all world affairs.

And now in this time of world storm when I have been called upon by King and parliament, and with the support of all parties in the state and the good will of the people, to bear the chief responsibility in Great Britain, and when I have had the supreme honour of speaking for the British nation in its most deadly danger and in its finest hour, it has given me comfort and inspiration to feel that, as I think you do, our hands are joined across the ocean and that our pulses throb and beat as one.

Indeed, I will make so bold as to say that here at least in my mother's birth city of Rochester, I hold the latchkey to American hearts. Strong ties of emotion, fierce surges of passion, sweep the broad expanse of the union in this year of fate.

Without Doubts

In that hour of travail there are many elemental forces. There is much heart searching and self-questioning, some pangs, some sorrow, some conflicting voices, but no fear. The world is witnessing the birth throes of a sublime resolve. I shall presume to confess to you that I have no doubts what that resolve will be. The destiny of mankind is not decided by material computation when forces to-day are on the move in the world, stirring men's souls, drawing them from their firesides, casting aside comfort, amusement, wealth and the pursuit of happiness in response to impulses at once all-striking and irresistible. Then it is we learn we are spirits—not animals, and that something is going on beyond space and time which, whether we like it or not, spells duty.

A wonderful story is unfolding before our eyes. How it will end we are not allowed to know. But on both sides of the Atlantic we all feel—I repeat all—that we are a part of it, that our future and that of many generations is at stake. We are sure that the character of human society will be shaped by the resolves we take and the deeds we do.

Proud of Responsibility

We need not bewail the fact that we have been called upon to face such solemn responsibilities. We may be proud and even rejoice amid our tribulations that we have been born at this cardinal time for so great an age, so splendid an opportunity of service here below. Wickedness, enormous, embattled, seemingly triumphant, cast its shadow over Europe and Asia, laws, customs, traditions are broken up, justice is thrown from her feet, the rights of the weak are trampled on, the grand freedoms of which the president of the United States has spoken so movingly are spurned and changed. The whole stature of man, his genius, his initiative, and his nobility is ground down under a system of mechanical barbarism and of organized and scheduled terror.

For more than a year, we British have stood alone, uplifted by your sympathy and respect, sustained by our own unconquerable will power and by the increasing growth and hopes of your massive aid. In these British islands, that look so small upon the map, we stand, the faithful guardians of the rights and cherished hopes of a dozen states and nations now gripped and tormented in a base and cruel servitude.

Shall Endure to End

Whatever happens, we shall endure to the end. But what is the explanation of the enslaving of Europe by the German Nazi regime? How did they do it? It is but a few years ago since one united gesture by the peoples great and

small who now lie broken in the dust would have warded off for mankind the fearful ordeal it has had to undergo. But there was no unity. There was no vision.

The nations were pulled down one by one while the others gaped and shuddered. One by one, each in his turn, they let themselves be caught. One after another they were felled by brutal violence, by poison from within, by subtle intrigue.

Now the old lion, with her lion cubs at her side, stands alone against hunters who are armed with deadly weapons and impelled by desperate and destructive rage. Is this tragedy to repeat itself once more? Ah, no. This is not the end of the tale. The stars in their courses proclaim the deliverance of mankind. Not so easily shall the onward progress of the peoples be barred. Not so easily shall the lights of freedom die. But time is short. Every month that passes adds to the length and the perils of the journey that will have to be made. United we stand. Divided we fall. Divided the dark ages return. United we can save and guide the world.

INVASION OF RUSSIA

New York, June 22.—(AP)—The text of Prime Minister Churchill's address, as transcribed by the National Broadcasting Company, follows:

I have taken occasion to speak to you to-night because we have reached one of the climacterics of the war. In the first of these intense turning points a year ago, France fell prostrate under the German hammer and we had to face the storm alone.

The second was when the Royal Air Force beat the Hun raiders out of the channel and thus warded off the Nazi invasion of our island, while we were still ill-armed and ill-prepared.

The third turning point was when the president and congress of the United

States passed the lease and lend enactment, devoting nearly two thousand million sterling of the wealth of the New World to help us defend our liberties and their own.

Treaty Means Nothing

Those were the three climacterics. The fourth is now upon us. At 4 o'clock this morning, Hitler attacked and invaded Russia. All his usual formalities were observed with scrupulous technique. A non-aggression treaty had been solemnly signed and was in force between the two countries. No complaint had been made by Germany of its non-fulfillment.

Under its cloak of forced confidence, the German armies drew up in immense strength along a line which stretched from the White Sea to the Black Sea, and their air fleets and armoured divisions slowly and methodically took up their stations. Then suddenly, without declaration of war, without even an ultimatum, the German bombs rained down from the sky upon the Russian cities. The German troops violated the Russian frontiers and an hour later the German ambassador, who till the night before had given assurances of friendship, almost of alliance with the Russians, called upon the Russian foreign minister to tell him that a state of war existed between Germany and Russia.

Thus was repeated on a far larger scale the same kind of outrage against another form of signed compact and international faith which we had witnessed in Norway, in Denmark, in Holland, in Belgium, and which Hitler's accomplice and jackal, Mussolini, so faithfully imitated in the case of Greece.

Gave Clear Warning

All this was no surprise to me. In fact, I gave clear and precise warnings to Stalin of what was coming. I gave him warnings, as I have given warnings to others before. I can only hope that these warnings did not fall unheeded.

All we know at present is that the Russian people are defending their native soil and that their leaders have called upon them to resist to the utmost.

Hitler is a monster of wickedness, insatiable in his lust for blood and plunder. Not content with having all Europe under his heel to terrorize into various forms of abject submission, he must now carry his work of butchery and desolation among the vast multitude of Russia and of Asia. The terrible military machine which we and the rest of the civilized world so foolishly, so supinely, so insensately allowed the Nazi gangsters to build up, year by year, from almost nothing—this machine cannot stand idle lest it rust, or fall to pieces. It must be in continual motion, grinding up human lives and trampling down the homes and rights of hundreds of millions of men.

Moreover, it must be fed, not only with flesh but with blood. So now this bloodthirsty guttersnipe must launch his mechanized armies upon new fields of slaughter, pillage and devastation. Poor as are the Russian peasants, workmen and soldiers, he must steal from them their daily bread. He must devour their harvests. He must rob them of oil which drives their ploughs, and thus produce a famine without example in human history, and even the carnage and ruin which his victory, should he gain it—he has not gained it yet—will bring upon the Russian people shall in itself be only a stepping stone to the attempt to plunge the 400 or 500 millions who live in China and the 350 millions who live in India, into that bottomless pit of human degradation over which the diabolic emblem of the swastika flouts itself.

Millions Menaced

It is not too much to say here this summer evening that the lives and the happiness of a thousand million additional human beings are now menaced with brutal Nazi violence. This is

enough to make us hold our breath. But presently I shall show you something else that lies behind and something that touches very nearly the life of Britain and of the United States.

The Nazi regime is indistinguishable from the worst features of communism. It is devoid of all principle except appetite and racial domination. It excels in all forms of human wickedness, in the efficiency of its cruelty and ferocious aggression. No one has been a more consistent opponent of communism than I have for the last 25 years. I will unsay no words that I have spoken about it. But all this fades away before the spectacle which is now unfolding. The past with its crimes, its follies and its tragedies flashes away.

I see Russian soldiers standing on the threshold of their native land, guarding their homes, where mothers and wives pray. Ah, yes, for there are times when all pray for the safety of their loved ones, for the return of the bread-winner, of the champion, of their protector. I see the 10,000 villages in Russia where the means of existence is wrung so hardly from the soil, but where there are still primordial human joys, where maidens laugh and children play. I see advancing upon all this the invidious onslaught of the Nazi war machine, with its clanging, heel-clicking dandified Prussian officers, its crafty expert agents, fresh from the cutting and cowing down of a dozen countries. I see also the dull, drilled, docile, brutish masses of the Hun soldiery coming on like a swarm of crawling locusts. I see the German bombers and fighters in the sky, still smarting from many a British whipping, and they are likely to find, they believe, an easier and safer prey.

Cataract of Horrors

Behind all this storm, I see that small group of venomous men who planned, organized and launched this cataract of horrors upon mankind. Then my mind

goes back across the years to the days when the Russian armies were our allies against the same deadly foe, when they fought with so much valour and constancy and helped to gain a victory, from a share in which alas, they were, through no fault of ours, utterly cut out.

I lived through all this and you will pardon me if I express my feelings and the stir of old memories.

But now I have to declare the decision of His Majesty's government and I feel sure it is a decision in which the great dominions will in due course concur. We must speak out now, at once, without a day's delay. I have to make the declaration.

None can doubt what our policy will be. We have but one aim, and one single irrevocable purpose. We are resolved to destroy Hitler and every vestige of his Nazi regime; from this nothing will turn us—nothing. We will never parley, we will never negotiate with Hitler or any of his men. We shall fight him by land, we shall fight him by sea, we shall fight him in the air, until, with God's help, we have rid the earth of his shadow and liberated his peoples from the yoke.

Any man or state who fights against Naziism will have our aid. Any man or state who marches with Hitler is our foe. This applies not only to organized states, but to all representatives of that vile race of Quislings who make themselves the tools and agents of the Nazi regime against their fellow countrymen and against the lands of their birth. These Quislings, like the Nazi leaders themselves, if not disposed of by their fellow countrymen, which would save trouble, will be delivered by us on the morrow of victory to the justice of the allied tribunals.

Promises Britain's Aid

That is our policy and that is our declaration. It follows, therefore, that we shall give whatever help we can to Russia and to the Russian people. We

shall appeal to all our friends and allies in every part of the world to take the same course and pursue it as we shall, painfully and steadfastly to the end.

We have offered to the government of Soviet Russia any technical and economic assistance which is in our power and which is likely to be of service to them. We shall bomb Germany by day as well as by night in ever-increasing measure, casting upon them month by month a heavier discharge of bombs and making the German people taste and gulp each month a sharper dose of the miseries they have showered upon mankind.

Destroy Nazi Planes

It is noteworthy that only yesterday the Royal Air Force fighting inland over France cut down, with great honour to themselves, 28 Hun fighting machines in the air above the French soil they invaded, defiled and professed to hold. But this is only the beginning. From now henceforward, the main expansion of our air force proceeds with gathering speed. In another six months the weight of the help we are receiving from the United States in war materials of all kinds, especially in heavy bombers, will begin to tell.

This is no class war; this is a war in which the whole British Empire and commonwealth of nations is engaged without distinction of race, creed or party. It is not for me to speak of the action of the United States, but I will say if Hitler imagines that his attack on Soviet Russia will cause the slightest division of aid or slackening of effort in the great democracies who are resolved upon his doom, he is woefully mistaken. On the contrary, we shall be fortified and encouraged in our efforts to rescue mankind from his tyranny. We shall be strengthened and not weakened in our determination and in our resources.

Has Deep Motive

This is no time to moralize upon the policies of countries and governments

which have allowed themselves to be struck down one by one, when by united action they could so easily have saved themselves and saved the world from this catastrophe; but when I spoke a few minutes ago of Hitler's blood lust and the hateful appetites which have impelled or lured him on his Russian adventure, I said there was one deeper motive behind this outrage. He wishes to destroy the Russian power because he hopes that if he succeeds in this, he will be able to bring back the main strength of his army and air force from the east and hurl it upon this island, which he knows he must conquer or suffer the penalty of his crimes.

His invasion of Russia is no more than a prelude to an attempted invasion of the British Isles. He hopes, no doubt, that all this may be accomplished before the winter comes, and if he can overwhelm Great Britain before the fleets and air power of the United States might intervene. He hopes that he may once again repeat upon a greater scale than ever before that process of destroying his enemies one by one, by which he has so long thrived and prospered, and that then the scenes will be clear for the final act without which all his conquests would be in vain; namely, the subjugation of the western hemisphere to his will and to his system.

The Russian danger is, therefore, our danger and the danger of the United States, just as the cause of any Russian fighting for his hearth and home is the cause of free men and free people in every quarter of the globe. Let us learn the lessons already taught by such cruel experience. Let us redouble our exertions and strike with united strength while life and power remain.

CORRESPONDENCE

THE PUZZLE OF CORONIUM

Editor, *The Canadian Theosophist*:—
Under date of June 7th, 1941, the *Toron-*

to Daily Star's "With The Stars" column, edited by Frank S. Hogg of Dunlap observatory, had a remarkable article for the student of the Secret Doctrine. He announced therein that the 100-year Corona riddle of the sun had finally been solved. This "startling astronomical discovery" was announced by the Danish physicist, Edlen, who has "succeeded in solving the mystery of the chemical source of the bright solar corona seen at times of eclipses of the sun."

Mr. Hogg states that this corona has been examined at all eclipses for almost a century, but due to the time difficulty during such eclipses, plus the rarity and brevity attendant to such phenomena, only slow progress has been made. The writer goes on to say that "about 10 years ago, new optical methods were discovered by which the brighter parts could be detected and studied even without an eclipse" yet their best opportunities are still dependent upon eclipses.

May I quote in full this particularly pregnant sentence? "The greatest puzzle of the corona has been its chemical composition. By means of a prism it has been possible to examine the spectrum of the corona. This should have told us what the corona was made of, by matching its lines with the lines of various chemical substances on the earth. By this method almost all the material in the universe has been found to be the same as the materials with which we are familiar on the earth. Yet 70 years ago the spectrum of the solar eclipse showed two sets of lines unknown to the earth. As these were localized in the sun and the corona, they were at that time tentatively considered as two new chemical elements, and were designated as helium and coronium, respectively. Some 30 years later a new chemical element was found on the earth: this proved to be the mysterious element helium. Helium has now become one of the important elements on the earth."

H.P.B., in her chapter, (Vol. 2, page 320: 1st ed., I, 595) on the Nebular Theory; Evidence and Objections, states: ". . . The bright lines of one nebula reveal the existence of hydrogen and of other material substances known and unknown. The same as to the atmosphere of the Sun and Stars. This leads to the direct inference that a Star is formed by the condensation of a nebula; hence that even the metals themselves are formed on earth by the condensation of hydrogen or of some other primitive matter; some ancestral cousin to helium, perhaps, or some yet unknown stuff. This does not clash with Occult Teachings. And this is the problem that chemistry is trying to solve: and it must succeed sooner or later in the task, accepting *volens volens*, when it does, the Esoteric Teaching. But when this does happen it will kill the Nebular Theory as it now stands."

Can't you hear H.P.B. chuckling?

Compare the dates above with H. P. B.'s publication of the S.D., and the date of her death, and maybe the "Old Lady" wasn't such a charlatan after all, Mr. Scientist.

To continue Mr. Hogg's article: "But coronium? For 72 years it has been known in the sun. NOT ONLY HAS IT BEEN UNDISCOVERED ON EARTH, BUT FROM OUR MODERN KNOWLEDGE OF PHYSICS AND CHEMISTRY THERE WAS APPARENTLY NO ROOM IN THE SYSTEM OF ATOMS FOR ANY NEW ELEMENT. It must be some known earth atom camouflaged by the peculiar conditions near the sun. Edlen now announces that it is not a single element, but consists of iron, calcium and nickel atoms. Thus 70 years of search ends. But why did it take scientists so long to discover that coronium was really such common earthly materials? The new attack consisted in extending the conditions to far greater extremes than had hitherto been possible. On the earth most of our

atoms are complete. Under high temperatures one, two or three of the outer electrons of the atom may be stripped away, and we say that the atom is singly, doubly or trebly ionized. Edlen examined the results of tearing off far more electrons from each iron atom. He found that such atoms gave spectra that matched the spectrum of coronium. This coronium proved to be chiefly iron atoms which had lost nine, 10, 12 or 13 of their electrons." (The student could ponder the inference in this Iron Age!) "Most of the rest of the unknown lines were found to be due to calcium with 11 or 12 electrons gone, and nickel with 11, 12, 13, and 14 electrons torn off. This almost incredible disruption of the atoms outside the sun gives a definite and beautiful solution of the chemical problem."

And now comes something else calling for a "beautiful solution", to use Mr. Hogg's rather emotional yet apt term! He concludes: "At the same time it presents many new problems in astrophysics. For example, it indicates an atomic temperature of over 2,000,000 degrees far out from the sun, while the atmosphere of the sun itself is only a few thousand degrees. How can such terrific temperature be maintained in a region where we would expect fairly low temperatures? It also raises questions as to how our own upper atmosphere may be affected by the same mysterious solar conditions which produce the corona."

We are told in an occult book regarding the movement of our Sun that "its path of revolution is in an orbit of which the Star Sirius is the Centre. Our sun is not of the Sirian Cosmos. Its position may be conceived in this vaster system as is the earth to our system. It is itself a centre within another centre. . . that it revolves in an orbit of which the Pleiades is the Centre." The S.D., vol. 4, page 278, 1st ed., II, 708; has this to say: "Our own Sun, itself

1,300,000 times larger than our planet, sinks into insignificance beside the giant Sun, Sirius, and the latter in its turn is dwarfed by other luminaries in infinite Space." And again, S.D., vol. 2, page 397, 1st ed. I, 673, "Outsidé the boundaries of the Solar System, it is other Suns, and especially the mysterious Central Sun—the "Abode of the Invisible Deity" — as some reverend gentlemen have called it—that determines the motions and direction of bodies. That motion serves also to differentiate the homogeneous Matter, round and between the several bodies, into Elements and Sub-Elements unknown to our Earth, and these are regarded by modern Science as distinct individual Elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara. . . ."

These bright little plodders are going to be a little over 100 years in discovering another beautiful solution if it depends upon Elements "unknown to our earth!"

The occult teaching is that the Sirian Cosmos revolves in an orbit of which the Pleiades is the Centre. The S.D. (vol. 4, page 121: 1st ed., II, 551) states that the Pleiades are. . . situated in the neck of the constellation Taurus. . . . The Pleiades (Alcyone especially), are thus considered, even in Astronomy, as the central point around which *our universe of fixed stars revolves*, the focus from which and into which, the *Divine Breath, Motion*, works incessantly during the Manvantara."

What connection has this scientific announcement with the recent great outpouring of force through the constellation of Taurus on May 10th of this year when The Sun, Mercury, Venus, Saturn, Jupiter, Uranus, accompanied by the (Wesak) May full moon in the sign of the Scorpion?

To which the student is always wise to add the admonition, "As above, so

below."

With kindest regards, fraternally yours,

Elsa Whittaker.

115 Queensdale Avenue,
Toronto, Ont., Canada,
June 13th, 1941.

THE SATANIC DEATH-RAY

Editor, *The Canadian Theosophist*:—
Under date of June 4th from Los Angeles, the following news report was featured in the daily newspapers:

Sound Wave That Kills Rabbits at 200 Feet Claimed in U. S. "Development of a sound death ray powerful enough to kill rabbits at a distance of 200 to 400 feet was reported today. Kurt van Zuyle said he had told California Institute of Technology scientists of progress made in a supersonic wave machine invented by L. E. Riley of Burbank. He believed the rays, if perfected, could be used in warfare to destroy both men and machines. Generated by electric arcs and oscillators the waves vibrate more than 1,000,000 times per second, Van Zuyle said. They are inaudible to the human ear and can be focused in a beam. Van Zuyle is associated with the inventor in financial development of the device."

In connection with the reported vibration of the waves of more than 1,000,000 times per second, it is interesting to compare this figure with those of the late J. W. Keely of Philadelphia. These estimates were given by Mr. Keely in connection with his so-called Keely Motor, to which H.P.B., in the S.D., Vol. 2, page 278, devoted an entire chapter, Vol. I, Book I, Part III, Ch. x., headed "The Coming Force." (All quotations from S.D. from Adyar Edition, 1938.)

Again, compare the numbered vibrations of the above two inventions and ponder the following quotation, S.D. Vol. IV, page 57, 1st ed. II, p. 459," . . . the principle of the *Scientific theory*

which teaches us as to the effect of two sound waves of equal length meeting; 'If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence.*'"

Keely's estimated vibrations per second in defining electricity as a "certain form of atomic vibrations" and this new invention's vibratory rate per second certainly greatly vary; the reason, to my mind, is of course, explainable by the fact that Keely generated his "own" power through, what H. P. B. terms, his ability as a "natural-born magician", and that he was and would remain unconscious of the full range of his powers, and would work out merely those which he found out and ascertained in his own nature," while this later invention is one of material science, reduceable to their demanded check and re-check process by human (very human!) men and machines.

In my last article to you, regarding the recent astronomical discovery of the Danish physicist Edlen, in regard to the Solar Corona's chemical source, I queried the connection of this solving of Science's 100-year old problem, with the recent remarkable configuration of the heavens, when an outpouring of planetary force via the Sun, Mercury, Venus, Saturn, Jupiter and Uranus occurred in the constellation of Taurus. I again reiterate this query in connection with this sound-wave discovery, basing my query on this quotation: "The Pleiades, as all know, are the seven stars beyond the Bull (Taurus), which appears at the beginning of Spring. They have a very Occult meaning in the Hindu Esoteric Philosophy, and are connected with *Sound* and other mystic principles in Nature." S.D., Vol. 2, page 374, footnote.

There is, in this student's mind, little doubt as to the connection between this sound-wave discovery and the state-

ment of H.P.B., regarding the Pleiades in the constellation of Taurus.

In furtherance to my article on the "Solar Corona Discovery", in which the problem now seems to be the fact that "an atomic temperature of over 2,000,000 degrees far out from the sun, while the atmosphere of the sun itself is only a few thousand degrees, I quote the following from a letter by Mahatma K. H., from Mahatma Letters, page 169: "Edison's tasimeter adjusted to its utmost degree of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the "tasimeter" will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets, also. The discoverer, an F.T.S., a good deal protected by M. thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the tasimeter indicates an accession of temperature and does so invariably this will be a regular proof that the instrument is in range with the stellar body either non-luminous or so distant as to be beyond the reach of the telescopic vision. . . . Science will *hear* sounds from certain planets before she sees them. This is a prophecy." Apparently the problem of registering temperature has been solved since this letter was written, and the next step forward for Science will be to register *sound*.

Let us hope the fact that only rabbits have succumbed before this death-ray, and its (apparently) restricted power range of 200-400 feet will render it useless for "financial development", at least in this present destructive period. Listen to H. P. B.: "And is it this Satanic Force that our generations are to be allowed to add to their stock of Anarchist's baby-toys, known as melonite, dynamite clock-work, explosive oranges, "flower-baskets" and such

other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, a blood-thirsty Anarchist, for instance, would in a few days reduce Europe to the primitive chaotic state, with no man left alive to tell the tale—is it this Force which is to become the common property of all men alike?"

We know, as students of the occult, that if this new ray is to prove beneficial to mankind in helping to raise the standard of living of the poor, lift the burden of heavy, laborious work from men's shoulders, burn away necessary demolitions, etc., the invention will survive and flourish, but, remember what happened to Mr. Keely's astounding discovery, and *watch*.

"Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and even this only when forced to do so by the evolutionary tidal wave that carries on Humanity slowly, silently, but steadily, toward the dawn of the Sixth Race mankind." S.D. Vol. 2, page 281, 1st ed. I, p. 358.) Fraternally yours,

Elsa Whittaker.

Toronto, June 16.

OUR OLDEST THEOSOPHISTS

The President followed his time-honoured custom at Benares of sending from Convention on the closing day (December 3) affectionate greetings to a number of old and faithful workers throughout the world. Among these were the following (with their ages):

Mr. Herman Hellner (Finland) ..	92
Dewan Bahadur V. K. Ramanujachariar (Madras)	89
Miss Sarah Palmer (Adyar)	86
Mr. A. Ramaswami Shasit (Conjeeveram)	84
The Rt. Rev. D. M. Tweedie (Sydney)	83
Rao Sahib G. Soobiah Chetty (Adyar)	82

Mr. L. W. Rogers (Los Angeles, U.S.A.)	81
Mr. V. V. S. Avadhani (Masulipatam)	81
Miss Marie Poutz (Krotona, U.S.A.)	81
Mr. Bertram Keightley (Allahabad)	80
Mr. A. K. Sitarama Shastri (Adyar)	80
Miss Lilian Edger (New Zealand)	79
Mr. Upendranath Basu (Benares)	78
Mr. N. P. Subrahmanya Iyer (Bangalore)	78

Others whose ages were not given: Mme. Zelma Blech, Paris; Mr. T. G. Krishnamurti, Gudivada; Mr. F. J. Bilia, Bombay; Mr. W. A. Chiplunkar, Berar.

Pandit Devi Prasad of Etawah Lodge, near Agra, who was present at Convention, still in good health, was warmly congratulated on having entered his 90th year.

Mr. Avadhani reached 81 on December 31 and "many happy returns" were added to his telegram.

The learned Mr. Hirendra Nath Datta, who figured prominently on the platform as Vice-President of our Society, as President of the Indian Section, and as President of the Bhārata Samāj, and only a few days previously had delivered the Kamala Lectures to the Calcutta University, has since reached his birthday on the 17th January 1941. But he is only 73!

Dr. Bhagavan Das also adorned the platform. On 12th January 1941 he reached 72. He is still in the zenith of his powers and immediately before Convention contributed to an Allahabad daily, *The Leader*, a lengthy article spread over a week on "A New World Order." He said it would probably be his last article on current Indian politics, as he must now give his mind "wholly to other things."—*From The Theosophical Worker for February.*

THE SONG OF JETSUN

Obeisance to the honoured feet of Marpa the Translator!
May I be far removed from arguing creeds and dogmas.

E'er since my Lord's Grace entered in my mind,
My mind hath never strayed seeking various distractions.

Accustomed long to contemplating Love and Pity,
I have forgot all differences between myself and others.

Accustomed long to meditating on my *Guru* as enhaloed o'er my head,
I have forgot all those who rule by power and by prestige.

Accustomed long to meditating on my Guardian Gods as from myself inseparable,
I have forgot the lowly fleshly form.

Accustomed long to meditating on the Whispered Chosen Truths,
I have forgot all that is said in written and in printed books.

Accustomed, as I've been, to the study of the Common Science,
Knowledge of erring Ignorance I've lost.

Accustomed, as I've been, to contemplating the Three Bodies as inherent in myself,
I have forgot to think of hope and fear.

Accustomed, as I've been, to meditating on this life and the future life as one,
I have forgot the dread of birth and death.

Accustomed long to studying, all by myself, mine own experiences,
I have forgot the need of seeking the opinions of friends and brethren.

Accustomed long to application of each new experience to mine own growth spiritual,
I have forgot all creeds and dogmas.

Accustomed long to meditating on the Unborn, the Indestructible, and the Unabiding,
I have forgot all definitions of this or that particular Goal.

Accustomed long to meditating on all visible phenomena as the *Dharma-Kaya*,
I have forgot all mind-made meditations.

Accustomed long to keep my mind in the Uncreated State of Freedom,
I have forgot conventional and artificial usages.

Accustomed long to humbleness, of body and mind,
I have forgot the pride and haughty manner of the mighty.

Accustomed long to regard my fleshly body as my hermitage,
I have forgot the ease and comfort of retreats in monasteries.

Accustomed long to know the meaning of the Wordless,
I have forgot the way to trace the roots of verbs and source of words and phrases;

May thou, O learned one, trace out these things in standard books.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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GENERAL SECRETARY

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

OFFICE NOTES

Annual Dues of \$2.50 are payable by all Lodge members on July 1. Be a good F.T.S. and send in your remittance at once to your Lodge secretary or treasurer, or if at a distance, to the General Secretary. The dues for unattached members are \$5. annually. Annual dues include subscription to the Magazine.



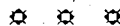
Errata appear to be unavoidable, but we must accept responsibility for some last month, as owing to hurry, two or three of the last revise galleys were rail-roaded to save time, and the hope that no errors were in them was defeated. In reproducing the article "She had Seven Husbands" in pamphlet form errors were corrected. This pamphlet and the one on "Tampering with the Bible" may be had at a cent a piece, 25 for 25c, 50 for 50c, 100 for \$1. The supply is limited.



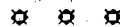
Theosophical Nuggets, issued "occasionally" by the managing editor, Mr. J. A. Long, from 810 Jackson Avenue, Takoma Park, D.C., has 42 pages with cover in its Spring number, in size uniform with the popular Digests. These will be a joy to the open-minded student, the numbers of whom are growing. There are well chosen revivals from Blavatsky and Judge as well as contributions from contemporary writers. Price is not stated but a Dollar would not go amiss in this direction.



Mr. Salvador Tayabas, 28 Iturbide, Mexico, D.F., is general secretary for the National Society of that country. The last Theosophical Yearbook which we have gives Mexico 332 members, and as its population is somewhat ahead of that of Canada in numbers it can be seen we have about the same quota of F.T.S. Mr. Tayabas offers himself, ready to "show any co-operation" for our common work and mutual friendship, and we regret that the lack of a common language renders this less easy than our desires would hope for.



We have been asked whether the increased price of Two Dollars has been well received. We think it has been very generously accepted by our subscribers. Renewals by those who began by paying One Dollar a year are encouraging. One such writes "I have to thank you for a year of good reading." Another renewal is accompanied with the message: "Congratulations on the increase in price, which I hope will serve the purpose." Another new subscriber writes: "I have been reading your magazine in the local library, and enjoy it very much."



Mr. T. Kennedy, General Secretary for Ireland, reports to *News and Notes* that "in order to rally all men of goodwill in this cosmic crisis those who pro-

STANDING OF THE LODGES
FOR THE YEAR ENDING JUNE 30, 1941

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1940	Total, 1941
Calgary	6	6
Edmonton	2	2
Hamilton	1	1	1	...	...	1	5	21	18
Kitchener	3	6	3
London	6	6
Montreal	1	...	...	33	32
St. Thomas	2	2
Summerland	1	1	....
Toronto	8	...	5	...	2	...	20	165	156
Toronto, West End	15	15
Vancouver	4	20	16
Vancouver, Orpheus	1	...	1	...	1	26	25
Victoria	2	2
Vulcan	1	...	...	...	5	4
Members at Large	2	2
Total	9	1	7	1	4	1	34	312	289

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1941

RECEIPTS		EXPENDITURES	
Balance from last year	\$ 80.55	Per Capita—Adyar, on a/c.	\$ 63.00
Lodge Fees and Dues	762.15	Magazine Cost:	
Magazine Subscriptions	308.27	Printing	\$1202.43
Donations to Magazine	446.72	Envelopes	58.41
Premium on U. S. Funds	10.31	Indexes XIX; XX;	38.88
Sale of pamphlets	1.00	Postage	59.84
Bank interest .....	.36		
			1359.56
		Stationery & Membership Cards	20.55
		Ballots and Envelopes	\$9.99
		Postage	2.74
			12.73
		Insurance on Office Contents, 3 yrs.	4.75
		Petty Cash and Postage	41.19
		Cash in Hand	107.58
			1609.36
	\$1609.36		\$1609.36

THE ANNUAL REPORTS

It will be seen by the Standing of the Lodges that we have had a net loss of 23 members during the past twelve months. Nine of this loss belongs to the Toronto Lodge which had a lapse of twenty members and two deaths, but gained eight new members and had five reinstated. Hamilton lost three members, Vancouver four, and Kitchener three. The Financial Statement shows a larger balance forward than in the previous year. Magazine subscriptions fell off but donations had increased. The War that has closed up all normal channels of remittance from abroad has undoubtedly affected subscriptions. We have reason to believe that donations for the coming year will take care of any possible deficits.

fess to defend the Right must first purge themselves of evil. So long as Great Britain's policy maintains and defends the present controllers of her credit and the financial juggling with debts, which for so long has made the 'city of London' financial interests a bye-word for ruthless exploitation, so long will the present struggle tend to appear as a struggle between a military and financial oligarchy for the hegemony of the world."

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The American Theosophist for June has an excellent article by Helen Palmer Owen, "Enchanted Windows." It directs attention to some of the great and inspiring poems of our time. There is little of the pure ichor in the veins of Theosophists who do not read poetry and live in its inspiration. Announcement is made of the arrangements for the 55th annual Convention at Wheaton. Keynote addresses are to be spoken by Mr. S. A. Cook and Mr. James S. Perkins, and other addresses are underlined by E. Norman Pearson, Elsie Staggs and Helen Palmer Owen. The Convention dates are July 19-23.

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Mr. Sidney A. Cook writes on June 26, "Dear Colleague: I learn by cable from the Recording Secretary, Mr. Sri Ram, of the formal declaration of the re-election of Dr. Arundale to the Presidency of The Theosophical Society. Mr. Sri Ram adds: "Kindly inform all Sections your Hemisphere." It is for this reason that I pass this welcome message on to you."

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Mr. Sidney Ransom has expressed his opinion that the General Secretary of the English National Society should be elected by a vote of the members generally instead of by the Executive Council as at present. Mr. E. L. Gardner explains in a letter to *News and Notes* that this had formerly been done, but that as the members did not know the candidates and could not judge their

merits it had been decided to leave the choice to the National Council, which "being more closely and intimately in contact with the leaders in the National Society was considered better qualified to judge and decide the important appointment." Such is the usual fate of Democracy.

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It is with the greatest pleasure, writes Lydia Fernández Jiménez, that I inform you that in the elections of May 9th, 1941, I was elected again General Secretary of this Central American and Panama Section for the period 1941-43. "I send you warmest greetings from all these countries and I pledge all possible co-operation in our mutual work. That the Masters bless our work to make us useful and strong to fight the greatest war, the war against egotism, prejudice and injustice." She writes from San Jose, Costa Rica.

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Just a stray note from some of our friends who seem to think because we believe that Hitler should be stopped therefore we are in favour of War. As well argue that because we put up lightning rods we are anxious to increase the intensity of thunderstorms, or that because we advocate fire engines and a fire department we are in favour of conflagration. If our friends can suggest any practical way of stopping Hitler *et al.*, than by organizing an army capable of doing the job, we shall be happy to support the plan. People who do not like war or going to war should mind their own peaceful business as far as they can find it possible while Hitler continues on the rampage.

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The Peace Lodge of Audenshaw, which comes, like the cheese, from Cheshire, remarks on the absurdity of voting on the election of Dr. Arundale when no one else was nominated. It seems Dr. Arundale wished to know the frank facts as to who was in favour of

him and who was not. "and that we might well respond by answering Yes or No. Unfortunately" observes the *Eirenicon*, "although the voting forms issued in this Section permit of this, they are not framed in a way likely to get it, so Dr. Arundale will not be able to draw reliable conclusions." As we have already said, the Adyar crowd are unable to be perfectly straightforward. They queer the pitch, if it be possible. They cannot run a free, square election. How can they elect square men?

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We were attracted by the heading of the article in the March issue of the *Adyar Theosophist*, "The Mars-Mercury Problem. It begins by suggesting "a more satisfactory approach to a solution" of the problem "than that of trying to reconcile the apparently irreconcilable statements on the matter by the Master K. H. and Madame Blavatsky." *Mirabile dictu*, we find Mr. Ernest Kirk's solution to be merely a fairly simple statement of the case as presented in *The Secret Doctrine*. Those who read the statement by Madame Blavatsky as dictated by the Master, and ignore Sinnett's circumlocutions never have any difficulty about Mars and Mercury. Each of us has in himself the responsive note of each planet, though in varying power, and through this keynote we can vibrate at will to the greater Tone. The full harmony is at the will of the disciple.

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The April issue of *The Theosophist* (Adyar) came to hand on June 12 marked "Damaged by immersion in sea water." So we have perils of the deep as well as those on land. Dr. Arundale takes the opportunity—not an auspicious one—to make a personal statement as follows: "I myself am a very ardent Bishop of the Liberal Catholic Church. I regard the Church as the harbinger of the Christianity of the new world. I take the greatest delight in its

wonderful teachings and its no less wonderful ceremonies and rituals. I am never happier than when I am able to participate in its activities. Yet I have not hesitated to deprive myself of all this joy and inspiration because I know that greater even than the wisdom of this new light upon Christianity and than the great Brotherhood of the Church is the Wisdom of Theosophy and the Brotherhood of our Society." The italics are the Dr's. That is the sort of Theosophical Quisling he is and he seems to lack the logic or the perspicacity or both, to appreciate his position.

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Dr. H. N. Stokes was admitted a member of the Hamilton T. S. last month on demit from Washington Lodge, with the consent of President Arundale, and of Mr. S. A. Cook, president of the American Theosophical Society. Dr. Stokes wishes to show his Theosophical eclecticism by his membership in the Canadian National Society, as he belongs also to the Point Loma Society and to the United Lodge of Theosophists of Los Angeles. He has made a liberal donation in support of *The Canadian Theosophist* and his record as a supporter of the Blavatsky tradition is second to none. At the same time he is no idolater and encourages no dogmatic attitudes. We are glad to know that his illness does not prevent him from carrying on his editorial work on the *O. E. Library Critic*, subscriptions to which may be sent to 1207 Q Street, N.W., Washington, D.C., at Fifty cents a year. Dr. Stokes is one of the veterans of Theosophy, although not listed by Dr. Arundale among his octogenarians. He was born October 24, 1859.

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Persons who cannot bring themselves to read articles with which they do not agree are a long way from mounting those Golden Stairs about which so many professions are heard. "A pure

heart, an open mind, an eager intellect" are the first three steps, and that second step is a stumbling-block for many who rank themselves as Theosophists. Here is a paragraph from the pen of H. P. B. that is worth consideration by some of these backward members. "For *Lucifer* tries to satisfy its readers of whatever 'school of thought,' and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. Such articles as our editorials, the Comments on *Light on the Path*, etc.,—are not intended for Materialists. They are addressed to Theosophists, or readers who know in their hearts that Masters of Wisdom DO exist: and, though *absolute* truth is not on earth and has to be searched for on higher regions, that there still are, even on this silly, ever-whirling globe of ours, some things that are not even dreamt of in Western philosophy."

THE THEOSOPHICAL SOCIETY

Adyar Madras India

Received 13th June.

Dear Colleague:

As I am the only candidate in the field for the election of the President of The Theosophical Society for the next seven years, and as voting is already coming in endorsing my candidature, I feel I should from now begin preparation for the great annual International Convention which will mark the beginning of the new seven-year period, and will be held at Adyar in December next.

I am proposing, therefore, to make the theme of the Convention, "Theosophy, The Theosophical Society, and the New World Order." And I am anxious that (1) we should have available from all over the world as many declarations of War and Peace and Reconstruction Aims as possible, and (2) that upon these we should direct the searchlight of Theosophy and the brotherhood-power

of The Theosophical Society.

I am intending, if all goes well, to begin from June next a monthly issue of an International Convention Bulletin in which shall be published précis of these War and Peace and Reconstruction Aims with Theosophical commentaries upon them, and with the request that those interested will kindly help me, both to obtain such Aims from as many public bodies as possible, and to throw upon them the light of their individual Theosophical understanding.

I shall hope at the Convention to have a number of very well-planned Symposia setting forth the great principles of Reconstruction in as many departments of life as possible, but animated by the scientific Theosophical outlook upon life. I feel that in this way our Society at its great annual International Convention may be rendering a distinct service in that Reconstruction which, as one of the Cabinet Ministers in Britain recently said, must be thought about from now in the very midst of a war which clarifies the world situation so imperatively and which discloses so ruthlessly the roots of that living which have brought the world to its present pass.

May I ask for your very active cooperation in obtaining for me material developed in your own country towards the Reconstruction which must take place when the war is over. I very much want to have very clearly set forth the prevailing note which sounds forth from your country, as far as possible animated by the Theosophical outlook of some of your most erudite members.

I am sure you will be willing to give publicity to this letter in your journal and will especially direct the attention of your Lodges to it, so that in each there may be a group of members working along the lines I have set forth above. I do not know if your members will have much time at their disposal

for this preparation, certainly in some countries they will indeed be otherwise occupied, but even if there are holidays about the time of year this letter reaches you, these might well be partially occupied by a careful study in the light of Theosophy of the way in which we can build the New Order.

These are not times in which co-operation is easy, and I am very conscious of difficulties involved in complying with my request. Still, if help can be given I shall be grateful for it, for it will make our forthcoming International Convention more useful than otherwise it might be.

Very fraternally,
George Arundale,
President.

Adyar,
5th April, 1941.

FRATERNIZATION RALLY AT CLEVELAND

During a week's visit by Mr. F. Belcher — June 6-13 — three advertised meetings were addressed. On Sunday morning at the Statler Hotel, the centre of Christian Service, directed by Mrs. Gladys Harbst, was given, "Paul, the Initiate" as subject, Mr. L. W. Rogers honouring the meeting by attending as listener. After a luncheon picnic at the home of Mr. and Mrs. Marshall Hawkins in Parma, an Open Forum was held partly in the house, and partly on the spacious lawn. After a picnic tea another talk on "Brotherhood as the Masters see it" was given, using quotations from "Mahatma Letters". Over one hundred persons were present at each of these events.

On Wednesday, again at the Statler Hotel, "The Birth and Evolution of an Idea" was treated, outlining the origin and history of the Fraternization Movement. There was also a talk to Mr. Svehla's Secret Doctrine Class on "The Dhyanis". Another, in the beautiful

home of Mrs. Dempsey in Bratenahl, who is the leader in Cleveland of the Sufi Movement, was given after a splendid luncheon, artistically served. One more address was given at a luncheon in a down-town restaurant.

A visit was paid to the Wade Park Manor, where the Convention will be held. This is quite close to 107th Street where those who arrive by bus from the East will check their baggage, instead of going into the Terminal. A beautiful hotel, in unusually beautiful setting, with all necessary equipment for the Convention promises adequate compensation for those who attend.

There was also a Committee meeting at which Messrs. Russell Hoffmann and Cardinal LeGros, with Mrs. Althea Hawkins decided upon the speakers for the Convention. This had been prepared by Mr. Hoffmann, but Mrs. Hawkins made so eloquent an appeal for the addition of a Mr. Engle, of New York, who is head of the Sufi Movement in the United States, that she convinced her colleagues of the necessity of finding a place on the programme for him.

F. A. B.

AMONG THE LODGES

Miss Carr, president of Hamilton Lodge, has announced that for the months of July and August the meetings will be held on Sunday mornings at 11, in the Templars Building, Main and Walnut Streets. The meetings will take the form of questions and discussions and Miss Alice Cooper is arranging a roster of speakers to lead the debates and discussions.

Visit of Mrs. Althea Hawkins

Mrs. Althea Hawkins of Parma, Ohio, was guest speaker at Toronto Lodge on Sunday evening, June 22nd, on the subject "Balance—The Path Between." During the course of her address she stressed the necessity, in these days of chaos in the world, of the individual at-

tempting to maintain as far as possible a sane and balanced outlook, and of treading the path between the pairs of opposites and not becoming attached to, or being carried away by, either of them. Mrs. Hawkins emphasized that the study of the Ancient Wisdom enabled one to view world happenings from a more balanced point of view. She illustrated many of her ideas by reading passages from her own poems.

Mrs. Hawkins, and her daughter Rae, were guests of Mr. and Mrs. Felix Belcher, and later of Mr. and Mrs. J. R. Somers, during their stay in Toronto. The Toronto members and friends who had met Mrs. Hawkins at the Fraternization Conventions greatly enjoyed renewing their friendship with her, and many others meeting her for the first time were greatly charmed by her and appreciative of her keen and sincere desire for unity and brotherhood. In her own home in Parma, Mrs. Hawkins holds an informal group meeting on Sunday evenings with representatives from seventeen denominations and sects, for the study of comparative religion and to seek for the underlying harmony in the various philosophies. During her stay in Toronto Mrs. Hawkins contacted a variety of groups of people and made many friends for theosophical fraternization.

A delightful Garden Party was held by Toronto Lodge of the Theosophical Society in the beautiful garden of Mr. and Mrs. J. R. Somers, 36 Servington Crescent, on Saturday afternoon, June 21st, from three to six o'clock. The hostess, Mrs. Somers, received with the guests of honour, Mrs. Althea Hawkins and her daughter, Miss Rae Hawkins, and more than one hundred members and friends were present to meet the visitors. Flags, bright-coloured lanterns, and a gay red umbrella decorated the grounds and refreshments were served from the long, flower-decked tea-table on the lower terrace of the garden.

Tea hostesses were Mrs. E. B. Dustan, Mrs. D. W. Barr, Mrs. E. J. Norman and Mrs. H. J. Hunter, and assisting in looking after the guests were Misses Rae Hawkins, Mary Dustan, Joan and Dorothy Anderton, Erna Tolton, Ivy May Gough, Evelyn Hardy, with Hugh and Alan Jackson and Harry Somers. Mrs. I. Bassanesi was in charge of a lucky draw for an eiderdown which had been donated by Miss M. Butchart. This was won by Miss K. Lazier, the lucky ticket being drawn by little Ann Cornwell. Miss M. Hindsley read cards, Mr. Martin Stewart gave numerological readings, and Mrs. Fotheringham read tea-cups, for those who wished to "peer" into the future. Mrs. G. I. Kinman was convener of the fortunes assisted by Misses Molly Brenna, Basilia Elliott and Catherine Macdonald, and the home-cooking stall, "bring and buy" table, flowers and plants were in charge of Miss Mary Stuart assisted by Mrs. A. M. Hardy. A committee of men from Toronto Lodge, Mr. D. W. Barr, Mr. E. B. Dustan, Mr. G. I. Kinman, Mr. N. W. J. Haydon, and Mr. Harold Anderson assisted in the arrangements for this event.—M. K.

A FINLAND MAGAZINE

The February issue, 1941 of *Ruusu-Ritsi*, organ of the Finnish Theosophical Society, contains as its introductory article part of an article by Pekka Ervast in Tietäjä, 1908, where he discusses the name of the review, 'The Wise One' in English, and corresponding to the Chaldean-Latin *magus*, and to the Sanskrit *mahatma*. The Finnish *tietäjä* occupies a wide space in the *Kalvala*, and in the Finnish folk lore in general, and P. E. tries to prove here that this title never meant a 'sorcerer' or an impostor. He also touches the East who came to worship the Christ child. He concludes his article with a

Gospel story of the Wise Men from the symbolic interpretation of that legend: the animal man does not see the truth; the egoistic man fears the truth and endeavours to persecute it; only the wise ones who have renounced man's selfishness and are following the Star of Knowledge rejoice at Truth, worship it, and want to serve it.

The Managing Editor has dedicated an article to the memory of Captain Bowen. His death is regretted by many a member of the Finnish *Ruus-Risti* Order. The article is based on his personal letters to Mr. Partanen. One rather curious point may be rendered here in his original words. Answering to Mr. Partanen's letters where he had expressed the view of the late Mr. Ervast that there had been a close connection between the old European religions, for instance that of the Finnish tribes with the Celtic people, Captain Bowen writes:

"My own teaching and training come from men who belong to the Ancient Mystery schools mentioned, which schools still live in secret, and the little I can teach in this way is readily grasped and a nucleus with some real knowledge is coming into being. It was Æ's belief that an uprising of shoots from those buried Mystery schools would become evident from now onward to the coming of the next Messenger. So also, I feel. I should think that your own lines and methods, allowing for national differences, must be closely akin to ours. You recognize that one must work with conditions as one finds them, and use modes of expression suitable to the character of those whom one seeks to touch.

"I wish I had known your late leader, Pekka Ervast. He seems to have been a man of deep inner knowledge. His belief that there was in the past a close connection between the ancient national and racial religions, on their inner side, is entirely as I have been taught, and

have come to believe through my own searchings. I will try to give you an outline of what I learned from the man who taught me most.

"The ancient mystery schools of Chaldaea, Persia, Egypt and Greece, of which little is known outwardly, were all manifestations of an inner Mystery School which may have had its centre somewhere in the East Mediterranean region, but which had direct connection with the esoteric side of the religions of countries farther West. In some of these Western countries there were special occult centres, particularly in Spain, South and West of France, Wales, Ireland, Sweden, Finland, Hungary and Bohemia, the Caucasus region. Thus there was an occult circle formed, commencing somewhere in Persia or Turkestan (probably at Samarkand) and running around the centres I have named, and returning to its source in Western Asia. The Initiates of this circle were the inner guides of the spiritual life of the countries where their centres existed. They were linked with the far Eastern Adept Brotherhood as parts of the Great Lodge of Adepts, but they worked on different lines.

"Now what I was lead to understand by the man who taught me most was this, that we should look for evidences of a rising up of the buried mysteries in the circle of countries I have mentioned. This uprising would occur in the form of small groups all inclining, consciously or unconsciously towards the system of the old pagan Mysteries. The groups would work independently adopting methods suited to their national and racial conditions. . . . My feeling is that your work in Finland is part of the same effort, as Finland was one of the centres named by my teacher."

In his serial article, "People" (p. 46), the pseudonyme 'Homo' discusses a case, not so isolate as it might seem.—An acquaintance of his (a man or a woman) tells what he (supposing a

man was in question) experienced before an operation which was to be very serious. On the eve of the operation the fear of death left him: "I felt throughout my whole body that God was present and loved me; this physical life seemed so real. . . . I was happy!" That condition lasted also during the operation which he witnessed himself, only locally anæsthetised. The narrator then wonders that afterwards he has not been equally able to experience the Divine Present so palpably.

'Homo' answers to that by expressing his own point of view. Such an experience is really, he states, full of meaning and purport. It seems to be usual, he says, that the first time man experiences what is called God is always the strongest one. It may be that man afterwards has experiences which may be even more real than the first one; but he does not have as strong a feeling of "it"; generally speaking, he thinks, it is not necessary man's having tragically shaking experiences and sufferings before he is able to "come before God." Life's most fundamental demand is that man should renounce his selfishness, and then, at some moment, "the presence of God" may surprise him like a mild summer rain that will baptize him into a new life and give a new growth to the flowers of his soul-life which have been withered by the mere brain-knowledge.

The article on Beethoven and Wagner by Miss Helvi Leiviska may also be mentioned. The writer is the foremost of Finnish women composers.

BOOK LIST APPROVED

Editor, *The Canadian Theosophist*:—I have read Miss Reynolds' article "For Young Theosophists", appearing on front page of your current issue, with much interest and pleasure; I should like to see it published in pamphlet form for the convenience of those of us

who are often called upon to advise correspondents with regard to what books on Theosophy they should read.

There is only one item about which I feel any doubt, namely, *Concentration and Meditation*. I regret to say that I have not read it and so do not know just what advice is given in it, but my own feeling about practising concentration in order to increase mental power is that it should be followed with great moderation—if at all, except by chelas under the direction of their Gurus. Access of power entails access of responsibility and should not be coveted until we have purified our thoughts of all personal desire. "Thoughts are things" and until we have gained complete control over our lower natures they may be very harmful things—to others as well as to our own souls; as thoughts become more powerful for good they also become more powerful for evil. Safer ways to develop mental power are the natural ways—concentration on the business in hand, study of difficult subjects, solving the problems that arise in the ordinary affairs of life, etc. Powers after which we can safely strive are those of self-control, of resistance to the lure of the senses and capacity to sympathize with others and feel compassion for all who suffer.

I was very glad to see "Practical Occultism" included in Miss Reynolds' list. Its importance cannot be overstated. As no doubt most of your readers know, it can be obtained in pamphlet form from the H.P.B. Library, 348 Foul Bay Road, Victoria, B.C.

I very heartily agree with what Miss Reynolds says about Mr. Smythe's "Conflation" of the Bhagavad Gita. I have been studying Charles Johnston's and Judge's translations for many years and appreciate their values, but it has been a surprise and disappointment to me that the Conflation has not been more generally noticed and quoted by Theosophical writers—at least as far as

I have seen. For my part I always recommend it to enquirers or young students before any other translation.

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C.
22 May, 1941.

A CALL TO THEOSOPHISTS

A year ago in *The Occult Review*, Mr. Dane Rudhyar wrote an article under the above head, coupling Occultists with Theosophists, which is somewhat confusing to the public who are inclined to think that an Occultist is some kind of aggravated form of Theosophist, and perhaps at that as near as ordinary mortals can come to a definition.

As a student of Theosophy and with all due respect to Mr. Rudhyar, we doubt that his call will effect much more than it has done. We have been unable to perceive any result so far from his earnest appeal. Mr. Rudhyar quotes Mr. B. P. Wadia, who is, we will agree, "a great Theosophist," to the effect that Theosophy suffered from the fact that it had produced no great philosopher. We are inclined to differ with this view. The philosophers usually muddy the water rather than clarify it. What we need is more simplicity. If the philosophers can supply this, well and good. But as a rule the philosophers use too many polysyllables, and even resort to new terms when the polysyllables are not long enough.

What we need is more and more to express Theosophy in "the vulgar tongue so as to be understood of the people." The more simply the teachings of Theosophy are set forth and the more clearly they are understood by the masses of the common people, the more effect will they have in preparing the world to reconstitute its social, national and international affairs on a basis of real recognition of the unity of humanity. Consequently we must invoke the essential practice of the Brotherhood of

Man, a practice which involves also justice and equity, truth and sincerity, honesty and unselfishness and the general adoption of the Golden Rule. All this, not merely in personal and family relations, but also in business, in government, municipal and national, in diplomacy and in all international relations.

If philosophy means the love of truth, nothing can be done towards an establishment of a philosophical view of Theosophy until the truths of Theosophy are recognized. This will be a matter of time, a long time, during which philosophers as ever, will be debating upon what standards of truth Theosophy is to be judged. After a prolonged bye and bye, it will be found that survival in the mentality of man is the only test that bears authority, and that this authority has already been stamped upon the truths of Theosophy, but that the philosophers have not yet got around to perceiving it.

Unfortunately the official representatives of Theosophy have not been able to perceive it always either, and even when they have, they have not been satisfied. Some believe in Theosophy because certain favourite teachers have endorsed it. Others have strayed away from it and set up new phases of presentation, some in the language of one teacher, others in that of another, while some, forgetting that Truth is superior to its vehicles, insist upon creating new systems of worship and symbolism, ignoring the first fine idea of reconciling existing systems and rendering the task more difficult by setting up a new competitor for favour.

So these and others in the language of Mr. Rudhyar got lost in the strange passage ways of the world. The Masters promised that as long as three members continued in the Society who stuck by its fundamental truths the Society would have their blessing. That blessing will not be in words or

diplomas, but in Life itself. The War threatens our very existence, but in spite of "all the calumniations and hard interpretations of other men" that might dismay us, in spite of Time itself, the great Concealer and Secreter, not only two or three, but a generous handful of true disciples may carry on, independently of philosophers or theologues, of critics or debaters, showing by love of the brethren, by kindly acts and fair words, that they know the Truth, and by their own certitude, assuring the whole world of men that the Truth, and only the Truth, can make them free.

Mr. Rudhyar concludes his article with the speculation whether "the Gnostics of the twentieth century succeed in fecundating and inspiring from within the new Wisdom-Religion which, in one form or another, is almost bound to spread over mankind—or will they, as it occurred during the second, third, and fourth centuries A.D., be cast out as heretics? European culture was scarred indelibly in its very soul by the casting out of the Gnosis which could only survive as a sequence of subterranean, secret movements (a drama which is the main subject of Blavatsky's *Isis Unveiled*). It may have been due to the ambition and lack of spiritual understanding of the official Fathers of the Church. But we who today embody the modern stream of the eternal Gnosis—the Seed-Consciousness of humanity—would find it more profitable to believe that the repudiation of the Alexandrian-Syrian Gnostics was caused by their inability to present a *vitally compelling* picture to a world desperately in need of it, by their clinging to the complex and lifeless intellectualisms of Greek tradition, by their refusal to face the chaos of the Alexandrian world with the spiritual courage and openness which alone gave birth to Symbols through which the Living God can stamp its power upon the souls of men."

It is very questionable whether we

need or wish for Symbols, however sacred, any longer. We need plain Truth, in the simplest words of fact that can be told to the fool and the way-faring man. He must learn to do without churches and priests. He must know that Life is a unity, that All is One, that our lives are continuous, though much of them is as unknown and unaccountable as sleep and dream; that as life goes on, it comes and goes in seasons and times, repeating and changing, and that we alter its changes through death and birth again by our own efforts or neglect; that what we suffer, whether as a result of our own effort or otherwise, gives us experience by which we grow in strength and knowledge and wisdom; that there is no limit to the heights to which we may rise in wisdom and power, and that many men have gone far beyond anything we can imagine; that all our success depends on our efforts to be useful to others and to the human race as a whole, and to be kind and patient and helpful; that all the wisdom and power that ever was or will be is open to everybody if they want these things that endure rather than things that waste away; and that the great law of life is Love, and that what we call God is Love and nothing else. And this is why the Golden Rule is the best, as it is the wisest and shortest creed in the world.

A. E. S. S.

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THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, July 6, the local members with the exception of Col. Thomson, who was in Montreal, being present. The meeting was held as usual at 52 Isabella Street, Toronto. Mr. Dudley W. Barr was present on his election in place of Mr. Haydon. The annual reports of membership and Finance as prepared by Miss Crafter were presented in type, and after some discussion were adopted unanimously. Mr. Belcher wished to know on what basis the statement was made by the General Secretary that he had reason to believe that donations would take care of possible deficits in the coming year, and the answer was that judging by experience, as we had always lived from hand to mouth, the generosity of the donors in the past could still be relied upon. The small donations help to make up the total and a few larger ones are encouraging from time to time. On motion of Messrs. Barr and Kinman the General Secretary was re-appointed Editor of the magazine. Miss Crafter was also continued as Acting Treasurer, and Mr. Belcher as Secretary to the Executive. On the motion of Messrs. Kinman and Barr it was unanimously decided to carry on the Magazine as usual. Mr. Barr reported the death of Mrs. McKone, in London, Ontario in connection with a discussion on the membership of the Lodges and the falling off in London. Mrs. McKone died last February and Mr. Barr had been requested to officiate at the funeral. He said the London Federation group was quite active and had some thirty members. Mrs. McKone, who was a keen student of *The Secret Doctrine*, was very active in propaganda work. Her death had not been previously reported. The lack of co-operation on the part of presidents, secretaries and publicity officers in the Lodges in the matter of sending in news

of the Lodges was dwelt upon. Mr. Belcher reported that the Fraternalization Convention at Cleveland was well organized and promised to be a huge success. A letter from Mr. S. A. Cook, announcing the election of Dr. Arundale as P.T.S. was reported. The General Secretary spoke of the fine work that had been done by Mr. W. Frank Sutherland in conducting his department of Theosophy and the Modern World, and asked for co-operation with him from the Committee which has been responsible for his appointment. Since January, 1939, during the thirty months in which the Department had appeared, Mr. Sutherland had been compelled to fill his pages all by himself no fewer than fifteen times with 48 articles. During the other months he had also done the greater part of the work, only 25 articles having been contributed by other writers. The next meeting of the Executive will be held on October 5.

THE THREE TRUTHS

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

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

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

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

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

BOOKS ON THEOSOPHICAL SUBJECTS

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

TWO BOOKS ON SCIENCE

The student of Theosophy is constantly coming into contact with science in his or her reading. *The Secret Doctrine* makes constant reference to science and to men of science, sometimes in approval, sometimes in criticism, and oftentimes in prophetic vein. *The Mahatma Letters* likewise deal freely with scientific subjects as do others of the earlier works. More recent theosophical publications, books and magazines, carry on in the same tradition. The student therefore of necessity has to familiarize himself with science, has to know something of its development, its chronology, its method and its place in the stream of western thought, its effect on the present-day social order, a social order in which it plays a most important part.

But the domain of science is so vast that the scientist himself, to say nothing of the layman, has difficulty in keeping up to date, has difficulty likewise in establishing adequate historical perspectives. For example, the scientist is leaning more and more heavily on abstract journals and digests for information as to current progress, journals such as *Science Abstracts*, *The Engineering Index*, *The Index Medicus*, and *Chemical Abstracts*. The last of these, by the way, is of such a size that there is something like three months' steady reading in it alone.

Such journals are essential, and so are books of a somewhat different type, books dealing with the chronology of science, its philosophical backgrounds, methods and place in our western culture. Books dealing with these matters have been forthcoming in increasing numbers during the past decade, fortunately for the Theosophical student, and out of the present abundance, two have been selected for review in this section, the first because of its chronological

arrangement and clear statement of principles, the second by reason of the admirable way in which historical backgrounds have been treated. The first book, *A Short History of Science*, by Sedgwick, Tyler and Biglow is a revised edition of the original work by Sedgwick and Tyler; the second, *The Social Relations of Science*, by J. G. Crowther is a first edition published this year. Both are published by MacMillans, St. Martin's House, Toronto, the former at \$3.75, the latter at \$4.00.

A SHORT HISTORY OF SCIENCE

The "Short History" is the outgrowth of a course of lectures given for a number of years to undergraduates at the Massachusetts Institute of Technology. The editors have deliberately, and one thinks wisely, abstained from any attempt to bring the history up to date in such matters as the new mathematical physics and the advances in the chemical and biological sciences characteristic of the twentieth century, since as they say, "The available literature on these topics is abundant and it may be doubted if they are not still too close to our generation for a just historical perspective."

This edition traces briefly the history of the foundations upon which recent, as well as earlier, advances have been based; correlates the steps of progress with the spirit of the times in which they were made; and places emphasis on the evolution of scientific methods. An impression of the continuity in the history of science is given.

While it is utterly impossible to deal adequately with the history of science without the introduction of mathematics, the space devoted to the subject has been kept to a minimum. Proofs have been omitted and relatively technical material as well as involved quotations

have wisely been omitted as well.

The book opens with a chapter on the dawn of civilization, in which the antiquity and ancestry of man is described in terms of what is generally known about such matters in science. The beginning of written alphabets are described as are the early civilizations in which they had their origins.

The beginnings of science in the East are dealt with in the next chapter and an excellent account is given of early counting and numbering systems, astronomy, and chronology, mathematics, chemical industries, biology, medicine and surgery, these being dealt with mainly in terms of their history in Babylonia and Egypt.

From what follows, it is evident that the Greeks were greatly indebted to both Babylonia and Egypt for their earlier science, though they had a somewhat different point of view and made contributions of their own to the progress of science, contributions of the highest importance.

The importance of Greek science compared to that of Rome is somewhat significantly brought out by the space devoted to each. To describe the achievements of the Greeks four chapters are required while the achievements of the Romans are dismissed in one. After Rome came the Dark Ages, ages well described as ages wherein science and learning fled from Europe and sojourned in other lands.

While Europe slept, science flourished in India and Arabia, and the achievements of these countries are sympathetically dealt with by the authors. Especially to be noticed is the description of the Moorish era in Spain and its influence on the revival of learning in Europe, during the period of the Renaissance.

The contrast between the arid dry-dust scholastic philosophy of the church prior to the renaissance and the fecund method of modern science which began

with Galileo, Kepler and Newton is emphasized and the pertinent remark is made that "The aim of the schoolmen was to establish Christian dogma on a logical basis. From their efforts gradually arose a method, an attitude of mind, and a system of philosophy that is called scholasticism. Scholasticism, accepting a philosophical system on traditional authority, argued, rather than observed, what the corresponding facts ought to be. It nevertheless, lingered on long after the Crusades were ended, and abundant survivals of it exist even today."

Parenthetically, to one trained in the habits of modern scientific methodology, the works of the leading Schoolmen, such as Thomas Aquinas, are almost unintelligible. As George Henry Lewis has observed, the scholastic philosophy eventually became like a barren tree that concealed its want of fruit by the profusion of its leaves.

Modern physical science began with Galileo, Kepler and Newton. Galileo experimented on weights falling down inclined planes, described the motion of the pendulum and made many other basic experiments; Kepler took the observations of Tycho Brahe and from them deduced his three laws of planetary motion; while Newton synthesized the work of these two men in his three laws of motion and his fourth law setting forth the nature of the law of gravity. Newton's work did more—it laid a foundation on which the whole of physical theory since his time has rested. The passages describing the work of these three men and their contemporaries are worthy thus of much attention.

The remainder of the text deals with the progress of science since the renaissance and up to the close of the nineteenth century.

An excellent bibliography is appended and a chronological table of fifteen pages gives the important names, dates

and events in the history of science and civilization from 4236 B.C. to the beginning of the first great war. One notes with approval the caution to the reader that most of the dates prior to 600 B.C. are approximate only.

THE SOCIAL RELATIONS OF SCIENCE

Since it deals with much the same subject-matter, *The Social Relations of Science* covers much the same ground as does the preceding book; but it does so from an entirely different approach. Crowther dwells not so much on the actual achievements of science as on its effects on the social order, and on the effects of this social order on it, these effects sometimes hindering its advance, sometimes helping.

The book quite evidently has a purpose. Recent developments in the field of science have enormously increased our productive power, and our command over disease. But as yet we lack the something which would give us the peace and physical well-being which we now know can be ours. Crowther argues well that only through an understanding of the relation of science to society can this something be found.

The author discusses how men's minds were directed to the study of the physical world, how this led to the invention of tools and the development of agriculture and primitive medicine. He analyzes the place of science in Greek, Roman and Muslim civilizations and discusses why the complete scientific method was never perfected by any of these peoples.

Mr. Crowther then reviews the influence of society on science in medieval times and through the Renaissance, an influence leading up to the organization of the science of today. He concludes by suggesting how science could be used to make the world a better place, not by Utopian theorizing, but by intelligently following scientific tendencies already

in existence. To quote:

"The relative liberalism of the United States and Western Europe in the last hundred years has been associated with the fortunate possibility of evading social problems through the exploitation of the resources of a virgin continent, by new inventions. It owes more to material superfluity produced by science, and the luck of finding undeveloped resources, than to innovations in political theory and morals.

"Science has pursued a heroic career since the Renaissance. It has rushed forward in the glory of the potency of its new technique, and its success seemed to render reflection on the nature and origin of its method unnecessary. The seriousness of its effects on society have ended this period, and a new period of assessment and reflection has begun. This is represented by the new interest in the history and the social relations of science. Knowledge of these subjects will soon become as necessary a qualification as arithmetic for a scientific career. The thousands of scientists and students of science in the world cannot safely continue to ignore the relation of their own work to the rest of life. . . . Investigation seems to show that modern science germinated in the medieval period and its development in the Renaissance was a continuation rather than an origination.

"The fundamental factor was provided by the establishment of the repute of manual labour, which created the possibility of experimental science, which is the core of modern science.

"The Greek scientists advanced rather like Don Quixote, with their ill-balanced combination of theory and practice, and they progressed toward their knowledge slowly, in a series of magnificent beginnings and ignominious endings.

"Graeco-Roman civilization was technically decadent. Its pessimism, which

was absorbed by Augustine and incorporated by him into Christianity, was perhaps related to this. The Greeks failed to find a better basis than slavery for their society, so that their science, with the rest of their civilization, was like a hunchback with a beautiful face.

"The history of the evolution of scientific method suggests that modern scientific method itself is not complete. The future may reveal factors which, when combined with present scientific method, will effect as great an advance in scientific method as did the combination of Greek theory with manual practice in the medieval period. The belief that modern scientific method is perfect is probably mistaken. This is encouraging, for a better method might lead to the solution of problems at present quite beyond human powers. It is possible that the next advance towards this improved scientific method may be found through a combination of the present scientific method, which is generally conceived as independent of society, with social understanding."

So much for Mr. Crowther's point of view; a few of the eighty-three section headings may give the reader some idea as to content: Magic, early applied biology, metallurgy, power, irrigation, origins of arithmetic and geometry, Greek theoretical speculation, the Platonic philosophy, Alexandrian mechanics, alchemy, the Roman economic system, the rise of labour, Islam and science, the feudal system, the pursuit of gain, the inquisition, the church and science, Borgia's engineer (Leonardo da Vinci), the search for precious metals, Galileo opens the window, science and freedom, the Royal Society, the new slave (steam), enlightenment, the raw material of everything (electricity), research, science thwarted, the social responsibility of the scientist.

THE MYSTICAL TRADITION IN SCIENCE

The domain of science is so vast that no one approach can hope to do it justice. There is the historical approach, the biographical, the consideration of science as an integral part of the social order. There is also the consideration of the approach of science itself to the problem of reality, the philosophical background of science, the consideration likewise of its method. All these have been dealt with adequately or otherwise in the many books of recent years. But there remains one further aspect worthy of some consideration—the origin of science out of the mystical and occult traditions of the past.

No doubt there were strong economic reasons for the failure of Greek and Latin science to advance to the point where it now stands, but there were perhaps other and stronger reasons still.

Pre-Christian thought had one peculiarity, a characteristic which we at any rate think peculiar, when we contrast our present practice of universal education with the secrecy practised of old. It is no idle statement that the ancient learning was veiled in allegory and illustrated by symbol. If we are to believe the legends extant concerning Pythagoras it was only to a few such as he that the sages of Egypt, Chaldea, and India imparted their wisdom, and from what is known of his own school, it was only after many rigorous trials and purifications that the novitiate was admitted into the Master's confidence.

The objective of the mystery schools would appear to have been the study of man himself, and his advancement on planes of being higher than the mere physical.

Science then was supposed to assist the philosophies and the higher pursuits of the intellect. Archimedes is reported by Plutarch to have possessed such

elevated sentiments concerning the intrinsic dignity of geometry, that he considered it perverted and degraded when made subservient to mechanical operations.

This same tradition was carried down through Christian times, first in the home of learning in the East, then with the Moors in Spain, and finally in the astrology, the alchemy, the Kaballah and the Tarot of medieval times. As the Theosophist well knows, alchemy, for instance, was little concerned with the mere transmuting of lead into gold; the symbolism was but a blind for an inner transmutation of man's own being.

And it is to be remembered also that the founders of modern science, in particular Copernicus, Galileo, Kepler and Newton were all students of the occult and mystical arts. So were Bacon and his friends, the progenitors of the "Invisible College" which afterwards became the Royal Society. So were the French Encyclopædists and Benjamin Franklin. The latter, by the way, while in France, served as Master of the Lodge of the Nine Sisters, the lodge to which Helvetius, Diderot, Condorcet and Voltaire belonged.

Something like seventy-five per cent of the names met with in the two books reviewed above will be met with in the reading of theosophical and occult literatures.

One is permitted to think, with good reason, that it was not in the mind of any of these that science should descend to the basement level of mechanistic materialism; one suspects on the contrary that they hoped that some greater attention to the world of events might free mankind from the slavery attendant on the pursuit of sustenance and shelter, and so might enable all, or at the least the vast majority, to pursue the things of the spirit.

Even in earlier times there was the

notion of an equality on the non-material planes. One need only recall the dialogue in Plato's *Meno*, wherein the slave is caused to demonstrate one of Euclid's propositions from the inner resources of his own being.

Hermes: "Son, things of this kind are not taught, but are, by God, when he pleaseth, brought to remembrance."

One is hopeful that, together with the growing social conscience of the scientist, there will come a return to the first principles of those that brought science into being.

W. F. S.

"LEAD US NOT INTO TEMPTATION"

Gerald Heard, in his fascinating book "The Creed of Christ," analyzes the Lord's Prayer. But when he comes to the phrase "Lead us not into temptation," he declares utter inability to deal with it. Not that it is less valid than any of the other clauses, but that it does not lend itself to logical analysis. He simply confesses that his consciousness is not equal to the task.

Is it really so difficult as that? The author of the prayer in the Gospel story gives a clue to the solution. In the case of "Forgive us our debts as we forgive others their debt to us," we are told explicitly that forgiveness is conditional in the words:—"For if ye forgive not men their trespasses, neither will your Father in Heaven forgive you your trespasses."

Apply this to the temptation clause, and it will give us "If you lead others into temptation it is useless to pray that you may be protected"—That is completely dependent upon our avoidance of the offence. Then the difficulty ceases to exist.

Felix A. Belcher.

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