

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XXII, No. 6

HAMILTON, AUGUST 15th, 1941

Price 20 Cents.

IS THEOSOPHY A RELIGION

By H. P. Blavatsky

"Religion is the best armour that man can have, but it is the worst cloak."

BUNYAN.

It is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY — whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally

forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith. Too many already wear their faith, truly, as Shakspeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective Kurân, Purâna and Bible. For

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perception of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What is Theosophy?

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not a Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not a Religion," by no means excludes the fact that "Theosophy is Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of

dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also all BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion of his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

Religion for Profit

"For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear."

In her turn Mrs. Stowe, whether conscientiously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

"Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . ."

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent blood shed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

". . . true Religion
Is always mild, propitious and humble;

Plays not *the tyrant*, plants *no faith*
in blood,
 Nor bears destruction on her chariot
 wheels;
 But stoops to polish, succour and re-
 dress,
 And builds *her grandeur on the pub-
 lic good.*"

Theosophy is Religion

The above is a correct definition of what true theosophy is, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy is RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building" (1. Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must

necessarily be a UNIVERSAL BROTHERHOOD.

Transmutes the Base Metal

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of facts and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal panacea indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind be-

* Whose 700 wives and 300 concubines, by the bye, are merely the personifications of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian "Vikartana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened auréole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation.

lief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

Not as They Understood it

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T. S.'s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond

the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

Perfection, and its Shadow

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a

concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a “farrago of insane beliefs” and the other a “sect of impostors and lunatics.”

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

Absolute Unity of Nature

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published “Secret Doctrine” will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called “Occultism,” or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess

in its fulness—constitutes that which we now call Theosophy or “divine knowledge.” Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

Wisdom-Religion Source of All

It is from this WISDOM-RELIGION that all the various individual “Religions” (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and undiluted stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be the outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based

on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalized Spiritualism* is now reaping its Karma. Its primitive *innovators*, the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

With Some Elect Mortals

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever;

though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levee in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

All Religions Thus Born

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth

on the brain of the Seer, was in every instance a true artist who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, theosophical theories included); and the variegated "Sciences" and schemes. Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above*," but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The

"Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," &c., &c. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist*, *Path*, *Lucifer*, and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing?" and "See what good the Churches are doing"!

Worse Now Than Under Paganism

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i.e.*, theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

Church and Science

The modern Materialist insists on an

impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree as long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrement of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will do*: *i.e.*, point out to the innocents

caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical illusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Intelligent Materialists

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennâth to crush them *individually* for the good of all. It is only in the days of the dim

Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then, only, after the scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the “Founders,” if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social “respectabilities” are entered up.—*From Lucifer, Vol. III., No. 15, November 15th, 1888.*

THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

The Esoteric Character of the Gospels
By H. P. Blavatsky.

Evolution, Divine Wisdom, Brotherhood,
128 page booklet, Fifteen Cents.
Postage on Books Extra.

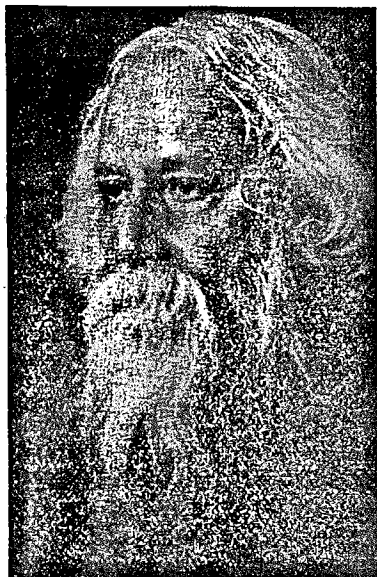
Evolution, Divine Wisdom, Brotherhood
An introductory pamphlet, pocket size, 128 pages,
Only Fifteen Cents Each.

Blavatsky Institute, 52 Isabella St., Toronto

RABINDRANATH TAGORE

Three generations ago when Tagore, who died on Aug. 7, was born, India was present in the mind of most people as the scene of a frightful mutiny in which the Black Hole of Calcutta was mixed up with the Relief of Lucknow and the heroes of that conflict displaced the names of Wellesley and Clive. Lawrence, Havelock and John Nicholson of Lisburn, were the names of the time when Queen Victoria transferred the great dominion to the Crown.

Another generation saw her pro-



claimed Empress of India, but not yet were the promises all redeemed that had been made by Canning. But India had begun to be discovered, an India different from the India of indigo and plantations and trade. Warren Hastings had taken the first step towards this in 1785, when he promoted the translation of the *Gita*, and now Edwin Arnold gave the world *The Light of Asia* and opened a new window into India.

Sir William Crooks also had received some hints from the long-ignored

sciences of India and his vacuum tubes and radiation experiments began the revolution in Western science for which India gets little credit. A store of her hitherto concealed science and philosophy was made available at this time, but Westerns were afraid of it, as though it might affect their brains, for Sir J. Bose demonstrated to the reluctant West that plants had consciousness and could feel and probably think, and nothing but madness lay that way.

No wonder that Tagore was ignored. He does not appear in the *Britannica* of 1911, but gets into the supplementary volumes of 1922. His grandfather was one of those who helped to found the Brahma Samaj and his family was already famous. Rabindranath, a younger son, born in 1861, was sent to England to study law, but soon returned. In 1901 he established his "abode of peace," the Shantiniketan, 93 miles from Calcutta, which he developed into a school on unconventional lines, with the aim of making it an international university which would comprehend the whole range of Eastern culture.

Today most people, when they think of India, associate it with Gandhi. But Tagore and Gandhi, relatively, are as different as the sun and the moon. We must not let such a comparison impair our opinion of Gandhi. The moon has its value and its changeableness attracts attention. We rarely think of the sun except when its heat becomes unbearable. Tagore's extraordinary mind is that of a poet, one of light and leading, steeped in the tradition of Vyasa, of Patanjali, of Sankaracharya, Ramanuja, and other great names, and world-old traditions beside which the names of Chaucer and Shakspeare, Bacon and Milton are of yesterday.

Tagore was awarded the Nobel prize for literature in 1913 and gave the award of \$40,000 to the support of the school at Bolpur. Those who prepare to

read his works must leave all prejudices behind them. He belongs to the Universe and no petty earthly divisions are permitted to bar him from the Universal Mind. In the long list of his works the reader may be perplexed where to begin, and in some recent lists published of his books two of those most likely to appeal to beginners are omitted—*Sadhana* and *Gitanjali*. *Sadhana* deals with "the realization of life."

His book *Nationalism* was a lecture given in America, and presents his vision of a time when men will not identify themselves with this or that country, but live as citizens of the world. The book that will most fully reveal his views to the Western reader is his series of Hibbert Lectures, delivered in 1930 on *The Religion of Man*. Those who can enter into his consciousness through the pages of this book will find that the world may easily change into a new world, "that new world which is the old," as Tennyson sings. It is the world of eternal youth. It is the poet's world, but it is also the world of the saint and the sage. This old world of ours can ill afford to lose such a light-bringer as Tagore, but if his death should lead many to the open door of his world of light and peace and joy, his great soul will be satisfied to enter into rest.—*From the Hamilton Spectator, August 8.*

TREVOR BARKER'S DEATH

It was with very deep regret that we heard of the quite unexpected death of Mr. Barker from Dr. Stokes who had been informed by Mr. J. W. Hamilton Jones. This merely suggests the widespread interest that surrounded this quiet, modest, tenacious worker in the field of real Theosophy. We owe him an immense debt for his valiant decision to publish *The Mahatma Letters* and to follow that volume with Mme. Blavatsky's *Letters to A. P. Sinnett*. Under ordinary circumstances we

might have been reluctant to place these documents before the public, but when at the instigation, we believe, of Mr. Wadia, Mr. Sinnett's secretary handed these famous MSS to Mr. Barker, he did the only thing that could effectually stop the flood of misrepresentation that kept pouring forth from Adyar and Australia. Neo-Theosophy, as it has been called, too degnified a term, has practically ruined the appeal to the average man that the work of Blavatsky had made, and it is only now after another twenty years that real students are beginning to discriminate between the pure gold of the teachings of the Masters and the Leadbeater kama-manasic lucubrations. The world owes this to Trevor Barker and it does not lie with us to measure his reward. It has been written that they who turn many to righteousness shall shine like the stars for ever and ever. Perhaps we did not honour him sufficiently during his life, but he needed no recognition in his own felicity in serving the Masters.

I regret that it was not possible to obtain a portrait of Mr. Barker in time for this issue of the magazine but perhaps some friend will oblige us with the loan of one. I wrote to Dr. Fussell at Point Loma but he was away, and Mr. John P. Van Mater kindly furnished some biographical detail.

Alfred Trevor Barker was born October 10, 1893, at Las Palmas, Canary Islands. He became a student of Theosophy while a young man, and remained a Theosophist until the day he died, which was on July 17, 1941, in Torquay, Devonshire, England. In 1923 he published *The Mahatma Letters to A. P. Sinnett*. In 1926 *H. P. B.'s Letters to A. P. Sinnett*. In 1929, in conjunction with several others, he started work on *The Complete Works of H. P. Blavatsky*. On learning that the Headquarters at Point Loma was doing the same work, he arranged to collaborate with them. Five volumes

have already appeared; others are in preparation. He was for many years president of the English section of the T. S. (Point Loma). He is survived by his wife, Mrs. Virginia Barker, and four children. Mrs. Barker's present address is 308 Hancock Street, Olympia, Washington, U.S.A. His other living relatives are his mother and a brother and sister.

MUSIC TODAY AND YESTERDAY

Introduction to a talk given with descriptive violin solos, at The Toronto Theosophical Society, on June 29th, 1941.

BY HARRY ADASKIN.

If you glance over a general history of music, the first thing that strikes you is that this history is in essence no different from any other history of art. There are the records of the "Primitives," those first gropings after technique and expression then came a form which we have since labelled the "Classic" that was followed by a style we call "Romantic" and when the Romantic began to show signs of exhaustion, or at least when it became so super-romantic as to exhaust itself and us, there was a wholesome and healthy revolution art became what the French would call "sec" dry. Now to translate sec as dry is not giving the word full justice. Of course it means dry, but it means more than just the opposite of wet. It means dry in the sense that Champagne or a still red wine is dry astringent would almost be a better word. And the quality of astringency is a very useful one in art. It has a purging effect on the tendency to become too sweet.

If you have ever suddenly given up taking sugar in your tea and coffee, you know how unpleasant and bitter they taste at first. But if you persist, you gradually begin to like it that way, and then sugar in your drink becomes in-

tolerable. Listening to astringent music may be a similar experience, I don't know. Some of Picasso's more violent drawings and paintings are pretty cruel and raspy, but after listening to a particularly cloying piece of music, I know exactly how he feels, and if I could paint or compose, I'd be tempted to do the same thing.

Now these four broad divisions in the development of music, which, for convenience sake I called the Primitive, Classic, Romantic and Astringent, bring us to our own day. There will doubtless be other eras and other divisions, but what they will be, is a mystery of the future. I rather incline towards the belief that we will increase the number of notes in our scale by adopting third-tones, quarter-tones, and perhaps as our aural sensitivity increases, and the need for more and more subtle expression arises, we may even use eighth- and sixteenth-tones. At present our smallest interval is the half-tone.

The earliest scales of which we have any record, are almost universally pentatonic; that is consisting of five tones. This scale seems to be the father of all music, for not only do we western people sing and play tunes in the pentatonic scale even today, but it's the one point of agreement we have with Chinese music, Hindu, African, American Indian, and almost all known kinds of music. A fair example of a pentatonic tune is "Comin' Through the Rye." In fact any tune which you can play on the black keys of the piano is a pentatonic tune, because there are only five of these notes to each octave.

Gradually as music developed, more and more notes were added to the scale until the full number of twelve was reached. Beyond that we can't go, unless, as I said before, we adopt smaller intervals than the half tone. Some Oriental races, the Javanese, the Balinese, the Hindus, have such a scale.

They use smaller intervals than we do, but to the average western ear their music sounds simply out of tune, like a beginner's attempts on the violin. I have some pupils who produce fine quarter-tones!

This business of the octave, which is the same note but in a higher or lower degree, is a natural law. It's a sort of inescapable limitation imposed by nature. It's like man's life on earth; he can climb a high mountain or even go up into the stratosphere in a balloon, but he is inexorably tied to the earth, he must return to it. Roaming among the planets is not possible for him in his present state. Even if he invented a machine to take him to a distant star, he could only stay as long as his oxygen tanks would let him. And so, like man, who can only find his salvation within, and not without, the future development of music must take place within the octave outside of it we can't go.

Music is limited not only by the phenomenon of the octave, it's limited in another and more obvious manner, simply by our inability to hear beyond a certain speed of vibration. They say that about 16 vibrations per second is the lowest note a good ear can catch. And it's obvious that any rate of vibration much slower than that, would not only make a lower note, but would soon cease to make any note at all. In the opposite direction however, we're merely limited by the human ear itself. Theoretically, there is no limit to the higher speeds of vibration, but they say that about 20,000 vibrations per second is as high a note as we can hear, and that's a pip-squeak of very little use to music. You know about the dog-whistles which sound at such a high rate that we can't hear them at all.

But these limitations, far from being a drawback, are really a great advantage to art. In fact, composers have always found these natural limitations not enough, and created a great many

artificial ones which they called Rules of Composition. For the question: "How much can I create with how little?" is almost an axiom in art. And certainly the early composers had very little with which to create. The only instrument readily available was the human voice; and while its expressive powers are very great, its range in both pitch and speed is extremely limited.

Nevertheless, while one may need or use very little of any one thing, it's nice to have a variety of things to choose from. And if in the 19th century the human voice had been the only reliable instrument available, we would never have had the music of Chopin; for he found his natural medium of expression in the piano. But lovely music on the piano presupposes a mechanically fine instrument, and players with adequate technique and these things were a long time coming.

Even after the playing of instruments had become quite common, composers still wrote on the title page of their pieces, the sentence: "To be played or sung." Such a thing as writing a piece specially designed for a certain instrument, was unknown. Later in this talk I'll have occasion to play a piece which couldn't possibly be sung, which couldn't be played on any other instrument but the violin.

H. A.

QUIZ

In What Books are these to be Found?

1. There the wicked cease from troubling: and there the weary are at rest. There the prisoners rest together: they hear not the voice of the oppressor.

2. By oneself evil is done; by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

3. Things are not true because they are old, but old because they are true.

Immortality belongs to Truth and not to error.

4. White Magic, or "Beneficent Magic," so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

5. He who consorts with the low and the base, contracts the same character as he who handles a foul substance; he goes from worse to worse, and utterly without reason, he perfects himself in wickedness. But the wise man (consorting with the wise) contracts the same character, even as the scent of a sweet odour adheres to him who handles it; advancing in wisdom, practising virtue, he goes on to perfection, and is satisfied.

References to quotations in the June Quiz:

1. The Light of the Soul, by Alice Ann Bailey, page 124.
2. The Secret Doctrine, II. page 405, by H. P. Blavatsky.
3. Rational Mysticism, by William Kingsland, page 217.
4. The Work of the Lodges, by Damodar K. Mavalankar, The Theosophist, March, 1884.
5. The Prophet, by Kahlil Gibran, page 15.

A PLEA FOR UNITY

For the Buddhist reincarnation is the periodical death of spiritual man. The purpose of the Fourfold Path of the Buddha is to free the spiritual man from the Cycle of Necessity—the Wheel of Births and Rebirths. Ignorance of the Law is the cause of all suffering and selfishness; the cause which is responsible for the turning of the wheel.

The fetters which bind us to the wheel can only be broken by non attach-

ment to all that pertains to the personal self; complete indifference to the objects of the external world of Illusion, and the practice of compassion and brotherhood.

Theosophy re-echoes in our age the noble Truths, perceived by Buddha, which have been forgotten by materialism of the west. Theosophy points to the Path of Deliverance; teaches the Four Truths, the practice of which alone can free us from the bonds of ignorance and selfishness. Each life is the effect of a precedent life and our present life the cause of the future earth life. By attachment to selfish thoughts and actions we automatically invoke the Law of Karma, and forge bonds of suffering and pain for the future.

By ideals and brotherhood we break our fetters and attain wisdom. Every unselfish thought, every act of compassion, every conquest of our lower nature are so many fetters broken.

Every selfish desire, whether it be for wealth, fame, recognition or for power over others, binds us the closer to the cycle of necessity. Even desires for devachanic bliss and Nirvana bring us back into incarnation sooner or later.

Thus are generated the seeds from which grow all woe. The present afflictions of humanity are the outcome of previous causes, set in motion by ourselves when we lived before in Atlantis, in Greece, in Egypt or perhaps in ancient Lemuria.

All our wars are but the harvest of a class hatred and a national selfishness fostered in olden times.

—What happiness, and it is very little, our nations do enjoy, is the necessary effect of right thinking and unselfish effort of those nations in previous incarnations.

Social Utopias will only be dreams of the visionary unless Capital and Labour practise individually the precepts of brotherhood and compassion.

Social structures will not make for happiness; revolutions will not bring freedom and peace; second advents will not bring the millennium; unless the spiritual man in each one of us throws off the illusions and bonds of the lower self and rules our lives upon the square of brotherhood and compassion. Then, and then only will there be universal peace and harmony.

There is also growing in our midst, whether we know or not, like some hideous vampire, the practice of *Black Magic*; under the innocuous guise of "How to develop Personality," Practical Courses in Concentration, Exercises in Mind Suggestions to obtain for the personal self, wealth, health, etc., etc.

All these and many more are but the subtle expression of the Powers of Darkness, which alas! may doom our present humanity as was doomed Atlantis.

Let all theosophists examine the advertisements in American, Continental, English or Australian journals and they will perceive to what extent Black Magic is encroaching upon humanity.

It is useless for us to sit back in our arm chair talking about theoretical theosophy and pooh, poohing the reality of the influence of pernicious practices. Read H. P. B.'s writings and study the Mahatma Letters; then if we dare, laugh and imagine that our nations, our humanity are safe.

No; Theosophists cannot afford to laugh and dispense arm chair aphorisms. Karma has a long arm and woe betide those of us who do not at least attempt to practise and live Theosophy.

The history of our Society, brief as it is, is the silent accuser, an object lesson, therefore let all Theosophists, no matter what leader they follow, unite and present to the world an army of brothers, compassionate brotherly and tolerant; whose one ideal is to bring Peace and Light to the West.

Brisbane, Queensland.

Socrates.

THOUGHTS ON PRAYER

I heard a droning sound through the years,

Monotonous, timed with the drip of tears!

And I cried—"Whence this issue that penetrates

Like filth through a foul-made sod?"

But I *knew* 'twas the prayers that sup-
plicate

Boons—from a far-off God.

And shamed, I remembered *my* voice,
ere I found

The greater knowledge, had helped
swell that sound.

I had cried to a God with majestic form,
Who ruled with omnipotent might,

But far outside all Life's stress and
storm,

Lost to my self-dimmed sight.

When my soul awakened, I saw a new
God

And rejoiced o'er the groping ways I
had trod.

The little birds on their blythe way
winging,

Love-light shimmering from face to
face,

A beautiful flower from a small seed
springing,

The twinkling of stars in space.

God is the Universe, the Great all-in-
All,—

Then wrap in His Silence each suppli-
ant call.

God speaks every moment to each
listening ear,

Each seeing eye His Presence descries,
While Love knows, at need, to draw,

without fear,

From soul-depths, helpful replies.

Jessie W. Lang.

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use
Supplied on request. Forty years' experience
at your service. Let me know your wishes.

N. W. J. HAYDON,
564 PAPE AVE., TORONTO

THE CANADIAN THEOSOPHIST
THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription: TWO DOLLARS A YEAR

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Wash. E. Wilks, 925 Georgia St. W., Vancouver.
Maud E. Crafter, 57 Sherwood Avenue, Toronto, Ont.
D. W. Barr, 14 Huntley St., Toronto, Ont.
Felix A. Reicher, 250 N. Lisgar St., Toronto, Ont.
Edw. L. Thomson, 63 Blecker St., Toronto, Ont.
William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.

GENERAL SECRETARY

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

OFFICE NOTES

Hamilton Lodge held its election of officers on Tuesday evening, August 5, with the following result: Mrs. Janet Inman, president; Theo Morris, vice-president; Miss Mabel Carr, secretary-treasurer and publicity; Mrs. E. Mathers, Librarian; Mrs. A. Hambly, assistant librarian. Miss Carr's address is 108 Balsam Avenue, Hamilton, telephone 4-9229.



Members' annual dues were payable on July 1st, and Montreal Lodge sent in the dues of all members in good standing in its usual punctual fashion. All Lodges could do the same thing if they adopted the same method. But one can only conclude that they do not wish to be punctual and business-like or they would do so. One of the factors that has affected members and their payments in recent years is the abandonment of members' weekly meetings. It

is objected that the members will not attend. That is because the meetings were not made attractive. This was attended to a generation or more ago. The strength of the movement is in the formation of a nucleus of brotherhood, but when this is overlooked the society cannot flourish. We fully recognize the difficulty in which some members find themselves on account of the war. In cases of distress the Lodges should investigate such cases and if unable to help may report to the General Secretary. The Society has no authority to help but something may sometimes be done privately when circumstances justify mediation.



A Mexican subscriber, enclosing the extra dollar for his subscription to this magazine, writes: "Let me assure you of my appreciation for your well conducted magazine. When it arrives I generally let other magazines wait and read first the C. T., and to be frank, I like best the controversial matter as it compels us to judge for ourselves, hence to *think*." Another subscriber in New York writes: "Believe it or not, our magazine suits me fine, just as it is and I have no suggestions for its change."



Liberty, which has at least one indispensable article each week, in the issue of July 19 gave Mahatma Gandhi's ideas on "Why I Believe in God and Prayer." He does not think himself "able always to obtain that for which I ask." "I believe, instead, that prayer has brought me only an infinitesimal portion of what it would bring me were my faith more perfect and my devotion more complete. The weakness is not in prayer, but it is in the individual that prays. Prayer implies and demands belief in God; not necessarily in God as He is interpreted by one special religion or one sect of that religion, but belief in the existence of Divinity, a whole-hearted and firm belief without intel-

lectual reservations." Another point which may be commended to those who think the intellectual mind is paramount, he states: "Their skepticism and philosophy does not help them in the critical period of their lives; face to face with a calamity, they find that there is little comfort and satisfaction in intellectual belief. The spiritual conception, which eludes the intellect, alone permits man to live to the fullest of his powers." It is not of importance whether one speaks of prayer or of meditation. It is the attempt to reach the Eternal.

✧ ✧ ✧

Lucifer, the organ of the American Section of the Point Loma Theosophical Society, is largely a Blavatsky number, providing for the loyal celebration of White Lotus Day, with many interesting articles new and old. We copy the closing paragraph from an article reproduced from the *New York Tribune* of May 10, 1891, written on the death of the Founder: "The work of Madame Blavatsky has always borne fruit, and is destined, apparently, to produce still more marked and salutary efforts in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her mem-

ory will be accorded the honour to which it is justly entitled." And after fifty years this expectation is being met with abundant proof of these words from a long dead hand.

✧ ✧ ✧

Dr. Durai Pal Pandia, whose visit to Canada was fraught with so much benefit to his fellow-countrymen, domiciled in the Dominion, has, since the war broke, been requisitioned for similar work in the central American and other countries where Hindus have settled. He has spent some time in Mexico, in Gautemala, Salvador and Costa Rica and was privileged to be entertained by the Presidents of these Republics. He was proceeding to the West Indies also, and the Colon newspapers of Panama recorded his regret that so many long-established Hindu merchants had been evicted from the Panama trade. He admitted that Panama had, like any other country, "the full right to restrict its immigration, but I feel," he said, "that in the case of those merchants who have been in business twenty or thirty years, the action is a bit severe, regrettable." In an address presented to him at a public meeting in Colon Dr. Pandia was congratulated for the "highly successful results you have been able to achieve in the course of your activities, and this altruistic attitude in behalf of the cause of India and of its nationals constitutes the very basis for the united patriotism of every East Indian, irrespective of whether he is at home or abroad, to effectively co-operate with their leaders for the end in view." The Colon Star and Herald observes editorially of Dr. Pandia, "a diplomat in the true sense, he has made friends not only with the large and important East Indian colony on the Isthmus, but also with many persons of Panama of the other nations. He has been received as a distinguished visitor in the British Legation."

✧ ✧ ✧

The two August magazines to hand are *Theosophy* from the U.L.T., Los Angeles, and *The Theosophical Forum* from Point Loma. These excellent magazines do not exactly co-operate but are the best exponents of Blavatsky and Judge Theosophy in America and sufficiently certify to the presence of at least three members of the Society (including the *O. E. Critic*) which will preserve it till 1975. *Theosophy* has a fine article on "The Battle for Recognition" written as a prelude to H. P. B.'s article on "Force of Prejudice" which is reprinted from *Lucifer*, of 1889. Two articles by Mr. Judge are also reprinted—"The Philosophy of Mental Healing" and "The Three Planes of Human Life." All these articles should be studied by every Theosophical aspirant. Another very valuable article is "Figures of the Transition Age." It is rarely that so much good material is found in one magazine. An interesting note in *The Forum* on Aramaic and other Eastern versions of the New Testament apposite to the discussion of a clause in the Lord's Prayer initiated last month, states that the Aramaic version gives the clause as "Do not let us enter into temptation." What we have always thought to be the natural and sensible form was "Lead us through temptation," but this does not appeal to the ecclesiastics. It ignores their help. Mr. C. J. Ryan's eleven-page article on "What About Astrology?" should straighten out most of our critics on this vexed problem of the universalism of law. Dr. H. T. Edge writes on H. P. Blavatsky and Modern Science, the fourth of a series, this dealing with Transmutation. Leaves of Theosophical History reproduces the first of three letters lately discovered, by Damodar, the other two to appear in due course.

✻ ✻ ✻

In commemoration of the birthday (N. S.) of Helen Blavatsky, on August 12, 1831, we present one of her finest

essays this month. The protests of a few that they are not interested in "old stuff" leaves us cold. It is just too bad for them. Possibly they would not read Shakspeare either as old stuff or Walt Whitman. In the New York Tribune of May 10, 1891, two days after her death there appeared an editorial about her, almost certainly by William Quan Judge, and we quote a paragraph from its close: "The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies, from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary for the great work to which she put her hand. That will go on with the impulse it has received and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be recorded the honour to which it is justly entitled." This prediction is being more fully verified in every year that passes. Our contemporary, *Theosophy*, in Los Angeles, has also reprinted this article in July, so we had one thought in common, but there is a similar harmony arising among scientific and philosophic and even religious thinkers and teachers. Let us as readers and students show by our readiness to acknowledge loyally our indebtedness to H. P. Blavatsky for all we have and are that we are willing to do our utmost to spread the great truths which she

revived from the dusty treasuries of the past.

PROGRAMME OF THE
FRATERNIZATION
CONVENTION

Saturday, August 30th, 1941

9.00 a.m.—Registration.

10.00 a.m. to 12.00 noon—Appointment of Chairman and Other Officers. Business Meeting and Forum. Appointment of Resolutions Committee. New Business. Treasurer's Report. Chairman's Address. Forum: The Fraternization Movement. Adjournment.

1.30 p.m. to 2.45 p.m.—Address and Forum: Initiates and Their Teachings, Mr. Felix A. Belcher (Toronto, Ont.)

2.45 p.m. to 3.00 p.m.—Recess.

3.00 p.m. to 4.15 p.m.—Address and Forum: The Overflow from the Universal Chalice,

Mrs. Gladys Harbst (Cleveland, Ohio.)

8.00 p.m. to 10.00 p.m.—Address and Forum: Prophecy and the Future,

Mr. Cecil Williams (Hamilton, Ont.)

10.00 p.m.—Music.

Sunday, August 31st, 1941

9.30 a.m. to 10.30 a.m.—Business Meeting. Report of Resolutions Committee. Introduction of Committee for 1942. Adjournment.

10.45 a.m. to 12.00 noon—Youth Session.

Convener: Mr. George Hosler
(Detroit, Michigan.)

12.30 p.m.—Banquet.

2.30 p.m. to 3.45 p.m.—Address and Forum: Theosophy and Music,

Madame Emi de Bidoli (Cleveland, Ohio.)

3.45 p.m. to 4.00 p.m.—Recess.

4.00 p.m. to 5.15 p.m.—Address and Forum: The Relation of Religion to Post-War Reconstruction,

Mr. Albert E. S. Smythe (Hamilton, Ontario.)

8.00 p.m. to 10.00 p.m.—Address and Forum: Brotherhood—the Fruit of

Spiritual Culture,

Mr. Fatha Engle (New York City,
New York.)

10.00 p.m.—Music. Closing Ceremonies.

Mrs. Gladys Harbst is the prominent leader of Cleveland's "Centre of Christian Service" and a devoted student and teacher of *The Secret Doctrine*.

Madame Emi de Bidoli is a leading Cleveland Theosophist and music teacher. She was a friend of the late Dr. Franz Hartmann who wrote the famous book: *Magic White and Black*.

Mr. Fatha Engle of New York City is Head of the Sufi Movement in the United States. He is a friend of Mrs. Althea Hawkins, active fraternizer of Parma, Ohio.

Mr. George Hosler, Convener of the Youth Session, is one of the young Theosophists of the Detroit group.

Mr. Smythe is General Secretary for the T. S. in Canada.

The musical programme will be directed by Madame Emi de Bidoli of Cleveland.

THE THEOSOPHICAL SOCIETY

Adyar Madras India
April, 1941.

Dear Friend:

You may think it rather early to be considering the forthcoming International Convention to be held at Adyar in December next. But this Convention will be of a very special nature, partly because it will be the first International Annual Convention of a new seven-year period for Theosophy and The Theosophical Society, and partly because it should, I think, for that very reason, offer to the world a Theosophical outlook regarding world problems generally, especially those arising out of the war, and a conspectus of Theosophical foundations for the New World Order.

I am very much wishing that as many

General Secretaries as possible shall come on pilgrimage to their International Headquarters and contribute the outlook of their countries and of their Sections to the re-constitution of the world when the war is over, giving also, of course, their own Theosophical outlook. I am wondering if either you could come yourself or you could depute some worthy representative in your place. I wish I could offer financial facilities. I can offer hospitality for sometime before the Convention and for sometime afterwards, but I am afraid that we have no resources wherewith to defray a return fare. At least, such resources do not seem to be available at present. But we should indeed welcome the representation of your Section and of your country at this epoch-making International Convention, and I am hoping that perhaps somehow or other you may be able to accede to the request I am making.

May I also ask you if, in any case, you will arrange for the holding during the last week in December of what I think I had better call "Support-Conventions." However small these might have to be, they would immensely strengthen the power of the International Convention at Adyar to send forth its message to the whole world, and it would be wonderful if every Lodge in your jurisdiction could resolve itself into a "Support-Convention," at least for a day or two round about Christmas, to sound the note which we shall be sounding at Adyar. And I hope also something may be able to be done at your headquarters; even if only two or three members can gather, there will be definite help. It is not the size of these meetings that matters, but the fact of their support and of their being a channel for the blessing which I earnestly trust may come from Adyar itself.

I enclose a letter which I had written before this communication. It will to

a certain extent, I hope, clarify our ideas. I shall be sending you from June onwards a special monthly Bulletin concerning itself exclusively with the International Convention and with our proposals as to what the Convention shall do. I think that we shall ourselves mainly be concerned with a number of great Symposia on some of the many vital questions of Reconstruction, dealing with these, of course, in the light of Theosophy as we may individually understand it. The matter in these Convention Bulletins will help you to plan such activity as is possible to you. If you are entirely outside the war area I am hoping you will be able to give a good deal of attention to this work. Of course, if you are within the area, as is Britain, for example, you may have more pressing preoccupations. Even then you may be able to do something.

In any case, may I especially ask you for a message to the International Convention, which it will be necessary for you to post as early as possible, since letters often take months to reach us. In fact, I have just received a letter from France posted in May, 1940. I am very anxious to have as many heartening messages as possible from our Sections and from individual members in those Sections.

May I remind you of the Absentee Delegate plan whereby members of your Section can be registered as delegates to this International Convention on paying the Convention delegate fee of Rs. 2.

May I draw your attention to the fact that at every International Convention there is at least one Question and Answer meeting? We should be very glad to receive from your Section any questions of really general interest, especially regarding the presentation of Theosophy to the New World, and the bringing of our Theosophical Society nearer to the general public, so that both Theosophy and our Society may become more compellingly vital to the

world. We do not want questions on experiences members may have undergone, nor even, unless of exceptional importance, on interpretations of Theosophical teachings. We especially want for this Convention practical questions. If when you receive any questions of a practical nature you feel able to append to them the answers most suitable from the standpoint of your Section and your country, we should be particularly glad to receive these answers too, for publication, of course.

Finally, I am half hoping that out of the material which will come from you all it may be possible to issue an International Convention volume under the title, "Theosophy, The Theosophical Society, and The New World Order." But the possibility of this largely depends upon the contributions I am able to receive from various countries giving the considered views of our own members and of others with regard to the essential principles of world Reconstruction. Fraternally,

George Arundale, President.

LETTERS FROM HOME

A first-hand account of a walk through London after all the bombing is so full of the spirit of the average Londoner that it ought to hearten all who read it to take up the cause with all their energy and inspire them to do what they can to repair the breaches. Here without comment or interpolation is the statement:

I was in town last week, and believe me, you can still walk, or ride, along the same streets and they all have tall houses and buildings on either side of them, so that you would not notice the damage if you did not look for it. Of course some houses are down, and the insides of several churches are burnt out. I have only seen two, one in Piccadilly, and the other is Clement Danes. You will be interested to hear about the

latter. I went specially to visit the district which is near the Temple, which as you may remember is one of the homes of the Barristers. That too got blitzed but you can still walk past the Fountain on the way to Middle Temple Lane, on the way to the Temple Gardens where we used to play as kids—or at least I did. Part of the Inn and some houses in Brick and Pump Court have gone, but there are many thousands of lawyers' chambers all around unaffected, and the law still functions, and is only limited by the amount of squabbling going on in the country, which is, unfortunately for the legal luminaries, much less today. When I saw St. Clement's Church I expected to find it razed to the ground. But like another I saw, also a Christopher Wren edifice, the tall spire remains as also all the main boundary walls of the structure. The whole of the roof is burnt out, and the parapet, which travelled all round the roof, and from which we used to watch the Lord Mayor's Show as school children, or a Diamond Jubilee Procession, has disappeared too. I never did like the ornate decoration of the ceiling, cheap stained glass and showy windows and inconvenient wood seats, and their destruction leaves me no regrets. I am not surprised that the incendiaries did their work so well. I recall that one day another boy and I, unthinking of course as boys are, thought it a fine joke on a Guy Fawkes' day, to pin a cracker to the tail end of a curate's cloak. We were following behind him up the narrow stairs leading to the belfry where we were going to torture some brass instruments at a band practice. The cracker went off and bobbed about, up and down the highly inflammable wood stairs. I can remember to this day the parson's concern over the fire danger, and did not mind the joke otherwise. No, London is far from having fallen down. When I see the damage I am reminded of Lon-

don's appearance from time to time during the past 30 years. Often you would see blocks of houses demolished, or single houses being pulled down, to make way for new buildings. The damage to me so far seems no more than that. I have not visited the slum quarters, which have not yet been cleared away. I believe in the East end some damage has been done, but except for the injury to the inhabitants, I would almost welcome the wholesale blowing up of all the mean houses in all the mean streets. Approaching the centre of London in a train, you look for damaged houses, but the tops of the houses as you look down seem just as numerous as ever. Here and there you notice windows out, or a gap in a street, and, for the reason I have said, wish it had been larger. I hope the Town Planning Committee set up to re-build, will finish the job and clear off the streets—the rest of the slum dwellings, and design new streets and thoroughfares too. It looks as if Ebenezer Howard's dream—and mine—his one time assistant, may some day come true, and healthier homes, and perhaps one or two more new cities laid out to meet present-day requirements and aspirations, will come into being all over the country, and the big congested cities and towns will see an exodus of their over-crowded population.

CORRESPONDENCE

THE LORD'S PRAYER

Editor, *The Canadian Theosophist*:— Prompted by Mr. Belcher's article on page 160 of your magazine, vol. XXII, No. 5, July 15th 1941 on the subject of the interpretation of the sentence in the Lord's Prayer "LEAD US NOT INTO TEMPTATION," I feel that I ought to contribute another view of the Prayer, obtained from an authority beyond doubt.

THE LORD'S PRAYER

"Our Father in Heaven," to whom we should appeal, is the all-present Omnipotence from whom all power is derived.

One "hallows" the Divine Name by acting constantly with loving kindness, which is Wisdom, thus glorifying Heaven and its Trinity-Will-Wisdom-Activity—the three fundamental functions of the One Reality.

"Thy Kingdom come" expresses the desire for a condition of existence where the Golden Rule will be accepted and realized as the law of human intercourse.

Divine Will is then expressed as Wisdom-Love on Earth as in Heaven.

"Our daily bread" refers not to edibles alone but also to food for thought and spiritual life.

The expression "Lead us not into temptation" requires elucidation. "Temptation" means here TEST, examination of firmness of character. The teacher tests the pupil, examines his qualities for promotion and so "leads" him into "temptation," or put him to test. Tests are necessary for everything to be used, or material, even if human, will fail. The inner meaning of the sentence is "Help us overcome temptations" or "Help us stand the tests." Necessary tests should not be avoided, but met and conquered.

Eventually we will be "preserved from evil," but not until we exemplify Divine Will by active Loving Wisdom so that our evil tendencies are eradicated and good ones remain permanently.

Another "hard" saying of the Galilean Master is "BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN."

It has been, and can easily be, interpreted as a blessing on those who lack spirituality and are mentally deficient—but never was it so meant. The real meaning is: "Blessed are they who *boast not* of their advanced spirituality, but give all credit to the Kingdom of

Heaven which is their heritage."

The reader may exercise his intuition and logical discrimination to judge whether the interpretation of the Prayer is true or fancy. To me they are just as true as anything "thus I have heard."

Much authoritative theosophical information is in my possession. It is to be given free if asked for.

Success to your efforts: Sincerely yours,

R. F. HOLM.

5052 N. Wolcott Ave.,
Chicago, Ill., July 14th, 1941.

ALL HERDED TOGETHER

Berlin, June 12—(AP)—Police several days ago raided all Christian Science centres, also Theosophic and Anthroposophic organizations. It seems likely all these hereafter will be forbidden as an aftermath of the Rudolf Hess flight to Scotland.

The Hess flight was explained by the Nazis partly on the grounds that his head was turned by occultists.

UNITED LODGE OF THEOSOPHISTS

Los Angeles, California

June 25, 1941

Dear Associates:—This year, as our annual greeting goes to members of The United Lodge of Theosophists everywhere, it is with no certainty that the message will reach its destination by other than "astral" mail. Last year, London Associates read the U.L.T. Letter in a cellar while bombs burst overhead; this year, their building is gone, save for two rooms and *the books*, while meetings still continue, the London *Bulletin* has been published regularly, and lecture work has been extended to Bath and Salisbury. That members in other countries are safe, some in happy haven at Bombay; others still free to study Theosophy, though they

may not hold meetings, will be welcome word to many Associates. Even in time of personal disaster and national tragedy, those who hold the torch of truth within themselves can but light a brighter tomorrow. Theirs is a conquest that brings sorrow to no man, but only help and hope.

Theosophists, whatever their land of birth and station in life, labour for the Brotherhood of man. They have at heart the truths that make men free, and if, in the inexorable course of Karmic cycles, there comes a time of darkness and destruction, they can arise with still greater determination that those truths shall be known. The bitterness of crumbling human hopes sometimes opens the eyes of soul, turning seeming evil into good. There will surely be those impelled by this black harvest of hereditary hates to search for a better way of solving human problems. So long as Theosophy is known in the world, they will be able to find it. The years to come will doubtless bring many upheavals and social changes, for it is a cycle of transition, and the world will not be ready for the great endeavour to be launched in 1975 until vast clearances are accomplished and many Karmic scores adjusted. The prophecies of *The Secret Doctrine*, in the teaching of "Cyclic Evolution and Karma," gave warning of the trials of the present races and nations; but each crisis in the affairs of men may be turned to further opportunity. The struggles of the world, then, need bring no despair, though there is reason for every Associate to feel a deepened sense of responsibility. Much has been done, but there is yet a mighty task for Theosophists in the future. There remain thirty-four years to be traversed—more than a third of a century—until 1975, and the work of preparation is far from being complete.

H. P. Blavatsky unfolded her vision

of the future in the closing words of *The Key to Theosophy*. There, the Associates of U.L.T. may see their work defined, their highest hope expressed. Her vision was brightened and sustained by Mr. Judge, and in his foresight and wise counsels the way is clearer still. But it was Robert Crosbie who rescued the ideal when it was lost and forgotten, who built it into a programme of work, and showed a loyal band of workers how to *carry it through*. It was he—he and they—who, thirty-two years ago, on the furthest frontier of a western land, brought the United Lodge of Theosophists into being. The significance of that birth, and the growth which has followed should be known and understood by all who enter the ranks of the Theosophical Movement today.

Countless hours of devotion, given by those who grasped the spirit of Robert Crosbie's work, have made the U. L. T. a force for good in many lands. Countless self-denials raised the buildings, rented the quarters and printed the books—the priceless literature of the Theosophical Movement. The energies that have poured into the work of U. L. T. in the past have become its life blood for the future, have filled a reservoir of power for every student of the present. The very book the Associate studies has an unwritten history—a history that is known by living it again, in similar service for the future, the meeting he attends today is the summation of countless other meetings, not only attended, but *supported*, by a whole generation of Theosophists of U.L.T.

But all this work has been toward the restoration of The Theosophical Movement as a whole, so that, among Theosophists of many affiliations, the recognition is growing of U.L.T. as a non-partisan and non-sectarian body. If the original lines of U.L.T. hold firm, more and more will the hearts of men

in the world be reached and aroused by the knowledge of that system of life and thought which alone can save the coming races. Only on the sure foundation of truth can a republic of brotherhood be builded, can the barriers which separate nation and race and class be destroyed, and the new order of ages begin.

There is every reason for hope and confidence in the future of U.L.T. Lodges are being revitalized by youthful members—strong, sober and determined—who do not look upon U.L.T. as a fortunate inheritance, but as a high mission to be fulfilled. In the work of the study classes, in Theosophy School, in Pathfinders and Associates, the new energies of the young are blending with the steady forces of older students, gaining gradually the skill and the care of more practiced hands and minds. More than this, young Theosophists are carrying their philosophy into the world, spreading the ideas, attracting their friends, and in every way learning, by living, what are the lines of work laid down by the Teachers. They are the generation that will live on, carry on, to 1975, who are entering upon their trust by understanding and by accepting their responsibility.

Shall we not, then, each one—like Robert Crosbie—stand firm in the midst of shock and storm, relying on the Great Law, and on those Unseen Ones who never cease working for *all* Humanity.

Sincerely and fraternally yours,
United Lodge of Theosophists.

THE LINK IS STILL UNBROKEN

Editor, *The Canadian Theosophist*:—
In the face of hostility and suspicion, work for Theosophical Fraternalization goes on. Some, including your correspondent, believe that it will ultimately spell salvation for many sincere Theosophists who intuitively feel that the link forged by H. P. Blavatsky "between the

stir of the market-place and the stillness of the snow-capped Himalayas" is still unbroken, and that it is still possible for the earnest aspirant to find in the modern Theosophical Movement a path to the Temple.

These Theosophical Fraternization Conventions were started as a part of our Theosophical work. All non-Theosophists who are interested in attending these Conventions are heartily welcome. The work of these Conventions has for its aim the promulgation of Theosophical teachings and the furtherance of the Theosophical cause. In other words, as said above, as these Conventions were started as Theosophical work, they should continue as such. These Conventions were started originally by Theosophists belonging to different Theosophical Societies, with the object, among others, of providing a common meeting ground for Theosophists belonging to different Theosophical Societies. This common meeting ground is provided by the common devotion to H. P. B. and to the basic teachings of Theosophy.

At this year's Convention will be many who are not students of Theosophy proper, but searchers for knowledge in other metaphysical fields. They are, of course, welcome, and the writer is as glad as anyone in the Movement to see them come. But let us be realistic and not make the mistake of saying that Theosophy and these other systems of mystical thought "are one" or that "it is all the same" or that "they all come from the same source." This is emphatically not true, as every careful student of *The Secret Doctrine* and *The Mahatma Letters* knows.

The Wisdom of the Gods and the Masters, the pure, unadulterated TRUTH—Theosophy—as brought to the Western world by H. P. Blavatsky and protected and perpetuated to the present day by her worthy successors is *one thing*, and the teachings of Rosicru-

cianism, Unity, Christian Science, Spiritualism, New Thought, etc., whatever their merits and however sincere and well-meanning their followers, are still *another thing*.

The Theosophist's duty is to show the same kindly consideration for the beliefs of others which he expects others to show towards his own, but this does not mean that we should "soft-pedal" Theosophy or sugar-coat its teachings at the Convention to appease or curry favour with the non-Theosophists who will be present, or yield to personality-delusions.

Had it not been for H. P. Blavatsky and Theosophy we would not be having this Convention. Therefore let us dedicate it to H. P. Blavatsky and Theosophy.

One often hears it said that there are more Theosophists outside the Theosophical Movement than in it. Very well. Let us show them where they belong, and help them in. Sincerely yours,

G. Cardinal Le Gros.

1702 Delaware Ave.,

Detroit, Mich.,

July 17, 1941.

THE WAR

That we have entered the last phase of the present war is a view that may not appeal to many who call themselves realists, but as we suggested last month "the upset in the Hitler time-table practically amounts to a defeat." There is little doubt of the defeat of the Germans as we write. The Russians who, as President Roosevelt said have been "magnificent," have shown skill, strength and courage and have held the line everywhere against three repeated attacks of the fiercest description. After the third of these without substantial result, the Germans have made an effort to make gains farther south in the direction of Odessa, but supposedly to avoid being caught in a winter cam-

paign and with the object of finding better weather to fight in, in a lower latitude.

The straits to which the Germans have been reduced are indicated by their appeals to Italy for ten divisions of Italians, to France for her fleet and the use of her Atlantic and African ports, and to Japan for anything in the way of action to occupy the Allies, elsewhere than on the fighting front. Japan has taken advantage of the weakness of France and occupied Indo-China and seems bent on "protecting" Siam or Thailand as it is now to be known.

The Isolationists in the United States Congress cannot see anything to be afraid of in the War situation and are delaying all preparations and obstructing all action that will restrain the common enemy. They are supported by Pacifists, Quislings and other theorists who prefer to take the risk of seeing the war carried into the United States, to stopping the war before it gets so far. "Verily, they shall have their reward."

One of the features of the conflict are the extraordinary claims of victory made by the Germans. They have reported again and again that the road to Moscow is laid open, but no advance has been made; that Smolensky has been captured, this at least half a dozen times; that the Russian air fleet had been utterly destroyed, that the Russian lines had been broken, that four million Russians had been put out of action, with similar destruction of equipment. But still the Russians carry on, and are reputed to have at least four millions of men in reserve, as much as the whole German army began with. The last news as we write is that the Germans are still 125 miles from Leningrad, though they said they were in the suburbs of that city weeks ago.

Meanwhile the Russian and British air forces have been bombing Berlin, and it is announced that a systematic

and co-operative bombing of all the military centres of activity in Germany has been undertaken and will be carried out during the fall and winter, if necessary. There is a strong movement among the people of the German-occupied nations towards revolt and sabotage is general. The Germans know of no way to meet this but by cruelty, murder and slaughter on an appalling scale.

It is generally recognized that the situation in the Pacific Ocean holds more danger than it ever did. Japan is desperate and but for her military men, all under the thumb of German influence, there need not have been such difficulty. Of course it should have been countered when Japan moved into China, but the British Isolationists of those days like the Wheelers and his group of today in the United States forebore to stop that dastardly act of aggression against China, and now they have the Pacific Ocean problem on their hands.

The greatest danger to the world situation, looking forward to inevitable results, is the peril of a negotiated peace which is advocated by all the open and disguised friends of Germany. A peace of any kind before the Hitler organization is utterly broken up and destroyed would merely mean another period of German recuperation for the next war. Germany is determined to conquer the world, and if the world wishes to terminate that ambition now is the time.

The best minds have in view a new and better League of Nations with a constabulary force adequate to keep the peace of the world from being broken, with full co-operation among all the nations of the earth. Four freedoms have been agreed upon by Britain and America—Freedom of speech, freedom of religion, freedom from want, and freedom from fear. These comprehensively cover all that man wants here be-

low, and no one objects to these essentials but the Germans who have arrogated to themselves the Lordship of the earth. Lucifer in Milton's *Paradise Lost*, has never been so closely personated before, and if the human race does not wish the kingdoms of this world to pass under this upstart Lordship, now is the time to make up their minds to end it.

Canada has done her part in helping the Empire and the United States to oppose the German Threat. A few figures may not be amiss. In 1941-42 we will spend from 35 to 40% of the national income on the war. Approximately three hundred thousand Canadians are serving in the active armed forces of the Dominion abroad and at home. The fifth division of the Canadian Army arrived in Britain this month, a sixth has been called up and a seventh is envisaged. They have been enlisted on a voluntary basis and will go wherever required. The roll-call of the Canadian Navy, Army and Air force in terms of the population of the United States is equivalent to an armed strength of over 3,000,000 men. This does not include reserves or home defence forces. The Canadian Navy has grown from 13 ships and 3600 men at the outbreak of the war to 22,000 men and more than 200 vessels today. The personnel of the Canadian Air Force is about 55,000 men. Canada has financed about three-quarters of Britain's deficit with Canada and will finance the bulk of her expenditure in Canada in the coming months. Britain has already needed a billion Canadian dollars to cover her purchases in Canada. About a quarter of this sum Britain paid Canada in gold. It has cost Canada in the United States more gold than this to enable her to fill her British orders. There have been no gold shipments from Britain to Canada since last December. Canada's war expenditure in the present fiscal year will be consid-

erably more than \$2,000,000,000.

All these proceedings on the material plane are the reflections of thought processes, to use words that may convey a glimmer of meaning, on inner or higher planes. We know that a great cycle is at a crisis or term, and that races like Japan are exhausted, that Germany, with the seeds of great potentialities for good, has turned to the Left; that China has a major cycle still to fulfil; that America in centuries to come will develop the sixth sub-race, and Russia the seventh. These are preparations for the Sixth race and beyond that a Seventh great Race. Each of these has seven sub-races with all their family races and other subdivisions. Theosophists must learn to study contemporary history from a cosmic, or at least a world point of view. "The earth is the Lord's and the fulness thereof." Man is Lord of the planet, but men, so far, are far from proving worthy of their heritage. The Unity of the Human stock, in all its varieties, is an idea that should conquer prejudice and annihilate animosity. All men are brothers. This is the answer to the German delusion that all other men are slaves of Germany. When these young races come to years of discretion they will take their place with the rest in the orderly march of human progress.

Meanwhile there is a mark set on the brow of Cain.

A. E. S. S.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records
Compiled and Annotated by Basil Crump.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

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

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

GENIUS COLLECTIVELY

The first object of the Theosophical Society is that of forming a nucleus for the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour. Brotherhood would appear to be a reality on all four planes of being, those of fire, air, water and earth, or the spiritual, mental, emotional and physical planes. It would appear also that its practice is possible and profitable even, to lower consideration to the hedonistic level, in the ordinary everyday affairs of life. Co-operative effort is a manifestation of brotherhood, one which while recognizing differences in individuals yet sees the necessity for joint effort for both the common and the individual good.

These remarks are prompted by the reading of an article by a research and design engineer, K. K. Paluev, in the *General Electric Review* for May, 1941. The article is entitled: "How Collective Genius Contributes to Industrial Progress." While it is directed specifically to the theme of production, and the creation of more efficient ways of doing things, its significances strike more deeply and much more widely than the mere title would indicate. It is also a study of genius, and of the making of genius effective by the harnessing of the separate and different skills of individuals through group effort so that all participate in the measure of their abilities.

Paluev first analyzes the faculties required of a person, or of the personnel of the group, responsible not only for the conception of a new and useful invention but also for its successful reduction to practice. In this analysis he distinguishes among fifteen separate faculties, but with the realization that they are not like the strings on the

musical instrument but rather like the sounds produced by them—not only is their absence or presence important, but also their interrelations.

The fifteen faculties are as follows: constructive discontent, originality or vision, courage, specific knowledge, general knowledge, analytical ability, ability to synthesize, common sense, enthusiasm, persuasiveness, perseverance or determination to overcome obstacles, energy, initiative, sense of humour, co-operativeness. The first eight of these except for "constructive discontent" are mental, the remainder largely emotional or mental.

Certain of the faculties are composite, for instance, that of "originality or vision" which is said to be a result of an individual's possessing creative imagination, good memory, curiosity, self-confidence, mental courage, and the habit or strong tendency to generalize observed phenomena. Some 36 elements altogether enter into the composition of the 15 faculties and of these only two are primarily the results of heredity. The devastating comment is made that "a large number of those which are results of environment and education are completely neglected in our high schools and colleges. Therefore, the availability of many of the 15 faculties can be radically increased through proper environment and school reforms."

The Faculties are Scattered at Random and Few Possess Many of Them

Not everyone possesses all of these 15 faculties in the highest degree; they are thought to be largely independent of each other; and the possession of one does not ensure possession of any of the others.

This being the case the probability of any one individual possessing all of

them is astronomically small. Palnev calculates, by means of the theory of probabilities, that most probable minimum number of individuals among whom there shall be one "complete" or "total" genius is one followed by 15 zeros. That is, if the population of the world were maintained always at about 2,000,000,000, the present value, there would be one "complete" genius every 25,000 years or so, allowing twenty years to a generation.

As one considers individuals possessing few and fewer of the 15 faculties, the number of these individuals increases rapidly. If the criterion of genius should be that of being the best man in every five then there would be five only possessing this degree of genius out of 50,000,000 persons for ten of the faculties. There would be 10,000,000 of course possessing just one faculty to the degree of the best person out of five. Thus it is readily seen that individuals possessing many of the faculties of genius must be exceedingly rare.

"Perhaps one of the reasons why technological progress for centuries was very sporadic and slow was because collective genius had not then been discovered. Therefore, great accomplishments were the results of single-handed effort by nearly "complete genii." As our calculations show, such genii are exceedingly rare, perhaps few in a century."

Now the especial attributes of incomplete genii are harnessed and made to work collectively in industry so that the deficiencies of one individual may be overcome by the superiorities of others—technological progress has been accomplished by the simultaneous conduct of thousands of research projects. And the provision of means whereby genius may be enabled to work collectively must be recognized as one of the most important factors in technological progress.

Palnev illustrates the principle involved by referring to several recent significant electrical engineering developments. He takes the modern power transformer as a typical example. This is a relatively simple device, consisting of two or more coils of wire disposed around a laminated core, the assembly being immersed in insulating coil within a tank provided with insulating terminals.

Over the years the transformers had reached a high stage of development, so high that out of the 2,000 carloads of a certain type of transformer which had been shipped, representing over 11,000,000 KW. in capacity, only two windings failed; and these failed only through improper applications. Perfection seemed thus to have been reached. But no, a new programme of research was instituted in 1937 and as a result of genius working collectively, a new transformer was developed, one much better in characteristics and having only 52 per cent of the weight of the old one. It occupies 42 per cent of the floor-space and only 34 per cent of the volume. It is hermetically sealed—all joints being either welded or brazed.

An analysis showed that at least ninety persons contributed to its development.

Another difficult problem was solved by a group of three men, one of whom possessed eight, another six, and the third, ten, of the faculties of genius. Combined, the whole fifteen were present.

Palnev sums up by saying that "since it is impossible to obtain enough individuals who are "complete genii," "industrial management and all co-workers must be content with the fact that they themselves as well as their colleagues fall short of perfection to a considerable degree. We differ in the degree and the kind of imperfection but each most likely lacks, or is just aver-

age, in several of the 15 faculties.

"The collective-genius system of organization has radically improved the status of individual members of society. As each one lacks some of the necessary faculties, or at least does not excel in them, he by himself could not therefore obtain the income and other benefits that he does in partnership with other "partial geni" of the organization. Thus we may or may not be our brother's keepers, but we certainly are each other's crutch and lean rather heavily.

Lessons for the Study Group

The implications of the Palnev's study of genius working collectively will not be overlooked by those interested in study groups, their formation, and purposes, and the technique of the conduct of their affairs. It suggests the possibility of tremendously enhancing the effectiveness of the study group through wise choice of personnel. Those forming such a group should have a common purpose, this goes without saying, but they should not possess all faculties or attributes in common. Decidedly the contrary is the case. With too great a uniformity in personnel no greater accomplishment would result from group effort than would from individuals working separately; there would be deficiencies present which would be uncompensated for. With too much uniformity the group would turn into a mutual admiration society or, if the emotions gained the upper hand, it would break up in jealousies and back-biting.

With wise choice in personnel, on the other hand, with a choice such that the faculties possessed by individuals mutually supplemented each other, the contribution of the group, to its own members and to the society at large, could not help to be greater than those resulting from the efforts of its members working separately.

Group study thus differs in many

respects from the routine of class instruction wherein, if the object be that solely of instruction by means of a leader who knows more than his class, more uniformity is desirable, particularly in respect of prior knowledge and education. Even in class instruction, however, it would seem that opportunity for discussion should always be given, and in this the leader should not participate unduly.

Brotherhood Exemplified

Palnev is alive to the social implications of co-operative effort, and realizes that it is something new in industry, something distinctly different from the highly individualistic, *laissez-faire* attitude of which Adam Smith was the chief exponent. In the beginning of the factory system, he says that hardly any of the basic facts previously enumerated were present. Organization was built on the dictatorial principles of having a single source of ideas and authority, the suppression of the emotions through rigid subordination, the "cutting" of men to fit their jobs by disregarding or suppressing some of their outstanding faculties, the disregard of human dignity and social equality, the non-recognition of partnership throughout the entire strata of the organization; profits were obtained through perspiration and skimping.

This type of factory system was early transplanted to the United States but with the development of that country it underwent and is undergoing profound modification. The democratic spirit of the country and the determination to increase productivity were responsible.

The factory system discovered as he says, "the value of collective genius without regard for race, creed, nationality or other unessential discriminations. Since contribution to technological process is only one of the many functions performed by industry, the entire "collective genius" consists not of the fifteen faculties mentioned,

but perhaps a hundred faculties, talents and aptitudes. It was also found that more can be produced through co-operation than through subordination, more through inspiration than perspiration."

Fourteen democratic principles are now being recognized in industry, though as Paluev remarks, their recognition is not universal. They are as follows:

The cultivation of the individuality; the unlimited possibility for future growth; the fitting of the job to the man; a recognition of human dignity; social equality; freedom of discussion of technical and other problems; criticism; tolerance; sympathy; the reduction of authority of supervisors and executives by investing it in small executive and semi-executive groups and committees; a change in the status of the foreman, whereby he is now a skilful guide and mediator rather than the hard-boiled intolerant dictator of a hundred years ago; good working conditions; expansion of personnel departments, basing their operation on sympathy and understanding.

"The fact that industry—are extraordinarily diversified effort of millions of men and women subject to strict accounting—evolved from dictatorship into democracy, not through sentiment or dogmatism, but because it proved to be more productive, should be encouraging to all those who are devoted to the principles on sentimental grounds. Moreover, there is encouragement to students and preachers of religion and ethics to see how, in the course of human history, the basic ethical principles, derived from the nature of man, can never be neglected for long.

"That industry and people at large have wakened to the idea that the main social problem is to learn *how to live and work together* is evidenced by the steadily increasing number of books on scientific management, psychology in industry, how to get along with people,

etc., and the outstanding success of some of these which have become best sellers."

A Recipe for Happiness

Paluev gives the following recipe for happiness:

- (1) To create and contemplate the results.
- (2) To exercise one's outstanding faculties.
- (3) To overcome obstacles.
- (4) To do things together.
- (5) To be treated fairly.

NOSTRADAMUS

The events of the week ending July 26th would appear to have resulted in at least the partial fulfilment of one more of the prophecies of Nostradamus. The prophecy is that of the 34th quatrain of century V of the *Oracles*. It reads as follows

"De plus profond de l'Occident Anglois OÙ est le chef d'isle Britannique Entrer en classe dans Gironde, par Blois, par vin et sel, feux cachez au barriques."

From the deepest part of the English West where is the chief or head of the Britannic isle, a fleet shall enter into the Gironde, by Blois, by wine and salt, fires hidden in the casks.

Several months ago the battleships Gneisenau and Scharnhorst put into Brest Harbour when pursued by British capital ships. Some weeks afterward they were joined by the heavy cruiser Prince Eugen. The British Air Force attacked all three ships repeatedly and heavily and finally on Wednesday, July 23, British reconnaissance planes discovered that the Scharnhorst had been removed to La Pallice, a harbour near La Rochelle and not far from the mouth of the Gironde river. Communiqués tell of the subsequent attack on both the harbours of Brest and La Pallice. New British built Sterling bombers, with four engines, attacked

the Scharnhorst at La Pallice and scored a direct hit with an armour piercing bomb, the initial assault being followed up with another later in the afternoon directed at both places. It is said that in the daylight attack on Brest the great U. S.-built Flying Fortresses were used for the first time. They flew so high that they probably were above the ceiling of most German fighting planes. All these planes returned safely.

The dispatches do not say that Flying Fortresses were used at La Pallice; no information being given as to the type of plane used in the second bombardment of La Pallice. Nevertheless these machines were used for the first time on the day when their British made counterparts also went into action.

The Flying Fortress is made in California, the deepest part of the English (-speaking west); the mouth of the Gironde River figured in the incident and fires contained in casks (bombs) were certainly used.

Nostradamus, by the way, frequently refers to the air armadas of to-day in nautical terms using the French or Provençal equivalents of "sails, fleets and navies" to describe them. Fires in casks seem generally to indicate either shells or bombs, and the water-spouts from depth charges, bullets and shells are said to be the results of "fires" which make the sea "stony." The word "trees" seems sometimes to describe the mushroom like cloud resulting from bomb explosions, such expressions as "the tree shall be in the city" and "the stone shall be in the tree" being met with in the *Oracles*.

POEMS OF PEACE AND WAR

Mr. Christmas Humphreys, the well-known president of the Buddhist Lodge, has issued a volume of poems with the above title. They are collected from the Poetry Review, Poetry of To-

day, The Occult Review, Buddhism in England, The Times and Chambers Journal, which assures them of a certain standard. They are chiefly lyrics and except for some cockney rhymes, like dawning and morning, calm and alarm, born and dawn, abhor and law, hearth and path, there is little to find fault with technically. One is inclined to choose "Farewell" as the best poem in the book, but "You had to Go," and "June, 1940" rank very near it. One is surprised in such austere company to find poems of casual love such as "Make Me No Vows" and one or two others, but the poet presumably must have a little licence. "Etude" is a charming study, and "The Pilot" if a real case is an interesting case of self-realization. Among the others that call for remark for their merit, are "I Sing of Joy," "No More," "Moving," "The Mystic Monk," "How Great is Your Beloved." These are all excellent. The volume is published by The Faval Press, London, England, at 4/6.

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.