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Brotherhood

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THE TEMPLE OF THE STARS

By K. E. Maltwood

In *The Secret Doctrine* Vol. II., Page 502, Madame Blavatsky says—

“As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below on earth.

“In the same manner and on the plan of the Zodiac in the upper Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called ‘the Abyss of Learning’; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs—two of which remained for ages the ‘mystery signs’ and were the abodes of twelve Hierophants and masters of wisdom. This ‘sea of knowledge’ or learning remained for ages there.”

May we suggest that the ancient Mystery School or occult centre of Glastonbury’s Holy Grail offers a parallel to the above.

The High History of the Holy Grail, translated by Dr. Sebastian Evans from the thirteenth century French original, gives us some interesting information about the Holy Grail. (Branch XVIII. Title 12.) We are definitely told it existed at the time of the worship of the “Bull of Copper”. (Taurus was worshipped from 4000 to 2000 B.C.) and that “men with iron mallets” killed

those that “adore the bull” 1500 at one slaying.

We are also told that King Fisherman (Ea) was dead, and “his Priests” had vanished, but King Hermit, the chief Hierophant (uncle to Perceval) and twelve other hermits are still in the Kingdom. (Branch XXXV. Title 15.) “He looketh and seeth on an island twelve hermits sitting on the sea-shore”. “They tell him that they have not far away twelve chapels and twelve houses that surround a grave-yard wherein lie twelve dead knights that we keep watch over” (the 12 Zodiacal signs).

To the question—“Who made the Giant effigies of this Zodiac?” the answer would be the Chaldeans.

They were the Astronomers, Astrologers and Priests. Originally from the coast of the Persian Gulf, they were a Semitic race who settled in Ur of the Chaldees, and seized and held the region of old Sumer the centre of the primitive non-Semitic culture, which they probably adopted. A knowledge of the heavens was the very foundation of the system of belief unfolded by their priests.

It has been stated in *The Guide to Glastonbury’s Temple of the Stars*, and also in its Supplement illustrated by

Air Views of the Giants, that the layout of the Zodiac was Equinoctial, which characteristic hails from the Euphrates, being governed by the rise of the river in the Spring, whereas the Nile is full in September.

The Spring Equinox that fixed the commencement of the year in Taurus was regulated by Marduk of Babylonia.

Now the Somerset Zodiac must have been laid out by a race that was familiar with the horse, bull, sheep, etc.: which were not indigenous to Egypt, but were in constant contact with the agricultural Chaldeans at the date of the creation of the Temple, about 2500 B.C. or earlier.

The English Zodiacal layout obviously belongs to an age of religion in its pristine simplicity and sincerity, when no symbols or ritualistic signs had crept in to mar its grandeur and extreme purity of expression. The thoughts of its creators apparently dwelt amongst the stars, reverently searching the heavens for revelations of divine wisdom.

The creatures depicted in the constellations were considered by the early Chaldeans as emanations of the Unfathomable One like man himself; their names were as follows and can be equated with the knights of the Round Table headed by King Arthur and King Fisherman:

Ana.—“The Lord of the Earth” and “House of Heaven”.

Ea.—“The Lord of the Deep”, “The Fish Man”.

Bel.—Senior of the gods in point of “Time”.

Chaldean Hur. Sin.—“The god thirty” as measuring the Moon month “The Architect”.

Twin to Hur. Ninda.—“The Setting Sun”. “The keeper of hidden treasure”.

Shamash.—“The Lord of Fire” and “The House of the Sun”.

Raman.—“The Lord of the Air”, of fruitfulness, of canals and rain.

Ishtar.—The greatest goddess.

Nebo.—“The messenger of the gods”, special patron of astronomy.

Nergal.—“The warrior god”.

The Chaldeans were essentially clay modellers, and the earthwork giants of Glastonbury, which must be the oldest colossal relief modelling in the world, are in the realistic style of the early Babylonian seal cylinder impressions and not stylized or adorned as they would have been by Egyptians or Assyrians whose medium of expression was stone.

The fertilization of the giant effigies by a system of irrigation, which even to this day is most elaborate, also points to the designers being agricultural water folk.

The Chaldean name Hur as a place-name alongside the “architect” Giant, (who marks the intercalary moon month in this Zodiac) points to the same conclusion, because he sits in his Chaldean symbol, a boat. And Khaldi in the Burber dialect designates the exact equivalent of Hur, which was the proper name of the Moon-god, the Chaldeans being Moon worshippers originally.

The aborigines of South Wales, Cornwall and the Severn Valley,—where the Zodiacal Circle lies,—were the early “Kelts” or Picts, calling themselves “Khaldis” or the early “Chaldees”, now universally known as of the Iberian Mediterranean and River-bed Type, having the long narrow skull, long face, dark hair and eyes, of the long barrow builders, who were said to own the Magic Oracle Bowl or Cauldron of Wisdom

The Druids belonged to this Iberian race, of which there must have been thousands in Britain before 2000 B.C. to have had the man power to construct the enormous earthworks and boundaries of the Giant Effigies

Lenormant, Jensen and Epping have all traced the traditional Zodiacal constellations to the Chaldeans; and Dr. Waddell has fully demonstrated the kinship between the Sumerian, Babylonian and aboriginal British stock, in his well illustrated "British Edda". He points out that their respective monuments testify to the Edda being the joint national epic, regarding King Arthur, the Holy Grail, the Giants and Eden.

The poets and historians of the Greeks, Goths, Persians, Indians, Fins, Britons and even Greenlanders, upon almost every occasion describe these giants so much alike, that it is evident they all drew from one original, and that their models are copied from nature. This remarkable concurrence of evidence, from times and places so remote from each other carries all the force of truth; the Greeks complimented the Kelts with their descent from the Giants, but no other race claims kinship with them, though Brutus of Troy was sent to Albion "earst the haunt of giants."

A well known fact is that Nimrod, who has been identified with Marduk, Gilgamesh and Orion, was called the "great Titan and Giant". His date, according to Rawlinson was 2286 B.C. and being a Sun worshipper he is said to have taken the famous "Cauldron" from the Moon worshippers in the early Bronze Age.

We have often been told that Astronomy is found in a developed form among the ancient Babylonians, traceable back to 3000 B.C. but not until the Temple of the Stars was discovered in Somerset in 1925 A.D. and photographed from the air, have we been able to define exactly the original features forming that Circle, which was the Round Table of the Grail or Cauldron.

It was known that by 2250 B.C. the combination of prominent groups of

stars with outlines of pictures had been put together to form a Zodiac; and "the theory of the ecliptic as representing the course of the sun through the year, divided among twelve constellations with a measurement of 30 degrees to each division, was also of Babylonian origin, as has now been definitely proved"—see Encyclopædia Britannic.

"Chaldean wisdom" became in the classical world the synonym of this science of astronomy, which in its character was so essentially religious. For four thousand years it appears to have kept this sacred character in the traditions of the Holy Grail, the Quest of which so closely resembles the adventures of Gilgamesh, the Sumerian.

Thanks to Layard's discovery of the library of the Temple of Nebo at Nineveh, the British Museum possesses two very early records of the creation of the Zodiacal Giants. They are—The Epic of Gilgamesh King of Erech, called "He who hath seen all things": and the other, The Babylonian Legend of the Creation.

Briefly the story is as follows:

"Gilgamesh possessed all knowledge and wisdom and travelled far over sea and land", but to thwart him a goddess—"washed her hands, took a piece of clay, cast it upon the ground, and made a male creature" called Enkidu. (a satyr found sporting with fishes, Capricornus).

Though he was mighty in stature and strength he could not kill Gilgamesh, and they became great friends. So they went together to fight the fire breathing giant Khumbaba, whose head, with the help of the Sun god, Gilgamesh cut off.

The inference is that he is acting the same part as King Arthur who also cut off the head of this giant spit-fire. (Draco)

The goddess Ishtar (Virgo) then makes love to Gilgamesh, but he tells her that every creature falling under

her sway suffered mutilation or death, so in revenge she had Taurus created—"the heavenly Bull with enormous horns"—but he too was unable to kill Gilgamesh, and the bull's heart was offered to the Sun god.

Then Enkidu met a monster "with Lion's claws". Leo attacked him and led him away to the Under World, and here is the anguished turning point of the epic, for Gilgamesh laments thus—

"My friend whom I loved hath become like the dust.

Enkidu, my friend whom I loved hath become like the dust.

Shall not I myself also be obliged to lay me down

And never again rise up to all eternity?"

So to find the Heaven of the dead, Gilgamesh set out for the West, and came to the mountain where the sun was said to "both rise and set". It was guarded by Scorpio, "the Scorpion man" whose glance killed mortals, he told him it took twelve double hours to traverse the mountain.

Nothing daunted, having passed through the hours of darkness, he finds the "tree of the gods" in a lovely garden, where the Sun god spoke to him.

Here we find that universal tree in the garden, Ygdrasil, the Cosmic Tree, with stars for fruit, that grows in Paradise; that ancestral abode of the old Chaldeans for which they preserved so distinct and reverent a conception, calling it Arallu, the Land of the Dead, where is "the pillar around which the heavenly spheres revolve".

On coming to the shore of a vast sea our hero is told:

"The Waters of Death which bar its front are deep.

If then, Gilgamesh, thou art able to cross the sea,

When thou arrivest at the Waters of Death what wilt thou do?"

Just as Gilgamesh or Nimrod saw the shores of the island of Khasisadra and returned from them strong and healthy; so we find thousands of other pilgrims dared the dangers of desert and ocean to drink from the Grail Cup, or Cauldron of Wisdom at Glastonbury. Even his ancestors at the time of the Flood had already crossed the sea in a giant boat, which boat now awaited him.

"Gilgamesh said unto him, to Uta-Napishtim the remote:

I am looking at thee, Uta-Napishtim. At rest thou dost lie upon thy back.

How then hast thou stood the company of the gods?"

After relating the story of the Deluge and the building of his boat, his ancestor says:

"I will reveal unto thee, Gilgamesh, a hidden mystery,

And a secret matter of the gods I will declare unto thee".

Then he told him of the old city on the river Parutti (see Parrett river guarding the Grail area) where the star gods dwell; and asked him this question:

"Now as touching thyself; who will gather the gods together for thee, so that thou mayest find the life which thou seekest?"

That question seems to have been answered in the Babylonian Legend of the Creation, for Marduk or Nimrod gathered together all the eleven allies of Tiamat in his net, who were the twelve constellation giants of the Zodiac. And he took the "Tablet of Destinies" from Kingu's breast, sealed it with his seal and put it on his own breast" (The sacred word for God) and he devised a "cunning plan".

It appears that the Sumerian ruler, in converting the early Chaldean Moon calendar to that of the Sun, set in order and restored the original giant effigies of the "abode of Ea". In any case we are told, he determined to carry out a

series of works of creation by forming the dome of heaven and its reverse, which latter was put "over against the deep"; he thus became the "celestial architect". He founded E-Sharra, "which he made to be heaven." Unfortunately the text of the Fifth Tablet is missing; when it is found it may throw light on this point. Undoubtedly it would have supplied details as to Marduk's arrangement and regulations for the sun, the moon, the stars and the Signs of the Zodiac. But we are told: "He crossed heaven, he contemplated the regions thereof.

He betook himself to the abode of Ea that is opposite the Deep.

The Lord Marduk measured the dimensions of the Deep,

He appointed the Stations for the great gods,

He set in heaven the Stars of the Zodiac which are their likeness.

He fixed the year, he appointed the limits thereof.

He fixed the zenith in the heavenly vault.

The gods, his fathers, looked on the net which he had made.

They observed how craftily the bow had been constructed."

"Let these words be heard without ceasing, may they reign to all eternity,

Because he made the heavenly places and moulded the stable earth."

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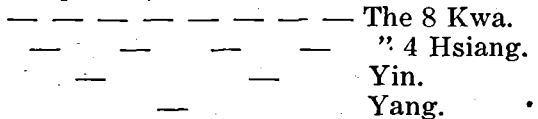
Oak Bay, Victoria, B.C.



A few old members of the Society in Toronto will remember Duncan Sutherland Macorquodale, whose death in his 93rd year occurred on August 28. He had brilliant talents, was an inventor, and a witty, satirical writer. He contributed a satire, "A Mystery of the Moon," by "O. G. Whittaker" to the first volumes of *The Lamp*, in 1894-5, a highly humorous topsy-turvey picture of social reform.

THE SEPTDNARY SYSTEM IN THE MIDDLE KINGDOM

The Chinese, copying their Atlantean ancestors, had a Septenary System as indicated by this diagram. (Connect with a pencil line the lowest line with the two lines immediately above, then the two of the second row with its dualities in the third row and from that to the fourth, and you will have the graph completed.)



(If we double the 8 Kwa we get the number 16—highly significant.

Double that, and we have the 32 paths of Kabalah and the Tarot.

Double again, and we get the 64 Hexagrams of "Yi King".)

The *three lower* lines are seven. The first (lowest) symbolizes Atma, Yang; the second line Buddhi, Yin; the third line the four Elements, Hsiang. The fourth line, representing the 8 Kwa, stands for the combination of the 7 principles and the body as the eighth, working together in union.

This idea of demonstration was copied from the vegetable kingdom where every cell at growth divides into *two* only, keeping up this principle of duplication. Yang is the Father always. Yin is a double Yang, the Father dividing Himself for the purpose of self expression through a Mother, this Yin. Yang is 1; Yin is 2. Yang, the beginning, is the Universal Root. It is therefore put *below* because from It everything has grown and is growing.

The first line was called the Father, the second Mother, the third children. The first, second and third lines *together* were called "The Family of Seven Yang", when Action or Activity alone was considered. When including Passivity also the three lines were called simply "One Yang, three Yin".

The four Elements (Hsiang) refer to the four lower principles considered singly. Of the Elements everything material is made. The Chinese accepted in course of time a fifth Element, Earth; for *five means activity* which makes for Objectivity.

The eight Kwa meant many things for the common people, but to the Superior Man—the Initiate—their significance was that of the seven principles working through the body. The Kwas were made into Trigrams, permuting the 2 lower lines, those symbolizing Yang and Yin.

The symbol Yang signifies Heaven—Unity, Nirvana—by being unbroken. Yin signifies Earth (Multiplicity) by being divided. Earth is here Samsara, the manifest.

The above diagram of 1) Yang, 2) Yin 3) Four Hsiang and 4) Eight Kwa in all its simplicity contained the fundamental teaching of Wisdom in the Middle Kingdom.

In *Script* vertical lines signify the junction of Heaven (One) and Earth (Many) by interaction. Horizontal lines *below* indicate Earth as plurality. Horizontal lines *above* in ideographs indicate Heaven and Unity.

In *Trigrams* the *lowest* line signifies Heaven, the middle line Man and the top line Earth. Man has always been considered the link between Heaven and Earth.

In *Hexagrams* the first part of their name (when double) is taken from the name of the *lower* Trigram to which is added the name of the upper one. For instance, the Hexagram "Kau" (No. 44) should be called "Sun of Khien".

The old Trigrams of Fu-hsi (3322 B. C.) were arrived at by permutation and used among Initiates. The common people got to speculate on their significance and use, also asked many questions about them that Initiates were not allowed to answer. So to quiet them King Wan (1231-1135 B. C.) was

ordered to rearrange the Trigrams and double them. That made it so much harder for inquisitive minds to penetrate to the arcana of Truth. The Hexagrams left them stranded in the labyrinth of their mentality. Since then King Wan's arrangement of Trigrams and Hexagrams has been used only for divination, on chips to play with, on charms blest by Taoist priests and in temple buildings and other places. King Wan's Octagram is quite familiar.

The Tarot cards, the first 22 of them, contain the same arcane knowledge as is hidden in this Chinese diagram. (The ordinary playing cards we have would reveal very much if understood completely. Most people do not know they play with a book of Wisdom.)

On the 64 Hexagrams are built the Canons of Chinese wisdom, like Shi King, Shu King and Hsiao King.

The opening, square or round, in Chinese medals, charms and coins is not for stringing them up exclusively. It has a meaning: The Breath of Life, the parent of all that is manifested; it is Yang and Yin behind objective existence.

The key to "Tao Teh" is simple. Tao is Yin (— —), Teh is Yang (—). Teh means method, procedure, action. Method, Yang, is the Father; Knowledge, Yin, is the Mother. *Wu Wei* (Third Logos, Brahm) is the expression for their *acting together as One*, negating completely separate action. It stands for Co-operation, Mutuality, as distinguished from the Strife and Competition which it negates. It is Non-action only to the *outer*, the separate, for it signifies Unity, Union, the meaning of which later nations have lost. *Wu Wei* is put as a *circle* around the Eternal Pair Tao and Teh.

BOOKS ON THEOSOPHICAL SUBJECTS

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MAHATMA GANDHI AND NON-VIOLENCE

BY HENRY S. L. POLAK

Mahatma Gandhi is at present engaged in a conflict with the Government of India, from whom he demands unrestricted freedom to write and speak against the use of violent means to repel external aggression. He would use pure non-violence in order to conquer Nazism, just as he would do against civil conflict or in personal relations.

In a recent interview he has said:—"Non-violence may bring peace within India. But will it protect her against foreign nations who have only contempt for it? I believe that it will. For the real test of non-violence lies in its being brought in contact with just those who have contempt for it." And yet, when asked: "Do you disapprove of United States' aid for England?" he replied: "Not in the slightest—for the simple reason that America does not believe in my philosophy of non-violent resistance to force." And he insists constantly and sincerely that, in pressing that philosophy upon the Indian public, he has no desire to embarrass the Government's war-effort or to strike at Britain when fighting desperately for her life. In this he is entirely consistent with a chivalrous nature to which Field-Marshal Jan Christian Smuts, of South Africa, can bear eloquent tribute.

How does Mahatma Gandhi justify his philosophy, difficult enough except for the rare perfected individual, the true disciple; impossible, in its present state of development, for the mass and for the nation? How does he reconcile it with the recognition of the facts underlying his reply to the question of American aid to Britain?

He is widely read in the world's Scriptures as well as his own. The injunctions: "Resist not evil . . . Love your enemies"; "Perfect love casteth

out fear"; in our own Scriptures, are familiar to him, as also are Tolstoy's commentaries thereon. He knows the Quranic declaration: "Noblest religion is this—that others may feel safe from thee; the loftiest Islam—that all may feel safe from thy tongue and hands." The Buddhist teaching: "Conquer hatred with love"; "Never by hates are hates extinguished. Only by love may hate be changed to love and cease as hate—such is the Eternal Law"; he has made his own, for it arises from his own Hindu Scriptures: "Cross carefully the bridges hard to cross; cross hate with the help of love"; "Repay not blow by blow . . . but shower blessings in return for blows."

In the fullest sense of these universal teachings they correspond with that of modern science when it declares that a force is negated by its equal and opposite. Mahatma Gandhi believes that, taking the long view, spiritual force is immeasurably, inevitably, and permanently superior to unspiritual violence. For him, non-violence is no mere colourless, neutral formula. It is positive, shining, dynamic, and utterly destructive of its opposite.

And so the consensus of religious teaching would have us believe—if only we are capable of believing it and acting with that supreme courage which such belief involves; if only we are at that level of consciousness where we have risen beyond the limitations of personality, and have attained the status of the true *sannyasi*, *faqir*, hermit.

But we are constantly reminded, in these same Scriptures, that difference of circumstance makes difference of duty. Thus, Jesus did not hesitate to scourge the money-changers out of the Temple, and He declared that He "came not to send peace but a sword."

In the *Bhagavad Gita*, the Lord Krishna says to Prince Arjuna, before the battle of Kurukshetra, "Therefore fight (against the wrong-doer and the

oppressor)". It was because Krishna had used every means to preserve peace and had realized that was was inevitable that He granted His military leadership to Arjuna, and adjured him to fight for the Right, but passionlessly and regardless of self.

The *Matsya Purana* clearly visualizes the situation in which Arjuna found himself, in which the anti-Nazi forces find themselves at this moment, in the fight against the forces of Evil: "One who makes overtures for peace with the wicked, works in vain. When magnanimous men, out of their liberal understanding and kind disposition, make overtures for peace, the wicked think that they do it out of fear. It is, therefore, best to fight with them and subdue them." In the same spirit, the *Tao Teh King* assures us: "When armies are raised and the issues joined, it is he who does not delight in war who wins."

Manu says: "There is no quicker and surer road to Heaven than to give up life fighting for the protection of women and children." Muhammad, too, says: "Fight in the way of God, for the weak among men, women, and children." And the teaching of the *Quran* is clear: "Fighting in defence of Truth and Right is not to be undertaken lightly, nor to be evaded as a duty . . . It requires Constancy, Firmness, and Faith. Given these, large armies can be routed by those who battle for God . . . 'Tis nobler to fight for Truth than to seek worldly gain. To the pure in faith, God will give the mind and the resources to conquer. They but fight, with no thought of ever turning back: the victory should be ascribed to God, not man."

And the Buddha himself, in reply to an Indian general, says: "All warfare in which brother tries to slay brother is lamentable. But he who goes to war in a righteous cause, after having exhausted all means to preserve peace, cannot be blamed. I teach a complete

surrender of self, but not a surrender to the forces of Evil."

Mahatma Gandhi, who knows the *Gita* more intimately than any of the Hindu Scriptures, must certainly recall how Krishna insists more than once that a man should do his own duty, not that of another; that "another's duty is full of danger"; that a soldier (Kshatriya) should not attempt to perform that of an ascetic (Yogi):

"Better thine own work is, though done with fault,

Than doing others' work, ev'n excellently.

He shall not fall in sin who fronts the task

Set him by Nature's hand! Let no man leave

His natural duty, Prince! though it bear blame!"

Perhaps, after all, the sage Vyasa knew more of human nature, its limitations and its perfectibility, than the Mahatma who, in this very interview, recognizes the imperfections of mankind generally and admits those of his countrymen in particular.

WHAT IS THE RIGHT ATTITUDE TO GERMANY?

Sir Robert Vansittart's pamphlet entitled "Black Record" (6d) has aroused a storm of controversy, and many good natured people who like to think the best of everybody even when it isn't true, have been very upset by what Sir Robert said in these broadcast talks. The issue seems well summed up in the National Union of Manufacturers Journal:

"In the House of Lords on February 18th Lord Ponsonby described Sir Robert Vansittart's "Black Record" as balderdash, and we only wish that this description were correct, for if it could be shown that the black record is too black the world would not be the grim place that it is today . . . So far no

one has yet shown that the painting is too dark . . . He shows that the atrocities committed under the present German regime and in the present war, and the open return to literal slavery in Europe, are not an accidental and ephemeral outcrop, but are a reversion to something much further back than the Kaiser, or Bismarck, or Frederick, to the doings of a thousand, and two thousand years ago . . . The whole point is whether the facts are correct, and so far as we know the statements of fact have not been challenged, and the brutal facts which we have ourselves seen fit in perfectly in their place in the picture which Sir Robert has drawn."

That hits the nail on the head. First of all let us be as clear as we can as to what are the facts about Germany's record; her nature as a nation; her doings; her karma. Then let us ask ourselves upon what basis our policy in relation to Germany ought to rest.

Theosophically we stand for brotherhood and all the villains in Germany are our brothers as well as the decent Germans. But it is a poor kind of brotherhood which weakly allows one brother, who is a bully by nature, to exercise his wickedness without restraint upon other brothers, if one has the power to prevent it.

In a circular to all Lodges the P. and R. Committee has suggested restraining Germany for a minimum 5 years after the war is over, but it will take generations and decades to work the Nazi poison out of Germany and Europe. Not again should they be allowed to exploit good nature and a forgiving disposition by "organizing sympathy" until they become strong enough to abuse kindly consideration and bring distress to millions and positive torture or death to hundreds of thousands.

Many of us accept the doctrine of Jesus—"love your neighbour", and that of Buddha—"hatred ceases not by

hatred but by love", but we may be wise to echo one of the Masters who wrote that though they could not agree with the Christian "Return good for evil", they did say with Confucius "Return good for good, for evil justice". There is no real conflict between returning good for evil and justice for evil, for justice is the greatest good to the evil-doer. Nor is there any conflict between justice and mercy for that justice which is unmerciful is not truly just, and if mercy ever parts company from justice it has lost its beneficent quality.
—From the Peace Lodge Eirenicon.

TO MEN OF GOOD WILL

For Educational Reconstruction After the War

(Placed on July 12, 1941, before the International Conference of the New Education Fellowship held at Ann Arbor, Michigan)

This document is the work of a group of educators, acting in a personal capacity, who desire to avoid a repetition of the mistakes that followed the last war. This group worked at the Cranbrook School, July 4-5, and during the New Education Fellowship meeting in Ann Arbor, July 6-12. They invite the co-operation of men of good will everywhere in improving the statement and in carrying it into effect. Their names are given at the end of the statement.

They assume that Hitler and Hitlerism will be defeated and that the world will then be left in a state of economic, political, social, and cultural disorder, with some countries near chaos. They further assume that Hitlerism cannot be permanently defeated on the field of battle alone, but only in the hearts and minds of men, and especially of youth.

Reconstruction after this war will fail unless it is also re-education. By education we understand here not schooling alone, but the influence on man of all that helps him to live decently, productively, and happily with his

fellows. To achieve this aim, men must create a free and better world which will provide for all without distinction opportunity for useful work, happy family life, fruitful leisure, and devotion.

Reconstruction in post-war education must reach into every form of our economic, political, and social life. What is done in the post-war phase will matter more than in normal times and will be more deeply felt. Without careful planning and preparation of the educational element in this reconstruction, Europe will again collapse.

Reconstruction through education depends upon increasing the co-operation of all in a common civilization. A vindictive policy defeats itself. Only by reconstruction through education will youth be reassured against a new betrayal and their full energies enlisted in this cause.

While the group responsible for this proposal centered its discussion primarily on the post-war situation in Europe, it is recognized throughout that the phenomenon called Hitlerism is an extreme form of a world-wide disease. Its recommendations reach to the very causes of which Hitlerism is a symptom and are therefore world-wide in their application. It urges that similar intensive studies be made of situations in all continents and countries.

To guide and sustain those in all countries who share these aims, we solemnly affirm:

- (1) The first duty of society is to guarantee to every man, woman, and child equal opportunity for education without regard to race, birth, sex, income, or creed.
- (2) This equality of opportunity must include the fullest nurture of every special ability, talent, or skill.
- (3) Every man is an end in himself and may not be used merely as a

means. And this is the dignity of man.

- (4) No education can be complete unless everyone through the years after school has opportunity to form himself through useful work.
- (5) Every man can come to his full being only by serving society. And this is the ground of society's claim upon him.
- (6) No society stands still. A healthy society moves towards freedom and responsibility for all. A diseased society moves towards the tyranny of the few. And herein lies the cause of the present war.
- (7) No existing society is a perfect democracy. Democracy is the standard by which societies and their governments are judged and the ideas and goal towards which they strive.
- (8) The well-being of every society springs from a brotherhood of nations. As are the duties of man to man, so are the duties of societies to one another. And this is the only basis for a durable peace.
- (9) To respect man's dignity while recognizing his duty to society is to advance towards that democracy of citizens and of states; to perfect, maintain, and defend this is the end of education.
- (10) To embody these principles into a society of the future, men must be inspired by forces which spring from a deeper dimension of life. This has often been overlooked or forgotten in recent generations and this is the cause of the crisis of our civilization.
- (11) To develop, men need action; to act, men need faith; to keep faith, men need reason; to direct all three, men need a vision of

excellence; and all this is empty unless it is pervaded by love; and love is action and outgoing.

- (12) Reconstruction through education includes a myriad of small and seemingly unimportant acts. But these will not be rightly done, and will therefore fail, unless every doer, however modest his work may be, draws his strength from the whole.

Action at War's End

1. The following tasks will be immediate and paramount:

(a) The immediate feeding and care of all children of all nations.

(b) Both individual medical care to repair the ravages of war and public health measures to prevent the outbreak and spread of epidemic diseases.

(c) The reconstruction of schools, housing and public services.

Whatever is done toward these ends must be so done that both those who help and those who are helped go through and grow through a fundamental educational experience.

2. In every local community, even in the defeated nations, there will be a nucleus of suitable people ready to undertake local leadership in aggressive and co-operative planning and in action for reconstruction. It is essential that all who go in to help shall co-operate fully with these local people of good will and experience and recruit locally as many workers as possible, particularly from the ranks of youth.

3. Plan, organize, and finance the employment of all available human resources, especially of the 16-25 age group, on all the manifold tasks of reconstruction. The Chinese co-operatives, the British Youth Councils and Youth Movements, the NYA, CCC, WPA, and PWA and others all furnish useful patterns for this effort.

4. Develop a comprehensive plan of education for children, youth, and adults, adapted to the conditions of the

different cultural areas and making the fullest use of the experience and wisdom of the great educators.

Application to Educational Institutions

Speaking of education in the more specific sense, we as educators know that essential improvements are needed in many school systems. But we are not tempted to offer blueprints. Blueprints may work elsewhere, but education is creative and is the expression of personalities, not the product of formulas and prescriptions.

Nevertheless, some principles can be stated. They are in no way new ones. In all countries there are and have been educators who have provided models of true education which make the following demands:

(a) Break down the walls that stand between school and community. Schools should be one of the main sources of new power for the community. It is to the schools that young and old should look for advice and encouragement in their search for greater knowledge and more sympathetic co-operation.

(b) Uproot the idea that book knowledge in itself can be a guide in living, that credits and degrees are the main aim of education, and that secondary schools should be a shortcut to selfish social advancement or to the preservation of class privileges.

(c) Make the schools institutions where the ideal of equality becomes a reality. Combine learning and doing to the utmost. Develop everywhere "hand and brain". Send out from the schools new generations of young citizens eager to co-operate and to serve, eager to apply the art of serious learning in their daily life and work, and devoted to the master art of self-instruction and self-perfection.

(d) Encourage and support everywhere and in every form the willingness of youth to serve. Make it easy for youth to practice the art of co-operation, self-responsibility, self-reliance

and service through youth movements. Encourage this in school and continue it in the years that follow. Enroll youth as partners in reconstruction work; they will be the more able and willing to build with us, and after us a new world.

(e) Recognize the fact that youth everywhere faces a grave crisis. Educators and education should share responsibility in the care of youth up to the age of maturity. Unemployment among youth must be eliminated by a common effort of all, not by government action alone. In this youth must be inspired to the largest possible measure of self-help.

(f) Protect teachers everywhere in their efforts to do better work. Encourage the best amongst youth to enter the profession. In times of crisis increase and not decrease educational funds, especially in poorer areas. In all reconstruction schemes give priority to youth-serving institutions.

(g) Work for the regeneration of faith. Not only are towns in ruins, millions of souls are devastated. Millions of youth in Europe have accepted false religions. When the false Gods fall let not the altars be empty. Democracy must restore faith, not by words alone, but by deeds. Educational reconstruction furnishes the vision and provides the opportunity.

Steps Toward Realization

To promote the plans for educational reconstruction, a strong action group is called for which can be expanded as the task develops. The nucleus for this action group exists in the United States Committee on Educational Reconstruction. Some of the functions of this action group will be as follows:

(1) To mobilize organizations, institutions, and individuals in the United States and elsewhere in preparation for post-war reconstruction through education, and furnish them with the necessary material.

(2) To approach the United States governmental authorities and urge them to include educational reconstruction in their post-war plans and budgets; and to do the same with any representatives of other governments in this country.

(3) To secure the widest possible discussion of the problems of post-war reconstruction.

(4) To arrange for the establishment of centres for the education of workers in such a programme.

(5) To promote the study of the international situation in relation to education both in educational institutions and in the programme of many of the organizations mentioned in (1) above.

(6) To take steps toward the formation of a commission of men and women in democratic countries who enjoy the confidence of educators and people of similar interests. This commission shall offer its co-operation to the Allied Governments and all other agencies entrusted with the task of re-establishment of peace. It must see that educational reconstruction becomes an integral part of post-war international policy. The Commission will also act as a liaison agency between governmental authorities, educational institutions and the public, with a view to securing the fullest possible measure of co-ordination of effort and support of this programme.

Chairman, Dr. William Heard Kilpatrick, Teachers' College, Columbia University, U. S. A. Members: Dr. Robert A. Bauer, formerly People's University at Vienna (Austrian exile); Dr. Ruth Benedict, Columbia University, New York; Dr. Max Black, University of Illinois (British); Dr. Esther Brunauer, American Association of University Women; Dr. John Condliffe, University of California (British); Michael Huxley, Editor of Geographical Magazine (British); Dr. Fritz Karsen, New York City College

(German exile); Dr. Jan Kozak, Oberlin College (Czechoslovakian); Habib Kurani, University of Beirut (Syrian); Dr. Malcolm MacLean, President of Hampton Institute; Dr. Ernest Melby, Dean of the School of Education, Northwestern University; Dr. Spencer Miller, Workers' Education Bureau, New York City; Dr. Marion Ostrander, Progressive Education Association; Dr. John Pilley, Wellesley College (British); Dr. I. A. Richards, Cambridge and Harvard Universities (British); Dr. W. Carson Ryan, University of North Carolina; Dr. Reinhold Schairer, United States Committee on Educational Reconstruction (German exile, British subject); Dr. Robert Ulich, Harvard University (German exile, U. S. citizen).

Address all communications to the vice-chairman of the group, Dr. Reinhold Schairer, 2 West 45th Street, Room 1704, New York City, New York.

THE POST-WAR DEPRESSION

BY GEORGE E. CREED, M.Sc.,

President, the League for Economic Democracy

Even though we fully hope and expect to win this war, the coming of peace is not regarded by most of our people as an unmixed blessing. The memories of the ten-year pre-war depression period are still too fresh in our minds. On every hand the fear is expressed that such conditions may again be upon us after the war.

On the face of it, however, Canada should be headed for an era of prosperity such as we have never yet known.

After the war we will have an abundance of skilled workers available. Thoroughly modern plants and equipment now being used for war purposes could readily be converted for peace time activities. We will have an ample supply of man-power, materials and equipment to work with and there will undoubtedly be a tremendous potential demand for all those consumer goods which the public is now obliged to fore-

go on account of war requirements. Why then need there be any post-war depression?

What Is It We Fear?

In our modern civilization it is not enough to have an abundance of labour and materials, in order to produce and distribute what we need. It is essential also that there be enough *money* in circulation so that wages may be paid, and in order that goods may be bought and sold.

Although most people may not have actually put it into words, what we really fear is that after the war there will be a severe contraction in the amount of money in circulation, thus making a depression inevitable.

Plenty Of Money For War

It is a notable fact that there is never any lack of money for war purposes. After the Government has taxed or borrowed whatever amount it considers advisable from private individuals, the chartered banks can always be counted upon to create whatever additional new money is required, and lend it to the Government at interest.

Prime Minister Mackenzie King stated in Parliament: "The only limits the Government is prepared to place upon Canada's war effort are those imposed by the extent of our resources, both human and material, and by our capacity to sacrifice. We will make financially possible the utmost effort the people of Canada are physically and morally capable of making."

In the course of a reply to Premier Hepburn of Ontario, Hon. J. L. Ilsley, federal Minister of Finance, made the following statement:

"At no time, let me emphasize, has money been in the driver's seat insofar as the Dominion's war effort is concerned. Repeatedly, in public and private, I have told my colleagues in the defence and supply departments to go ahead and plan our war programme on the basis of maximum effort which

Canada can physically accomplish, and that I would see that, somehow or other, the funds necessary to finance that utmost effort were forthcoming."

Similar assurances have been given by Deputy Finance Minister Clark, Mr. Ralston and other cabinet ministers.

It should be noted that all such statements are carefully worded so that they apply to *war financing only*. There has not been the breath of a promise that the same consideration would be made to apply to the financing of our peace time activities also.

Little Money For Peace

However much our political leaders might personally desire to serve the best interests of the public, they do not seem to be able to escape from the blighting influence of their financial advisers, who consider money as being more important than men.

The financialists always see to it that there is ample money made available for war purposes, no matter how long or how costly the war may be. They know that if our country is defeated, not only would we all lose our freedom but also the control of the money system would be wrested from them by the enemy.

After the emergency of war is over, however, then comes the process of drastically reducing the amount of money in circulation, in order to increase the value of money and to entrench the money lenders firmly in the saddle once more. The people must not be allowed to become really prosperous or they might cease to borrow.

Staging The Depression

Unless the financial system is reformed in the meantime, we may expect a comparatively short period of prosperity after the war. Then when the time is considered ripe, the pressure will be applied, through the familiar process of calling in bank loans wholesale and cutting down on the amount of new loans issued.

We will be told that we are "too poor" to afford adequate housing, good roads, automobiles, refrigerators, radios and similar products which we could so easily produce when the war is ended.

With the present methods of war financing, a certain amount of inflation seems inevitable during the war.

Admittedly, that is not an equitable method of distributing the burden of war costs. By decreasing the purchasing power of money it is, in effect, a levy upon every dollar in the country, regardless of ability to pay or other considerations.

The usual policy of the financialists is to offset these periods of inflation by bringing about a drastic deflation.

However, two wrongs do not make a right. There is no guarantee whatever that deflation would adversely affect only the debtor class who benefited by inflation, and to the same degree. In fact, it is absolutely certain that such would not be the case. Most people would be penalized, coming and going.

There must be no deflation at the end of this war. We must seek to stabilize whatever price level is in effect at that time and carry on at that level.

Planning For Peace

In order to ensure that there shall be no depression at the close of this war, two fundamental steps are necessary:

1. *We must plan a specific programme of useful work, sufficient to provide full employment for all who desire it.*

The Ontario Minister of Highways announced recently that his department has drawn up a programme for post-war highway construction sufficient to provide employment for 200,000 men for a period of 3 years.

That is probably the most constructive step yet taken in Canada along those lines. British Columbia, we understand, is also in the van guard with planning extended to its municipalities

for various work projects. But it seems only a flea bite compared with the amount of planning that needs to be done. And the time to begin is NOW.

2. *The Government must take from the chartered banks the power to create and cancel money for their own profit.*

Money must be made available in the proper quantities, at all times, to distribute the maximum that we could possibly produce. There must be no more of this "financial foolishness" as President Roosevelt called it, about not being able to afford social services essential to national well-being because we do not know where the money is to come from.

Our money system is simply our national bookkeeping system. No sensible person expects our politicians to operate the money system themselves, but it is most decidedly their responsibility to see that the proper results are forthcoming and they must be held strictly accountable.

BUILDING THE WALL

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein; (though even unto that time I had not set up the doors in the gates) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they sought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? And they said unto me four times after this sort; and I answered them after the same manner.

Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, It is reported among the

nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall: and thou wouldest be their king, according to these words. And thou, hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, O God, strengthen thou my hands.

And I went into the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I, should go into the temple to save his life? I will not go in. And I discerned, and, lo, God had not sent him; but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and Sanballat according to their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the heathen there were about us feared, and were much cast down in their own eyes: for they perceived that this work was wrought of our God.—*Nehemiah, ch. vi. 1-15.*

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OFFICE NOTES

The capital T of Adyar and the Final N of Point Loma are little symbols of that heresy of separateness which is so subtly devisive.

* * *

Is it a settled policy with Adyar to spell the name of the poet "Shelly" as the Americans spell Scott's novel "Waverly" or is it a *lapsus pennae* which we may hope will not be repeated?

* * *

The announcement, which has reached me through Mrs. Cattanach of Edinburgh, of the death of Charles MacKay Oliver, sends me back to the two idyllic years I spent in Edinburgh during 1887-89 when I was employed in the office of Cowan & Sons, the papermakers. I introduced Theosophy into the counting house with a certain purifying effect which was appreciated. It always has that effect and without any hypocritical prudery. Several of the

young men were interested. Johnnie Robinson was one, but he died many years ago. Mr. Cattanach did yeoman service for Theosophy for the most of fifty years till he passed. Two of the MacGregor boys were interested, and one of them went to New Zealand, but I have heard nothing of them since. Bread cast on the waters, with no doubt of the result. Charlie Oliver was deeply interested but the Leadbeater movement palled on his shrewd Scottish brain, though he never swerved from the sentiments he expressed in a sonnet which appeared in *Lucifer*, and which was reproduced not long since in the Adyar *Theosophist*. I saw Charlie in London when there in 1912, and he was still the gay, quaint, droll Charlie of old days, but his health had suffered, he endured much in his latter years, and the end came on July 27. When I saw him last he had chambers looking out on Hyde Park, a most enviable situation, and the rooms and walls were filled and covered with a rare collection of lovely and curious and enchanting things of art and literature and relics of the world of *outré mer*. Now that he also has gone beyond the sea, he carries in his consciousness the jewel thoughts of the Ancient Wisdom and he will bring them again.

* * *

Mrs. Hastings' *Democrat* for July observes: "So the Pope of Peace's holy crusade against godless Russia has begun. Hitler is earning his dispensation." Mrs. Hastings is a bitter foe of Rome and is not afraid to say so. She remarks that the Pope might have had a Concordat with Russia. "for Roman mass has been allowed in Russia ever since the revolution settled down, and Stalin was conciliatory. The Vatican preferred to try extermination by the (largely Popist) Nazi and Fascist hordes, one motive certainly being that the Jesuits know now that there is no hope of absorbing Britain first in their

octopus arms." Marshal Petain's sell-out to Germany may help to strengthen her suspicions if that were needed.

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Copies of Bulletin No. 1, "Building the New World" have been received from Adyar and have been sent out to the various Canadian Lodges addressed to the Secretaries. It is dated June, and deals with "Reconstruction: A Supremely Important Issue." If it were dealing with the T. S. we would hail it with appreciation, but it proposes "to invite the attention of the members throughout the world to these great problems and to the need for their study in the light of Theosophy." Everybody is invited to send in his solution of all the possible problems of reconstruction that may occur to him to the Secretary of the Peace and Reconstruction Department at Adyar, Madras, "whatever he can and as often as he can" to quote Dr. Arundale's eager desire to set things straight, and he will "be particularly glad to receive copies of books and pamphlets and magazines in which reconstruction is considered." Meanwhile, the rest of us had better get after Adolf Hitler who is the main problem to be reconstructed.

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We observe that the U.L.T. Lodge in London, Ontario has headquarters at 424 Wellington Street, and if our brethren cannot hold meetings as we understand they have not done for some time past, they should associate themselves in the meantime with our brother Theosophists of the United Lodge till such time as they may again feel strong enough to hold meetings of their own. "Forget not the assembling of yourselves together," is one of Paul's admonitions.

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Helen Veale writes in the June *Theosophist* "the Heavens Declare", an astrological article dealing with the "incredibly unique" grouping of planets

in Taurus. "On the day of Full Moon, May 11, six planets are in close conjunction in Taurus, opposed by the Moon in Scorpio, squared by Mars in Aquarius, and directly trine to Neptune in Virgo. All the heavenly bodies on that day are within the 18th to the 26th degrees of their respective signs, and six of them are actually within one degree." She continues: "Truly it would seem as if a Day of Judgment for the nations is at hand, the complete breaking-up of what has passed for civilization, preparatory to the building of a fairer world order, for Taurus is the Builder and Regenerator, the sign, we are told in *The Secret Doctrine*, with which the ancients associated every world cataclysm, and rebeginning of life." She also adds: "Perhaps the earth is due to change again the angle of inclination of her axis to the ecliptic, and earthquakes and tidal waves will do the work of altering her surface for the occupation of her children of a new age, racial types better approximating to human ideals." H.P.B. assures us elsewhere that we have 16,000 years yet before we need fear any such catastrophe. But the *terreur* in Europe is a very real thing. The article concludes with a paragraph of which the first part follows: "Let us not, us who are blessed in the knowledge of Theosophy, regret this judgment which has come on our generation, for it is a needed purification through which the world has to pass. Our civilization was an evil thing, a mechanized system, without heart or soul, giving power to the exploiter and the bully, suppressing the good and lovely. No nation has been innocent of the wrongs which have inevitably drawn on us this retribution, though some are more guilt-stained than others, even to the extent of willingly accepting evil as their good."

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The June *Theosophist* has just come to hand as the August *Canadian Theosophist*

osophist is being "put to bed" as the printers say, and in my first leisure moments for five weeks I read the following words of Dr. Arundale with the confession that he has caught one of the virtues which H.P.B. tried to instil into members of the Society—freedom of speech and thought. He says: "There are a number of members of The Theosophical Society who by no means approve of the general trend of present Theosophical ideas, and there are a number who are profoundly dissatisfied with what they are pleased to call 'The Adyar Policy' or some such similar term. They disapprove of most of my own utterances, and of many books which have appeared from the pens of Dr. Besant and Bishop Leadbeater. But nobly and rightly they do not resign. Be the task short or long it is their sincere desire to purge The Society of the dominance of the ideas of which they disapprove. They remain members of The Society and carry on as they deem best their own Theosophical work. They form for the movement, perhaps, if there are any ideas dominant in The Society, which we will for the time being assume to be true, His Majesty's Opposition, if I may use the term, and there is just as much need for the 'No' attitude as for the 'Yes' attitude, provided both 'No' and 'Yes' are uttered in a spirit of Brotherhood and understanding." It might have been more gracious to have omitted the last clause and have taken our Brotherhood for granted, but we must not expect too much from Adyar, while we recognize any virtues they may display. If they were as tolerant about the "Opposition" literature as we are, placing it at the disposal of all who wish it, they might more reasonably assume the high and lofty manner which accompanies "The" Society's pronouncements. Such an expansion of "free speech" however, would upset the Quisling apple-cart. With regard to resignations I quite

agree with Dr. Arundale. All those who resigned, whether in the spirit of him who thanked God he was not as other men, or in simple fear to be associated with other fellow beings, helped to make Adyar what it is, instead of remaining and making it otherwise.

THE NINTH THEOSOPHICAL FRATERNIZATION CONVENTION

A Brief Report

The Ninth Theosophical Fraternization Convention was opened on Saturday morning, August 30th, by its Organizing Chairman, Mr. Russell Paul Hoffman of Detroit, Michigan, at The Wade Park Manor Hotel in Cleveland, Ohio.

Permanent Chairman nominations were as follows: Mr. G. Cardinal Le Gros of Detroit, Michigan; Mr. Oliver J. Schoonmaker of New York City, N. Y.; and Major H. S. Turner of Brooklyn, N. Y. Mr. Schoonmaker was elected.

Subsequent procedure established Mr. Russell Hoffmann as Vice-Chairman, Mrs. Althea Hawkins as Treasurer, Mr. Walter Brandenburg as Secretary, Mrs. Florence Rice as Receptionist, Mr. Elmer Orttensburger as Usher, Miss Phyllis Hoffmann as Book Steward, Madame Emi de Bidoli as Director of Music, and the members of the Resolutions Committee as follows: Mr. Cecil Williams (Chairman), Mr. J. Emory Clapp, Mrs. Kathleen Marks, Mr. Russell Hoffmann, Mr. G. Cardinal Le Gros, Mrs. Ruth Somers, and Mr. Richard Svehla.

During the open forum of the morning session Mr. Le Gros called attention to the importance of Lotus-Circle work by reading selections from a paper on that subject by Mr. Ernest A. Bunting of Ocean Falls, British Columbia, Can-

ada. The Treasurer's report was given and other interesting comments of Theosophical content were made.

Two public addresses were given in the afternoon: *Initiates and Their Teachings* by Mr. Felix A. Belcher of Toronto, Ontario, and *The Overflow from the Universal Chalice* by Mrs. Gladys Harbst of Cleveland, Ohio respectively. Mr. Belcher read selections from *The Mahatma Letters to A. P. Sinnett*, commenting upon them with enthusiasm and clarity. He explained the difference between an ordinary man and an adept in occultism and pointed out the path, as he understood it, leading to the greater consciousness obtaining on the inner planes of being. Mrs. Harbst, with singular charm and sincerity, inspired her audience with a graphic outline of some of the Theosophical teachings and narrated stories drawn from her study of metaphysical lore.

In the evening Mr. Cecil Williams of Hamilton, Ontario spoke on *Prophecy and the Future*, calling attention to the forces at work in the past and present which shape the destinies of men and nations. Arresting thoughts drawn from the writings of H. P. Blavatsky, the chief founder of the modern Theosophical Movement, were presented with force and conviction. During the open forum following Mr. Williams' address the subject of karma was discussed.

The Sunday morning Business Meeting was a very interesting session. Mr. Cecil Williams, Chairman of the Resolutions Committee, made the following report which called forth a lively discussion:

1. Resolved that the 1942 Theosophical Fraternization Convention Committee consist of: Mr. Cecil Williams of Hamilton, Ontario, Canada, Chairman; Mrs. Kathleen Marks of Toronto, Ontario, Canada; and Major H. S. Turner, of Brooklyn, New York, with power to

add.

2. Resolved that the 1942 Theosophical Fraternization Convention be held at Toronto, Ontario, Canada.

3. Resolved that the date be decided by the Committee, with the recommendation that the Labour-Day week-end be considered.

4. Resolved that a vote of thanks be given to the Wade Park Manor Hotel, the speakers, the Committee, the Registrar, the Receptionist, the Secretary, the Book Steward, the Usher, and Madame Emi de Bidoli and her musicians.

5. Resolved that no money be spent without the official authorization of the Organizing Chairman and the Treasurer.

6. Resolved that we recommend that all literature for sale at the 1942 Theosophical Fraternization Convention be only that literature which is published or sponsored by a recognized Theosophical Society. (This resolution was left over for consideration by next year's Committee on Resolutions.)

7. Resolved that each Convention select the Convention Committee for the succeeding Convention, the Committee Chairman to appoint the Officers he deems necessary. He will also appoint the Resolutions Committee and himself act as Permanent Chairman of the Convention. The order of Business to be Treasurer's Report, New Business, and Chairman's Address.

The Business Meeting was followed by the Youth Session, presided over by Mr. George Hosler of Detroit, Michigan, who in his opening address traced the line of Theosophical energy running through the ages and inspiring the great artists and thinkers. Miss Elinor Harbst of Cleveland read a charming message, Miss Rae Carolyn Hawkins, also of Cleveland, delivered an unusually brilliant recitation for one so young, Mr. Richard Heinemann of Toledo, Ohio, spoke on *The Mystical Body of*

Christ, giving his interpretation of the Theosophical meaning in the theology of a modern Christian church. From Point Loma, California, Miss Charlotte Braun had journeyed to the Convention to give what was certainly one of the most beautiful and inspiring features of the day: a sublime message of pure Theosophy that reached the hearts of her audience like a benediction. Miss Braun was selected by the young people to have charge of the youth session next year.

After the banquet, which was attended by about one hundred, Madame Emi de Bidoli, who had charge of the excellent musical numbers that preceded and followed the various sessions, gave a greatly appreciated address on *Theosophy and Music*. Madame de Bidoli is one of Cleveland's leading music teachers, having studied in Europe where she knew the late Dr. Franz Hartmann.

The second address of the afternoon was by Mr. Albert E. S. Smythe, Editor of *The Canadian Theosophist*, and General Secretary of the Canadian National Society of The Theosophical Society (Adyar). His subject was *The Relation of Religion to Post-War Reconstruction*, and when he finished, his listeners were convinced that they had heard a real Theosophist: One who had stood for many long years like a bulwark of faith before the attacks of the enemies of Theosophy. Advanced age has robbed him of none of his trenchant wit, courage to fight for his understanding of Truth, and a cheerful philosophy of life that has long sustained him.

In the evening Mr. Fatha Engle of New York City, Head of the Sufi Movement in the United States, spoke on *Brotherhood—the Fruit of Spiritual Culture*. Succinctly and with admirable charm and reserve he dwelt upon the necessity of co-operation and good will among all units of the human race.

Instead of the regular open forum following his address, Major H. S. Turner of Brooklyn spoke on some of the Theosophical fundamentals.

Music and singing, including *The Star-Spangled Banner* and *God Save the King*, in which the audience rose and joined, brought the Ninth Theosophical Fraternization Convention to its close.

188 registered at the Convention. About \$114.00 was contributed. Over \$18.00 worth of literature was sold. Notices of the Convention appeared on both Saturday and Sunday in *The Cleveland Plain Dealer*. Attractive badges with an attached Theosophical-Seal button which can be worn the year around were given to delegates. The Convention is indebted to Mr. Russell Hoffman for his work in having them made. The public attendance at the lectures was exceptionally good.

G. Cardinal Le Gros.

1702 Delaware Ave.,
Detroit, Mich., Sept. 2, 1941.

Registered Attendance

The following were in attendance at the Cleveland Fraternization Convention and registered from

THE UNITED STATES

OHIO

Cleveland: Mrs. Pearl Ayers, Mrs. Hulda H. Arndt, Miss Joan Barnes, Mme. Emi de Bidoli, Mr. and Mrs. W. F. Brandenburg, Mrs. Elfrieda Daibar, Mrs. Hazel Iris Day, Mrs. Adah Dempsey, Florence Donovan, Mr. and Mrs. Howard M. Duff, Mrs. E. P. Hill, Mrs. Gertrude Hattinger, Edna G. Henkel, Mrs. M. G. Hinkley, Miss Myrtie John, Morris H. Kammann, Henry R. Kowalski, Miss Joanna Kunze, Mrs. Frances R. McCullough, Mrs. Elizabeth March, Mrs. Mary Megaw, G. A. Meyer, Dr. M. Morris, Mrs. Ann Nicholas, Mrs. Georgina M. Oldreive, Mrs. Alga G. Oliver, H. M. Oliver, Mrs. Ruth E. Pat-

tison, Miss Florence Pockrandt, Mrs. S. M. Patton, Mrs. Mabel Parmele, Mrs. Clara Rein, Mr. and Mrs. Chas. H. Rice, Mrs. Louise Reishel, Mrs. Ralph D. Sneath, Mrs. Gladys Ruth Sanger, Miss Marguerita E. Sciulli, Miss Effie Snyder, Dr. J. O. Steer, Richard Svehle, Mrs. H. A. Taylor, Mrs. Myrtle Tempelin, Mr. and Mrs. Carl Tonnesen, J. H. Traeger and Mrs. Traeger, Mrs. Laurette C. Triechler, W. C. Trichler, Mrs. W. Van, Mrs. Gertrude Warney, Mrs. Marguerite West, Walter B. Wolfram, Mrs. Carol Zimmerman, Miss Gizella Singer, Miss Emma Howell, George Hornick, Thomas W. Erwin, Mrs. Thomas W. Erwin, Mrs. H. F. Ellis, Herman Fessler, Mrs. H. M. Field, Ernest Grocock, E. E. Gassen, G. J. A. Hosler, Jos. A. Hosler, Conrad Mandel, Mrs. Maria von Magnus Menchel, Esther Renshaw, Miss E. Rudolph, Janie Grocock, Dr. Fleur X. L. Walker, D.D., Mrs. W. Wolfram, Mrs. J. Troy, Mrs. Blackledge, Miss Aimee Nicholas, Harold E. Brandenburg, Ruth Oberdoerster.

Lakewood: F. R. Beaumont, Mrs. H. W. Bogart, Carol Dietz, Mrs. Iva Dietz, K. G. Mullaly, Mr. and Mrs. F. V. Risinger, Mrs. Charles Todd, Wm. Heinrich, C. A. Aubrey.

Parma: Mrs. Claude C. Brown, Mrs. Althea Parmele Hawkins, Mrs. Lula Monigold, Bruce Bunch, Marshall Hawkins.

Toledo: Mrs. Elise Blankenhagen, Richard Heinemann, Mrs. George D. Ellis, Mrs. R. W. Husted, Miss Lestie Montgomery, Dr. Marie Paryski, E. L. T. Schaub.

Youngstown: Wm. A. Banks.

South Euclid: Jack Erickson, A. J. Erickson, Valerie Vitale, Charles R. Harbst, Miss Eleanor Harbst, Mrs. Gladys M. Harbst.

Brecksville: E. J. Gedeon, E. E. Gedeon, Mrs. Esther Haerman.

Cleveland Heights: Miss Leonore E. Krause, Miss Beatrice Friedberg.

Bedford: Miss Hildegard De Green.

Cincinnati: Mrs. Ann Cranford, Miss Ida Lewis, Mrs. (J. A.) Bertha M. Scott.

Akron: Mrs. Mildred B. Place, Ruth M. Raw, Milo B. Simmons, E. M. Frederick, R. W. Allen.

Rocky River: Geo. E. Bossler, R. C. Locker, Mrs. Catherine E. Locker.

Dover: Mrs. R. G. Harrison, Mr. Ray G. Harrison.

Chagrin Falls: Victor Christenson.

Bay Village: Patricia McKay.

Shaker Heights: Miss Winifred Maxwell.

Columbiana: I. F. Moyer.

Geneva: Mrs. A. R. Temple.

Bexley: Mrs. Robt Townsend.

Garfield Heights: J. Arthur Faulk.

Fairview Village: Mr. and Mrs. Herman Gruenewald.

North Royalton: Mrs. Helen Gedeon.

MICHIGAN

Detroit: Gloria Hoffman, Louise Hoffman, Phyllis Hoffman, Russell P. Hoffman, George Hosler, Mr. and Mrs. G. Cardinal Le Gros, Miss Mary Adeline Harlan, Elmer L. Orttentburger, George Eveleigh, Tom Eveleigh, Mrs. Virginia Eveleigh.

Port Huron: A. F. Zeidler.

Ida: Miss Carolyn Granthen.

NEW YORK

New York: Mrs. Frieda Adler, Miss Charlotte LeClare Braun, Miss Wilhelmina G. Beller, Wm. G. Beller, Isidor H. Lewis, Mr. Fatha Engle.

Brooklyn: Miss Leah Lewis, H. S. Turner.

Rochester: Miss Mayme Lee Ogden.

Buffalo: Mrs. John Orzulak.

North Collins: Mrs. Pearl J. Schultz, R. N., Miss Joanna Schultz.

PENNSYLVANIA

Warren: Dr. and Mrs. V. H. McAlpin.

Sharon: A. R. Martin.

KENTUCKY

Newport: Mrs. Ruth Scherstein.

MASSACHUSETTS

Boston: J. Emory Clapp.

Ashburnham: Oliver J. Schoonmaker.

CALIFORNIA

Hollywood: Dr. Bhagavan Singh Thind.

Los Angeles: Mrs. Emma M. Young.

FROM CANADA

ONTARIO

Toronto: Felix A. Belcher, Mrs. Ruth Somers, Mrs. Kathleen Marks.

Hamilton: Mr. and Mrs. Cecil Williams, Albert E. S. Smythe.

Total Registration 182.

SOME CONVENTION NOTES

In many respects the Convention was the best that I have attended. I missed the Detroit one which was excellent and perhaps the best rival of the Cleveland gathering. But this had the largest attendance, and the setting from an æsthetic point of view was very beautiful. The Wade Park Manor is an ideal place for a honeymoon or some such deliriously happy holiday, and those who were able to attend all signified their pleasure. The trouble for Canadians of getting over the border owing to wartime restrictions and refusal of funds reduced the Canadian attendance to a scant half-dozen, and but for their appearance on the programme as performers or officials perhaps they might not have been there either. Major Turner in a closing brief address summed up the events of the programme and justly gave the palm to Mme. Emi de Bidoli and her group of musicians whose singing and playing were remarkably fine and of the highest order. Her selections were all dictated by the finest taste and the opening number, Handel's impressive "Comfort Ye," struck a note that was characteristic, and the high level was maintained

throughout. There was little time for discussion, except at the business meetings and that was about business. The addresses were all well received, and we hope to give at least synopses of some of them. A verbatim report was made by Mr. Brandenburg but it has not yet come to hand. Mr. Schoonmaker was an affable and friendly chairman, too friendly, perhaps, to speakers in discussion, who were inclined to occupy all the time there was. A three-minute limit should be set when discussion time is short. A man can talk a third of a column in three minutes and can say plenty. It is unfortunate that these conventions are boycotted by the U. L. T. and the Adyar societies. The practice of Brotherhood cannot be too wide, and the tendency towards sectarianism which is steadily growing in the Theosophical Movement can be no otherwise counter-acted. Mr. Belcher protested against the complexion of the Committee for next year, but if other societies do not permit their members to attend, the majority naturally turn to their own ranks for material. One of the great pleasures of the Convention is the opportunity of meeting old friends of past years, as well as of making new friends. I was particularly pleased to meet so many happy and enthusiastic young people, and was glad of the chance to go out and eat with them and hear their views and their hopes for the future. It is they who will carry on the Theosophical Movement, and however senior members may plume themselves on constancy and loyalty and work done, they cannot compete in time with these survivors who will be carrying on when their seniors have gone to rest. These young people have the sense of universality which the absenters have not, and it is a vital and a pervading sense, which will carry the good seed of fundamental Theosophy and the liberal teachings of the Masters and Madame Blavatsky throughout the new and up-

rising world. More and more these Conventions should be Youth Conventions, and they should be so constituted as to make the attendance of young people easy and inexpensive.

A. E. S. S.

REBIRTH AS THE REMEDY

A writer of Bible days has said, "Come, let us reason together." In the present days of sorrow and suffering that try men's souls, we need indeed to do this. Let us also lay aside all prejudices, overcome our likes and dislikes and unselfishly seek a basis for working together for the good of all. Such a basis must be one of philosophy, a structure of ideas that will give men common ideals and aspirations.

There is but one goal or destiny for all humanity, and that is the attainment of freedom from ignorance and the limitation which it imposes upon lasting achievement. Intuition can help direct this along the path of self-knowledge—a path which can and must be followed eventually by each one, through persistent devotion and study.

Lives there a man with soul so dead who never to his Higher Self will say: "Today I will let you take my mind in control and see what I thus can think and say and do to help the suffering mass of souls, who, in forms of clay, move in circles round and round, seemingly so helpless and earthbound." Many philanthropic-minded men are thinking thoughts similar to these, but a wise man would ask himself, "How can I best help a world of self-made men who are mostly self deluded, whose minds are not open to truth, who forever refuse to awake and be guided by the only safe guide—the Higher Self of each and all?"

This Higher Self must be the One Divine Spirit, Intelligence or Deity, which is the ever existent energy of all this universe of intelligent life, forever

moving under law. Man is the highest expression of this principle—a principle which embraces all that is or ever shall be. One of the most harmful delusions is that we human beings are separate from anything or being in the Universe.

"As a man thinketh in his heart, so is he," and "the ideas we entertain of God, of Law, of Nature, and our own being, govern the actions we perform." It is folly to believe in a God who is personal in the sense that he can listen to and grant the petitions of fighting, deluded human beings praying for favours opposite to and nullify each other. Such a God would be driven crazy by supplications for the type of so-called benefits which humanity believes it longs for.

The true teaching of the Christ, when known and applied by all, might save civilization, but many teachings falsely attributed to Him have long been working in the opposite direction. Among these are the doctrines which leads people to believe that they can steal, murder and commit many other crimes which are violations of the Moral Law of the Universe all without penalty if later they confess a belief in the Christ, and ask for forgiveness. The stories of the immoral conduct of King David and other literal interpretations of Biblical symbolism tempt our weak humanity to crime.

All this being true, then, logical reasoning can lead only to the conclusion that fear, sorrow and failure are due to ignorance; yet "ignorance is no excuse," and no being in the Universe can be free until he learns and obeys the Universal Law. This is why the Christ and all the other Saviours and Great Teachers have come upon this earth periodically and taught the Eternal Truths to man; their teachings always being essentially the same as those of all others of their number. Each one has taught, "Whatsoever a man soweth

that shall he also reap,"—that love, justice and brotherhood are the laws of life. They sought to destroy the false beliefs such as are, in our day, the main cause of the crime and injustice which appear to be wrecking the world as we have known it.

Some people may think, from observing the un wisdom, hatred, and destruction of life now in evidence that there are no wise people left on earth. Of course there are many degrees of wisdom, but perhaps unchanging Truth can be found and it is man's highest duty to find it and its teachers. There are books as means toward this end which have been found, universally helpful.

These teachings have been studied and followed by thousands of children and adults for many years as Theosophy, though they were known by all in ages past. They instruct us that one of the most important steps in our spiritual progress has been taken when we come to know, first, that we are continuing beings through the Divine Law of Reincarnation or Rebirth, and second, that each and all reap what they sow and "nothing is ever forgiven." Each man is his own God, saviour and devil in proportion to his enlightenment and conduct.

Each human being forgives his own sins by assuming full responsibility for all his wrong acts by fully repaying the debts and righting the wrongs done, in labour and suffering. In so doing he attains wisdom and avoids the repetition of "sin" and wrong. So the only salvation for men is in learning "God's" laws as written in man and Nature and obeying them.

This is a moral universe. These Laws reign in every circumstance. All pain and sorrow are due to violations of the laws of Nature in the sense that Nature's laws include those of the spiritual side of the Universe as well as the physical. Just as truly the obedience to

these laws brings all the joy and blessings of which we are capable of conceiving, nay more than our present limited intellects will allow us to conceive of.

That the Christ, as well as other Saviours taught this law of Reincarnation and Karma can and should be verified by a study of the following verses and references in the Bible: Matthew xi. 11 to 14; xvi. 13-16; xvii. 10-13; Luke xi. 18-20; Mark viii. 27-29; ix. 11-13; Matthew iii. 12-16; ix. 1-14; Job ix. 21; Romans ix. 7-13; Revelation iii. 12-16; (Following are listed in E. D. Walker's Book "Reincarnation in the Bible, p. 213): Proverbs viii. 22-31; Jeremiah i. 5; Wisdom of Solomon ix. 15; John i. 9; ii. 14 and 34; iii. 13; v. 14; vi. 51-62; viii. 56; xvii. 24; I John ii. 13; Phillipians ii. 7; II Corinthians viii. 9; Revelation iii. 12. (Also see articles in the Magazine *Theosophy*, viz.: "Reincarnation in the Bible" Vol. 2, p. 540, and "Reincarnation in Judaism and the Bible," Vol. 4, p. 20.)

To him who has believed that life was beset with insolvable problems and surrounded by permanent mystery there must come a great sense of encouragement in the doctrine that all Truth forever has been and forever will be attainable by those who honestly seek for it.

While each one must attain to actual knowledge by his own experience and by looking within his own consciousness, this present age is greatly blessed in that the definite instructions which point the way to the securing of this knowledge have been at last written down in black and white and made available and at hand for all who seek them, be they rich or poor or whatever their station in life may be. It is through no accident that the one who is ready to receive this instruction is led at last to find it.

This instruction has been brought again to this earth at a time when it is

most evident that humanity is direly in need of it. To the inhabitants of our own land, which was the first into which it was introduced, has come a great responsibility accompanying this boon. The United States of America, along with the rest of this continent, is the place chosen in which will be built up what is called the new "Sixth Race," according to the statements of the Masters of Wisdom, recorded by H. P. Blavatsky. This race will be composed, on the average, of individuals of higher attainment spiritually and of greater talents than those which have gone before.

These Masters must be depending upon those of us now here who are turning to the Light they have brought, to help make this a fitting place for the new Race to be embodied and do its work. Is it not clear that we must awaken soon to this responsibility or our civilization will perish? And is it not plain to be seen that the most effective way we may help preserve Democracy and all institutions tending toward human welfare is for each one of us to subdue our lower self and act as and for our Higher Self—which is to act for and as the Self of each and all and to take the true Path of soul evolution? True Democracy, like true Christianity, has still to be practised by more than the very few.

We set out to reason together. The writer hopes that the following conclusion may appeal to the reason and intuition of his readers, for it is only by these means that they can judge of their truth. Briefly, such conclusions are that man is the highest expression of the all-pervading Self or Life of the Universe. That he is unlimited in his possibilities and is hindered in his progress to perfection only by his own ignorance which becomes evident in his egotism, his laziness and his unwillingness to forsake superstition and false ideas. That each is on that place on the

ladder of evolution to which he has attained by his own efforts, helped and encouraged by those who have made the climb before.

There is no knowledge so necessary for all men as the truths about man's duty and responsibility; the purpose of our being here on this planet. The causes of sin, sorrow, pain and delusion, ignorance, superstition and all faults and failures in life can be overcome by true enlightenment and wisdom. All men and all beings are destined to pass up the ladder of evolution to conscious Godhood; suffering and pain will in course of time drive all men to seek salvation—which is knowledge of the laws of the universe and inherent in each and all men. All saviours forever have and will come to teach mankind the path to freedom from sin, ignorance, sorrow and limitation.

Man's highest duty is to learn the laws of God, which are simply the laws of life and nature.

Man makes his choice in each moment and cannot blame any one else for the position in life in which he finds himself. Every blessing and every noble trait of character has cost the possessor labour, discipline and patience. We are the builders and cannot blame the degree of our progress upon Christ or any one but ourselves. All gifts, talents, abilities or honours must be won by each one through labour in harmony with the laws of life and nature. But there are those further progressed ones who are ever ready to give us courage and point the way when, through our merit, they can.

Life and evolution are without beginning or end. And the paramount and ever increasing satisfactions to be found on the higher reaches of the Path toward Perfection are beyond description but supremely to be desired.

Charles E. Johnson, M.D.

22½ E. First Street,
Los Angeles, Calif.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

"TOMORROW"

A magazine called *Tomorrow*, which makes its initial bow to the reading public this month, should be of much interest to Theosophists, judging by the objectives which have been set forth and by the contents of the first issue.

The magazine seeks "to gather from the most intelligent, enlightened and free minds of today their vision of tomorrow and their thoughts on the formulation of a programme for the building of a better future." Its founders and editors believe that many men and women are ready to speak with a new clarity and power about the ways and means of living, now, and in the years just ahead of us when old standards will be of little constructive use.

It is recognized that what such spokesmen have to say is not always readily listened to, even when it is an expression of their deepest beliefs, and the magazine therefore proposes to open its pages to them. From their research in science, philosophy, religion and art, they emphasize the necessity for spiritual leadership, a note which has always sounded in every great crisis of evolution."

The publication also welcomes those who are seriously and objectively seeking to understand what has come to be known as extra-sensory perception, one of the phenomenal powers, "latent in man" and made known by its more or less sporadic occurrence in certain individuals.

Endeavours will be directed to making the reader more keenly aware of his or her participation in the work of the future, whether this work be in education, politics or group leadership, in the arts or the professions, in business, industry or in farming.

While *Tomorrow* does not deal exclu-

sively with the occult, and while the wisdom religion is not directly promulgated, there are abundant evidences in the first issue of a knowledge of these fundamentals and of sympathy with the Theosophical tradition, at its best. A number of the authors are not unknown to Theosophists and the whole tone of the editorial contents of the first issue is quite in keeping with the three objects of the society.

Quite an imposing array of authors appears in this first issue. André Maurois, a member of the French Academy, writes on An Experiment in Adversity, a biographical note relating his own experiences in fleeing France. His keynote is his first rule of the Art of Living: "Decorate and furnish with love and care that inner sanctuary of yours." Sir George Dyson, Director of the Royal College of Music, London, tells of the status of music in London during the war years. Far from suffering during the period of black-outs and bombings, music has gone on to new successes. It is true that the Queen's Hall Concerts had to be cancelled, not on account of lack of attendance, but because of the appalling risk of allowing three thousand people to crowd into one place in a dangerous area . . . A great many small concerts are being given by small travelling parties, in canteens, factories, village halls, churches, camps, and air-raid shelters; and "one thing is already clear, and that is the existence of a large new public of quite small means who welcome opportunities of hearing the best music at first hand . . . We have already formed a small 'planning' committee which is endeavouring to survey the problem of musical reconstruction in Britain, in readiness for peace when it comes."

Ann Pierce opens up an astonishing vista of man's magic with plants in her article on "Working with Life Itself." She tells of the work being done at the Boyce Thompson Institute in the regulation of life processes, of experiments with potatoes to make them last longer and to give better chips, of the artificial ripening of fruits, of the rooting of evergreens, and the inducing of seedless fruits without pollination, fruits such as tomato which ordinarily are full of seeds. On the other hand, seeds several hundred years old have been made to germinate.

Alan Devoe writes of death, "The Dark Mother," and gives examples of how primitive peoples at times respond, knowingly and gladly, to her call.

Another author, Dane Rudhyar, is well-known to Theosophists and his article on the futility of techniques as aids to the salvation of either humanity at large or the individual, is well worth reading. He offers the thought that for the past century or so mankind has been making a religion of technique. "Man is confronted with a problem; he thinks out a new way of dealing with the difficulties, and after a period of trial and technical improvement, success is reached."

But "new problems soon arise. A still newer technique will solve them. Then new problems. Will it go on indefinitely?" Rudhyar thinks not. The end will come when technique develops past any apparent possibility of giving any vital and organic meaning to its products.

"The step which follows is a tragic one. Man, broadly speaking, is an organism; and as one of the functions of that organism becomes over-emphasized, the organism-as-a-whole acts to restore some kind of balance. The submerged functions come violently to the fore, and the over-stressed intellect collapses and is made their slave. That is exactly what is happening to man-

kind today. The most archaic feelings and the most earthy biological urges are sweeping irrationally over the most technique-conscious peoples; they make of the technicians their slaves. . . . Thus Germany, perhaps the birthplace of the religion of technique, succumbs to the irrational tide of Nazi fanaticism. *Thus the devotee of many modernized Oriental techniques for self-development may lose health or sanity.*"

Since telepathy has gone academic, and is now the subject for serious investigation at Duke University, and elsewhere, it has been rechristened, and now masquerades under the more dignified name of Extra-Sensory Perception, E. S. P. for short. Dr. William Moulton Marston, who is well-known as a psychologist and the inventor of the "Lie Detector," discusses the practical uses of E. S. P. He comes to the conclusion that the power of E. S. P. exists, but that the ability depends upon the receiver, the person who does the long-distance perceiving of physical facts or of thoughts in another individual's mind. E. S. P. can be cultivated; one has to go out and get one's own mental information, one cannot depend on anyone sending it. The attitude must be one of passive reception; but at the same time the mental receptor must be directed toward the thing about which information is desired. E. S. P. makes itself known to us in what appears to be spontaneous impulses or hunches and when wishes are banned and the mind becomes completely submissive to fact these become useful guides to conduct in difficult situations.

"Nature, or divine gift bestows upon every normal human being the power to go out with the mind alone and discover truth. If you accept truth thus discovered as final and obey its promptings regardless of your previous wishes and inclinations, you will be able to adapt yourself successfully to reality though you won't be able to alter reality to suit

yourself."

Mediumship and Mysticism are discussed by Gerald Heard, the widely-read author of *Pain, Sex, and Time*, *The Source of Civilization*, and other books on religion, science and humanism. While religion and psychical research have long been at loggerheads, and both have fought with the modern cult of spiritualism, psychical phenomena and the mystical experience are closely akin, and in the early days of the Christian Church, this kinship was much in evidence, groups of Christians then meeting sometimes as often as three times a week—for change of consciousness in a common enthusiasm. Later such group manifestations were suppressed and later still even the solitary mystic found himself bound down by religious conventions. Mediumship took the place of mysticism, mediumship despised by poets and condemned by priests.

The mystic has left us his findings and they make a map; the mystic was a medium without freedom of speech; the medium a mystic without freedom of understanding. Heard argues, somewhat contrary, by the way, to the teachings of H. P. Blavatsky, that through the study of modern mediumship and psycho-physical conditions which attend it, we now could make a new method, whereupon mysticism and mediumship would be relinked to the great advantage of mankind as a guide to "a new, a vaster progress."

For some years past a group of artists has been domiciled in Santa Fe, New Mexico. The group is composed of artists who are "concerned with the development and presentation of various types of non-representational painting, painting that finds its source in the creative imagination and does not depend on the objective approach; the word 'Transcendental' has been chosen as the name of the group. The work does not concern itself with the politi-

cal, economic, or other social problems." The group is of especial interest to the Canadian section since one of our members, Lawren Harris, has been intimately associated with its activities. The article by Emil Bistram, one of the group, on "The New Vision in Art," is therefore of more than passing interest. Bistram discusses this new trend and his article is illustrated by examples of his own work.

Finally, there is a dissertation on the present and future status of religion by the Gloomy Dean, the Very Reverend W. R. Inge. As usual, the Dean hardly knows which way to turn; Marxism is a spent force; the Church no longer satisfies the truly religious man and like the Church of the Apocalypse it is lukewarm; many are turning to Catholicism, but this is no answer. Science is turning to Berkleyan Idealism and the war is playing havoc with old notions of the property rights of the individual. Christianity has never been a proletarian creed but "The coming poverty of Europe, and, I suppose, of America too, may recall us to that indifference to possessions which is certainly an important part of the Gospel. . . . Whether Europe will learn the lesson, or prefer to rush down a steep place to destruction, like the Gardarene swine, we cannot tell."

This first issue of *Tomorrow* concludes with a number of excellent book reviews written by such outstanding men and women as James Hilton, Dorothy Canfield Fisher, Sigrid Undset, William Cummings, and John J. O'Neill, Science Editor of the *New York Herald-Tribune*.

W. F. S.

EARLY CHRISTIAN CHRONOLOGY

In spite of all the labour of centuries, the historical accuracy of the Gospel story is still much debated. Opinions range all the way from the belief that the New Testament is inspired and has

to be accepted literally, to the opposite pole, that of denying that there ever was such a person as Jesus Christ, to the belief that the whole of the New Testament is a fabrication of the priestcraft, a fabrication built up out of remnants of older religions, myths and fables. Among those holding to this latter view are a number who contend that even so, values are by no means lost; that on the contrary, the drama which is unfolded is an allegorical presentation of the theme to be found in all the mystery religions of antiquity, the story of man's initiation into a full awareness of and participation in his own divinity.

Whatever the truth of the Matter may be, there is little corroborative evidence, in the profane writings of the day, as to the actual occurrence of the events which are narrated in the New Testament, though there are references here and there to individuals who, on the whole, bear little resemblance to the biblical Jesus. There would appear to have been one who was primarily a social reformer, one despised and rejected of men it is true, but one far from being the central character of the Gospel story. (See Eissler: *The Messiah Jesus*). Such historical evidence as there is, however, does not invalidate the hypothesis advanced by some Theosophists that Jesus is a historical character, and that he was at the very least a great adept or an initiate in his own right, one around whom the allegorical story of initiation was woven as it was with the Buddha and many another.

Chronological research helps but little in verifying or disproving the factual nature of the narrative since it can always be contended that those who penned the narrative were skillful enough to make times and places fit together with consistency. Nevertheless, the chronology of the narrative is of importance and of interest to the Theosophist and the orthodox alike. One is

reminded here of the scholarly work of G. R. S. Mead: *Did Jesus Live 100 Years B.C.?* Arguments have recently been advanced by Dr. Albert T. Olmstead, the noted archæologist and historian of the University of Chicago's Oriental Institute, to the effect that Jesus was nearly 50 years old when he died, and that the crucifixion on the basis of the New Testament story and with new evidence can definitely be placed as occurring April 7, 30 A.D. This would place the birth of Jesus something like twenty years prior to the time usually accepted.

According to Emily C. Davis who reviews the work of Dr. Olmstead, and whose summary has been given to the editor of this section by Mr. N. W. J. Haydon, the Doctor is convinced that the documents which make up the books of the New Testament have more value for reconstructing events in historical order than some Biblical critics have been inclined to think.

In King James Bibles, dates in the margins of the pages still tell the readers that the world was created in the year 4004 B. C. The crucifixion is set down as occurring in 33 A. D. These represent the best that seventeenth century scholarship could do with such problems, when Archbishop Usher wrestled with the task of editing dates into the Bible, in 1655.

Since Usher made his decision, with little more than clues in the Bible itself and traditions to go on, our age of archæology and systematic research has dawned. Thousands of clay tablets, inscribed with wedge-shaped Babylonian writing, have been unearthed and patiently deciphered. Buried cities in Palestine and elsewhere in the Bible world have been opened. Coins, pottery and other lines of evidence have helped with the huge puzzle of reconstructing dates and happenings, in all of which the Bible has importantly helped scholars to understand what

they found, and in turn the Bible has become better understood.

That the Jews had adopted the Babylonian way of counting time when they were kept in enforced exile in Babylon is a well known fact. And when they returned to their homeland, they continued to use it. It must have been the Babylonian system of counting time that the New Testament writers had in mind, Dr. Olmstead points out, when they wrote their narratives so steeped in religious events.

"What is not so well known today," says Dr. Olmstead, "is that, thanks to astronomical tablets, we can establish a calendar for events in the late Babylonian period with rarely a probable error of a day. For the period from 367 to 11 B. C., our table is exact to the day. And we can extend the calendar through 45 A. D., by additional data gained from coins and recently found clay tablets."

Fitting this Babylonian calendar to the Passover dates of the year Christ died, Dr. Olmstead declares that he has clinched the evidence that the crucifixion was in 30 A. D. This data has been considered probably correct by a good many authorities, but uncertainties remained. Like the involved plot of a mystery is the reasoning which leads him to the year 30, as the year of the crucifixion and the first Easter. For the situation is complicated by a question of whether or not the Last Supper of Christ and His Disciples was really on the Passover day, or the day before.

Here is the way Dr. Olmstead builds up the reasoning: Babylonian astronomers from 367 B. C. on began the day at midnight, as we do. But the Jews began the day with sunset. Now, all four Gospels agree that the Last Supper occurred on Thursday night, which in Jewish usage was a part of Friday. But while Matthew, Mark and Luke describe the occasion as a Passover feast,

the fourth writer of Christ's biography, John, does not. He even indicates that the Last Supper was on the day preceding the Jewish Passover.

"On these conflicting data hangs the date of the crucifixion," says Dr. Olmstead.

If John is right, he explains, the Last Supper was on the 14th day of the Babylonian spring month, called Nisan. The Passover feast was always on the 15th. So, this would make the Passover of that year Friday, the 15th. If the other three biographers were the more accurate, then Thursday really was the 15th, the Passover date.

A New Calendar Table

To find out whether Nisan 15 fell on Thursday or Friday in the possible years in which the crucifixion might have occurred, Dr. Olmstead prepared a new calendar table. The years 31 to 36 did not fit at all, because the Passover must have been during early days of the week in those years. The only date that did fit upheld John's version, placing the crucifixion in the year 30, and the Passover on the day of the crucifixion itself.

Says Dr. Olmstead confidently: "The date of the crucifixion, April 7, 30, is as certain as any in ancient history and is more exact than the majority."

That John wrote his memoirs before the other Gospel writers, and wrote them very early after Christ's death is the view of some scholars, supported by this new research. By the year 50 A. D. the Apostle Paul understood that the Last Supper was a Passover meal, showing that this view of it was established before that time.

Accepting John's omission of details in describing the Last Supper as meaning that it was not a Passover feast, clears up obscurities in the last hours of Christ's conversation with His friends and the trial experiences.

"The disciples," says Dr. Olmstead, "did expect that Judas had left the Last

Supper table to procure food for the Paschal (Passover) meal. The high priests did refuse to enter the Praetorium lest they be defiled and unable to eat the approaching meal. When John speaks of the 'preparation of the Passover,' instead of the expected 'preparation for the Sabbath' for Friday, he implies what afterward he makes perfectly clear, 'great was the day of that Sabbath.'

"According to our table, the great day of the feast, 15 Nisan, did coincide in the year 30 with the Sabbath and therefore, according to Jewish custom, was an especially holy day. Thus Jesus expired at the very hour when the paschal lamb was being slaughtered. Now at last we can understand why Paul insists: 'Our Passover is sacrificed, Christ; therefore let us keep the feast.'"

From his calendar studies and the outstanding importance given to the Gospel of John, Dr. Olmstead is now convinced that Christ was older during His brief ministry than artists have painted Him, and preachers have described Him. Very significant, the archaeologist points out, is the statement by John that Jesus's enemies taunted Him as being not yet fifty years old. While Jesus astounded the teachers in the temple by child wisdom, He would not have become a teacher with a reputation for authority until near middle age.

Our method of reckoning time from the birth of Christ was started by a monk of the sixth century, who figured as best he could the time that had elapsed since the event. Even in Archbishop Usher's day it was recognized that Christ was born a few years "B. C." Now, the likelihood that the first Christmas was about 18 or 20 B. C., by our calendar, is emphasized in Dr. Olmstead's studies.

Babylonian wise men, whose calendar lore has become important for explain-

ing the birth date and death date of Christ, used a lunar year of 354 days. To keep the year from getting too badly out of step with the sun and the cycle of seasons for planting crops, the astronomers of early Babylonia apparently advised the King when he should insert an extra month in a year. One of Hammurabi's decisions, which incidentally took account of taxpayers' deadlines, about 2200 B. C., is preserved on a clay document:

"Thus says Hammurabi: the year having gone wrong, let the coming month be registered by the name of Ululu the second. And instead of payment of taxes being made on the 25th day of Tasritsu let it be made on the 25th day of Ululu the second."

Later, adding an extra month in certain years became systematic, thus giving modern scholars confidence in calculating Babylonian dates.

Astronomers have been attracted by the frequent use of three star symbols on Babylonian pictures. They came to realize that early Babylonians meant these to represent the moon and the constellation of the Twins that we call today Castor and Pollux. The three had a vitally important sky task for early Babylonia. When the new moon appeared in the evening sky in spring with these two stars bright and close to it, the observers signaled to the people that the new year had begun.

When Babylonian calendar records showed that the sign in the sky was late, and instead of being seen on the first evening of the expected month, the moon did not shine near the stars until the third evening, then the astronomers had an extra announcement. The calendar was slipping, and an extra month must be added.

Babylonian astronomy gained in exactness as time went on, making it possible now, thousands of years after, for persevering scholars to use the

ancient lore in clearing up dates of interest to millions.

W. F. S.

THE WAR

This note is written on Monday, the 8th and the last sensation of the war was the attack on a United States destroyer carrying mail to Iceland by a German submarine which fired two torpedoes at the ship both of which missed their mark. The Berlin assertion, obviously a lie, was that the ship had attacked the submarine, which fired two torpedoes at twelve-hours' interval. This implies that the destroyer had been throwing depth-bombs at the submarine for twelve hours, which as Mr. Euclid would say, is absurd. Many speculations have been indulged in over this, but the consensus is that the incident will be permitted to pass out of sight and will not become an excuse for declared war. On the other hand a speech by Prime Minister King in England invoked the United States to come into the conflict openly, and other speakers have been asserting that the war can only be ended by man-power, no matter how plentiful armaments and ammunition may be. Rumour has it that a continental invasion is contemplated by Britain, in order to give Hitler a two-front war on land as well as in the air. The Russian troops have fought magnificently, and while they have lost heavily in men and materials they have inflicted proportionately far greater losses on the Germans, and have held their lines intact by masterly retreats and dogged rear-guard actions, and by deadly attacks on the German rear by air-planes, by guerilla fighting, and by Cossack cavalry which have played a most disconcerting part as far as the Germans are concerned. The Germans continue to issue Gargantuan lies about their victories and their continuous successes, but they are still

unable to capture Odessa, Kief or Leningrad, while their attempts to approach Moscow have proved utterly futile and the fierce conflict that has raged around Smolensk has been terribly destructive to the German armies. The Russian reserves are reported to number nine million men which, considering their 180,000,000 population, is not unlikely. The Germans with 80,000,000 population cannot match this force. While in Cleveland and Chicago I was somewhat surprised to find from various casual conversations that a wide-spread impression existed that Britain was done, was down and out and that it was only a question of a short time when the Empire must sue for peace. This, of course, is the result of Fifth Column talk, and the fact of assistance being given by the United States which the stupidity of many forgets is for the protection of the United States as much as for the assistance of Britain. All this is emphasized by men like Senator Wheeler who carries on his personal enmity towards President Roosevelt at the expense of his country, and by the Chicago *Tribune*, owned by a Roman Catholic and dedicated to the cause of that Church, which scarcely needed the appeal of Herr Hitler to engage in a "Holy War" against Russia since it has been handing out blessings to Marshal Petain, the Spanish double-crossers et el.

A. E. S. S.

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