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## THE HIDDEN NAME

By K. E. Maltwood

This "Word" which so many have been in search of, has been variously called "the Lost Word", "the Word of Power", "the Secret Name of God" and so on.

A quaint Jewish legend of the Middle Ages says that the "Hidden Name" was secretly inscribed in the innermost recesses of the Temple; but that, even if discovered, which was most unlikely, it could not be retained because, guarding it, was a sculptured lion, which gave such a supernatural roar as the intruder was quitting the spot, that all memory of the "Hidden Name" was driven from his mind. Jesus, however, says the legend, knew this and dodged the lion. He transcribed the Name, and cutting open his thigh, hid the writing in the incision, which by magic art, he at once closed up; then, after leaving the Temple, he took the writing out and so retained the knowledge of the Name.

Apropos, to quote from Madame Blavatsky's Introduction to *The Secret Doctrine*. "If one turns to the ancient literature of the Semitic religions, to the Chaldean Scriptures, the elder sister and instructress, if not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do the scholars find? To perpetuate the memory of the ancient religions

of Babylon; to record the vast cycle of astronomical observations of the Chaldean Magi; to justify the tradition of their splendid and eminently occult literature, what now remains? only a few fragments."

But so many "fragments" have been found since that was written, we can now explain literally what this strange Semitic legend means, by reference to the Chaldean Temple of the Stars in Somerset, where that "sculptured" or effigy Lion (Leo) guards the "Hidden Name".

The "science" preserved by the wise men of the nation of the Cymry tells how "the Giant beheld three pillars of light, on which were inscribed all the sciences that ever were", the sciences were taught therefrom, but this "Name of God was kept secret." "It was the Giant that first made a letter, which was the form of God's Name". Now the effigy Giant towards whom the Lion is looking is the effigy of the Setting-Sun god! and this is where we find the three rayed name for God. Under the heading, The Enclosure of the Sun; in the Guide to Glastonbury's Temple, we read "the symbol of God's Name from the beginning; in three columns; and in the Rays of Light the vocalization—for one were the hear-

ing and the seeing. These rays penetrate Mother Earth and she in turn brings forth her harvest of eternal festival; consequently it is interesting to note that the same symbol, the Broad Arrow—pregnant with archaic religious significance—is still used as the Royal mark on British Government Stores of every description."

In the Speculative Mason of July 1937, under "Giants," a Masonic Document of 1730, calling itself "the Grand Secret, or the Form of giving the Masonic Word," explains the position of the central line, or the Secret Doctrine's "Ray, dropped into the great Cosmic depths." I find if this line is projected on the map of the Temple it cuts through the Giant Orion's thigh! Most scholars know "the Compasses are classed as one of the Three Great Lights of Masonry" and also, the Temple can only be entered by passing between the Two Pillars of the Law (cosmic energy) and the Word (thought).

So we find, in the prehistoric Zodiacal Temple, the Giant Setting-Sun god lies directly under the convergence of the two masts or Pillars of his Ship upon the central enclosure of the Sun in the form of Compasses; and the space between them at their base, gives us the exact measurement of the thirteenth division of the Temple circumference. Jesus was the 13th amongst his twelve disciples; and the Kabalistic saying is—"in the thirteenth hour, It (the Deity) shall restore all."

On the exquisitely sculptured celestial globe, that the Giant Orion or Atlas supports on his shoulders, in the National Museum at Naples; this sign of three converging lines, born by the Sun's Ship, is the most conspicuous object, directly above the Giant's forehead. It is obviously meant as a symbol, as if projected from his mind. Madame Blavatsky says "The Trinity was, in truth, only an astronomical

triad," the "Divine Word," from which primeval Light, countless Lights were lit.

The Holy Grail legends tell of "the maiming of the Grail King when he drew the Sword of David," "the building of a Ship of the Secret Faith, that at the end of a certain time it might carry into the far distance the most valid and efficacious symbols," "the Mysterious Ship of Solomon which haunts the sea in the Grand Saint Grail containing the secret of the Grail itself," and all the other traditions concerning Glastonbury's earthwork Temple. This could never have been laid out without the literal use of these three Rays from the centre, which, like the rays of the Sun that swing round and round it every day, draw the endless Circle of Time.

They are the celestial Compasses, the Pillars of the Law, and the Symbol of God's Name from the beginning, a symbol of the Mystic Ecstasy," and thus the soul is taken as into the Great Transcendence."

"When the Hermit of the Grand Saint Grail is first received into that state of vision, what he is promised is a revelation of the Greatest Secret of the whole wide world, so small indeed that it can lie in the hollow of the Hermit's hand. This notwithstanding, it is the greatest marvel that man can ever receive, but which to pronounce aloud would convulse the elemental world."

Look in the hollow of your own hand and you will see the three converging Rays of the Hidden Name!

The subject is endless, but four more "fragments" from The Chaldean Oracles must suffice.

"In every cosmos there shineth a Triad, of which a Monad is source."

"The Centre, from which all rays to the periphery are equal."

"All things are served in the Gulps of the Triad."

"The Mind of the Father, vehicled in

rare Drawers-of-straight-lines, flashes inflexibly in furrows of implacable Fire."

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## ESOTERIC TRADITION ON THE "TEMPLE OF THE STARS."

BY I. H. WYLLIE.

In *The Secret Doctrine*, Vol. II, p. 393 *et seq.*, Madame Blavatsky elaborates on the early Persian Legends. She says that distorted though these Legends may be, "one can hardly fail to identify them with the Chaldean, Egyptian, Greek and even Hebrew traditions."

"Many a real fiction," she says, "has found its way into our universal History. The stories of King Arthur and his Knights of the Round Table are also fairy tales to all appearances; yet they are based on facts, and pertain to the History of England."

The clear indication is that these Legends, in one form or another, all tell the story of the early races up to and including the last great Continent of Atlantis. So carefully have the Initiates of those days preserved their Secrets that to the western uninitiated mind they appear a mere jumble of romance and adventure, hard to unravel and considered only fit for our children to read! However, the fact that our children *do* read and re-read these stories perhaps shows that their minds, untrammelled by material matters, are closer to Truth than we realize.

The remarkable discovery by Mrs. Maltwood of a complete Zodiac, laid-out in the natural features of the part of Somerset well known for its Glastonbury traditions, is in the nature of fresh evidence of much written by H. P. B. over 50 years ago. It should be noted that when Mrs. Maltwood made these discoveries only a few years ago she knew nothing of H.P.B. or her written works. She worked, rather, from a close study of the *High History of the Holy Grail*, being convinced from

living in that part of the country that the strange story of the Arthurian Legend, the Knights and their Quest for the Grail, and the mythical monsters were all part of a great scheme in the form of the Zodiac traced in the natural surroundings of that country over an area of ten miles in diameter, and forming a complete circle. Here we have the first tangible evidence of the Zodiacal Circle carved, as it were, on the surface of the earth, and, what is so remarkable, not soiled or even partially destroyed by man.

There can be no doubt that this Zodiac must have been constructed by those with occult knowledge, and moreover, the fact that it has withstood the ravages of time, and the invasions of nations even to the present day, points to the mysterious nature of its existence. There are many passages in *The Secret Doctrine* too long to quote that show the possibility that the Somerset Zodiac may have been brought over by the Giant Architects of Atlantis—those who survived the great disaster. For example in the Persian Tradition referred to by H. P. B. (Vol II, p. 398) :

Tahmurath the third King of Persia, the St. George of Iran, the Knight who kills the dragon, "visits on his winged steed the mountains of Koh-Kaf. He finds there the Peris ill-treated by the giants, and slays Argen, and the giant Demrusch. Then liberates the good Peri, Mergiana . . . and takes her over to the DRY island i.e. the new continent of Europe."

Two footnotes here throw light on our King Arthur Stories, and incidentally, upon the Zodiac.

Note 1. MERGIANA "Mergiana or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent."

Note 2. CONTINENT OF EUROPE "Where we find her (Morgana), indeed in Great Britain, in the Romance of the Knights of the Round Table. Whence the identity of name and fairyhood, if both heroines did not symbolize the same historical event which has passed into legend?"

We might also add, whence the similarity of the Persian King Tahmurath and our St. George? If as H.P.B. says, ". . . the history of this world since

its formation and to its end is written in the stars *i.e.* is recorded in the Zodiac," the keys of which are in the "keeping of Initiates," it is surely possible that this Zodiac in Somerset—the Temple of the Stars, may contain the mysteries pertaining to the History of Britain, its past and its future.

In further study of this splendid chapter on the Persian Traditions and comparing much of what H. P. B. says with what has come to light through the Zodiac we read on p. 398:

"Oriental tradition is ever referring to the FORTUNATE ISLANDS, wherein bubbles, from the beginning of life on earth the FOUNTAIN OF LIFE."

But, she says in order to reach this "fountain of life" the seeker must be in possession of "King Soliman's Ring." Students who are familiar with occult symbology and know the significance and importance of the interlaced triangles—the most mystical of the Geometrical signs in India—and described in detail in *Isis Unveiled* (Vol. II, pp. 264, 5) and again in relation to the Zodiac on p. 455, will not be surprised to read the following from the "Guide to the Glastonbury Temple of the Stars":

"... if regularly interlaced equilateral triangles—representing earth, fire, water and air—are laid on the exact centre of the circle of Giants their twelve apexes point to their respective effigies."

Also, under the heading The Great Finger of the Equinox, which lies at this centre, we read—"The former Ordnance Survey maps showed the old footpath bi-furcating where the jewel of a ring on the finger might lie." Certainly, if we understand the interlacing triangles of King Solomon's Seal Ring as the key to the Zodiacal lay-out in the British Isles, we may have the secret leading us to the "Blood Spring" of Glastonbury, which was always looked upon as "the Fountain of Life," and which still exists to this day with its radio-active chalybeate properties that

were also life giving "from the beginning of life on earth." For two thousand years this tradition has been handed down, hence the well-known story that Joseph of Arimathea hid in this well the Cup that Jesus drank from at the Last Supper, and in which were caught the drops of blood that fell from his side. Linking up all the foregoing with what we are told of the true meaning of *Blood*, which is used so often in symbolical language to hide the inner meaning,—that of the Soul of Man—we find a new significance in the term "Holy Grail." Might not the *Quest of the San Graal*, or Malory's *Noble Tale of the Sangraal* read "*Sang Real*" or REAL BLOOD? Another interesting point which adds to the importance of the "Blood Spring," is, that the figure of the Phoenix in the Glastonbury Zodiac, flying towards the sunrise turns its head to drink from the "Blood Spring." In the photographs of the map, the beak clearly touches the point where the "Blood Spring" lies. The whole area is called, to this day, Chalice Hill. One is reminded that the traditional Phoenix is depicted as feeding her young with her own blood, thus symbolizing sacrifice—*i.e.* she drinks from the One Life (or Fountain of Life) not for herself but to give of the sacred blood to her "off-spring"—Humanity. In the Persian Story in which H. P. B. tells of the "Fortunate Isles" and from which we have already quoted, H. P. B. further says that one must journey "North as the bird flies" to find the "Isles" and the fountain, the Phoenix being the "bird of resurrection, in whom night follows the day, and day the night—an allusion to the periodical cycles of cosmic resurrection and human reincarnation" (S.D.). In the profound mystery of the Phoenix—the bird that is related to the Manvantaric Cycle—and here found drinking from the "Fountain of Life," one dimly senses the inner Goal, the final objective of all the Mysteries,

the full realization of the divine nature of Man and his Oneness with the Universal Soul—the basis of true Brotherhood.

## PROPHECY AND THE FUTURE.

(*A synopsis of a lecture by Cecil Williams at the Cleveland Fraternization Convention.*)

The lecturer recalled that at the Convention in Rochester, seven years ago, he had quoted a prediction by H. P. Blavatsky in which she declared that unless Theosophy or Altruism prevailed among men then our boasted western civilization would sink in such a sea of horror that its parallel history has never yet recorded. That prediction was beginning to be fulfilled today. What they had to do was to consider how they might prevent its complete fulfilment.

Great prophets do not come to pronounce men's doom but to warn them so that by appropriate measures they may avert or escape approaching catastrophies. Blavatsky said that if Theosophy triumphed "then, indeed will dawn the day of joy and gladness for all who now suffer and are outcast, then the dark clouds will roll away, then the Golden Age will be there indeed." It was the lecturer's guess, hunch or intuition, that we had a generation in which to save civilization from utter destruction but we needed actively, intelligently and immediately to set to work to save it. It was still possible to create the new Golden Age though the sands were running out of the glass.

"We must expect greater distresses upon this continent," he said. "The more farseeing people look forward to the future with apprehension. Economic chaos and widespread depression they know are coming. The trend toward violent revolution in the United States and toward revolution and civil war in Canada will be intensified. There will be violent clashes between

antagonistic groups, more intense anti-Semitism and racial conflicts. And behind all, the menace of a third Great War in which new and more terrible weapons will be used and which will probably strike America first."

But just as the first and second Great Wars might have been prevented so may the third, provided we become more Theosophical, that is to say, more Altruistic, more Sane.

To restore Sanity to the world we must have Co-operation and Co-operation implies a Common Purpose, a Common Aspiration, and this requires in turn, an Expanding Consciousness. We must agree about where we are going, we must agree about how we are going to get there, and we must agree to throw overboard all the junk which impedes our progress.

Three obstacles to progress we must remove before we may hope to get very far. First, the love of money, our measurement of all things by money standards, our attempts to keep up with the Joneses, our craving for possessions. Second, our devotion to our emotions and senses, the craze for cocktails, for ugly and abandoned dances, for barbarous music, for speed, which are all symbols of instability, which in turn produces insecurity; also the gambling mania, the splurge about sex. Third, our craving for fantasy, the shrinking from realities, the inclination to day-dream, to think wishfully, to embrace escape-mechanism philosophies, to believe everything said in the advertisements.

The lecturer went on to refer to the evidences of the unconscious struggle of mankind to a new Golden Age, the breaking down of old forms in art, literature, music and the striving for new modes of expression. In the economic sphere the idea of capital was being replaced with the idea of management. In the United States the changes taking place in the relationship of

people and government were so far reaching that competent observers had said a new constitution was in process of being written; that a new constitution was needed in Canada the wide-awake well-knew. In theoretical and pure science there was evidence that we stood on the threshold of a new scientific age.

Perhaps the most significant change was indicated by the crisis in education. The educational system was being changed so drastically that old-time educationalists were alarmed. The threat to education—though he had been a consistent critic of education—had dismayed the lecturer until he studied the changing scene more closely and saw that what was happening was so revolutionary it was breath-taking.

He went on to illustrate the influence of the thinker and said he had discerned revolutionary trends in philosophy, psychology, mathematics and logic. "I observed with astonishment that western psychology is only a few steps away from the peak reached by Buddhist psychology, the highest point reached by this science in the east or the west; that western philosophy is approaching the great Indian philosophies of the Sankhya and the Vedanta, philosophies which as yet have no peer in the west; that western logic is leaving the old logic of Aristotle and Bacon far behind and is now nearing the great logical systems of India and of Buddhist thinkers; that the whole structure of mathematics had been revolutionized in the last half-century.

"These changes, these advances are going to affect profoundly our educational systems for their whole tendency is to bring the educated man to a keener appreciation of truth and a sharper discrimination between the real and the unreal. And it is here that the Theosophy of Blavatsky can enter the picture, for it provides answers and hints of solutions to questions that advancing

philosophy, logic, mathematics and psychology will ask with increasing insistence."

"We stand to-day at the dawn of a new age," he continued, "but whether that age shall be the Age of Darkness or the Golden Age depends upon decisions now being taken, efforts now being made, and upon the joint striving of each of us. Suffering is to come upon us that is certain. We have sown the wind and must reap the whirlwind."

He said that much suffering would be averted individually and collectively if man sought to apply that aspect of Karma which he called "the principle of security." He went on to describe this at some length.

"There are those who despair of the Golden Age and who say that human nature being what it is man can never be changed and that it is hopeless to expect that things can ever be better. But such pessimists must be reckoned among the stupid and the ignorant—stupid because they do not think, and ignorant, because they do not know that man's destiny is written not only in the stars but in his own body, in his nervous system and brain, for the nervous system of a man compared to that of an animal is so different that science has deduced from this striking fact the following conclusion: In order to survive, the animal must put selfishness first, but man, if he is to survive, must put altruism first. If man is to survive, he must live by the Golden Rule. We must either build the Golden Age or perish as civilized beings."

After briefly considering the law of the survival of the fittest as it applied to the moral realm and eugenics as applied to reincarnation, he quoted Tennyson's vision of "the Parliament of man, the Federation of the world," upon which prevision the Archbishop of York had recently pinned his faith.

"When we look around us we see only the signs of a storm in other lands and the signs of an approaching storm in the Americas. But let us not be dismayed. A storm is destructive, it destroys building and up-roots trees, but it also brings the rain, and the rain in turn, causes the birds to sing, the flowers to grow and the heavens to smile."

## WISDOM IN THE MIDDLE KINGDOM

Another name besides Yin for Tao is Yang. Yin is made up of two Yangs and is only a convenient *single* name for these two Yangs. Yin is the female aspect of Tao. Yang is Purusha, Divine Will; Yin is Prakriti, the Root of Matter, also called Mulaprakriti and Buddhi. (Here let us remind ourselves that Buddhi is Brotherliness, Co-operation, Helpfulness. Spirit (purusha, Will) can *not* work except through its instrument (Shakti) which is Buddhi. Kindness and Good Will is the only way we can express Atma (Purusha) or Yang. Wilfulness is expressed through Kama, the vehicle for selfpreservation, urge to action, ardour, desire with good or evil motive and aggressiveness, to mention a few of its characteristics. Kama is besides the springboard of the highest aspiration when man is turned that way under the influence of Buddhi Manas.)

Teh, as the Divine Method of action is also Yang, for when anything is done the action necessarily includes: 1) the Doer, 2) his Will, or plan of action; and 3) his Means or method. These three cannot be dissociated in any action. In Divine Creation Tao is Yang (Will), Yin (Wisdom) and Teh the means, the way of activity.

In Chinese philosophy Parabrahm is called Thien Tao (also written Ch'ang Tao), meaning Eternal or Grand Tao, the ultimate cause of Yang, Yin, Har-

mony and the Universe.

When King Wan, being an Initiate and as such under the Inner Hierarchy, was ordered to re-arrange the Trigrams of Fu-hsi, the intention was to make it more difficult for inquisitive minds, *averted* from Unity and Truth to penetrate to the Arcana; the danger of their success being in *materializing the immaterial* and so looking to Multiplicity and Mind-drifting instead of unchangeable Unity and Will. They would have become black magicians. The Hexagrams were ever so much harder for materialistic minds to unravel in search for methods to further selfish ends. Multiple numbers were also given to the people to force these minds into the labyrinth of multiplicity.

In the Hexagrams the lower Trigram (Kwa) governs; the upper one is subsidiary and explanatory. The arrangements in the classic Yi King are arbitrary, planned. The Hexagrams can be grouped in more than one order to suit different purposes.

The previous article ended by describing the symbol Wu Wei (Brahm) as being an unbroken line (Yang) on which is superimposed a broken line (Yin) and the two lines enclosed in a circle; this to signify invariable Co-operation. Incidentally the symbol reminds one of the mouth, the eyes and the outline of a face. Still more can be found in this symbol.

The teachers of later races have confused this simple and easily understood symbolism of the Middle Kingdom by using an upright line for Teh, Yang, a horizontal one for Tao (Yin), and the two lines *crossed* for Wu Wei, Co-operation. Thus originated the symbolism of the Cross.

The Chinese "Zodiac" is not like others for it refers *not* to constellations but to occurrences observed in nature at corresponding times and seasons. The divisions of time in old China were founded in nature. The combination of

4 and 8 (Hsiang and Kwa) expressed it. The Fifth Race says 5 and 7, Activity and Principles. The division into 12 begins with the period of 12 years; next, period of 12 months; then the period of 12 divisions (two hours each) for the combined day and night. Each of these time divisions is called by the name of some animal. The character of the animal and the human nature is *similar* but not identical.

In 1937 began a period of 12 years. Months begin with the new Moon, culminate at full Moon and end with the last quarter. The length of the years is not fixed by number of days, extra days being added arbitrarily by court astronomers in the old days. Hence there could be no period of 12 days. The number of days in a month were somewhat arbitrary too, mostly of 30 days, the true lunar month of 28 days being also observed. The 7 days before full moon and the 7 days after were held significant, the others not. Full Moon was the climax of the month.

The duodecimal divisions begin with the smallest animal, the *Rat*. It symbolizes Initiative, Selfishness, Accomplishment. Its month begins somewhere in January. In a day period it rules from 11 p.m. to 1 a.m. The *Cow* comes next; symbolizes Kindliness, Usefulness. The *Tiger* signifies Fierceness, Rapacity. The *Rabbit*, Timidity, Hesitation. The *Dragon*, Superior qualities. The *Serpent*, Secretive observation, Search for Wisdom. The *Horse*, Courage, Frankness. The *Sheep*, Peacefulness, Following leader in everything. The *Monkey*, Cleverness, Insincerity, Imitation, Mockery. The *Rooster*, Pride, Jealousy. The *Dog*, Watchfulness, Eagerness. The *Pig*, Gluttony, Slothfulness.

Astrologers in China judge by time of day-night, by month and by year. For instance when parents engage their children for marriage, they take into consideration whether the boy's

"animal" can live peacefully with that of the girl. A boy born under the Tiger cannot marry a girl whose animal is the Sheep. If the girl's natal year belongs to the Dog and that of the boy to the Sheep, they could never live in peace. Those born in the years of the Pig, the Cow, the Rabbit, the Horse and the Sheep can well agree with those born in Rooster years, but not with those in the years of the Rat, the Tiger, the Dragon, the Serpent and the Monkey. There is armed neutrality between these and the persons born in Dog years.

Astrology is of some value particularly when determining if certain work is easy or difficult. Believed and acted upon, faith and concentration bring result. Astrologers depend more on clairvoyant intuition than on knowledge. For every astrological symbol means many things, each correct, but not for all occasions. Circumstances, time and place count largely. For instance in divination with a Temple medal, which has the "animals" on one side and the 8 Kwans on the other, the temple priest twirled it on a table at which sat also the consultant. The animal or the Kwan that appeared nearest the inquirer determined by its symbolism the answer. If for instance the Rat were nearest to the client it portended that he would be successful in financial matters, more so if born under the Rat. If he sought advice in other things that sign showed he would be unsuccessful in them. If the Dragon turned to an inquirer born under the Rat he could expect bad luck, punishment or even prison. The Dragon is lucky for most people, especially for those born under that sign and for those aspiring to become Superior Men, as Initiates were designated. The Dragon was very unlucky for mischief-makers and cheaters. (As Temple Medals are very scarce these days, there is no point in giving the list of the



various answers indicated by the occult signs of animals and Kwas. For the use of such a list one must have a medal to twirl.) The operator-priest, who relied on intuition habitually, uttered the first thing that came to his mind when seeing what symbol stopped before the inquirer. What the priest said symbolized the answer. This method should be tested by sincere practitioners of forms of divination, and they would learn that real Truth comes from Intuition, not from conscious mind that always runs in circles.

The *Ancient Teaching* was all-inclusive and very simple. In Unity are found two alternate powers everywhere: Yang the active, Yin the passive which are symbols not only for sex division, but for action and rest, both needed alternately by everyone. *Sun* and *South* symbolize Yang because Light, sign of action and of day, appears more fully and frequently in the South. *Moon* and *North* symbolize Yin as the moon is more visible by night and indicates rest, quiet. North is farthest from Light. Odd numbers were called Yang numbers, for male contains less matter; even numbers were called Yin numbers, for female contains more matter, more perfection as matter. The elements, Hsiang, were originally four: Water, Fire, Wood and Metal. The element Earth was added later as the Hebrews added Malkuth to the Sephiroth. There were four divisions for seasons and for agriculture, the main source of living, and for government and for control of activities.

In the old teaching *Water* represents Winter, agricultural rest, and symbolizes the obedience of the common people. The colour corresponding to this element was given as Black to represent the darkest season, but the true colour was that of deep water. The corresponding Planet of Water was Mercury; winter was the commercial season.

The element *Fire* represents *Summer*,

the season of growth and full activity. Colour was Red as Fire. The planet Mars belonged here; red also was the colour of the ruling class.

*Wood* represents *Spring*, the time for sowing and planting; also Regulation in government. Its colour is Green as grass and foliage. Its planet is Jupiter, signifying young hopefulness.

*Metal* represents *Fall*, the season for reaping; in government the gathering of taxes. The corresponding colour was White to signify the all-inclusive or undivided Light. The planet is Venus with its joyful light, the brightest of all.

The fifth Hsiang *Earth* was incorporated later in the course of evolution and made the representative of all elements in our planet, all seasons and all divisions of government. Its colour was *Yellow*, signifying the golden result of co-operation under all circumstances, helpfulness being the source of true enjoyment. The planet corresponding to this element is Saturn because of its pale yellow light and the slowest motion among planets.

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Chicago.

## DEMOCRACY AND THE LAWS OF MANU

(NOTES OF LECTURE BY MRS.  
ADELAIDE GARDNER)

*From The Indian Theosophist for April*

One fact emerges immediately on comparing the *Laws of Manu* with Plato's *Laws*, even more so with his *Republic*, and with the more modern Utopias. This is that the *Code of Manu* is unique because it is not merely theoretical. It is operative and has remained operative through many centuries. Today it still remains the legal and social background of our oldest functioning culture. Other civilizations have come and gone; the Hindu civilization has been able to absorb its conquerors and

to remain vital in spite of its weaknesses, which are many. Today the West is once more seeking enlightenment from the sources of eastern philosophy and science and it may be that there is also something for the West to learn from the Code which has given longevity to the Hindu social structure.

We shall not pause to discuss the age of the Code, its various recensions, nor the wordy warfare associated with various interpolations. Neither shall we trouble about those accretions and rigidities which have gradually grown up around it and against which many in modern India are justly carrying on a crusade in the name of freedom and self-expression. We shall confine our attention to the bare outline, the essential structure, and try to see the bearing upon modern life of the teaching it contains.

What is it that gives such extraordinary vitality to Hindu cultural life? Is there, contained within these *Laws*, a true basis upon which may be established right social relationships amongst reasoning people (Manava Dharma Shastra)? The more one examines the essentials of this Code the more one realizes that, in its purity and apart from redundancies and accretions, it gives clear instruction as to the nature of the Universe and the nature of man, with the consequent inevitable relation between the two. With such fundamentals correctly established, the social structure grows out of them quite naturally and with a real relation between the parts and the whole.

Let us review these essential teachings with extreme brevity. The basic fact is that the Life behind manifestation is one in essence however varied may be the temporary forms it wears. Thus man and nature are closely inter-related and humanity itself is a great brotherhood, since all human beings spring from a common spiritual root and possess a common spiritual herit-

age. There is progressive growth of the awakening spiritual consciousness through simple to more complex forms. This we term evolution, and it is cyclic, taking place in great pulses of effort and rest. In the human kingdom such growth is carried further by the process of rebirth, and human souls, reborn again and again, grow at different rates and are thus of different ages, being older or younger in spiritual development.

Family life is accepted in the Code as the best illustration of the real relationship of old and young, a true picture of human relationship as a whole. The normal family consists of the child, his parents, their elders, and perhaps of a grandparent whose age has brought to him a certain wisdom or insight. The child has his rights and duties, the householder or parents supply the means of sustenance for all, the elders are expected to devote themselves to public activity, while the aged ones are free, if they so will, to turn their thoughts from material things to the contemplation of death and immortality.

In any single complete incarnation a human being passes through all the stages illustrated by family life. He is born as a child, a student, a learner, with his senses and manual capacities as the most important elements in his life. His duty is to study and to obey, and his right is to be taught to use his capacities fully. He then develops through youth to the stage of householder, when his normal duty is to marry and to be active in supporting his family. The acquirement of wealth is natural for this stage, along with enjoyment of sensation, of beauty and of the fine arts. The third period is that of the older person who has somewhat withdrawn from family life but has acquired experience which he is glad to put at the disposal of the State. He is the director, adviser, organizer, the

ruler—in the true sense of having a certain detachment and a wider vision than the younger members of the family. His duty is public service, and he is entitled to enjoy honour and even fame. In the fourth period, those who are prepared to make the necessary effort should for a time retire from the world and its distractions and seek spiritual enlightenment. Those who are ready for this step are such as are no longer interested in sensation, wealth, or even honour, but who are concerned with spiritual and eternal values and with developing insight into human nature. Their duty is to seek enlightenment continually and to serve others by sharing their wisdom with those who are able to learn. They are the true teachers of the young, because their minds are illumined and they are able rightly to discern the child's real nature and capacities, i. e. his *real* and inherent caste.

The fourfold caste system is based upon this fourfold structure of family and of individual human life. Mankind also has its four ages, or castes—not inherited from parents, but due to personal karma, to what each individual has made of himself in his past lives. It may be that at one time physical heredity was some guide to real caste. Today that is no longer so, and true caste often cuts across social barriers in a very drastic way. The human child is interested in sensation and in the use of his hands, his mind being as yet rather undeveloped. He is found in society as the manual worker who can work under direction but who has little initiative. The wealth producer has an active mentality but has not developed the abstract mind. He likes facts and material evidence of the results of his endeavours, although a philosophic view of life should come to him in his later years. In the Hindu caste system the members of the third group are known as the warriors, the Kshatriyas. In

primitive society, rulers had to be warriors, but today this caste would more properly be termed the professional group. It needs special training for its work, and industrial, governmental or other official positions requiring directive capacities, such as administrative and civil service posts, should be well filled by members of this group. To the fourth group belongs the saint, the teacher, the priest in the true sense, when he is really spiritually minded and not concerned with worldly affairs.

Now we know that in modern India the castes have become strictly hereditary and that grave social injustice is bound up in the present system which is no longer based upon real differences but upon prejudice, tradition, and wealth. Yet the basic idea is valid; for the four groups really exist today as always amongst human beings, and have different capacities, needs and desires. Moreover, a real caste system can supply normal modes of satisfying such desires while at the same time arranging that the typical duties of each group be fulfilled through the performance of suitable social services.

How can this scheme be acceptably presented to the western mind? Above all, can it ever be adapted to western needs and habits? What has it to contribute to democracy, or is democracy necessarily hostile to caste in all its formsé

Let us look at some of the evidence which is available to prove that stages of growth, or castes, are part of the pattern of human evolution. First, a word about the family as the ideal background of human life. Every great religion has acknowledged family life as being peculiarly significant, while social experiments which attempted to do away with it has always failed. The latest great experiment, the Russian, is close under our eyes today. Russia tried to do without the family but found that the constitution of the child was

such that family life was its best background. Moreover, the disintegration of the social fabric which took place when family life was discouraged convinced even Russian theorist that there was something of value in this ancient and much honoured institution.

The same thing may be said of the attempt to run a classless or one-class society. It has never worked. Men and women actually are of different ages, and whereas it is true, and important for us to remember, that all are equal in the sight of God, this fact should not blind us to the inherent inequalities of capacity and development which are so evident to anyone who makes even a casual survey of the world around him.

Further evidence, were it needed, has been supplied by educational tests recently elaborated on a basis of strict observation and experiment in the West. Through these tests three different categories of children have been discovered, and western educational authorities in large towns in England, America and elsewhere, now classify children as A, B, and C types and have modified their pedagogic systems accordingly. The C stream is manual minded, its best training and outlet is in handicrafts and household affairs though it can be trained for simple, repetitive industrial work which needs manual skill rather than creative intelligence. It does best under direction, with kind and intelligent teachers. The second group, the B stream, usually can reach matriculation standard in examinations and trains excellently for higher clerkships and all branches of industry. The third group of children may be called the University type, for it can not only pass matriculation examinations, but is fitted for University training and is easily distinguished, even amongst very simple people, by a capacity for thinking in abstractions as well as by interest in book-knowledge and in other higher mental activities.

These streams always overlap, but they have been proved to exist as really different kinds of people, who benefit from specifically different types of education. Here, then, is reliable modern evidence for the validity of three out of the four groups upon which the *Code of Manu* bases the social structure. The fourth group is small. Spiritually minded people can be found in any of the three other groups, but the typical member of the fourth group enters it, at different ages according to the individual's experience in past lives, from the A stream. The true Brahmin, seer, or *counsellor*, as I should like to call him, usually has a fully developed intellect as well as an active emotional and physical nature, but he co-ordinates all his capacities in the light of spiritual insight. The recent growth of interest in yoga amongst cultured Europeans shows a normal development of the fourth group in the West.

Granted, then, that the four castes actually do exist today, how can they be related to democratic institutions and to what is usually termed Christian civilization? Christianity is one of the younger religions and it brought into the world a new impulse. In its current presentation it may lack the philosophic breadth or the scientific outlook of some of the older religions, but it has impressed upon its followers a deep sense of individual responsibility for their relation to God and their relation to each other. This is the essence of democracy and it is under Christian influence that the great democracies of the West have developed. The American Constitution, which states that all men are born free and equal and with the right to life, liberty and the pursuit of happiness, is the political statement of the Christian doctrine of God as Father and of men as His children.

Our problem, then is to unite this concept of individual responsibility and freedom for the individual to be himself

and to find his own way to God, with a recognition of the four inherent groups constituting a social order.

My concluding remarks will be in the nature of a picture of my own Utopia, an attempt to draw together these two apparent opposites.

In the world which we shall try to build there must first be a general recognition that man is a spiritual being, that all share a common spiritual background, and that in relation to the Universal Life all are equal and equally important. Running in direct counterpoint to this there must then also be an acknowledgement, on the part of each and all, of the divergence in human capacities, and an attempt to fit such divergences into a sound social pattern.

To begin with, each man, having the right to be himself, must be given the maximum education of which he is capable, and such education must be entirely free. This should be the first concern of every State. Naturally there also arises the necessity to provide a minimum livelihood for every member of the State, with the suitable means of earning or securing it. During the process of education, the A, B, and C types of citizens will sort themselves out and will be assigned to suitable occupations by the higher educational authorities. Thus, in our Utopia, all who have passed through their educational period would be expected to work, say from the age of twenty to forty, for the common good and in the publicly owned and directed industries. In exchange for these working years, each would receive a reasonable sustenance allowance *throughout his entire life*. It is a fact now widely admitted that, with modern equipment and our established control of machinery and of natural resources, enough can be produced by such a 20-40 group to support a whole community in comparative comfort.

The first two groups—the manual

workers and the industrialists—could presumably be organized on a sound democratic social and economic basis. A modernized guild system in which each industry would be controlled by the workers occupied in it, with directional advice from experts—also members of the guild—is certainly a feasible suggestion.

The use of the third type—the professionals and specialists—in directional and vocational activities would be a natural thing, both in industry and in individual professional capacities such as doctors and research workers. They would earn their way by such services between the ages of twenty to forty. But intelligent men and women like to 'work' and will always find occupation. Volunteer work from the age of forty onwards, for those who wanted it, would supply many gaps in the industrial, educational and cultural systems. Members of the third group would make a rich contribution to the social structure by remaining in industry, if preferred, or by continuing with professional, scientific or governmental activities when over forty years of age *without additional pay* and, of course, only when suitable.

Finally, the fourth group, the counsellors, would be selected by advisory boards from any of the other groups, as the qualities needed became evident, and would be permitted and encouraged to follow a higher training which would be that of some form of true yoga. Their function in the State would be to act as teachers, advisers, experts in the solution of human problems, or as contemplative students of wisdom, and the operation of the whole system would actually depend upon the efficient and single-minded leadership of this fourth component part. If the counsellors were genuinely illumined, if their pursuit of wisdom, of enlightenment, were sincere, they would be respected for their insight and infuse the whole

structure of the social fabric with wisdom.

This Utopia, then, is based on two aspects which support each other as the two strains of music support each other in counterpoint. There is, on the one hand, an industrial democracy based on the Guild System, with all possible self government in local affairs, and representative government for dealing with larger issues. Workers and wealth-producers would thus have a maximum of the responsibility for their own lives—so essential for the evoking of higher faculties. Inter-weaving with this, on the other hand, there would be a cultural hierarchy in which the elders would be recognized for their skill as professionals, or their wisdom as counsellors. In such a hierarchy, honour would be the only additional increment, extended opportunities of service the greatest possible reward.

Here is a suggestion, thrown out in brief and merely outline form, the principles of which could be applied either in the East or in the West. Let India look to the root of her caste system and see its strength and its validity and then ruthlessly tear away the rigid traditional aspects which encumber it. Let her mix what is good of the West with what is good of the East, sifting out and discarding the chaff in both. We in the West, for our part, can take from the *Laws of Manu* this priceless conception of the different ages of man and, with it as guide, attempt to make a more just and stable social system, where spiritual wisdom is restored to its true place as the highest crown of human achievement.

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## THE BRITISH LABOUR PARTY

BY VERY REV. PETER BRYCE, D.D.

*From Toronto Star, September 12*

The British Labour party of today is the result of 100 years of struggle. It is the second largest political party in Britain. In the last election more than eight and a half million votes were registered for Labour candidates, and 166 of them were returned to the House of Commons. They represented many social backgrounds, including school teachers, business men, journalists, lawyers, miners and railwaymen. In education they range from men who left school at a very early age, to men from exclusive schools and universities.

Labour is represented by 16 members in the House of Lords. Included in the group is Lord Passfield, much better known as Mr. Sidney Webb, and Lord Parmoor, the father of Sir Stafford Cripps, now British Ambassador to Russia. Lord Strabolgi is considered one of the ablest Labour members. Until he inherited one of the oldest titles in Britain, dating back to 1318, he was known as Commander Kenworthy, and recognized as a naval expert.

It is estimated that there are now over six million members in the British Labour party. The workers in Britain are more completely unionized than in the United States and Canada. The Transport Union with 850,000 members, the largest trade union in the world, is included in the British Labour party, as is also the powerful National Union of Railwaymen, with 400,000 enrolled. It is predominantly a trade union party, having developed from the Trade Union Congress, and it depends upon that body for financial support. In simple language, it represents the endeavour to secure a fair standard of life for the men who labour in field and mine and factory and in all the ramifications of a great industrial nation. It

is reformist rather than revolutionary in character. It aims to obtain by constitutional means the curtailment of privileges for the few and a larger life for the many. In negotiations between classes and interests there should be, the Labour party contends, concessions on both sides, and differences should be examined in a spirit of fairness and in the atmosphere of moderation and restraint.

A number of the early British Labour leaders were Methodist lay preachers, who gave to the Labour movement the spirit of a moral crusade. On one of my recent visits to London, I spent an hour with the late Hon. Arthur Henderson, a lay preacher of the Methodist Church, and one of the best known leaders in the Labour movement. He told me he was convinced that in giving his life to the improvement of social conditions for the working people, he had given it to a great religious cause.

The past 25 years have witnessed many advances in wage standards, in working conditions, in social legislations, and in the general acceptance of fundamental issues in the relation of the employer and the employee. The principle of collective bargaining has been almost universally accepted, as an essential condition of healthy industrial relationship. The far-sighted employer of labour has come to realize that trade unions are of immense value to industry in maintaining wages on a general level, and in stabilizing industry nationally.

The attitude of the Labour party to the war was revealed when Mr. Churchill invited several of their leaders to join the war cabinet and to take very responsible positions in the conduct of the war. Under the democratic government of the Labour party, the leaders could not accept this invitation without the consent of the party. This was given by a vote of 2,413,000 to 170,000. In June, 1941, they voted 2,430,000 to 19,000 on a motion to fight

the war to the finish. The morale of the country in the past year would have suffered most seriously if Labour had not joined the government. It is clear that the working man of Britain has taken on the job of defeating Hitler. He knows what happens to people like himself in every country conquered by Hitler. Individually and collectively and with grim and cold determination, he is out to join hands with all who are united to destroy naziism. Their leader, Ernest Bevin, has declared: "Anyone who promotes or perpetuates labour disputes at this time is a friend of Hitler."

The British Labour party will give its strength to the securing of many reforms following the close of the war. The party has declared that there can be no returning to the unemployment conditions of 1939. As mass unemployment is intolerable in war, so it should be made intolerable in peace. All willing and able to work must be given the opportunity to do so regardless of the cost. The economic life of the nation must be devoted to the giving of social security to the community as a whole. Welfare and social services must be enlarged and improved, and higher health standards established.

In the darkness of the present distress, the lamp of hope burns brightly in the hearts of the British people. They dream dreams and they see visions of the dawning of a better day. They see the slum areas, destroyed by Hitler, rebuilt in a manner worthy of the people who destroyed Hitler, and they see a national social structure erected on strong and lasting foundations in which will live the free and happy people of a great democracy. I believe this will be accomplished by the united will of the British people for, as never before, they have come to know and to respect one another, and as they have learned to work together in war, so will they face together the problems of peace.

## THE CANADIAN THEOSOPHIST

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## OFFICE NOTES

J. Arthur Faulk, an old Hamiltonian, on renewing his subscription recalls attending a Hamilton Lodge meeting in 1937, and now renewing old acquaintance at the Cleveland Convention expresses his appreciation for our magazine which he "has always admired for its courageous spirit."



Mr. Lionel Westwood, whose advertisement appears elsewhere, has been in the Theosophical Movement since he was nine years old. He has had a large experience in historical research, and is now inclined to devote some of his time to the chronicling of the Theosophical Movement and its personages. To have an independent and impartial historical writer take up this work is a sign of the times and we commend the opportunity to all who can share their memoirs and memories with him. Manuscripts and documents will be carefully handled and

returned, and lest there should be any misgivings, there is no question of money or profit of any kind involved.



Owing to an oversight the usual notice was not given our Inactive Members last month of cutting off their magazines after three months' grace. So we are letting them have four months' grace this year. If unable to pay the \$2.50 in full, a remittance of One Dollar on account will be accepted till the New Year opens the second half of our term. Any member who is unable to pay should let us know and we will arrange privately to place him or her in good standing. It is of course essential that such applications should be made in good faith.



We have received copies of *Le Livre du Souvenir* by Jeanne Sylvie Lefèvre. The little book is a tribute to the memory of the author's son and is dedicated to his father and brother. Manuel Manso Lefèvre was a navy Lieutenant who died in London on February 3, 1935, aged 26. As the book is in French we have sent it to the Montreal Lodge where its tender sentiments will be appreciated, and the reflections of one who has traversed the world for "ages without number," a pilgrimage in which we all can sympathize.



Regrettable errors occurred in the article last month, "The Septenary System of the Middle Kingdom" by Mr. R. F. Holm, whose name was omitted by an error in making up the page. On page 198, first column, fourth paragraph, second line, Rsiang should of course be Hsiang. On the fourth line of the second column, arcane should have been arcana. We trust that future contributions from Mr. Holm will be more correctly rendered. He is one of the students long associated with the late Jacob Bonggren, whose scholarship under Madame Blavatsky has been



unique on this continent. His death in California has not been generally known about, and we hope that Mr. Holm will be able to write something about this distinguished occultist. While speaking of errors we may as well mention expansion for expansion on page 210, three lines from the bottom of the first column.



*The Democrat* for August announces that it was "written under severe restrictions as to 'work' in a nursing home whereto the writer was carried as stiff as a poker from a kind of nervous stroke that hit at the base of the back—and pulled through it without a brain-storm," which is a piece of luck for the *Democrat* readers, but there is to be a rest period and there will be no September *Democrat*. However the present issue will bear re-reading, even if one disagrees with some of it. *The Democrat* is a Protestant journal, and we are all Protestants of one kind or another, and are often inclined to protest each other's opinions, which is a healthy attitude. Hitlerites, Romanites and other artificial systems do not permit protests of any kind and will cut your throat or stand you against a wall to silence you, as if that could stifle the Eternal Voice. Mrs. Hastings prints some interesting notes on Disestablishment in which it is pointed out that "it is the Protestant Religion, not the Church, which is 'established by law' and the Religion is part of the Constitution."



*Time* of September 29, notes the death of Alfred Charles Nunez Arnold at the age of 112. It is said that he never could prove his age. The only evidence he had was a book an uncle had inscribed to him "on his twelfth birthday, Nov. 9, 1840." Orphaned when a few months old he was raised by this London uncle who took him in 1838 to see the coronation procession of Queen Victoria. Alfred never grew to

be five feet tall, and he was bowled over by the surging crowd at Temple Bar. His uncle took him to tea with Charles Dickens and Disraeli, and while still very young he met Jenny Lind and Lord Macaulay. Alfred intended to be a singer and studied with Jenny Lind's great teacher, Manuel Garcia, who lived to be 101. Alfred abandoned singing for newspaper reporting. He had many adventures in the far East. Filipinos arrested him as a spy when he was 71 and he was rescued by U. S. Troops. In 1903 he went to India and met the yogi Chakananda who was then 147, and who taught the Hatha-Yoga secrets of vitality. During the first World War, "a ripened newsman of 89, he entered Germany on a forged passport, was arrested at Frankfort on the Main. He was afterwards arrested when 98 in Portugal and condemned to death, but escaped and got back to England. At 110 when the new World War began he took singing lessons again, "in order to entertain the soldiers, since they won't let me fight." When the Germans raided London Alfred was moved to Liverpool where he continued to follow the teachings of his Swami. He performed his breathing exercises morning and night. He said: "As I perform these exercises I feel the living ether streaming into my body and pervading it right from the nape of the neck to the feet. This is real living."



*The Link*, the South African T. S. magazine for August-September, has arrived September 29 with notes by the General Secretary, Clara Codd. She speaks of the new English General Secretary, Mr. Jack Coats. "Mr. Coats is a 'Young Theosophist.' I think he is hardly thirty yet, and he and his charming young wife have been of inestimable help to our work now for some years, and it is delightful to think that their youthful enthusiasm and energy and their supreme devotion are now at

the head of the English T. S." This is a good and happy word. The future lies with the young. Miss Codd also notes a memory of H. B. P.'s teaching recalled by Mr. John Watkins, one of her pupils. It was of three steps by which she taught them the Path might be trodden: Consideration, Discrimination, and Humility. Miss Codd also calls attention to a pamphlet by H. P. B. on *Spiritual Progress*, in which she warns ambitious members that the Society is not "a sort of occult academy." Teachers cannot be provided to go around and give instructions. Books are there, and knowledge must be practically applied, developing self-reliance and reasoning power. *The Link* for June-July, which was late in arriving, had an interesting article about Psychic Experiences in Sweden, which also contained an account of the Swedish method of taking care of poor or indigent persons instead of sending them to an institution. The farmers of each district meet and allot by arrangement each person to one or another of the homes represented and here he or she is made one of the family circle for the following year. This is real Brotherhood. Miss Codd gives some interesting notes of Dr. Arundale's talents as a musician. His improvisations on the piano, she says, are beautiful.

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*The Theosophical Forum* (Point Loma) for September is one of the strongest if not a record altogether among the issues of this fine magazine. It opens with an article by Dr. de Purucker on "Karmic results and the Bardo" which rubs in the old moral of personal responsibility which the Church doctrine has so effectively stifled with vicarious atonement. Mr. Ryan opens a series on The Stars in their Courses in the set of articles on H. P. Blavatsky and Modern Science, which needs above all to be brought to the attention of men like Dr. Bing whose article in the American

*Mercury* for June lacks all knowledge of *The Secret Doctrine*. Mr. Ryan begins his study of this fascinating subject in his usual masterly style. Next comes an article by Rev. Dr. Banks, rector of St. Luke's Episcopal Church, San Diego, in which he explains why Reincarnation is not emphasized by the Church, quoting Walter Wilmhurst's *Contemplations*, to the effect that the acceptance and practice of the teachings of Jesus would lead to the perfection ("Be ye perfect" *Matthew v. 48*) that would render reincarnation unnecessary. The number of people under the delusion that they are perfect merely because they go to Church and accept the creeds, does not justify the idea that reincarnation can be ignored. An article on "The Living Dead" by the late A. Trevor Barker is reprinted from the *English Theosophical Forum* of March 1934, presenting in clear language the ancient teaching that St. Paul, following Jesus, adopted, that men are dead spiritually who have not awakened to the consciousness of the Divine Life within them. Stanley Zurek contributes an excellent study on "Reincarnation through the Ages." Elsie V. Savage tells in an historical note how *Magic*, an early Australian magazine was improvised out of handy odds and ends. In a sympathetic memorial notice of the late Trevor Barker it is recorded that "Theosophists will be interested to learn that before his death Dr. Barker had offered the original Mahatma Letters to the British Museum and they had been accepted and placed in their Rare Manuscripts Division, where, let us hope, they will remain in undisturbed safety." A condensed Calendar of The Theosophical University, incorporated under California laws occupies some of the later pages of the magazine, presenting an attractive schedule of courses. Students should flock to this new seat of learning.

## THE GENERAL EXECUTIVE

A meeting of the General Executive was held at 52 Isabella Street, Toronto, on Sunday, Oct. 5th, the local members all being present. A statement of funds was presented and the membership was reported as about ten less than at the same period last year. It is hoped that the officials will make an earnest effort to place all their members in good standing before Christmas, as the difficulty in doing so afterwards is obvious. Mr. Barr reported active work by the Harmony Lodge of the Canadian Federation in London, Ontario. Mr. McKone had been in Toronto and Mr. Barr had met him. The Executive took no action beyond expressing the desire to maintain a continuous friendly attitude towards Federation members. The increase in price of the magazine had not affected the subscription list adversely, United States subscribers responding in a very encouraging manner. Col. Thomson suggested that absent members of the Executive should report to the Executive meetings when unable to attend. Such reports being likely to increase the interest of members generally in the work of the outlying Lodges. The next meeting of the Executive is to be held on December 7.

## AMONG THE LODGES

The Annual Meeting of Toronto Lodge was held on September 17th at which the following were elected the Officers and Directors for the ensuing year: President: Mr. D. W. Barr; 1st Vice-President, Miss M. Stuart; 2nd Vice-President, Mr. E. B. Dustan; Secretary, Mr. A. C. Fellows; Treasurer, Mr. A. Emsley. Directors: Mrs. R. Somers, Mrs. E. B. Dustan, Mr. G. I. Kinman, Mrs. G. I. Kinman, Miss M. Stark, Mr. N. W. J. Haydon, Mrs. N. Gough, Mr. I. Orenstein, Miss B. A. Rogers, Mr. G. King.—A. C. Fellows, Secretary.

Hamilton Lodge had a visit from one of its old members, Mr. J. A. Long of Pittsburgh, who was accompanied by his friend Mr. Hawkins. The latter had made a number of friends at some of the Fraternalization Conventions and reunion and greetings were enjoyable. Mr. Long spoke at some length to the Sunday morning discussion class, September 8.

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The remains of Robert Marks were cremated on Saturday, September 27, at the Necropolis, Toronto, when a



MR. DUDLEY W. BARR

Elected President of the Toronto Theosophical Society, September 17, in succession to Mr. G. I. Kinman.

large gathering of the Toronto members assembled. Two Hamilton members also were present. The late Robert Marks died as the result of a heart attack while motoring near Aurora on the previous Wednesday evening. He was in his usual robust health and his death was most unexpected. He had been an exceptionally devoted worker for Theosophy in former years, organizing meetings which were carried on

for many years in the western and north-western districts of Toronto. He was also active in the conduct of the publishing business of the Blavatsky Institute. Mr. Marks was in his 64th year. He was a native of Co. Londonderry, Ireland. His wife, Kathleen Marks survives him. Mr. Dudley W. Barr, conducted the impressive funeral service.

## STUDY CLASSES

The season for study and study classes is now opening. Our duty as a Society and as Members of it is to make ourselves and others acquainted, or familiar if possible, with the message the Masters presented to the world through Madame Blavatsky.

No one can learn so well in any way as by teaching. "Seek out him who knows still less than thou and—Let him hear the Law." We can all find those who know less of Theosophy than we do. We need not be timid about it. We ought to be courageous. If we cannot talk to a number, we can talk to one, or perhaps two.

If we are in real earnest we can convene small classes in our homes, once a week, or twice a month, or monthly. Weekly gatherings are usually the most fruitful, but we need not trouble about the results. It takes eighteen months for a horse-chestnut to sprout. It may take much longer for a Theosophical talk to blossom in somebody's heart.

Copies have been sent of Basil Crump's book, *Evolution: as Outlined in the Archaic Easter Records*, to the Librarians of some of our Lodges. The suggestion is that they should be used to start elementary study classes in *The Secret Doctrine*. The book *Evolution* can be had for \$1.25 from the H. P. Library, Victoria, B.C., and there is no better book as an introduction to the Ancient Wisdom in its scientific aspects; and Mr. Crump has brought it

up to date in respect of the advances of modern science in accepting the Ancient Scientific teachings.

Every Lodge should have a group studying *The Secret Doctrine*, no matter how elementary the treatment may be. Other classes can be held as well. There should be a *Key to Theosophy* Class. There should be a devotional class, studying *The Bhagavad Gita*, *The Voice of the Silence*, or *Light on the Path*. It matters not if only two or three meet in these classes. It is a testimony to the Masters that the Fires are lighted in that place.

This magazine would like to have brief reports sent in monthly, to arrive before the 1st of each month, noting progress made, mentioning important or impressive points that have appealed specially to the students or the Class leader. Mrs. Richardson did this with her Niagara Peninsula class. Problems presenting difficulty or questions not satisfactorily answered may be sent in for solution by senior students, and any help required on these or other lines will be gladly furnished on application.

It was suggested by the Executive to the General Secretary last spring that a study course should be organized, and this is his answer. A regimented course does not appeal to him as taking on too dogmatic a tone, and limiting the student to one line of work. With the various interests that occupy the mind of the average Theosophical enquirer, a cut and dry course will not be satisfactory. On the other hand Class leaders are equally difficult to satisfy. They require latitude and no man can do good work in another man's field. But they all can grasp the idea that they must be busying themselves on the Master's messages, else they are unprofitable servants.

Now, let's hear from the Lodges what is being done. In our democratic system the initiative is with them. Get busy.

## EMERSON

It is my intention to bring before you some of the essays by Emerson, the American philosopher and teacher, which have relation to the theosophical ideas.

Emerson was born in the early part of the nineteenth century when a strong nationalistic movement was making an impression upon American thought. He was the son of a Unitarian minister. He was educated at the Boston Latin School and Harvard College and studied divinity at Cambridge. He began preaching in 1826 but left the ministry in 1832 because of scruples in regard to administering Communion. He frequently complains of a lack of warmth in his nature saying, "I like man, not men." His closest companion was Thoreau. After giving up his pastorate he travelled through Europe visiting Italy, Switzerland, France and Britain where he met Coleridge, Wordsworth and Carlyle with whom he formed a lifelong friendship.

Returning to America he began lecturing and for nearly forty years brought out his ideas on religion, philosophy and politics in this manner. In 1840 he took part in founding *The Dial* and in 1857 the *Atlantic Monthly*, and contributed freely to both publications. His clear perception and outspoken address frequently led him to champion unpopular causes. He was twice mobbed at antislavery meetings.

In his essay on Self-reliance, he exhorts man to stand on his own feet, to use his own brain, and depend upon himself, saying, "Man dismisses without notice his own thought because it is his. In every work of genius we recognize our own rejected thoughts. They return to us sublimated and presented with majestic words but underneath is our own idea."

Again he says: "Do not be too timid

and squeamish about your actions; all life is an experiment." "At some time in his career every person arrives at the conviction that envy is ignorance and imitation, suicide." As long as the would-be artist imitates the work of an artist he is a copyist; it is not until he reaches within himself and draws on his own resources and expresses himself through his medium that he can ever become an artist. Man must take himself for better or for worse and make the most of the material in hand. He is placed in circumstances which only he possesses the ability to cope with. Usually we but half express ourselves; we are ashamed of the divine idea each of us represents. Trust yourself, accept the place divine providence has found for you, your companions, and events. Whosoever would be a man must be a non-conformist. He who would progress must not be hampered by the name of goodness, but explore if it be goodness. Good and bad are names very readily transferable to this or that—The only right is what is after our own constitution; the only wrong what is against it.

Writing on "The Over Soul", he says, "We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole, the wise silence, the universal beauty, to which every part and particle is equally related—The Eternal One."

Edith Wilkinson.

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**FURTHER MATERIAL WANTED BY AUTHOR**

Author, needing more material, bespeaks the aid of old students; seeks copy of unpublished letters, reminiscences, etc., of H.P.B., W.Q.J., Katherine Tingley, Robert Crosbie, Wescott Clough, E. A. Neresheimer and others. On other movements, needs pictures, booklets, etc., of "Chela XII," The TK and such. Will also exchange information on mystical societies. — LIONEL WESTOVER, LL.B., KENT PLACE, R. R. 1, DUNCAN, B.C., CANADA.—(Adv't.)

## QUIZ

*In What Books are these to be Found?*

1. Surely it was for me to walk very simply in the ways of the karma-yoga—the yoga of clean action—and wait the appointed moment of the greater revelation without storming its secret places, the more as all my teachers agree that each of the Four Great Yogas leads to the vision. I rehearsed them now in my mind. There is the yoga of clean and noble deeds: the mind fixed on the Eternal in the lowliest duties. The yoga of pure reason and intellect, cleaving its way like the eagle sweeping past my window to the snowy peaks. The yoga of burning love and devotion, consuming all the world's illusions in its pure flame. And lastly the yoga of high contemplation and ecstasy and powers higher than those of the happy gods. And of these four none is greater nor less than another.

2. We are not yet too late to learn much more than is known of the structure. Some diligent Fellowes or Layard will arrive, stone by stone, at the whole history, by that exhaustive British sense and perseverance, so whimsical in its choice of objects, which leaves its own Stonehenge, or Choir Gaur to the rabbits, whilst it opens pyramids, and uncovers Nineveh.

3. Profiting by the learned turmoil, the Christian clergy take heart for their fantastic theology on the ground that when the jury disagree there is a gain of time at least for the indicted party. And thus is overlooked the vital question whether Christendom would not be the better for adopting Christism in place of Christianity, with its *Bible*, its vicarious atonement and its Devil.

4. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life that any one has led. Whether you are in

America, Europe or India makes no difference. This is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit pervades all, and is accessible.

5. Consider all the time to be lost to you in which you do not think of divinity.

*References to Quotations in August Quiz:*

1. Book of Job, iii, 17-18.
2. Paul Carus's *The Gospel of Buddha*, xlviii. 4.
3. *Mystic Masonry*, by Dr. J. D. Buck, page 211.
4. *Theosophical Glossary*, by H. P. Blavatsky, page 198.
5. *The Dhammapada*, translated by Samuel Beal, section ix.

## A LAWYER ON LAW

Claiming that the legal profession in Canada has lived too much in the past and that the administration of some of our important laws is antiquated, Judge J. A. Jackson of the District Court at Lethbridge, told the Canadian Bar Association convention that now is the time to remedy a bad condition.

The western jurist flayed the present system by which laws of the country are amended by legislative bodies instead of the legal profession itself.

"We have lived too much in the past, standing decisions being treated as our lord and master, and precedent as an invariable rule. Our eyes have become so inverted that we see the fancies of the mind and not the conditions of the people whom we are supposed to serve," said Judge Jackson.

"The supremacy of Parliament is given a sanction that is not, in my opinion, wholly justified. We should bring our interpretation of the common law up to date, or at least within catching

of the times we are living in.

"Now is the time to act if ever we are going to do so. If we wait until the war is over it will be too late. Others with less loving and more profane hands will take control. The new order will include us either as instruments to bring it about or as its victims. If we are not prepared to meet the emergencies that will come when the war is over we will find a hiatus fraught with dangers too frightful to contemplate."

Judge Jackson expressed the opinion that the legal profession in Canada has depended too much on authority and not enough on reason . . . reason that keeps changing from time to time to meet modern conditions.

"Reasons that induced our Legislatures 40 years ago to pass statutes imposing limitations on the speed of motor cars that travelled at the furious pace of 20 miles an hour and thereby scared the populace out of their wits have to be adapted to suit the conditions as they are today," he stated.

## CORRESPONDENCE

### WILL PROMOTE JOINT

### LOTUS CELEBRATIONS

Dr. Arundale writes me as follows:

"My dear Colleague: Your letter dated the 4th of March only reached me on the 17th of June. Of course we should have been very glad to organize joint celebrations of the 50th anniversary of Madame Blavatsky's death. We had a great celebration here at Adyar on White Lotus Day, and I certainly think that there should be on White Lotus Day joint celebrations of the life and work of our great leader, in which all who recognize her as the founder of the Theosophical movement in the modern world should certainly participate in the most brotherly and happy manner. I am glad your Executive passed the resolution giving you authority to suggest to me that I make cer-

tain overtures to other Theosophical Societies. I will do so, so that on every White Lotus Day we shall all foregather to honour ourselves in offering homage to her. Fraternally,

George Arundale,

17 June, 1941.

President.

### THAT GITA PROBLEM

Editor, *The Canadian Theosophist*:— It has been a disappointment that none of our students have sent you any comments on my letter in your issue for June on "An Obscure Passage in the Bhagavad Gita"; there should be some reliable explanation of the divergence (if not opposition) between such scholarly translators.

Through the kind co-operation of our librarian, I have now had opportunity to consult two more translations of the Gita; that by J. Cockburn Thomson (1855) and the other by Wm. Oxley (second edition, 1903), both rare books.

The first of these renders the passage in question as "I enter the heart of each one, and from me come memory, knowledge and reason." The second has

"I am the overruling Power that sways the wills of human kind, And from whom comes retentiveness and knowledge and intelligence."

These add two more positive statements to those of Chas. Johnston and Rudolf Otto, against the negative uses of the other translators.

If any of your readers have the translations into French, German, or Latin perhaps they could give us the benefit of their reading.

N. W. J. Haydon.

### U. L. T. BOMBED

Editor, *The Canadian Theosophist*: We should be glad if you would correct a misstatement in the letter from the United Lodge of Theosophists, Los Angeles, California, printed in your issue of August, page 183:

Through some misunderstanding our

friends in Los Angeles wrote that the London U.L.T. "read the U.L.T. Letter in a cellar while bombs burst overhead." We would like to state that air-raids did not start in London till many weeks after the receipt of the Letter, and when they did start, our meetings were all held in our usual lecture room till middle October 1940 when our building was partly destroyed. We moved temporarily to other quarters and carried on our meeting as usual, merely altering the time. One meeting, the Question-Answer, was dropped for a time. We returned to our former premises in a few months when the ground floor had been made habitable again and now hold our meetings in a room the entrance to which is a few steps above street level!

We have been carrying our full programme for some time again. The night following our "blitz" we held the usual meeting in an hotel room nearby.

We have written to our friends in Los Angeles also. Yours fraternally,

United Lodge of Theosophists  
(London).

September 5.

### FOES OF OWN HOUSEHOLD

Editor, *The Canadian Theosophist*:—You have given space in your September issue to Mr. Polak, to write on a very controversial subject: "Mahatma Gandhi and Non-Violence" without editorial comment. I hope you will afford me the same privilege in the coming issue, or the next one.

Mr. Polak speaks of Mahatma Gandhi. I am making no apologies for Gandhi. His life and teachings are his defence; and many of us subscribe to his ideas finding them quite in line with our conception of Theosophy, and perfectly natural and logical according to teachings on Karma. To me Karma is action by actors—not a vicious circle of blind materialistic fatalism. Of action we know this, that the means determine

the ends, or to put it in the words of Krishnamurti: "the end is controlled and shaped by the means we employ."

I am making a protest against using the scriptures of the world to defend the position that the ends justify the means. To use the scriptures for such a purpose is, in my eyes, a desecration of the Spiritual and Inner Life teachings.

Mr. Polak cites the Buddha in justifying war when "all means to preserve peace have been exhausted." Students of current history of the past 25 years will be amazed to learn that all means were used to preserve peace; and all students of Buddhism will be perfectly aware that the Buddha knew that if all means were used to preserve peace, or prevent war—there never would be wars.

Those who subscribe to the ideology that violent means bring good ends have many materialistic, coldly logical and realistic reasons for fighting this war, now that it is upon us, and to use the scriptures to prove their point is something which no student of Theosophy should let pass without protest.

First of all Mr. Polak takes the words of Jesus, that He "came not to send peace but a sword." One wonders why people seldom go on to finish the quotation. We have been taught that all scriptures are allegories, and every student of mysticism knows that the sword here is the "symbol of enmity between the higher and lower natures" just as the chapter goes on to say in allegory: "For I am come to set man at variance against his father and the daughter against her mother . . . and a Man's foes shall be they of his own household." It is the same allegory which is portrayed in the first chapter of the Gita, and Charles Johnston says of it: "A war must be waged within himself (man) a war long and arduous, for the life of the Soul."

As to the fact that Jesus "did not



hesitate to scourge the money-changers out of the Temple" those money-changers are the greed, animal passions, selfishness in man himself, who is the Temple. To take this saying as a historical fact is a little unwise in the light of Higher Criticism; and even if the story should ever turn out to be a historical fact, it should be noted that the money-changers were not killed, just turned out of the Temple, a rather far-fetched justification for murder, individual or national.

The Gita, and the New Testament like all other scriptures are allegories, portraying the Way of Life, the Path, which we must all tread, if not now, after many a day. The life of Jesus was one of dynamic non-violence, renunciation and creative Love, for all, and we are told by Him to take up our cross and follow after Him. The Gita teaches the same thing, in different words. There is no room for narrow nationalism in either of these scriptures. In both, all men are brothers, and members of One Humanity. Just as the first object of our Society postulates. This is very plain, if not easy to live up to. It is also plain that to profane the scriptures is "the sin against the Holy Ghost."

Margot E. Dustan.

Toronto, Sept. 24.

#### MR. POLAK REPLIES

Sir,—Mrs. Dustan is, of course, entitled to express her strong dissent from the viewpoint that I sought to put forward briefly in my article, based upon my recent lecture to the Toronto Lodge.

She is, however, I venture respectfully to submit, not entitled in the name of Theosophy to impute to me motives or to assign to me arguments which are not mine, or, because she does not accept the interpretation which I and others far more competent to do so than I have placed upon certain passages in

the Scriptures, to charge me with profanation of them.

I accept her point that scriptural statements are often symbolic of deep inner truths. But they are not necessarily always or entirely symbolic. And no religious Teacher would, I suggest, use language, solely symbolic in its purpose or intention, but capable, in an appropriate case, of a literal and dangerous application calculated to defeat the very object of the Teacher.

To exclude violence or the destructive element completely from the universal scheme would be to shut one's eyes to the fact that force, with all its inevitable consequences, applied by Omniscience, is one of Its means of producing Its intended results. Earthquake, storm, volcanic eruption, pestilence—are these not part of the apparatus of Siva to destroy form in preparation for that re-creation which is the attribute of Brahmā?

I am glad to assure Mrs. Dustan that I realize, as she does, that we are suffering today from the *karma* of our own ignorance, mistakes and wrong action. But that does not alter in the least the quality of the teaching that, having (fortunately not too late) recognized our error, as well as the greater and more deliberate error of our opponents, we should deal with its results according to our capacity at this stage of our evolution—in other words, that we should do our own duty (whether individually, nationally, or internationally), and not that of another further advanced along the Path of Evolution. The sole qualification is that we should seek to do so objectively, passionlessly, and selflessly.

It may interest Mrs. Dustan, who was evidently not present at my lecture, to know that I have been intimately acquainted with Mahatma Gandhi since my early adult years. He would not for a moment desire to have me for a blind follower, even though I recognize the

duty which he points out as right for himself and for those who have reached his degree of spiritual development—and for every human being ultimately. But he himself has said that those who do not regard his duty as theirs should perform the duty which they conceive to be theirs, in the spirit and with the qualifications to which I have referred above.

Fraternally,

H. S. L. Polak.

### “EUROPE AND STARVATION”

At times a feeling of unspeakable horror sweeps over me as I endeavour to contemplate conditions which are likely to arise in Europe as the present struggle draws to a close or a collapse comes from internal strains.

For two years Europe has been disrupted by warfare which like the raging inferno of a prairie fire is sweeping through nation after nation, leaving horror, destruction, and disruption in its wake.

Many European nations have always lived a hand to mouth existence as far as their food supplies are concerned, and today we know that semi-starvation stalks through Belgium, Holland, Denmark, Norway and unoccupied France, while no one knows what conditions are like in the Balkans; Spain we know is in a terrible state.

The terror of the German war machine may for a time force unwilling peoples to cultivate land, but the utter disruption of the whole continent must cut even their half-hearted efforts by fifty per cent. To my mind it is the rising dread of starvation which has caused Germany to move against Russia, a country none too well supplied with food, if the observations of recent travellers are correct, and even though the Germans are able to break into the Ukraine, the subsequent disruption will further adversely affect both countries,

Gallant Britain is also beginning to feel the pinch.

So when a collapse does occur, and occur it must in some shape or form, what is to become of the masses, of the million and a half Frenchmen, and the hundreds of thousands of Poles and other nationals held prisoners in Germany, together with a vast dislocating and disbanding army, with food stocks and authority at a low ebb; no wonder the contemplation of such a picture engenders a feeling of horror.

In view of the present and possible future situation, surely every Government capable of doing so should insist on the conservation and preservation of all surplus food stocks, the prevention of waste, and the use of every possible means to build up a vast reserve of food, so that it may be available for shipment as the war crisis moves towards a climax and starvation in Europe becomes a pressing problem.

If a new world is to emerge from the chaos and cruelty of this desperate struggle; if little children are again to have some measure of peace and happiness in their lives; this much must be done for the sake of humanity.

A. J. H.

### SHAW ON STALIN

George Bernard Shaw, in a communication to officers of the People's Convention, declared that in his view Soviet Premier Stalin stood first among the world's greatest statesmen.

The famous playwright recalled a meeting he had with Stalin 10 years ago. "I was aware," he said, "of the extraordinary military ability and general force of character displayed by Stalin when he saved the revolution in 1918-20.

"When I met him in 1931, I knew that I was face to face with the ablest statesman in Europe and the personal impression he made on me did not

change my opinion. I still rank Stalin first, Roosevelt second and the rest nowhere."

## THE WAR

Events in the war have developed very rapidly. Vast movements of troops on a greater scale than ever before in historic times have baffled the imagination of ordinary minds to such an extent that, unable to understand the magnitude of the operations, a state of apathy and indifference has arisen which has been attributed to various causes, but has tried the patience of the Dominion military men severely, unable as they are to attract men to enlist as in former struggles. Some think that interest has failed to develop owing to this being a comparatively bloodless war. It does not seem reasonable to suppose that the probability of not being killed should prevent men joining the army.

As we write two new movements are reported or rumoured. The most definite is a gigantic pincher movement by the Nazis against Moscow from the north-west and the south-west. The nearest approach begins 230 miles from Moscow. One can only deduce that the failure to reduce Leningrad after astounding losses and repulses has led the Nazis to give it up as a bad job. Similarly the attack on Kiev though apparently successful was really a Pyrrhic victory. Pushing on beyond and gaining Poltava, and attacking the Crimea and making little or no impression there, and perceiving that farther ventures eastward only lengthened the lines of supply from their base, with supplies of men and oil running short, fruitless demands on Italy, France, Rumania, Bulgaria and elsewhere for more men to replenish the exhausted Nazi ranks, it seems to have occurred to Hitler or his advisers that it would be best to concentrate all remaining forces in one huge stroke and attack the central point

of Russia itself. If Moscow fell Berlin could claim victory and try for peace. If the attempt failed the situation would not be any worse and the fortunes of war might bring success. Hitler is a gambler and his career is one titanic gamble. One throw more to a madman who counts men as nothing and values himself as a god, would seem a natural impulse. The man on the street cannot see himself involved in such strategy. In any case Russia may be depended upon to be equal to any demands made at this time.

There is another rumour afloat, with less verisimilitude than the Moscow plan. It is that six hundred submarines with bases at Dakar and the Spanish Canary Islands, have been organized by the Nazis to attack the merchant marine of the Allies, in three fleets of 200 each. This sounds more like one of the scare-crow stories that Hitler is fond of inventing to frighten his enemies. Where will he get men to man such a fleet? He is sending boys out now in his air-planes. He is appealing to Italy to help him out with men. What a last resort!

It appears to us that Hitler is nearing exhaustion. He would be glad to negotiate a peace such as Lindbergh and Wheeler and the Vatican have been asking for. On the other hand the great war authorities tell us that the war cannot be over before 1943. So we must be prepared for any emergency. Whatever the circumstances, every man must make his own decision as to whether he thinks his professed principles are worth dying for, as well as living for at the expense of some other man's life. No man can separate himself in his heart and mind and soul and strength from this war. He is in the Valley of Decision and whether he enlists or not he must know in his heart whether he is yellow or white, whether he is willing to enjoy life at the hands of the Tommies he may also despise, or

whether he is willing to shed his blood as a Saviour for his race and his native land. That is his initiation test at this time in the year of Destiny, 1941.

Here are some straws showing how the wind blows. John Maynard Keynes has been appointed a director of the Bank of England. . . . Frank Knox, secretary of the U. S. Navy, thinks the United States and Britain should join forces for a hundred years at least, to produce, by force if need be, an effective system of international law. . . . Ex-King Edward VIII was received with tumultuous cheers and enthusiasm in Washington on his way to his ranch in Alberta. His stand for the miners in South Wales is not forgotten. . . . There has been an agitation in Washington directed towards getting President Roosevelt to negotiate with Joseph Stalin to give freedom of religion in Russia. The Soviet Constitution guarantees such freedom, but it is stipulated that the Church must not interfere in politics. This is a "freedom" which some of the Churches desire. S. A. Lozovsky, Soviet press spokesman, says the Soviet State considers religion a private matter for the citizens, and has a basic policy of freedom of religion, as well as freedom of anti-religious propaganda. . . . Major Smythe, M.C., who is a member of the T. S. and was Book Steward in Toronto for years, is recruiting for the 30th Battery of artillery, and in a broadcast recently was asked why he himself returned to the Army. He said that Canada had done so much for him, and so many good friends had helped him in his own successful career, he felt if he did not enlist to defend the nation who would. . . . The Brahmans, the Vaishnas and the Sudras are not expected to fight, for they have their own service to perform; but the Kshatriya is by natural development a soldier and his duty is to defend his country and his people.

A. E. S. S.

## A STUDENT'S BOOKS

The following list of books comprises the gift by Mrs. Round of Vancouver from her late husband's library to the Vancouver T. S. The list is not one for the average student, but it indicates what a student may do in the course of his studies in accumulating a selection of occult literature.

It may also suggest to many who are often puzzled as to what to do with an accumulation of books, either by oneself or by relatives, which are no longer needed or required. The gratitude of the Vancouver Lodge has been expressed to Mrs. Round and there is no question as to the usefulness of such an addition to the Lodge Library for members and visitors.

- Besant, A.—The Pedigree of Man.  
Blavatsky, H. P.—The Secret Doctrine, Vols. 1, 2 and 3 and the Index.  
Isis Unveiled, Vols. 1 and 2.  
Bullfinch, Thomas — Bullfinch's Mythology.  
Burton, Sir R. F. — Vikram and the Vampire.  
Collins, Mabel — Through the Gates of Gold. Light on the Path.  
Clymer, Dr. R. Swinburne — Alchemy and the Alchemists, Vols. 1, 2, 3 and 4; Soul Science and Immortality; Christhood and Adeptship; The Irreconcilable Gnomes.  
Church, A. J. — The Story of the Odyssey.  
DeLaurance, Dr. W. L.—The Book of the Dead and Hindu Spiritism; The Mystic Textbook of the Hindu Occult Chambers; Book of Magical Art.  
Dowd, F. B.—The Temple of the Rosy Cross.  
Drummond, James—Philo Judæus or the Jewish Alexandrian Philosophy Vols. 1 and 2.  
Egyptian Literature—The Book of the Dead; The Holy Grail.  
Gould, Baring—A Book of Ghosts.

- Goetia—The Lesser Key of King Solomon.
- Hartmann, Dr. Franz—The Life of Jehoshua; Paracelsus; Magic, White and Black.
- Hedin, Sven—Trans-Himalaya.
- Heindel, Max — The Rosicrucian Philosophy in Questions and Answers; Rosicrucian Cosmo-Conception.
- Hillard, Katherine — An Abridgement of the Secret Doctrine.
- Jacollot, Louis — Occult Science in India.
- Keary, A. & E.—The Heroes of Asgard.
- Kempis, Thomas—Imitation of Christ.
- Kingsford, Dr. Anna — Dreams and Dream Stories; Clothed with the Sun.
- Kingsford, Dr. Anna and Maitland, Edward—The Virgin of the World.
- Le Plongeon, Augustus—Sacred Mysteries among the Mayas and Quiches.
- Levi, Eliphas—Transcendental Magic.
- Maitland, Edward—The Story of Anna Kingsford and Edward Maitland and of the new Gospel of Interpretation.
- Mead, G. R. S.—Fragments of a Faith Forgotten; Did Jesus Live 100 B.C.
- Muller, Rt. Hon. F. Max—Ramakrishna—His Life and Sayings.
- Olcott, H. S.—Theosophy, Religion and Occult Science; Old Diary Leaves, 4 Volumes—First, Second, Third and Fourth Series.
- Parker, John — Dionysius the Areopagite.
- Pryse, James M.—The Apocalypse Unsealed.
- Ramacharaka* — Mystic Christianity; Yogi Philosophy; Philosophy and Religions of India.
- Randolph, P. B.—After Death or the Disembodied Man; Eulis.
- Sepharial*—A Manual of Occultism.
- Schodde, Rev. George H.—The Book of Enoch.
- Schurè, E.—Hermes and Plato; Krishna and Orpheus; Pythagoras and the Delphic Mysteries; Rama and Moses.
- Steiner, Rudolf—Atlantis and Lemuria; The Way of Initiation; Theosophy; Initiation and its Results.
- Strachey, Sir Edward — Le Mort D'Arthur.
- Taylor, Thomas — Select Works of Plotinus.
- Waite, Arthur Edward — The Book of Black Magic; The Mysteries of Magic.
- Westcott, W. Wynn — The Divine Pymander.
- Whitby, C. J. — The Wisdom of Plotinus.

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### THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary

Ancient and Modern Physics  
By Thomas E. Willson.

The Evidence of Immortality  
By Dr. Jerome A. Anderson.

The Esoteric Character of the Gospels  
By H. P. Blavatsky.  
The Four Books at 50c Each.

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# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## THE STUDY GROUP IN INDUSTRY

One of the problems discussed from time to time in Theosophical circles is that of stimulating interest in and obtaining satisfactory results from study groups and classes. The primary object of such groups and classes is, of course, that of securing the education and self-advancement of the member, and success or failure in this respect determines the effectiveness of the group and ultimately of the Society as a whole. Group endeavour is one of the most important means at the disposal of the organization for the propagation of the teachings of which it is the repository.

Results at times have been unsatisfactory. But the Society is not alone in this respect since industry is faced with much the same problem in the training of supervisory staffs and in the education of the personnel in general. In industry it is felt that the results of class efforts could be improved and therefore the techniques have been given intensive study to see wherein they have been lacking. Improvements have been introduced and results of value have been obtained.

Since study techniques can be applied to any subject-matter whether it be business management or the *Bhagavad Gita*, the experiences of one organization, Le Tourneau Company of Peoria, Georgia, as reported by Guy B. Arthur in *Factory*, August, 1941, are given here in some detail. Certain points have been italicized for emphasis.

Formerly classes in leadership had been conducted. These were superseded by the conference method in the hope that better results would be obtained. After a trial period, however, it was found that the conferences were not resulting in better superintendents, foremen, or leaders. A searching analysis

was therefore instituted, not to uncover alibis, but to correct past blunders in all future efforts. Every good recent book on the subject was reviewed as well as all the magazine articles bearing on the subject. A study of this material brought out many good points but did not account for the dearth of concrete results. The analysis made it clear that conference leaders had not been too well trained though great strides had been made in that direction. The subject matter had been excellent and, as a matter of fact, had been almost identical with that offered in almost every other reportedly successful foremen's conference in the country.

*A startling discovery was that in the fast-growing organization most of the supervisors did not have enough actual experience to make it possible for them to contribute anything constructive to the group.* As a result, some few older men were doing all the conferring while the others were merely listeners. Closer investigation disclosed that this was the central difficulty. Possibly better leadership could correct such a situation, or better choosing of the group, although it was known that several quite successful conference leaders had tried their hands with the groups, and only those men on an equal line of authority had met together.

Further analysis plainly pointed out that if one wished to teach anyone some new subject, he had better be started studying the best material his brain could master. This of course automatically eliminated many books that had been published for the purpose of confusing any non-college graduate who might be attempting to increase his or her knowledge. "Out of all this an idea was born, which has since blossomed and borne fruit, worthy of anyone's consideration."

### The New Technique

A new course on the 'psychology of leadership' was started, with the intention of deriving every bit of good that could be gained from the basic principles of conference training, but which also included the better part of the old book-learning methods. A small library of the best books which could be found was selected for the use of the class. Then a group of key men who had almost identical authority and responsibility was selected. This thoughtfully chosen group of eighteen men met one night each week under the best classroom conditions.

The routine procedure of each meeting on the 'psychology of leadership' was briefly as follows: first the mimeographed notes from the previous meeting were distributed to all the members of the class. Then, books on the subjects that were to be discussed were handed out. Next, the leader wrote the first question of the evening on the blackboard. Each meeting was started off with a good live question and from then on the class could and did suggest a majority of the questions for discussion.

Typical of one night's questions are:

1. What is intelligence?
2. Can we improve our intelligence?
3. What is memory?
4. Can memory be improved?
5. How can we improve memory?

After the first question was put on the board, the class started to search through the books to find all the possible answers to that particular question. This study or research period usually lasted about fifteen minutes. As soon as the leader knew that a number of the members had answers he put them on the board. With his answer each student was required to give his reference including the name of book, author, and page number. After several such reference answers had been given, the students closed their books

and gave their own interpretations. Usually these individual answers brought forth much discussion among members of the class, and an agreement regarding what should be the correct answer in the light of the Company's own problems was at times difficult to obtain. Part of this discussion invariably consisted of actual cases, with which most of the men were acquainted.

### Use of Blackboard

As soon as it was possible to obtain an agreement among the class on a particular question, this so-called plant answer was also placed on the blackboard. Meanwhile a secretary was carefully taking down all the information written on the blackboard so that mimeographed notes, including all references, would be available to the members.

Then a new question was put on the blackboard, either at the suggestion of the class or selected from the instructor's notes. Many times the class wished to discuss a question that was already scheduled to come up later in the pre-arranged course. This discussion the leader would have to postpone until later. *As in all good conferences, there was a considerable tendency of the class to get off the subject and the leader had to bring it back into line.*

Every second meeting, experiments relating to the subject-matter were included. These experiments were on the subject-matter being discussed and members of the class were guinea pigs. Typical of these entertaining but educational experiments was the giving of personality tests to the whole class, to point out some great difference in personality among the group. Another experiment consisted in analyzing the normal distribution curves developed in the personnel department showing the differences of all applicants for the various abilities which were measured—including mental and mechanical abilities, and personality traits. (It would

obviously be impossible to introduce this particular part of the technique into a Theosophical study group owing to the characteristics of the subject-matter studied.)

One of the most interesting experiences consisted of giving the class a written problem without any explanation and following that, another problem that they were first taught how to do. This teaching consisted of the usual "tell them, show them, request questions, allow them to do the job and leave them on their own." Records were kept on the results of these two problems and given to the class at the next meeting. They showed that for the first, non-taught problem the average time was 2.37 minutes, with seven errors, whereas for the taught problem, the average time was 0.64 minute with only one error. Such experiments brought home to the class many points mentioned but not learned.

#### Individual Effort

Another feature of this class was the development of special material by members of the class on particular subjects requested by the class. The reading matter brought out certain information on which the class would desire additional facts, and some students would volunteer to obtain them. These special reports were in such form that all members of the class could go over them without spending an undue amount of time reading. They could file them for future reference with other notes developed in class. Typical of such reports were several on nerves and health.

*It is especially noteworthy that many of the personal and individual opinions which are frequently based on not too much thought or experience, were eliminated until after the class members had obtained a fairly good background from their research work on each question. In many conferences the answers and personal experiences of a few mem-*

*bers become so boring that the others begin to get impatient and the benefits of the conference are jeopardized. In the study-conference method, this objection is largely overcome.*

Many of the men learned to read and study for the first time in their lives. They learned how to find definite facts on certain specified questions in many different books. A number of them are using this knowledge to good advantage in their daily work. Furthermore, all these eighteen men were subjected to most of the better texts available today on the subjects of leadership and handling people.

This "psychology of leadership" course covered many questions on each of the following subjects—at all times it tended to point out the psychological reason for doing things in some definite way: (1) Psychology and behaviour; (2) motives and differences; (3) the human mind; (4) the human machine; (5) personality; (6) grievances; (7) co-operation, morale, praise and orders; (8) discipline; (9) intelligence, memory and learning; (10) teaching and training; (11) selection and training of assistants; (12) self-improvement.

The basis of the conference-study method can be briefly listed:

1. Study what others have said or done on a specific question.
2. Write down, after the question, all the answers found, with the proper references.
3. Discuss and agree on a practical answer, method or solution which can be used on your own particular problems.

W. F. S.

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