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“NEVER LESS ALONE THAN WHEN ALONE”

We cannot escape from the essential loneliness of our individual nature. We may attempt to cover it up by social duties, work, personal ties and conventional thinking, but in the momentous crises of life or at the deepest points of our direct agonies; we discover that we are unutterably alone, that we have bartered our soul's strength for an estate of thorns and briars. Nature has imposed this condition upon us, but society conspires to hide it from us for long stretches of time. In reality we are isolated beings. We refuse to recognize that fact and because we try to outwit that condition which Nature has bestowed upon us. But the moment we admit and recognize it we receive added strength and renewed peace. “The strongest man is he who stands most alone,” announced the Scandinavian dramatist, Ibsen, in a phrase that flits frequently across my mind. This sentence suggests a train of profound truths. Not that it is necessary to become a world-shunning recluse in order to stand alone. There is a spiritual solitude, a virile independence, which a man can carry with him into the busy places of the world, and which is as much the real thing as whatever he may attain by escaping from the whirlpool into a secluded retreat. There is a profound reason for this inner loneliness of man: the attainment of the Kingdom of Heaven—which is the secret goal of living—demands retirement from any dependence on our fellows in order that we may depend on none but the Higher Power men name as God. And did not Jesus tell us that the Kingdom was within us? Such retirement necessarily requires our constant turning towards the inner self, and therefore an acceptance of solitude as a thing no less desirable than society. It is a hard thing to mind your own business, your higher business—but it is worth while. Attend to your own self, your Overself, and then the cares and burdens of existence will quietly withdraw under its benign influence. Jesus put this truth into a parable, but our clever theologians have missed the meaning.—*Paul Brunton in a Message from Arunachala, Chapter x.*

ZODIACAL GIANTS

BY K. E. MALTWOOD, F.R.S.A.

In *The Secret Doctrine* Vol. II. pages 750-752. Madame Blavatsky says—"There are records" of Initiates from Egypt travelling in a North-Westerly direction, with the object of building "colossal Zodiacs", their destination being the British Isles.

Let it be remembered however, that the Dolmen and Menhir builders "in stone," belong to a different race from the modellers in clay, who were "River Bed" men, like the Ohio and Mississippi valley Mound Builders, which she also mentions. As I pointed out in my article of Sept. 15th last, the Babylonian clay tablets record that the goddess—"took a piece of CLAY, cast it upon the ground. and made a male creature."

But the interesting fact remains, that this time H. P. B. traces records of the building of a British Zodiac, as coming from EGYPT, whereas "the Zodiacal Ring on Earth" which she describes on page 502, with twelve little islands set in an inland sea, hails from Asia. The latter exactly pictures The Temple of the Stars, in England; for the signs are set in what are called on the map. the Sea Moors, of Somerset. The low-lying land has now been more or less drained, but in Winter time the little hills appear as islands emerging from the flooded Sea Moors.

What is more than probable is that the "Initiates" came from Chaldea, via Egypt, to lay out this Zodiac. Harold Trew, F.R.I.B.A., has been reading papers to the Theosophical Lodge, in Cheltenham, England, on that very subject, i.e. the symptoms of Egyptian influence upon the layout of the Nature Temple.

Now as to that lay-out, each "little island" in this "Abyss of Learning," takes the form of a Zodiacal Giant.

The *Secret Doctrine* states (page 277)—"Of Giants who were in the

earth in those days of old, the Bible alone had spoken to the wise men of the West, the Zodiac being the solitary witness called upon to corroborate the statement in the person of Atlas or Orion, whose mighty shoulders are said to support the World."

In 'A Guide to Glastonbury's Temple of the Stars', there is a chapter devoted to the Giant Orion, illustrated by an Ordnance Survey Map of his effigy; and a fine Air view photo in the Supplement, showing his head and shoulders and upraised right arm, in the form of a square. So there is no necessity to repeat here the facts concerning that Effigy and its significance. He was certainly one of the three famous Giants imprisoned in the Circle of the god TIME, of which Hesiod tells in the War of the Giants.—

"Here they sit, Age after Age in
melancholy state,
Still pining in eternal gloom, and
lost to every comfort,
Round them wide extend the
dreary bounds of earth, and sea,
And air of heaven above, and
Tartarus below."

Not only did Hesiod know so much about the Giants of the Temple in 907 B.C., but on the sculptured constellations in the National Museum at Naples, called the Farnese Globe, of 72 B.C., the Path of the Sun is shown passing through the great Orion's fingers, as it does in the Somerset original, for he was then one of the Twins. A photo: of this valuable antiquarian classic is shown in Basil Brown's *Astronomical Atlases, Maps and Charts*.

Lucian, the Greek, tells us that "in the battle between the gods and giants, the gods took the form of animals" meaning the giant Zodiacal animals, called in Babylonia the Star gods. A paraphrased version of the old lines, may serve as a reminder of their order

as we now know it—

The Ram, the Bull, the Heavenly Twins,

And next to them the Lion stands,
The Virgin and the Scorpion Clawed,
The Archer Hercules, and Goat,
The Bird that bears the Water-pot,
And two fish tied on to the Whale.

Besides Orion, the other two Giants in human form, depicted in the Somerset earthworks, are Virgo and Hercules. The Virgin, it has been said "began as Queen of Heaven and ended as witch," as a matter of fact her metamorphoses have been countless, but we hope history will never lose sight of the fact, that her first "Kern-Baby" was a wheat sheaf, plucked from Wheat-hill.

The Archer (Hercules) was also a "Vegetation god" when he first fell from heaven, and quite unwittingly, the country folk, living on his tilled acres, still eat of the body, and drink the blood of a god; whereas, less than two thousand years ago their forebears, knowingly, partook of them in all sincerity. (In Holland the genius of fertility was represented by a pair of giants that were taken about the fields in the procession of Corpus Christi, up till 1745 A.D.) and as Gog and Magog, little English boys and girls remember two colossal statues standing in the Guild Hall, London; the legend being that these Giants were the survivors of those taken by Bruit of Troy when he came to England, and founded the city of London, calling it New Troy. He was celebrated in the Welsh Triads as one of the "Three King Revolutionists of Britain" about 1000 B.C. Lord Chief Justice Cope affirmed—"the original laws of this land were composed of such elements as Brutus first selected from the Ancient Greek and Trojan institutions."

The Royal Primogeniture, by which the succession to the Throne of Britain was vested in the eldest son or daughter of the King, was known as "the Trojan

law." Another memory of their colonization is perpetuated in the Mazes cut in the turf in all parts of England and Wales, called the "Walls of Troy," or Welsh shepherd's "Troy Towns."

This passion for carving history on Britain's hills, is exemplified in Uffington's White Horse, measuring 335 feet long, by 120 feet; the Cern Abbas Hercules, and the Wilmington Giant. But the Somerset Giants, besides being drawn in outline like the above, are much larger and in part carved and modelled. They are scientifically laid out in a circle, whereas the others are solitary; but above all they correspond with the stars of their respective constellations in the sky.

At the points of the compass of this "Zodiacal Ring on Earth," lie the four, so called, "Evangelistic symbols"; the East corresponds with the Man, St. Matthew, because a line projected from the centre passes through the eye of Hercules, due east; the South with the Lion, St. Mark, the line passing through Leo, due south; the West with the Bull, St. Luke, the line passing through the eye of Taurus, due West; and the North with the Bird, St. John, the line passing through the Phoenix, of this Zodiac, due north. Many thousands of times the "Evangelists" have been represented thus in Christian Art. We now know they date back to what archæologists call "the early Bronze Age" in Britain, marking the actual foundations of "the First Church" at Glastonbury, as has always been maintained! Apparently history may err, but legend seldom; the memory of the race survives.

As we thus pass round the circle of Giants from East to West, the enormous Scorpion, lying between Hercules and Virgo, bars the Fosse Way; he has been the symbol of death from early Babylonian days, and can be seen represented on the boundary stone of Nebuchadnezzar I, 1120 B.C., in the British

Museum. The Mythraic sculptures of the Roman period, found in England, also depict him; it was at that time his claws were converted into the sign of the Scales, in which, metaphorically, to weigh the souls of the departed.

There remain to be mentioned, the constellations of the Ram, the Fish, the Water Pot, and the Goat; the latter's gigantic horn, Cornucopia, is a Masonic emblem, and corroborates the fact that the major part of masonic symbols has an astronomical significance. In point of Time they are much nearer to us than the other signs, the Ram reigning supreme for the two thousand years, and more, before our era; consequently we read, in the New Testament, of "The Lamb slain from the foundation of the World," "The throne of God and of the Lamb," and "These are they which follow the Lamb . . . being the first fruits unto God and to the Lamb."

It is accordingly interesting to see that it is the outline of a Lamb, and not a Ram, that lies on the slope of the hill opposite to the great Fish effigy near Glastonbury.

Jesus, as Sun god, ushered in the water sign Pisces in our year One, and baptism by water instead of fire, as in the preceding Fire Sign Aries; hence the legend that He landed, as a child, with Joseph of Arimathea, on Wearyall Hill, which forms the Fish.

It is a remarkable fact that the Whale, in all modern pictures of the stars, is shown tied on to the two fish, as in this Somerset original; and that the Arthurian legends make so much of the bridges that connect them. For the two thousand years of this Water Sign, men have gone down to the sea in ships and done business in the great waters; but as the Sun passes into the Air Sign Aquarius, at the Spring Equinox, what do we see? The Aeroplane is taking the place of Ships!

Did the cosmographers, who chose so remote a site upon which to lay out the

Temple of the Stars, nearly five thousand years ago, foresee that at this exact juncture in human history, the whole world would be baptized in blood? Did they visualize that a natural spring, turning blood red the stone over which it flows, and a solitary lofty hill, carved in the form of a Phoenix, must be the only fitting symbols for an age of re-birth and regeneration? If so, it was indeed worthily called of old the "Cauldron of Wisdom." For in the Glastonbury Zodiac, the Phoenix, with outstretched wings, rising towards the Sun-rise, has drunk deep of the Cup of Blood, Chalice Blood Spring as it is named on the map; but, self consuming and self renewing, it was "symbol of a secret cycle and Initiation" to the Hebrews, as well as the Egyptians.

"And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (*St. Luke xxi. 25-28*).

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THE ANCIENT TEACHING

In the early days of what later became the Middle Kingdom the people were led by Initiate-Rulers like Fu-hsi, an incarnation of the Atlantean Manu, who still watches over His children, the majority of mankind.

To the people was revealed a scheme of progress symbolized in the Trigrams, which were given attributions indicating the 8 points of the compass, the forces of nature and the quality developed by man at each of the 8 steps of progress. It is the plan of evolution of man beginning with the lowest plane that of Earth, where the control of the body was learned. It outlines the evolution also as it portrays the advance of the ignorant common man to the state of the Initiate Superior Man, if

the man on this Path perseveres on it. This is his curriculum in its simplest form:

— — KH'WAN, Location North, represents Earth. Here the yielding TAO. Obedience, loving kindness required. Then step up to:

—— KAN, Location North West, — — represents Hills and Mountains. — — Here stops quarrelling. Then friendliness is acquired and the ability to take the next step.

— — KHAN, Location West, represents Water in rain, springs, — — defiles; also the symbol of the Moon. Here we have to tell our views plainly but kindly. So up to next step:

—— SUN (SIOUEN), Location South West, represents Wind — — and Wood. Here we learn to accept with equanimity whatever comes, for cause always leads to effect. Next step is:

— — CHAN, Location North East, — — represents Thunder. Here we learn to keep up our work with regularity. We learn to transform thoughts into acts, for we are aware that thoughts only beget new thoughts if not realized in acts. Acts beget acts.

—— LI, Location East, represents — — Fire in lightning and the Sun. — — Here we see Light and act in it.

— — TUI, Location South East, represents Water in marsh or lake. — — Here actions become as easy as thoughts. Will meets no longer any resistance.

—— CHIEN, Location South, represents Heaven and the sky. Here — — Will becomes the conquering TAO. Actions become Bliss.

The Trigrams made it easy for the people to memorize their significance, which intellect could expand when considering them as symbols of the interaction of Yang (Atma) and Yin (Bud-

dhi). The instructions contained in them were intended for USE in life and so make all kinds of intercourse more free from strife and misunderstanding. The philosophers of old were ordered to lay down rules of courtesy; foremost, the proper attitude of children to parents and older people. This work was carried out well, and its results were evident even in our times. The ethics of this scheme of progress has been approved by younger nations—in theory mostly, not in practice as in the Middle Kingdom. In the latter each one of the Trigrams expounded a law of life, of happy intercourse and genuine progress. The Elders gave Youth information it asked for and needed.

First of all was impressed the law that *Effect is equal to Cause*; Cause is the beginning, Effect the end; and this effect again becomes a cause of a new effect with endless extension. Younger nations admit this law also but let it remain a theory only. By Action alone is knowledge gained; theories have to be acted upon to be realized or disproved. Thus an ignorant man can become a Superior Man. The following is the ancient Atlantean Path a Superior Man has to tread to become such. It is an application of the general Plan of Progress as outlined above. (Here only the *names* of the Trigrams are given, so please refer to the glyphs themselves above as you go along.)

(1) All progress begins with KH'WAN, Earth, where Submission is learned. The Mother is the first ruler and teacher. Children being passive learn all things by obedience. They must be willing to learn, or else learn nothing. The first step upward taken here when we feel and act as loving, obedient children. Then one is ready for the next step.

(2) The second step in progress is KAN, symbolized by Hills and Mountains. Here we leave the parental roof, go out in the world, become hesitating,

uncertain, lacking faith. This must cease. We must inquire of older ones, those who know and can answer our inquiries. We must listen and do as told. When that is done actually we have learned and taken the second step toward our goal. Our teachers are here in parents' stead.

(3) The Third step is called KHAN, symbolized as Rain and Running Water. We are out in the world, forced to depend on ourselves, become restless and impatient; do not know what to do or how to act. Here daring is required. Without trying different things we can never reach peace, never become masters of our fate. Here we have to learn that our success depends on ourselves. We must faithfully carry out our projects; results give the desired information. When we have found by experience that Cause and Effect are One, then we have taken the third step on Divine Perfection's Path.

Fourth step forward means little to one who has not travelled up to it. The Third step is like climbing a mountain in rain. From the point gained you see dimly the next station on the road, but everything looks hazy. It cannot be understood, but that does not matter, for by following the rule of progress here you will understand well enough when you get there without any more difficulty.

(4) The Fourth step is called SUN (SIOUEN)—not to be confused with our Central Star—and symbolizes Wind and the element Wood. Here is the foundation of home and family, or group of men collectively working for a purpose, as a family does. Mo Sing (Jupiter), the Wood star, is the planet here. Co-operation is here started in its simplest form: at home, in school and coming out in the world to serve. Simple obedience to experienced and Superior men necessary.

(5) The Fifth step is called CHAN and symbolizes Thunder. Here much

work required. In the state we co-operate with nearest neighbours which is not easy, but must be carried out if perfection is aimed at. Unless there is full co-operation at home, there is no real co-operation in the state.

(6) The Sixth step is called LI, symbolizing Fire and Sun (our sun). In the state it means co-operation with all within one's own country, particularly with all who have a similar aim. This cannot be accomplished without having first learned to work harmoniously with members of one's family and the neighbours. There is great peace and happiness in co-operation. It is the only way of *seeing* clear, without which there is no full understanding. And without helpfulness there is no progress. One must recall Unity at every step. This one must try to understand as a reality and a logical necessity. At this step one is enlightened and *sees* Light.

(7) The Seventh step called TUI symbolized Water and Pleasure. Here one becomes a true Co-operator with everybody, all the world is one's country. As water yields you will yield; as water works and acts so the Initiate works and acts. Lao-tze tells how and why.

CHIEN is no step; it is the beginning and the end. It symbolizes Heaven (Nirvana) to the seventh subtrace of the fourth rootrace. They also call it TAO (manifested Parabrahm). It is the creative, preservative, reabsorbing WILL.

The first three steps forward are exceedingly important: bringing up the child to youth and that to manhood by training in the home, in school and in life after going out in the world. Knowledge is increasingly gained. Observing bewildering Multiplicity the reasoning mind must look for its opposite, Unity. The principle of Unity was the supreme element in all teaching in olden days. The Third Rootrace had to divide, as a

means of teaching humanity *by contrast* the necessity of co-operative Unity. After the division the race understood that it would perish from the Earth if union of male and female were not established. Without the Active joining the Passive there would be no progeny. So the man of those days saw and understood dimly the Eternal Reality: ALL IS ONE. Division could not be real, only apparent. If all is really One, what does separation mean? It means a revolt, a going astray.

When the three first steps are taken, not in theory but in action, this is understood. We call the unification Brotherhood. In the Middle Kingdom, and before that, it was called "well ordered Family and State, Obedience to Superior Will." What is *Superior Will*? It is *Creative, Continuative, Formative Cosmic Activity*. We all observe that nothing else gives evidence of Will but Action. When we act without a moment's hesitation, then Will is evident. Reasoning stops Will. superimposing hesitation. Reason, like separation tells its own insufficiency.

TAO should never be interpreted as reason. TAO means Will, which should not be confounded with desire which is separative, not unitive, beginning and ending on certain planes of nature. The temporal desire fluctuates and disappears. Will persists and remains. *Mind*, or reason, *cannot grasp what is above it*. What is above Mind has let Mind pass through downwards. What is below Mind has passed through it and been divided. Mind is then the prism that reflects the Unity above as a multiplicity below. Mind is the separator, the "Slayer of the Real."

We are well aware that Mind respects and protects its own products. But we are also aware that Sacred Kindness, or Buddhi, entirely changes Mind, thus preventing onesided dogmatism. Parental love and guidance accepted in filial devotion save and uplift Mind.

What makes a Superior Man is Buddhi through Higher Mind.

R. F. H.

Chicago, Sept 15th, 1941.

INITIATES AND THEIR TEACHINGS

(An address given at the *Fraternization Convention held in Cleveland, Ohio, August, 1941.*)

The address was prefaced by a recital of the Object of the Theosophical Fraternization Convention which declares it is "an annual gathering which represents the desire of Theosophical Students, belonging to any Theosophical Society or to none, to give expression to the teaching of Universal Brotherhood as laid down in the Fundamentals of the Theosophical philosophy."

These teachings are found scattered in such literature as *Isis Unveiled, Five Years of Theosophy, Secret Doctrine*—3 vols., *Key to Theosophy*, and *Mahatma Letters*, etc. Inevitably, students of these teachings are interested in the Masters, also called Initiates and Adepts, from whom these Teachings come. These Initiates are human, that is, born of human parents with a physiological heredity according to the *karma* and the need of each one, which will also give them the early environment, training, etc., which results in their Initiation. Their bodies are subject to decay and death, though naturally they will live more wisely than most of us, and therefore live to a greater age.

An outstanding feature of them is that they are at the apex of human evolution, and have in addition psychic powers of many kinds, including spiritual intuition, this latter, latent in all of us, having been developed as a tool to be used at will, and which gives the power of knowledge without recourse to books or manuscripts. They read in the Akashic Records anything *apropos* of

their subject that they need.

But even they have their limitations. Quoting from *Mahatma Letters*, p. 180:

"Bear in mind then, the following points. (1) An Adept—the highest as the lowest—is one *only during the exercise of his occult powers*. (2) Whenever these powers are needed, the sovereign will unlocks the door to the inner man—the adept) who can merge and act freely but on condition that his jailer—the *outer* man will be completely or partially paralyzed—as the case may require (3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular efforts of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me." On p. 181 we read: "From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life but those—when the *inner* man is active. . . . and then syllogize thusly:—K.H. when writing to us is *not an adept*. A *non-adept*—is fallible. Therefore, K.H. may very easily commit mistakes; Such is the decree of an *adept*—and I abide by it;" Again from p. 324. "But I am far from being perfect, hence infallible in all I do; tho' it is not quite as you imagine having now

discovered. For you know—or think you know, of one K.H.—and can know but of one, whereas there are two distinct personages answering to that name *in him* you know. The riddle is only apparent and easy to solve, were you only to know what a real *Mahatma* is." And once more, p. 364. "*We are not infallible, all-foreseeing 'Mahatmas' at every hour of the day.* good friend, none of you have even learned to remember so much."

And what are Their teachings? They are encyclopedic, but a few of the more fundamental may be touched on. The Oneness of all life, and everything is living, even the rocks. The Divinity of Man; and it is that Divinity shared by all, however submerged, which is the root of Brotherhood. This we have not to make; it is inherent in us; our task is to live it as much as we can. Periodicity,—the perpetual coming forth of everything from—not a void, as some say, but from Eternal Space which is potential Fullness. Having come forth, all run their course and in time die, only to come again and again for more experience. Applied to Man it is known as Reincarnation, the periodical coming into a body of flesh which runs its course, short or long, then dies, only to come again and again. All this under the sway of the basic Law of all laws in Nature, called Karma, well expressed as:—Whatsoever a man soweth that shall he also reap.

There is another strange teaching, and many now living may come to know its truth. It is that in the closing quarter of each century a new Messenger is sent among men with a fresh instalment of the Ageless Wisdom, or he will start some effort for the helping of mankind through some stormy passage in its long pilgrimage. Just now it looks as if the world needed some wise one able to give direction in some compelling way to men so passionately calling for guidance that they will accept

false guidance rather than none, as Thomas Carlyle said many years ago. Surely the need is very great, very urgent. Is the world purge of to-day the prelude to a new era, an era so greatly changed from the present that it may well start from Year One, as Madame Blavatsky hinted, in 1885 A.D.? There are many proposals for World Reconstruction: we still have the Canadian League of Nations, which is, however, as yet undecided as to the specific plan for avoiding future wars. They are in earnest and when they decide they will work heartily to that end. For myself *Federal Union—Now*, as explained by Clarence Streit, is getting a great following in the United States, and *The Case for Federal Union* is doing the same in Britain. It has real promise, and though subject to criticism by Viscount Cecil and by Mr. Wells in his *New World Order*, the objections are by no means unanswerable. But some answer we must have. No one is content to drag along with conditions that have brought the present world horror upon us, and will surely do so again. What kind of a world will you, and you, leave to your children? Think this through, for the Masters tell us, p. 32, *Mahatma Letters*:—" until human and purely individual personal feelings—blood ties and friendship, patriotism and race predilection all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for Humanity—as a *Whole!* For it is "humanity" which is the great Orphan, the only disinherited one upon the earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."

Felix A. Belcher.

THE THREE TRUTHS

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

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

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

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

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

WAR

O healing, cleansing war.

You fever of the nations, that sweeps away the poisons of the earth;

Making men clear of purpose, to give their hearts and souls and bodies wholly to the work in hand.

Bloody work;

Done in faith, in the comradeship of men.

Fearless men, and strong,

Sacrificing all in this;

Frightened men, and set;

Raising courage enough, till death or madness intervene;

Cursing men, and maimed;

Groaning, bleeding, wrecks.

Someday, O war, your fierceness shall become so great,

That men shall seek the poison upon which you thrive,

To end its brewing;

And you shall be destroyed.

Frank Townshend.
Digitized by Edm. Theos. Soc.

THE WAR

The speech of Joseph Stalin, premier of the Soviet government, made as we go to press, is so confident and reassuring that nothing remains for us to do but to strain every effort to forward the supplies promised by both the United States and Britain to support the Russian troops. For several years, in spite of much opposition, we have regarded the Russian organization the hope of the world. It is the only nation that is making any real effort to bring the Brotherhood of Man into actual practice. Opposition to Russia merely brings out the fact that comparatively few people wish to see a realization of true human Brotherhood. They are afraid of its implications. They do not like the uncouth and rough and ready human any more than some fine ladies like dirty babies. But the world moves on and many people are becoming convinced even against their will. The following extract from an article by Mr. Plewman in *The Toronto Star* of the 6th inst., sums up some conclusions to which assent may be difficult for some but is inevitable for all:

"Litvinov could persuade nobody to listen to Russia at the time of Munich. Russia was treated as a pariah and kept at a distance from the conference table. France, bound by a hard and fast alliance to Czechoslovakia, joined Britain in compelling Czechoslovakia to allow the Nazis into her citadel. Russia was Czechoslovakia's friend, but could do nothing to save her from the appeasement policies of Daladier and Chamberlain. When in the spring of 1939 Chamberlain said he was never so hurt in his life as he was by the seizure of Czechoslovakia six months after Munich, although that was the next most logical step to be taken by Hitler, Litvinov suggested that the time had come for military discussions between Russia, France and Britain. Chamber-

lain replied that the suggestion was premature. This convinced Stalin that France and Britain were steering Germany eastward to attack Russia. So Stalin dismissed Litvinov, turned his back on the already abandoned league, and made a deal with Hitler that averted an immediate German attack on Russia. Germany then seized Poland, knocked out France, and this year turned on Russia, expecting to destroy the Russian armies in time to invade Britain this autumn.

"Britain played fair with Russia after Churchill came to power, although the present British premier hates communism. Churchill learned from Hess last spring that Germany was preparing to attack Russia. At once he warned Russia that she was about to be attacked. Since then Britain has been sending to Russia much war material badly needed by her own defence forces. Russia has been bearing the brunt of German attacks for nearly five months and by her fortitude and marvellous resistance, has been securing for Britain and America time in which to prepare the wherewithal for successful self defence and ultimate victory. The goal of all three countries, Britain, the United States and Russia, is a peaceful, prosperous, co-operative world in which law is backed by all necessary force operating automatically whenever and wherever violence disturbs the peace."

Four months ago no one would have been able to say these things in public without incurring social ostracism. But events are moving rapidly and nothing succeeds like success. Mr. J. B. Priestley has described the ineptitude of the United States Isolationists in scathing and satirical terms, but there are still many in the British Empire who are scared of what may happen through these Russian victories. We cannot think of a better consolation for all such than the great speech made by President Roosevelt which comes as near a

translation of Theosophical principles into political action and statesmanship as we are likely to hear for some time to come. The occasion was the annual dinner in celebration of Navy Day at Washington, October 27.

Hitler Has Attacked

Following is the text of President Roosevelt's Navy day address:

Five months ago to-night I proclaimed to the American people the existence of a state of unlimited emergency. Since then much has happened. Our army and navy are temporarily in Iceland in the defence of the western hemisphere.

Hitler has attacked shipping in areas close to the Americas throughout the Atlantic.

Many American-owned merchant ships have been sunk on the high seas. One American destroyer was attacked on September 4. Another destroyer was attacked and hit on October 17. Eleven brave and loyal men of our navy were killed by the Nazis.

We have wished to avoid shooting. But the shooting has started. And history has recorded who fired the first shot. In the long run, however, all that will matter is who fired the last shot.

America has been attacked. The U. S. S. Kearny is not just a navy ship. She belongs to every man, woman and child in this nation.

Illinois, Alabama, California, North Carolina, Ohio, Louisiana, Texas, Pennsylvania, Georgia, Arkansas, New York, Virginia—those are the home states of the honoured dead and wounded of the Kearny. Hitler's torpedo was directed at every American, whether he lives on our sea coasts or in the innermost part of the nation, far from the seas and far from the guns and tanks of the marching hordes of would-be conquerors of the world.

Misjudged American Spirit

The purpose of Hitler's attack was to frighten the American people off the high seas—to force us to make a trembling retreat. This is not the first time he has misjudged the American spirit. That spirit is now aroused.

If our national policy were to be dominated by the fear of shooting, then all of our ships and those of our sister republics would have to be tied up in home harbours. Our navy would have to remain respectfully—abjectly—behind any line which Hitler might decree on any ocean as his own dictated version of his own war zone.

Naturally we reject that absurd and insulting suggestion. We reject it because of our own self-interest, our own self-respect and our own good faith. Freedom of the seas is now, as it has always been, the fundamental policy of this government.

Hitler has often protested that his plans for conquest do not extend across the Atlantic ocean. His submarines and raiders prove otherwise. So does the entire design of his new world order.

New World Secret Map

For example, I have in my possession a secret map made in Germany by Hitler's government—by the planners of the world order. It is a map of South America and a part of Central America, as Hitler proposes to reorganize it. Today in this area there are fourteen separate countries. The geographical experts of Berlin, however, have ruthlessly obliterated all existing boundary lines; and have divided South America into five vassal states, bringing the whole continent under their domination. And they have also so arranged it that the territory of one of these new puppet states includes the Republic of Panama and our great life line—the Panama canal.

This map makes clear the Nazi design, not only against South America,

but against the United States itself.

Your government has in its possession another document made in Germany by Hitler's government. It is a detailed plan, which, for obvious reasons, the Nazis did not wish to publicize just yet, but which they are ready to impose on a dominated world—if Hitler wins. It is a plan to abolish all existing religions—Protestant, Catholic, Mohammedan, Hindu, Buddhist, and Jewish alike. The property of all churches will be seized by the Reich. The cross and all other symbols of religion are to be forbidden. The clergy are to be forever silenced under penalty of the concentration camps, where even now so many fearless men are being tortured because they place God above Hitler.

International Nazi Church

In the place of the church of our civilization, there is to be set up an international Nazi Church—a church which will be served by orators sent out by the Nazi government. In the place of the Bible, the words of Mein Kampf will be imposed and enforced as Holy Writ. And in place of the Cross of Christ will be put two symbols—the swastika and the naked sword.

The god of blood and iron will take the place of the God of love and mercy.

These grim truths which I have told you of the present and future plans of Hitlerism will, of course, be hotly denied to-morrow in the controlled press and radio of the axis powers. And some Americans will continue to insist that Hitler's plans need not worry us—and that we should not concern ourselves with anything that goes on beyond rifle shot of our own shores.

The protestations of these American citizens—few in number—will, as usual, be paraded with applause through the axis press and radio during the next few days in an effort to convince the world that the majority of Americans

are opposed to their duly chosen government and in reality are only waiting to jump on Hitler's bandwagon when it comes this way.

Nazi American Heroes

The motives of such Americans is not the point at issue. The fact is that Nazi propaganda continues in desperation to seize upon such isolated statements as proof of American disunity.

The Nazis have made up their own list of modern American heroes. It is, fortunately, a short list. I am glad that it does not contain my name.

All of us Americans, of all opinions, are faced with the choice between the kind of world we want to live in and the kind of world which Hitler and his hordes would impose upon us.

None of us wants to burrow under the ground and live in total darkness like a comfortable mole.

The forward march of Hitlerism can be stopped—and it will be stopped.

Very simply and very bluntly—we are pledged to pull our own oar in the destruction of Hitlerism.

And when we have helped to end the curse of Hitlerism we shall help to establish a new peace which will give to decent people everywhere a better chance to live and prosper in security and in freedom and in faith.

Each day that passes we are producing and providing more and more arms for the men who are fighting on actual battlefronts. That is our primary task.

Nation's Will to Deliver

And it is the nation's will that these vital arms and supplies of all kinds shall neither be locked up in American harbours nor sent to the bottom of the sea. It is the nation's will that America shall deliver the goods. In open defiance of that will, our ships have been sunk and our sailors have been killed.

I say that we do not propose to take this lying down. Our determination not to take it lying down has been ex-

pressed in the orders to the American navy to shoot on sight. Those orders stand.

Furthermore, the house of representatives has already voted to amend part of the Neutrality act of 1937, today outmoded by force of violent circumstances. The senate committee on foreign relations has also recommended elimination of other hamstringing provisions in that act. That is the course of honesty and of realism.

Our American merchant ships must be armed to defend themselves against the rattlesnakes of the sea.

Our American merchant ships must be free to carry our American goods into the harbours of our friends.

Our American merchant ships must be protected by our American navy.

“Damn the Torpedoes!”

It can never be doubted that the goods will be delivered by this nation, whose navy believes in the tradition of “Damn the torpedoes; full speed ahead!”

Our national will must speak from every assembly line in our vast industrial machine. Our factories and our shipyards are constantly expanding. Our output must be multiplied.

It cannot be hampered by the selfish obstruction of a small but dangerous minority of industrial managers who hold out for extra profits, or for “business as usual.” It cannot be hampered by the selfish obstruction of a small but dangerous minority of labour leaders who are a menace to the true cause of labour itself, as well as to the nation as a whole.

The lines of our essential defence now cover all the seas; and to meet the extraordinary demands of to-day and tomorrow our navy grows to unprecedented size. Our navy is ready for action. Indeed, units of it in the Atlantic patrol are in action. Its officers and men need no praise from me.

Our new army is steadily developing the strength needed to withstand the aggressors. Our soldiers of to-day are worthy of the proudest traditions of the United States army. But tradition cannot shoot down dive bombers or destroy tanks. That is why we must and shall provide, for every one of our soldiers, equipment and weapons—not merely as good but better than that of any other army on earth. And we are doing that right now.

First Step to Stop Hitler

For this—and all of this—is what we mean by total national defence.

The first objective of that defence is to stop Hitler. He can be stopped and can be compelled to dig in. And that will be the beginning of his downfall, because dictatorship of the Hitler type can live only through continuing victories—increasing conquests.

The facts of 1918 are proof that a mighty German army and a tired German people can crumble rapidly and go to pieces when they are faced with successful resistance.

Nobody who admires qualities of courage and endurance can fail to be stirred by the full-fledged resistance of the Russian people. The Russians are fighting for their own soil and their own homes. Russia needs all kinds of help—planes, tanks, guns, medical supplies and other aids—toward the successful defence against the invaders. From the United States and from Britain she is getting great quantities of those essential supplies. But the needs of her huge army will continue—and our help and the British help will have to continue.

Justify Aid to Russia

The other day the secretary of state of the United States was asked by a senator to justify our giving aid to Russia. His reply was: “The answer to that depends on how anxious a person is to stop and destroy the march of Hitler in

his conquest of the world. If he were anxious enough to defeat Hitler, he would not worry about who was helping to defeat him."

Upon our American production falls the colossal task of equipping our own armed forces, and helping to supply the British, the Russians and the Chinese. In the performance of that task we dare not fail. And we will not fail.

It has not been easy for us Americans to adjust ourselves to the shocking realities of a world in which the principles of common humanity and common decency are being mowed down by the firing squads of the Gestapo. We have enjoyed many of God's blessings. We have lived in a broad and abundant land, and by our industry and productivity we have made it flourish.

There are those who say that our great good fortune has betrayed us—that we are now no match for the regimented masses who have been trained in the Spartan ways of ruthless brutality. They say that we have grown fat, and flabby, and lazy—and that we are doomed. But those who say that know nothing of America or of American life.

Land of Endless Challenge

They do not know that this land is great because it is a land of endless challenge. Our country was first populated, and it has been steadily developed, by men and women in whom there burned the spirit of adventure and restlessness and individual independence which will not tolerate oppression.

Ours has been a story of vigorous challenges which have been accepted and overcome—challenges of uncharted seas, of wild forests and desert plains, of raging floods and withering drought, of foreign tyrants and domestic strife, of staggering problems—social, economic and physical; and we have come out of them the most powerful nation—and the freest—in all of history.

To-day, in the face of this newest and greatest challenge, we Americans have cleared our decks and taken our battle stations. We stand ready in the defence of our nation and the faith of our fathers to do what God has given us the power to see as our full duty.

DEATH OF MRS. WINDUST

From her lifelong friend and companion, Miss J. van Walcheren we have received word of the death of Mrs. Windust, an old Blavatsky Theosophist who withdrew from the Adyar ranks on account of the Leadbeater policies. Mrs. Windust worked in Holland from 1892 till 1911. She had previously worked under Mrs. Meulemann, who died in 1902. Mrs. Windust was at the Headquarters in Amsterdam till she left because Mrs. Besant did not want her to be at the head of the E. S. there. In 1916 she went to Tunis for her health, and there Miss Walcheren joined her in October of that year. Miss Walcheren testifies to her wonderful life, in contact with the White Lodge, and always with Mrs. Meulemann, who, she states, is again reincarnated. It is generally known that advanced workers are much more quickly reincarnated than the average or below average humanity, to whom a period of fifteen hundred years of heaven rest is allotted, or the 1260 years of Bible calculation. Mrs. Windust died on September 10 at 5.15 p.m. The nurse described her end as very peaceful. She had been for nine weeks in hospital as the result of a fall in her garden when she broke her leg, making it impossible to go upstairs. The body was cremated. The work Mrs. Windust engaged in besides teaching was the vivification of holy centres, old holy places from which the virtue had gone out. She had been in Amesbury, Avebury (Stonehenge), Knaresborough, Mother Shipton's Cave, among other places. She worked from 1916 till 1933 in Tunis, Theosophical work in

the T. S. and E. S. and she was asked, Miss Walcheren relates, by one of the great Brothers to try to make a better understanding between the Mohammedans and the Christians. "I was astonished when I came in October, 1916," writes her friend, "to see how she was welcomed in palaces and houses of poorer people—even in Bedouin tents." Later she was called to China and went there after attending a convention at Adyar in 1920. "In China we went on the top of Tai-Shan, the Holy Mountain, where in olden times the Emperors went to be made 'Son of Heaven.' We visited two old Buddhist Temples and in one of them she asked for a service to be held. She said it had been profaned and the Light did not shine. It was quite a ceremony. In the evening she went to look again and it was once more pure. So she had work to do while travelling." They visited Adam's Peak in Ceylon, and she told Miss Walcheren that the great Deva on the top had spoken to her and promised his help in her work. She was such a child in her life, as her companion describes her, so great, yet so anxious not to get a "swelled head," that she thought nothing of herself—"so many had she seen tumble down." She used to tell how Master M. came in her room, laughingly waving his pipe and so bright and full of humour, not at all as is written and told of him." Her books are to go to the Dutch Library. All the books are taken away by the Germans in Amsterdam, and she was pleased that her books could be used later for the new Library after the War. Miss Walcheren concludes her letter, saying "she was always so happy that you stand for the REAL Theosophy."

BOOKS ON THEOSOPHICAL SUBJECTS

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

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

THE FIRST SNOWFLAKE

Fall softly, little snowflake
The grey hill is at rest—
Is asking you
Is urging you,
With silent, sweet request
Fall softly, little snowflake
The daisies lie asleep
Awaiting you in earth-brown beds,
Your yearly tryst to keep.
Fall softly, little snowflake
Upon the low-roofed church
The hymn it sings
The bell it rings
Demands a quiet church
While country folk at windows glance
Deep inwardly they praise
The God who blankets all the land
And white-tones winter days.
Fall softly, little snowflake
The birch stretch empty arms,
And like a prayer
You settle there
To hide your myriad charms
Your whiteness and your quietude
Reach hearts where hope is faint
And humans gaze unknowingly
On Nature's Patron Saint.

N. B. H.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL
A protest against the policy and teachings of
The Theosophical Society introduced since the
death of Madame Blavatsky.

H. P. BLAVATSKY: HER LIFE AND WORK
FOR HUMANITY

A vindication, and a brief exposition of her
mission and teachings.

H. P. BLAVATSKY AS I KNEW HER
Consisting of personal experiences with that
great Soul.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

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

THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICE NOTES

The invaluable Bombay magazine, *The Theosophical Movement*, has moved to Ganpule Building, Raopura, Baroda, India. This address is for subscriptions, etc. It is only Fifty Cents a year.

* * *

The death of Mrs. Charles W. Maxwell took place October 18, in Cleveland. She was an old member of the T.S. and was a former president of the Cleveland Society. Before the cremation Dr. Alvin Boyd Kuhn conducted a funeral service in which he outlined the Theosophical views of life and death as taught by Madame Blavatsky. Mrs. Maxwell is survived by her husband and her daughter, Mrs. Myrtie John.

* * *

Lucifer for November opens with extracts from Mrs. Griscom's inspired little book *Fragments*, which should have a much wider circulation than it has attained. J. Emory Clapp has a

useful article on "Furthering the Objects of The Theosophical Society." He writes as chairman of a Committee appointed to consider the subject, and the report of this body with eight suggestions has been printed and we hope to reproduce it next month.

* * *

Proof-readers are supposed to be impeccable, but this is only a tradition. They are human like the rest of us. Last month an error got past on page 227, 2nd column, line 13, where "soiled" should have been "spoiled." In reading page proofs without the copy, the reading is done by eye and not by sense, and an incorrectly spelled word is generally caught. But a word correctly spelled may be a wrong word, as in this instance, right in form, but wrong in sense, hence the error. Another error, due to the editor, was to give Mr. Long of Pittsburgh on page 243 the initials of Mr. Long of Washington who is J. A. while Mr. Long of Pittsburgh is R. H.

* * *

We have had a great many articles and addresses on the subject of Karma, and as a result of some of these some students have been rather puzzled and even confused about the meaning of it all. It seemed very clear at first, and no mistakes appeared to be possible, but gradually there have arisen doubts as to whether Karma was really able to do what it was to accomplish, and the agents of Karma have been relegated to the remote parts of the Universe, even as God has been, and wonder has turned to mystification, and mystification to doubt and doubt to skepticism until all is confusion in some minds and they ask whether they should turn right or left, go forward, or stand still. Well, Karma still remains quite simple. Karma acts in and through you by the operation of eternal law, of which each of us is his own agent. The result is the execution of perfect Justice, for each one, through his own agency, sometimes consciously,

more often unconsciously. But always with perfect Justice.



The Converted Catholic is a magazine which we have become acquainted with for the first time in its November issue which is numbered Vol. II (new issue) No. 9. It presents the design of a new aviation medal, in which St. Joseph of Copertino is featured, he being a monk whose accredited levitating powers attracted wide notice, resulting in canonization by Pope Clement XII in July, 1757. An editorial note remarks: "Outstanding in making public protest against Nazi domination of their religion have been the Catholic bishops of Holland, where the traditional love of religious and civil liberty won and sustained by the Protestant ruling House of William of Orange has permeated even the Catholic Church there." But it is added, since "they condemned by name, communism, socialism, national socialism and democracy but omitted mention of Fascism, of the Mussolini, Franco, Salazar or the Petain brand, it is safe to assume that they have no fault to find with fascist ideology as such." There are many illustrations, one showing Premier Duplessi of Quebec placing a ring on the finger of Cardinal Villeneuve in 1937, thus "symbolizing the union of Church and State" in that province. Father Chiniquy is recalled in an article which will be new to readers of this generation. There is much in this magazine to identify the Roman Church with the promoters of the present war. It is published at 229 West 48th Street, New York, N.Y.; at One Dollar a year.



"Straight Theosophy" is discussed in the leading article in the October issue of *The Federation Quarterly*. The writer says he has found "a very worthy group" who hold that all the Theosophy there ever was, there ever will be, is to be found in the works of

H.P.B. There are some of our students who are as narrow as that, but their narrowness is usually broader than that of the students who confine themselves to the limits of some other writer regarded as the greatest trained clairvoyant in captivity or the greatest occultist that ever came down the pike. All science is not contained in a college text book but students who ignore the college text books generally have difficulty in overtaking the lectures of the professors. Is there any better text book than H. P. B.'s volumes? One may read the dilutions of Sinnett, of Hartmann, of Judge, of Besant, of Leadbeater, or Jinarajadasa, and of all the others, but if he does not know *The Secret Doctrine* he will be found wanting. Miss Poutz's experience is reported in the next article. "She said that, speaking generally, when public lectures were confined to 'Straight Theosophy,' the public came, but when the lectures drifted off to science, art, history, dancing, astrology, and such like, the public did not come. She concluded that the public who come to Theosophical lectures come to hear about Theosophy and not about other things . . . She concluded from this that it is our job to present Theosophy to the public. Now, as to what she meant by 'straight Theosophy': She said she just meant what was in the books we have all learned out of; *The Secret Doctrine*, *The Mahatma Letters*, etc." *The Quarterly* contains eleven typed quarto pages, filled with excellent Lodge material, and Mr. Morris is to be congratulated in succeeding so well in gathering an interesting budget.



Meher Baba, whose activities under a vow of silence brought him considerable notoriety, is once more attracting public attention. He was born of Persian parents at Poona in India in 1894. In 1914 it is said that he attained God-Consciousness, but this left him com-

pletely unconscious of the things of this world and he remained in this transcendent condition for nine months. After this he met a Perfect Master, Upasni Maharaj, who helped him to come down to normal consciousness during seven years' close contact. In 1921 he became a Perfect Master himself. At least so it is related. Whether this account can be understood by the reader or not, there is nothing hard to understand about his teaching which is summed up in the following. "It makes no demands on anyone, but those who come to him for help have to be prepared to do what he says, which may be severe. The way to Truth is simple, but it is very hard; for the way to know God is to know oneself in one's own inner consciousness, and then, renouncing everything, to let God flood the soul. *Meher Baba is master of one knowledge, which is God, but that knowledge includes everything else.* The rules that he gives, so far as he gives any at all, are meditation, selfless service and pure intention. He does not ask the Christian to cease being a Christian, but to be a true follower of Christ, that is, to do what Christ said. He does not ask the skeptical man or woman of today to accept any dogma, but in the spirit of humility to obey the God in his heart. What Meher Baba says, the mystics of the Western World have said: he also lives it. What he says; the psychologists of the West have also said in part; but he interprets their theories in practical life." Meher means *Merciful or Compassionate*—in Persian, Meher means *Light*; Baba means *Father or Friend*. Pamphlets and other information regarding Meher Baba may be had from Mr. W. A. Backett, Old Oak Cottage, Halstead, Sevenoaks, Kent, England.

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The Christian Theosophist (September to December) which is edited by Mrs. Muirson Blake (Jean Delaire),

opens with a note on the Annual English T. S. Convention which we are glad to copy elsewhere in our columns. Mrs. Blake opens a treatise or study of the Gospel of Luke in which she discusses the original Gospel or manuscript which is postulated as standing behind the synoptic Gospels. She writes: "The first is that the original Gospel was a 'kind of handbook of Apologetic for Christian teachers.' If so, it is strange that it made no mention either of the Passion or the Resurrection—for obviously the connection of the synoptists with this document ended with the Ministry." To me it does not seem strange at all. This original Gospel must have been an historical record, and there is no history, but sacred myth in the episodes of the Passion and Resurrection. Surely a study of Paul's writings would confirm this view. Paul uses the terms "Christ Jesus" as we do Buddhi-Manas. Read II Corinthians, xiii. 5.: "Examine yourselves, whether ye be in the faith: prove your own selves, how that Jesus Christ is in you, except ye be reprobates." On this rating, most of the present day Church members are reprobates. And this is just the issue. Are we to depend upon a questionable historic record, or on the very present fact of the Spiritual Self and Saviour within us, or as Miss Woods says, though she speaks of it as "in a vision" of Paul, "the New Man, the Inner Man who is to be reborn in the divine image," or as Paul also suggests of the Inner Man, the "building not made with hands, eternal in the Over-World," the Temple of the Holy Breath. I wish Mrs. Blake could see this point, for with the least possible excuse the materially minded revert at once to a carnal Christ and forget the Living Spirit. I have had in mind for some years a rendering of the four epistles to the Galatians, Colossians, Philippians and Ephesians, but like so many other projects it may remain for a better

worker. Mrs. Blake promises a study of the Gospel of St. Luke.

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The Theosophist (Adyar) for August arrived on our October day of publication. It is an Arundale issue. There are 21 pages of him in the beginning and ten more later on, which is well on to half the publication. If as much in proportion of the *Canadian Theosophist* were filled with the cogitations and introspections of the General Secretary, it would certainly cause the judicious to grieve. Dr. Arundale's theme is, naturally, himself, and he finds it rich and entertaining. There is a good deal of wishful thinking, as, for instance, when on page 395, he invokes us, "let us be sure. 1. *With the Will of the Hierarchy as an Oriflamme before us, and it is an Oriflamme that has never suffered defeat.*" This does not harmonize with the statement that each century for 600 years an attempt has been made to theosophize the world and not one of these attempts has so far succeeded. As one of the knights in the *Morte D'Arthur* says to another, "Come Off" Dr. Arundale. We are in a hard tough struggle, and you and C.W.L. and C.J. and a lot of hangers-on have queered the pitch and do not know enough to realize that it is so, with psychic revelations and synthetic *Lives of Alcyone* and World Saviours and World Mothers and cuckoo churches and shoddy brotherhoods and endless booby-traps of one kind and another to lead people from the plain straight path of Theosophy, whereon the fool and the way-faring man cannot go astray and he who runs may read. O Jerusalem, Jerusalem, thou that stonest the prophets! O Adyar, O Adyar, thou that smoke-screeneth the Truth! why not admit with Mr. Sinnett frankly and honestly "that, being unable to grasp the basic idea of *Universal Brotherhood* of the Parent Society," he got "a very reluctant consent," and proceeded "under

the *express and unalterable condition* that the new Society should be founded as a Branch of the *Universal Brotherhood*," but "a hot-bed of magick we never dreamt of." See page 209 *The Mahatma Letters*. Quotations in italics as in the original. Jeffrey Williams contributes a valuable article on "Thomas Vaughan on the Nature of Man." There is a review of a book by Mr. Jinarajadasa, *The Return of Julius Caesar*. The reviewer innocently observes that "the booklet is not just a vindication of C. W. Leadbeater as a far-seeing statesman: its purpose seems to be to arouse thoughts and hopes about a great Reconstruction of the world." The idea behind it is that Julius Cæsar was incarnated as a brother to Mr. Jinarajadasa and died young, but apparently is ready to be or has already incarnated. Some think he is Herr Hitler. Apparently the idea is to get away from Madame Blavatsky's statement, and also the teaching about Pratyeka Buddhas, which the Leadbeater group have repudiated, that Alexander the Great was a descending Pratyeka Buddha, that he reappeared as Cæsar and again as Napoleon, on his way down and out. He might very well (or very ill) be Hitler, but this would not gibe with the Leadbeater fudge.

AMONG THE LODGES

Toronto Lodge held a Costume Hallow'en Party in the Lotus Room at the Hall on Isabella street on Thursday evening, October 30th, under the auspices of the Social Activity Committee. Pumpkin Jack-o-lanterns, decorative Hallow'en posters, orange and black candles and streamers were used to decorate the rooms. A lively and entertaining programme of games and stunts for the evening was provided by a committee with Mrs. H. J. Cable as chairman, assisted by Miss Mary Stuart, D. W. Barr, E. B. Dustan, G. I. Kinman and H. Anderson. A "musical

quiz" with Mrs. M. Warner at the piano proved a popular feature, and a take-off on a well-known radio quiz programme was arranged by Mr. Dudley Barr, who interviewed members of the audience, assisted by Mr. Kinman at the microphone. Many of the guests wore novel and original costumes, and the prize was awarded to Miss Ivy May Gough as an Indian girl. Refreshments were served at the close of the evening by Mrs. G. I. Kinman, Mrs. E. B. Dustan, Mrs. R. Somers, Miss B. Rogers, Miss M. Stark and Miss O. Olive.—M. H.

A CHEERY, FRIENDLY GREETING

The following letter was sent by a participant in the last Theosophical Fraternization Convention at Cleveland, to the heads of all groups there, who worked so unselfishly to make the Convention the success it was.

2 Sept., 41.

Dear Cleveland Friends: May I be allowed to personally express my gratitude to all of you for the inspiration and stimulation afforded by your united support of the Theosophical Fraternization Convention at Cleveland. It was indeed a revelation of what can be done when individuals are united by those links of the Chain of Life, which are known by the names of harmony, toleration and Unity of Purpose.

In no other groups of people, other than those working along Theosophical Lines, have I ever found the zeal and earnestness of purpose which would have allowed those extra-convention activities we participated in, with the friendly soul touch, whether in the hotel lobby, the dining-room or the coffee shop around the corner at 2 a.m.

It is such contacts, and such mutual uplifts, which so royally compensate for those petty, personal things—the trivia of the upward climb—which it is so good for us to meet, as it makes the contrast so much more striking.

Flying back to New York on the 3 a.m. flight this morning, I was carrying with me all I could of the inestimable benefits of our brief association. The plane was dark inside, in deference to the comfort of the sleeping passengers. Sleep seemed to be unnecessary, retrospection much more restful and as I was looking out the window at my side I was struck with the counterpart this particular flight was unrolling before me and ascending to the realm of fantasy here it is:

The plane was the Ship of Destiny, unerringly bound, in majestic flight, to its spiritual source home, symbolized down through the ages by the Sun itself. It was surrounded by complete and utter darkness, typifying the ignorance and chaos of human life. The world itself was blotted out, yet it must be there and the Ship of Destiny could not return to its source-home without the aid of the material world which really controlled it. How then could the return voyage be made, in such utter blackness? Just at this apparent impasse, a friendly looking orange light was seen, deep down in the blackness below, blinking on and off in a perfect rhythmic harmony. It was one of the airplane beacons, set out at intervals to keep the night flying planes on their true courses. That was the answer! Groups such as yours, or even the individual members, were just such beacons, without which our Ship of Destiny would have to wander around until the spiritual night was over, before it could regain its unerring course towards the sun, which could not then be seen, yet which we knew was there just over the horizon.

Then came the thought, there are other lights that can be seen at intervals, dotted around on the invisible landscape below, street lights, railroad lights, home lights, will they not confuse and throw off course our Ship of Destiny? No indeed! came the answer,

they are not pulsating to the Divine Harmony of Unity, as the beacons are, they are not attuned to the heart beat of the Universe. Each such light is strictly exclusive and independent, standing on its own, so their combined action is meaningless. The beacons are operating in unison, with a singleness of purpose, they respond only to the rhythmic heart-beats of the Universe. The pilots of the Ship of Destiny—the Gods themselves—, dependent as they are on us, as we on them, by the unity of beacon purpose alone, are guided unerringly along their course.

And then I saw clearly that every Theosophical Unit, wherever located, even if apparently disconnected from its fellows, if attuned to the Music of the Spheres, was but one of the many unerring guides, so essential to our winged spiritual flight, back to our real home that is symbolized by the Sun.

But, we must remember that the beacon lenses have to be cleaned and polished at intervals—they too, “gather dust while they reflect”, they too, need the “gentle breezes of soul wisdom to brush away the clouds of our delusions”. And then again, while it is true that each beacon is set up on a support which towers far above the material things which surround it, the base of that support is firmly anchored on solid concrete blocks, imbedded in **THE MATERIAL WORLD ITSELF**.

As the minutes rush by, as swiftly as the plane over the invisible world below; the cheery, friendly “winks” of the procession of beacons, as they flash by, seem to say: “On your way! It may look black below, but here we are, always on duty, whether in storm or calm, in cold or warmth, we are all working as ONE, we are all synchronized to each other and to you. Be not deceived by those other individualistic lights, they lack our friendly “winks”, they are not attuned as we are. Some of us may be in the State of Ohio, some

in New York. Some of us may even think that the primeval forest and solitude that surrounds them, represents a much superior environment to the grimy industrial surroundings of others, yet we are all working for the one common purpose so: ‘**BON VOYAGE.**’”

And as the Pilot-Gods look down, I seem to feel their heart throbs of gratitude to the cheery little beacons, so far below.

As I glance forward, I note a softening of the bleak blackness ahead, which slowly changes to a purplish hue, then dark blue, then a greenish tint appears, then rays of purest yellow shoot upward from the horizon directly ahead. Then slowly and majestically a deep orange glow appears; steadily the mantle of obscurity below seems literally rolled back, we can even see signs and visual proof of the existence of the world below. Like a flash comes the realization that this magnificent process is going on continually, all around the world. Sunrise and Sunset, in a majestic and solemn parade, have cycled our globe since it began and will so do until the very end. It is only dark below at the **SPOT YOU ARE ON AT ANY PARTICULAR TIME**. Somewhere else, at any time of the day or night a Sunrise or Sunset drama is being enacted.

As the orange glow deepens to a reddish tinge and light becomes more apparent, our friendly little beacons go out, one by one, and seem to say: “We will be on the job again, whenever darkness reigns, come storm, come calm, come cold, come warmth.”

Then swiftly the roseate curtains roll up and heralded by a whitish splendour the Orb of Day arises from its bed of night. Believe it or not, the nose of our actual plane is found to be pointed directly at the centre of the ascending sphere of **Spiritual Light**.

Congratulations, best wishes and thanks to all the Cleveland beacons. Faithfully,

H. S. Turner.

Brooklyn, N. Y.

THE WORLD CONGRESS OF FAITHS AT OXFORD

'The World Congress of Faiths' under the leadership of Sir Francis Younghusband has just been holding the sixth of its annual assemblies at Lady Margaret Hall, Oxford, June 27-July 2. This body gathers together on one friendly platform exponents of the various world religions, and is open also to persons of independent religious thought. Sir Francis Younghusband, K.C.S.I., K.C.I.E., is well known as the leader of a mission to Lhasa, and is the author of various books, among which may be mentioned *Everest, The Challenge, Modern Mystics, The Living Universe, Vital Religion, The Sum of Things, and A Venture of Faiths* (which is his commentary on the 1936 Congress).

The previous congresses were held in London in 1936, in Oxford in 1937, in Cambridge in 1938, in Paris at The Sorbonne in 1939, in London in 1940—a congress which had been planned for The Hague in Holland but had to be interrupted owing to the outbreak of the war.

These congresses should be of vital interest to members of The Theosophical Society. They mean that men of high rank in scholarship and worldly affairs are pulling together to put into effect the Second Object of The Society. The subject chosen this year for discussion was 'World Religions and World Order: the Interdependence of Religion and the Political, Economic, Social, and Educational Aspects of the New World Order.' I was myself able to join in the discussion in 1936 and on some subsequent occasions, and there is plenty of

opportunity for talk with those attending the congresses.

The Congress was made welcome in Oxford by the Warden of All Souls' College, acting in the name of the Vice-Chancellor of the University who had to be at another meeting. Seats were reserved for members of the Congress at the Sunday morning service at The University Church of St. Mary. On other days the morning meetings began with some act of worship led on the various days by a representative of the Hindu, Buddhist, and Muslim faiths. Among the speakers and chairmen this year were: The Warden of All Souls' College, Lord Samuel, Dr. Gilbert Murray, Lord Davies, Diwan Runganadhan, Mr. A. Yusuf Ali, Mr. Kenneth Lindsay, M.P., and Dr. William Brown. At the 1936 Congress in London the well-known writer on Hindu philosophy and Professor at Oxford University, Sir S. Radhakrishnan, a member of the Congress committee, gave an address at The Queen's Hall on 'The Supreme Spiritual Ideal' from the Hindu standpoint.

Membership of The World Congress of Faiths, carrying with it the right to attend meetings, can be had on payment of 10s. subscription. The Secretary is: Arthur Jackman, Esq., 335, Abbey House, 2, Victoria Street, London, S.W. 1.—*From Theosophical News and Notes.*

FRATERNIZATION

CONVENTION, 1942

A meeting of the Committee of the Fraternization Convention was held in Toronto on October 26th with Major H. S. Turner of Brooklyn, N.Y., the only absentee member.

Three additions to the Committee have been made, George I. Kinman will act as Treasurer, and we hope he will make sure that we are able to balance the budget when the 1942 Convention is

over. Incidentally he is open to receive any donations, either from friends in Canada or the United States, you want to send—address them to Mr. George I. Kinman, 46 Rawlinson Ave., Toronto.

Mr. E. B. Dustan of Toronto, is our new Circulation Manager for the *Fraternization News*. All complaints regarding non-delivery of the *News* should be sent to him at 218 Albertus Ave.

Mr. Dudley W. Barr of Toronto, has also consented to act on the organizing Committee, and his long association with the Theosophical Society should prove of great value.

A long discussion as to the date of the 1942 Convention was held, and finally Saturday and Sunday, May 30th and 31st was decided upon as the best choice. Conditions in Toronto over the last Labour Day holiday was the main reason for the decision not to hold it at that time of the year. May 30th and 31st is a holiday in the United States, and should enable many of our American friends to come over for the Convention.

Toronto Lodge most kindly offered the Convention the use of its lovely Lodge rooms for any or all of the Sessions, but it was felt by the Committee that there would be better opportunities for fraternization if the usual procedure of holding it at one of the hotels was followed. A motion was moved, however, that arrangements be made for visitors to have the privilege of seeing the Headquarters of Toronto Lodge, with its Library of which it can justly be proud.

When further information comes through it will be published in *The Canadian Theosophist* as early as possible.

Kathleen Marks.

Publicity Agent for Canada.

CORRESPONDENCE

HELPED THE CONVENTION

Editor, *The Canadian Theosophist*: I wish to apologize for omitting, without intention, in my brief report of the Theosophical Fraternization Convention, the names of Miss Gloria Hoffmann, Miss Phyllis Hoffmann, and Mr. Elmer Orthenburger, all of Detroit, who took part in the Youth Session and contributed largely to its success.

G. Cardinal Le Gros.

1702 Delaware Ave., Detroit, Mich.,
October 10, 1941.

ALL PAY THE PRICE

Editor, *The Canadian Theosophist*: Reading Mr. H. Williamson's letter anent the "Scientist" who makes his "discoveries" through the torture of countless animals, I fell to ruminating on the blindness of a so-called civilized humanity, who audaciously accepts profit to itself from another's suffering.

In the world of industry and finance this is a degree of civilization which, let us hope, we are growing out of. But the very degrading practice of experimentation and exploitation of the animal world will prevent mankind from rising to the Kingdom to which he truly belongs. Moreover, from the experimenter downwards to the victim of the *last experiments* is the human, all will have the price to pay.

We, as students of the Divine Wisdom, recognize the significance of this.

No temporary gain by the invasion of hordes of animal cells, moving at a vastly slower rate of vibration to the human cells, therefore grosser—a reason for mastery in disease—no argument can be in favour of such a measure.

Vivisection, viewed *esoterically*, is most unscientific. Moreover, the Esoteric Scientist views the results of these practices as being diametrically

opposed to his own.

Did not H. P. B. speak of Vivisection as Black Magic?

As a pointer, may I add, to a query which will probably arise, that *vested interests*, the old bogey so frequently vested in gold and silver, will keep the Vivisector in our midst, deluded into thinking he is a saviour of humanity; until a more enlightened assembly arises who can, through knowledge, declare the truth to the perverted thinker, reminding him that "hell is paved with good intentions."

And now, to quote Mr. Williamson: "What are we theosophists doing about it? for real practical service is demanded of us. May not a service of this nature oil the hinges of the heavy door which must open, ere we are admitted apace into a new world!" Yours cordially

G. A. Ansell.

NATIONAL SECRETARIES

RESPONSIBLE

Editor, *The Canadian Theosophist*: In the April issue of *The Canadian Theosophist*, on page 47, under the heading "Dr. Arundale's Election", you have remarked: "Only Dr. Arundale was nominated, and this should have been enough, but under the Adyar rules the election must be confirmed by an election."

The word "election," in the first place where it occurs, seems to be a slip; for it does not make the meaning clear. Dr. Arundale was nominated for Presidentship by a very large number of the members of the General Council of the Society, and as the Society is democratic in its constitution, this nomination had to be placed before the world-wide membership for the expression of their will.

Secondly—and this is my main point—the Rules under which action was taken are not "Adyar rules" in any narrow sense, but are the rules of the Inter-

national Society made by its General Council, most of whose members are Secretaries of National Societies, freely elected by the members of those countries. The phrase "Adyar rules" suggests some kind of a narrow or autocratic clique situated at Adyar, which has authority, but otherwise possesses little interest for the Society's wide-spread membership.

N. Sri Ram.

Recording Secretary of the T.S.,
during the election period.

29th July. (Received

27th October.)

QUIZ

In What Books are these to be Found?

1. The experience of child-birth varies to an extraordinary degree. We hear of Indian tribeswomen who only go aside for an hour while their people are on the march, and then rejoin them again at the next halting-place. And who knows but what Death and the preparation for it might be as easy—if only the doctors and sky-pilots would only hurry up and tell us something really useful, instead of spending their time in vivisectioning the wretched animals, or in mumbling over ancient creeds?

2. Behold ye among the nations, and regard, and wonder marvellously: for I work a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation; which march through the breadth of the earth, to possess dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen spread themselves: yea, their horsemen come from far; they fly as an eagle that comes to devour. They come all of them for violence; their

faces are set eagerly as the east wind; and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him: he derideth every stronghold: for he heapeth up dust, and taketh it. Then shall he sweep by as a wind, and shall pass over, and be guilty: even he whose might is his God.

3. Instead of looking upon our usual state of consciousness as natural and normal, and looking upwards towards the Ego as a lofty being to be reached by continuous and tremendous effort, we must begin to look upon our ordinary state of consciousness as abnormal and unnatural and upon the life of the spirit as our own true life, from which by continuous effort we keep ourselves estranged.

4. The very constitution of our minds forces on us the idea that phenomena are cyclic; that appearances recur; that the starry Universe itself blooms and will wither like another flower. Clearly then the causes that have placed us here to-day must bring us again; must, in the circling of infinite ages, have brought us infinite times before. This is the doctrine of Reincarnation.

5. *Apas* is the predominant *Tattva* in saliva, which accounts for the extraordinary solvent power of this digestive fluid. It is gross injustice to the whole digestive canal to hastily cram into it a load of half-masticated food, thus depriving *Apas* of opportunity to perform its assigned work and thrusting upon the other *Tattvas* an office they are unfitted for. Much of our food is put into the mouth in the *Prithivic*—solid—state, and should be reduced to *Apas*—liquid—before we permit it to pass through the *Apas* gate of taste by swallowing it.

References to Quotations, in October Quiz:

1. The House of Fulfilment, by L. Adams Beck, p. 251.
2. English Traits, by Ralph W. Emerson, chapter 16.
3. Isis Unveiled, by H. P. Blavatsky, vol. ii, p. 472.
4. Letters That Have Helped Me, vi.
5. Select Sentences of Sextus the Pythagorean.

LETTERS FROM HOME

I have just been listening to Churchill's broadcast on his meeting with Roosevelt. Of course he could not disclose details, but he made it clear that what the U. S. A. as well as ourselves has to fear is the German policy of knocking out each nation one by one. If Russia is crippled, if only for a period, breathing time to reorganize will be given the Hun who will then launch out at the next chosen victim. Finally, no doubt, we here are the final nation to be wiped out before U. S. A. is tackled. We shall take some wiping and are of course infinitely more prepared to resist the onslaught than a year ago. Physically—and perhaps mentally too—the nation as a whole is more fit. It is rather a sad commentary to make, that it takes a war of this magnitude to teach physical, mental and spiritual regeneration. But that is the obvious fact which one can see and learn if one takes the trouble to look around. I cannot help thinking from all I read, that the American nation does not realize what a fine leader they have in Roosevelt. He knows, as we realize here, that the old order of things must be radically changed. Numbers here won't like it, but we see it coming, and where we don't like it are resigned to it. The 8-point Charter we hear of meets with no opposition here. I imagine the peoples of the U. S. A., because European affairs seem so far separated from their continent, cannot

yet realize that the god of Big Business is likely to suffer a Big Fall, whether they fight against its dethronement or not. Until they do realize there are higher things to aim at, and that the rest of the world are entitled to a better deal, I fear they will continue to be luke-warm in backing the fight against the German "new order." Self-interest and self-preservation is more likely to stir them—as they have done us, but they will have to beware they are not too late. I think that not without meaning did Churchill remind the world of the policy of "One by one." One can hardly blame other nations from keeping out of trouble or being luke-warm. Even here, it will take an actual invasion, either by the Germans or us, to make us keyed up to our maximum effort. We are constantly being reminded of the necessity for an all-out effort without any slackening, in spite of the temporary lull here. Generally however, you may take it, we are on our toes. I have little patience with those outside—or inside this island, who ask why don't we do something by way of a major offensive ourselves. Take a mental survey of the position all over the world, including the unpreparedness of the U. S. A. to act as a reserve—and the confused minds of the French people, and you can find the answer, I think. Our time will come, but when and how I won't prophesy. It is best to make up one's mind to a long war, and carry on quietly, while doing all one can to shorten it.

KARMA FROM STILL ANOTHER ANGLE

As the cloud of controversy has apparently never been lifted from the subject of "unmerited suffering," a fresh viewpoint will be brought to bear upon a certain excerpt from *The Secret Doctrine* which has hitherto produced such an intense comfort in those to

whom the idea of "unmerited" is so repugnant:

"But verily there is not an accident in our lives, nor a misshapen day, or a misfortune, that could not be traced back to our doings in this or another life."

When analyzed even literally, the truth of the sentence is not to be denied; yet of extreme interest is the fact that the word "doings" is not in the slightest qualified—in fact, the "doings" might have been either "good" or "evil" to finally produce the so-called "misfortune," and this interpretation would not clash with the very words of the quotation. It should be apparent to all who have even but a superficial acquaintance with Karma in action (as opposed to purely intellectual disquisitions) that those humans working in our world who strive most vigorously and unselfishly to uplift mankind have ever been the most persecuted, the most insulted, the ones most likely to be burned at the stake, either actually or figuratively, and that their humane endeavours have often resulted in broken health, poverty, and a host of other "misfortunes." Are these "misfortunes," resulting from voluntary actions in the behalf of mankind, "merited"? Surely, a spirit of generosity and kindness in mankind would recoil from the affirmation of this question. And yet, the effects of their altruistic endeavours are strictly and faithfully set down in the statement quoted, simply because the word "doings" was not qualified.

It is possible that many of the misconceptions of Karma on the part of Theosophists can be traced to the use of the terminology "merited" and "unmerited." The fact that only a Master, who can look behind the veil, is able to truly judge mankind from this angle means little indeed to the scores of Theosophists who glibly rattle off these words as if they really had an occult

insight into the matter. A careful study of the teachings of Karma in *The Secret Doctrine* and *The Mahatma Letters* reveals that the Masters never do put any emphasis on such explanations, and the reason should be clear if it is borne in mind that Karma is not a being but only a law, therefore does not judge merit and demerit, which terms are man-made and the conceptions of which differ from person to person. Indeed, the terms "accident," "misshapen," and "misfortune," are also but relative and surely a Master would have a different conception of what constitutes an "accident" and a "misfortune" than would we worldly prejudiced mortals.

It is sadly apparent that many Theosophists will fasten their attention on one portion of the teachings that happens to dovetail with their particular notions and conveniently overlook the other side presented in the same works. It might help, therefore, a number of Theosophists to carefully study the following quotation from page 57 of *The Mahatma Letters*:

"Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals."

Apparently widely at variance is the excerpt from *The Secret Doctrine* when compared with this statement of *The Mahatma Letters*, the former suggesting that one's "misfortunes" can always be traced to one's *own* actions, the latter clearly intimating that misery may be brought upon individuals through *someone else's choice and volition*.

But the contradiction is only apparent: in the world of manifestation Karma has many aspects, and as many of these as was deemed judicious were

revealed in the now exoteric works. It is up to each individual to choose which path he will follow: by living a different life, he will come under different laws, which laws are only ONE in the Absoluteness. Some people will regard as a noble philosophy the idea that our future destiny is dependent upon our own actions alone, that we can be helped but by ourselves, that we ourselves are the sole responsible persons for any "misfortunes" that befall us; and this philosophy may be an inspiration for personal advancement. Other persons will see it as a reality that we *can* help as well as hinder other beings and that therefore they *can* do likewise with us; taking this philosophy of life as their basis of action, they surely must be a more potent force for constructive evolution than the persons using the former philosophy as their springboard for life.

Of course, if Theosophists only *talk* Theosophy, it really does not matter much which camp they are in; but those who are or will in the future use the philosophy of Karma as the *Upadhi* of their course in life should carefully consider to the fullest of their abilities the possible effects of the two different ways.

Alex Wayman.

Death Valley, California.

"THE BROOK KERITH"

The Brook Kerith by George Moore was published in 1916 and had reached a fifth edition in 1921. I tried for years to get a copy but a United States friend loaned me a copy about two years ago, and I have been reading it off and on ever since. It is a terrible book for an orthodox Christian to read, for it takes the historical position and then eliminates the miraculous from it in the story of the mission of Jesus and his recorded Passion and Resurrection. Mr. Moore's "natural" narrative requires equal credulity with the Gospel

story. Of course it is easier for most of us to believe the miracle than to accept Mr. Moore's ingenious account of what could have been as he presents it. This is where logic and reason come in, and in the long run lead one to discount the Moore theory, without supporting the Gospel narrative. Nature repeats herself. If there had only been one earthquake or one rainbow or one ice age one might have felt that one resurrection was in the order of things. But Nature repeats and the natural order is rebirth, so we reincarnate, and that is the real order of resurrection. Mr. Moore was not sufficiently intelligent to see this and he followed the priests in inventing another good story to cancel theirs. But the Gospel story has taken too firm a hold of the priests and those who believe the priests to be cancelled even by the clever Mr. Moore. The real achievement of the novelist is in bringing the resurrected Jesus and Paul together in one of the most dramatic situations ever devised. One wonders what George Bernard Shaw would have made of such a situation. Moore does not fall into comedy as Shaw would have done, but is highly intellectual, and the dialogue between Paul and Jesus gives Jesus a conclusive victory, and makes Paul out to be nothing but a weakling dogmatist. To do so Moore has to ignore, if he knew, Paul's real teaching which is summed up in II Corinthians, xiii. 5. But as even devout Christians rarely accept this view Moore cannot be severely censured. Hazael, the old Essené, gave Paul advice which will appeal to many in spite of its sophistry: "Forget the world, leave it to itself and fear not; one lie more will make no difference to a world that has lived upon lies from the beginning of time." Jesus gave Paul supremely wise advice, and Moore takes pains to show that Jesus after his repentance was a wiser, saner man, and possessed of more common sense than any of those with whom he

associated. "Paul," he is made to say, "it is better to love the good than to hate the wicked." It takes long experience and knowledge of life, as well as unshaken faith in the Christ spirit within one to stand by that statement. If we can perfect our love of the good the evil of the world will pass away. But we must remember that love of the good is an active sentiment and requires action—not the negative *laissez faire* attitude, nor the negative and appeasing policy of letting things slide. *In this world we must be up and doing.*

A. E. S. S.

CHRISTIAN AND HEATHEN FESTIVALS

Taken altogether the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished but still dangerous rivals. The inflexible Protestantism of the primitive missionaries, with their fiery denunciations of heathendom, had been exchanged for the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics, who clearly perceived that if Christianity was to conquer the world it could do so only by relaxing the too rigid principles of the Founder, by widening a little the narrow gate which leads to salvation.—*The Golden Bough*, by Sir James Frazer, v. 310.

BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.†; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

A SEVEN YEAR CYCLE

In July 1936, *The Canadian Theosophist* published an article by the late F. B. Housser entitled "These things are happening". In that article, Mr. Housser drew attention to the wholesale destruction in 1933 and 1934 of food-stuffs and other commodities at a time when thousands of persons were dying of starvation and were lacking in clothing, shelter and fuel. He wrote, "It is significant, we think, that these things have to be done as far as possible in secret on account of the public indignation they arouse when done publicly. Deep in everyone's heart there is a voice—the voice of the silence—that says they are wrong. In every thoughtful person's mind is a sense of shame and anger—shame that we can be so stupid, anger at the insult to man's divine intelligence. The anger is increasing as the realization dawns upon the people of the world that this sort of sabotage—there is no politer name for it—goes on continuously in secret, even in more prosperous times—that the capitalist system would have died long ago if it had not been practised. We know, for example that in 1929 there were private international cartels restricting the production of copper, lead, zinc, rubber and many other commodities in order to maintain artificially high prices."

Balance and Justice

Mr. Housser did not mention the word Karma in his article, but an inner conviction of the existence of this universal law of balance and justice was so much a part of his attitude towards life, that there is no doubt he thought of these things in terms of Karma. He fully recognized that "throwing the bounties of Nature back in her face to preserve the status quo" would eventually bring its own dire results—but he

did not live to see the effects.

We are now seven years away from that period of callous destruction—a minor cycle has run its round. The following examples show in contrast the two poles of that Karmic cycle. The majority of the figures for 1934 are taken from Mr. Housser's article—a few from the collection of his financial editorials which was published after his death under the title *Views and Reviews on Economics and Finance*.

In 1934 some 2,400,000 persons died of starvation and 1,200,000 committed suicide, according to the World Committee on Relief.

In 1941 at least 2,500,000 persons were killed in the war or died from its effects and the end is not yet.

Millions Die of Starvation

In 1934 Denmark was slaughtering her cattle at the rate of 5000 per week because they could not be sold to the 2,400,000 persons who were dying of starvation. To use the words of the Federation of the Chamber of Commerce of the British Empire in its 1936 report, there was a "human demand" which could not be converted into an "effective demand"—the words "effective demand" meaning ability to pay in money; "human demand" meaning the pitiful needs of men, women and children lacking the very necessities of life.

In 1941, Denmark had lost all her vast herds of cattle to the invader.

In 1934, any farmer in England who planted extra land to potatoes was fined £5 per acre by the Potato Board. Food was destroyed to maintain prices—milk was poured down the drains although among the poorer groups the consumption of milk was only 1.8 pints per person per week.

In 1941 Britain is feverishly cultivating every acre of arable land to produce

foodstuffs—destruction of food is a criminal offense.

Cotton Ploughed Under

In 1934, 11,000,000 acres of cotton were ploughed under in the United States alone. In England, 10,000,000 factory spindles were bought up by the Control Board owing to lack of markets for cotton goods.

In 1941 cotton is one of the vitally important commodities needed for war and other purposes.

In 1934 1,000,000 carloads of grain, 267,000 carloads of coffee, 560,000 cwt. of sugar, 50,000 cwt. of rice and 500,000 tons of meat were destroyed—Argentine alone slaughtered 60,000 sheep and burned the carcasses.

In 1941, there is a scarcity of grains, meats, dairy products, sugar, rice and other foodstuffs throughout Europe.

In 1934 there was a "shortage of money". There was "not enough money in the country" to train young people as radio technicians, machinists, tool makers, aircraft workers, air pilots and groundmen and for other trades and professions. Unemployment was widespread and thousands of young people were living in enforced idleness on relief. There were 12,626,000 unemployed in the United States and at least 1,000,000 in Canada.

Always Money For War

In 1941 there is an abundance of money for numerous training schemes. Canada will spend nearly \$550,000,000 in air-training alone. The shortage of skilled craftsmen in all trades is very great and the wasted years of idleness are now regretted.

In 1934 there was "not enough money" to buy food to keep 2,400,000 starving persons alive.

In 1941 there is ample money to produce all manner of weapons designed to kill 2,500,000 persons and more.

And so the cycles roll on. This present period of economic waste will be followed in turn by shortage and a

depression unless the race learns something of the great law of balance and sets counteracting causes in motion. For war is economic waste and war booms do not solve economic problems.

The basic economic problem is the distribution of produced goods to consumers. This is basic because consumption is the sole aim of production. Our production systems can and do produce a great deal more than can be paid for with money by would-be consumers.

Surpluses Are Destroyed

Under our present system the surplus cannot be distributed to them without the exchange of money and so the surpluses are periodically destroyed or are artificially restricted in times of depression. In times of war, production of consumable goods is greatly restricted and the manufactories are turned to producing vast quantities of war goods, which are either completely destroyed in use, or are so specialized that they have no consumer value after the war.

Cycles of production are followed by cycles of destruction of surpluses—and *this is necessary under our present concept of business*. This incredible fact is now recognized by our leading economists—the problem is what to do about it.

Business men can do little as separate individuals, but nationally we might become revolutionary in our attitude towards these things. For example, during one of the flood years in China an estimated 16,000,000 Chinese died of starvation—this, of course, is a mere 4% of China's vast population and we were not greatly concerned, particularly as China is some thousands of miles away. However, the karma arising out of 'inaction in a deed of mercy' does not take percentages of population and distance into account. Canada might have found that economically—to say nothing of spiritually—she would have been far better off to have given away

her surplus wheat to the starving Chinese.

False Concepts of Economics

Economics is not a separate section of life to be considered only within its own narrow terms of supply and demand, purchasing power, money, surpluses and so forth, without regard for human needs and unrelated to practical brotherhood. At present our concepts of economics are false because they are detached from the truth of man's spiritual nature, his purpose and his destiny and the fact that all men the world over are part of the brotherhood of man. This statement is not an invitation to economists to enter the fields of mysticism which many of them despise. It is a suggestion that even within the limits of its own science, economics must logically and with cold, unemotional reasoning be adjusted to work as though mankind were an economic unity—even though economists may not believe in a spiritual unity or in brotherhood. The failure to provide citizens with the necessities and comforts of life, will some day be looked upon as an economic blunder.

Professor Soddy in his book *Money versus Man* says, "Humanity has the power immediately available with which to end poverty forever, but it fanatically refuses to make use of it."

Vested Interests Responsible

In an article in *The New Chronicle* of London in 1935 Professor Soddy wrote, "Governments do not know that the world has emerged from a world of scarcity. I am convinced that until some realization of this change is represented in politics and government, there is no real solution to the problem of war and internal social dissension. It is hard to make the public realize that, but for the vested interests which have grown so immense, science could solve all these difficult problems. It is a ghastly reflection, both on the public

and the government, that they seem less concerned with what science is able to do to uplift the whole standard of life, than with its uses in maintaining the existing state of things."

And finally here are a few quotations from *The Secret Doctrine* which seem apropos: "There are minor and national, as well as tribal Cycles within these (the great racial cycles) which run their courses independently of each other. They are called in the Eastern Esotericism, the Karmic cycles." (I. 704) H. P. B. goes on to point out that in the west the full and awful significance of Karma has been entirely forgotten and that while Karma "is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction." Further on in the same section she wrote: "We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve and then accuse the great Sphinx of devouring us. But verily there is not one accident in our lives, not a misshapen day, or a misfortune that could not be traced back to our doings in this or another life. If one breaks the laws of Harmony, or as a theosophist writer expresses it, the 'laws of life', one must be prepared to fall into the chaos oneself has produced. For, according to the same writer, 'The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction.'"

D. W. Barr.

HITLER AND THE ASTROLOGERS

From time to time during the past two years we have been hearing of Hitler's interest in astrology. Stray items have appeared in the newspapers, and mysterious hints have been thrown out by astrologers themselves as to his interest in the occult. Very little of a

circumstantial nature has appeared until just recently; but in the magazine called *Horoscope* for November an article, entitled "Hitler's Astrological System," appears which names and gives details. The author, Louis de Wohl, was himself approached by Hitler's emissaries and was asked to join the dictator's entourage. De Wohl's article is of much interest from the astrological point of view and it makes an important point even for those who do not believe in astrology but who in one way or another are working to upset the Nazi regime.

Wohl says that whether one believes in astrology or not is quite beside the point. "Simple logic and commonsense lead to certain conclusions, namely:

"(a) Hitler believes in astrology and consults astrologers.

"(b) Astrological information is given mainly on the basis of one's personal horoscope.

"(c) The same method of casting a horoscope is adopted all over the world, with a certain margin for various systems well known to every experienced astrologer.

"(d) Therefore, the information Hitler is likely to receive from his astrological advisers can be checked on and,

"(e) This would give most valuable information about the likelihood of his future steps, especially about the famous "timing" of his actions, of which we have heard in every newspaper and over every radio on the globe."

As to Hitler being advised by astrologers there can be little doubt. De Wohl says that in 1935 astrology became an acknowledged science in Germany, and to the astrologers' convention in 1927 Hitler sent a telegram of congratulation.

Many astrologers have assisted Hitler, according to de Wohl from the amateur astrologers Baron von Sobottendorff, who warned him against the un-

fortunate consequences of his "Beer-cellar putsch" to the organizing of his astrological advisers on the more or less systematic basis, of the present time.

One of the most interesting bits of news concerns Professor Haushofer and the Geo-political Institute. It is not generally known, nor does de Wohl mention the fact, that this Institute was founded late in the nineteenth century for the sole purposes of gathering information about the world in general, and the devising of ways and means for the furthering of Germany's national ambitions. Herr Haushofer himself is no mean expert along these lines and has written standard works of reference concerning them. He, however, is interested in astrology. "Haushofer's theories were of much interest to Hitler;" they were an extremely clever combination of history, geography, military strategy, and astrology. With his advent to power, "Hitler gave Haushofer full powers and the quaint old gentleman knew how to use them. Today there are about a thousand men working in the institute. . . . Whilst the Geo-physical Institute works on more general lines, (which country comes under bad planetary influences at what time," "does the planetary affliction of a country coincide with a period of historic degeneration?) Hitler's advisers work out a series of important horoscopes. . . ."

The author, de Wohl, analyzes certain of the events in the war up to the invasion of the Low Countries and promise next month to explain the mystery of the Battle of France, what Hitler's advisers did not Mussolini, the enigma of Weygand, the war against Greece, and the Balkans, Hess's flight, and the Russian war.

W. F. S.

The first Metonic cycle of the Fascists ended in October. The Nazi Metonic will end next October.