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## “THE THREAT OF PSYCHISM”

BY THE EDITOR

As it was I who placed this title over the letter from Mr. Basil Crump which has been the subject of a “confutative critique” in our December issue by Dr. Evans-Wentz, it seems proper that I should make some explanation and assume any odium that may attach to its choice. There has unquestionably been a widespread development of interest in psychic matters and in what is popularly known as hatha yoga. It is true that the line between hatha and raja yoga is not very distinct. One French writer fifty years ago used the term metapsychic in the interests of clarification. But there need be no confusion. Resort to extraordinary physical practices and ascetic discipline for the purpose of recovering control of powers over the physical body and its astral or psychic or etheric basis, which was possessed in earlier stages of our form or rupa-evolution, and by the exercise of will-power over the breath and the nervous and muscular systems of the body, are distinctly hatha yogic in character. The sole purpose for which these exercises are resorted to is to gain powers, psychic faculties, the lower *siddhis* usually.

“There are two kinds of *Siddhis*. One group, which embraces the lower, coarse, psychic and mental energies;

the other is one which exacts the highest training of the Spiritual powers.” One cannot gain spiritual powers through the development of the lower *Siddhis*. *Hatha yoga* is almost entirely devoted to their development. Hence “the threat of psychism.”

In the Sermon on the Mount Jesus is made to say: “Seek ye first the Kingdom of God and his justice (vi. 33); and all these things shall be added unto you.” And likewise Paul, in I Corinthians xii., after enumerating a number of gifts which he terms pneumatic or spiritual, but are really of the psychic realm, concludes with the injunction: “But covet earnestly the best gifts: and yet show I unto you a more excellent way,” the way of Love, which he describes in the next chapter. This is the Raja Yoga way, and it is to this, far as Christianity has fallen from its first love, that it has saved itself from utter dissolution. This is the way of prayer, which as Paul tells Timothy, is first the seeking for the divine, then communion, or meditation, then adoration and finally thanksgiving.

The Lord Buddha followed the methods of the Brahmin priests but found no peace or satisfaction in their *hatha yoga* practices. He adopted The Way, which is The Tao of Lao Tze, The

Way of Antioch, The Way of Holiness of all the Prophets, The Way of Ethics and Love.

All kinds of psychological sophistry is written in the endeavour to reconcile the Two Paths. But no amount of lower manasic reasoning will make it possible to go up and go down at the same time. Many of our scholars seem to think that by standing on one's head the miracle can be performed, or that by some other extravagant gymnastic contortion a man may swallow himself, but it avails nothing. A man is either on the Path of Pursuit or the Path of Return. Bunyan pictures Mr. Facing-both-ways but he is a fiction.

There is nothing intolerant nor dogmatic about this statement. Anyone can think it out for himself. But those who try to cloud or obscure the issue not merely mislead the uninstructed but imperil their own judgment, their power of discrimination, and the choice of right and wrong, the most valuable gift of the spiritual life that man can possess. It is not an easy or enviable task to sit in judgment on many of the books that are being placed before the public at this time. Fortunately we are free in this country of censors and judicial expurgating bodies like that of the Vatican which bans good and bad alike.

Humanity must have its opportunity to learn, to choose. But at least those in authority can point the Way. *The Voice of the Silence* is of great help here and should be studied.

"Restrain by thy Divine thy lower Self.

"Restrain by the Eternal the Divine.

"Aye, great is he, who is the slayer of desire.

"Still greater he, in whom the Self Divine has slain the very knowledge of desire.

"Guard thou the Lower lest it soil the Higher."

Another important hint is to be noted. The Way begins and ends out-

side of the lower personal Self. Those who are seeking for the knowledge of Good and Evil and adding to their learning by the literature that treats of *hatha yoga*, of sex and its complications, of all that branch of Tantric lore, whatever its source or whatever its interpretation, which deals with the physical body, its functions and faculties as such, these things do not belong to *raja yoga* as taught by H. P. Blavatsky and her Masters. Very definite statements are made on this point. "The physical body is no principle; it is entirely ignored, being used only in Black Magic." And of the lower functional organs: "These Physical Organs are used only by Dugpas in Black Magic."

We do not need to argue or quibble over these matters. It does not matter whose opinion or what authority takes a different view. They do so on their own responsibility and at their own risk. We do not wish to be ungracious in any way over the learned and valuable article with which Dr. Evans-Wentz has favoured us, but he has only slightly touched upon our main issue—the threat of psychism. The large number of books dealing with Tibet and emphasizing the Tantric and phallic tendencies so widely exploited in them, calls for protest, and in my use of Mr. Crump's letter there was registered the protest by one whose experience entitled him to speak.

He will doubtless defend himself against Dr. Evans-Wentz's strictures but in the meantime we may note that Dr. Evans-Wentz grants that within the Gelugpa Order sex-symbolism has been transcended as unnecessary, and canonical Scriptures to the contrary or not, are no criterion for those who follow the warnings of the Lord Buddha or listen to the instructions of the Mahatmas of Theosophy as recorded prior to 1891. And we may note also Dr. Evans-Wentz's concession, that "the sub-stratum of Mr. Crump's article con-

veys a very timely and justifiable warning with respect to abuse, through exoteric misunderstanding as I maintain, of sex-symbolism and Tantric teachings related thereto; and herein I am in agreement with him, just as I am in respect to the subtle dangers of psychism. From the writings of H. P. B. and her Masters, particularly from the K. H. letter which not being contained in *The Mahatma Letters* is but little known, Mr. Crump presents valuable matter worthy of most careful consideration."

Personally, I may say I read *The Tibetan Book of the Dead* some years ago, with a lively stirring up of the horrors of hell that were inflicted upon me as a boy, now presented in a reasonable and convincing but not less horrifying manner, since it was obvious that one was creating these horrors day by day as one drew nearer the boundary, unless one had severed the ties that bound one to the lower states of consciousness.

More recently I bought the Milarepa book and found much that was edifying and inspiring in it. The Hymn of Jetsun was quoted from it on these pages some months ago. Since Dr. Evans-Wentz's article came into my hands a valued friend presented me with a copy of *Tibetan Yoga and Secret Doctrines*, which obviously I have not had time to master since it is a book for the scholar and student, as well as for the devotee.

But one thing I was surprised to discover; that is, on page 66, about a dozen quotations from *The Voice of the Silence*, without any ascription of their authorship to H. P. B. We Theosophists all know who wrote *The Voice*, but such learned dunderheads as the professors of Columbia University could not be expected to know what Theosophists know, and they transferred the quotations on page 66 to their *Bible of the World* and gave Dr. Evans-Wentz credit as author of *The Voice of The*

*Silence*. So another of the mysteries has been cleared up.

There remains a great deal of truth in Kipling's dictum that East is East and West is West and never the twain shall meet. The commonplaces of sex-symbolism in the East are something that the West can rarely touch without defilement. Until our psychology rests on a sounder foundation we had better let all these matters of the lower levels of life abide in the East. Our Yoga finds them unnecessary. But if any other Path leads a poor mortal to the Master let us not bar the way by an Elder-Brother-sense of superiority over a returning prodigal. Occultism in truth is not the way of intellect, but the way of Love.

In a personal letter Mrs. Henderson of Victoria makes these remarks:

"Basil Crump's article deals with facts. Dr. Evans-Wentz at no point disproves any of these facts; he seeks by an intensive and entirely Occidental assimilation of Eastern learning to give explanations and versions of meanings to water down what cannot be disposed of. Nothing can explain away what B. C. has witnessed of Padma Sambhava's revolting sex symbology nor can Dawa Samdup's status be elevated by Sir John Woodroff and Dr. Evans-Wentz's mere opinion of him as a 'Tibetan Seer'. At every juncture in Dr. Evans-Wentz's theme he declares that B. C. is now proved (*sic*) wrong, the only proof being in Dr. Evans-Wentz's problematical superior learning, rapidly absorbed as a newcomer to the East, as against the life-long devotion to the acquirement of Esoteric knowledge by B. C. as shown in his books.

"Moreover, terms used in the strictly Theosophical sense which Dr. Evans-Wentz seeks to deprecate as narrow, are and have always been for B. C. and his fellow students those used by H. P. B. and the writers of the *Mahatma Letters*, and are all-embracing in the

sense that black is called black and white, white. It is the grey middle ground of Tantric and other sect distinctions which are of the restricted variety."

## ATLANTO-ARYAN TEACHING

### XI

#### Faith, Hope and Charity

Remember and repeat often the golden words of the Initiate from Tarsos: "*Now abideth Faith, Hope and Charity, these three; but the greatest of them is Charity.*" Faith is needed in all kinds of actions. Men have called it Confidence. That is one of the meanings of the Greek word PISTIS. Without hope there is little use of keeping up any kind of work. You must hope for better understanding, more knowledge. The Greek word ELPIS means Expectation. "Charity" is a misnomer. The Greek word AGAPE stands for voluntary, friendly *Helpfulness*, not for hypocritical slumming. It stands for *Love*—a word nowadays mostly used as a synonym for procreative activity. This belongs to involvement in matter and hence to Samsara, the body and not the Soul. True Love is nirvanic Bliss, the Ananda of the Hindus.

Sometimes it is imagined that the saying "Charity begins at home" is an expression of selfishness and therefore evil. Charity, or rather Love, *must* begin at home, or else, how can it *widen* its circle of helpfulness and joy? But it must not be limited to the home. The only so called love that is wrong and must be limited is self-love. Let nothing make you hesitate doing good to any one that you can reach. But do not take from some one else what is his and give it to some one that you want to help.

#### Attraction and Repulsion

Attraction is the great law of Nature which rules co-operation. The whole samsaric Universe is a result of the image making power of mahatic attrac-

tion. You have been told before that modifications of mind started modifications of matter. You have also been told that matter itself is crystallized Light, or Thought. Attraction, the Unifier, true son of a true Father, nirvanic Unity, is the creative Life in Samsara everywhere, in Thought, in Action as well as in Growth and Expansion.

Repulsion is the scatterer, destroyer of *form*, but not of Essence. In the temporal (Samsara) there are unions but not Unity. In the Eternal (Nirvana) there is real and permanent Unity. In the Temporal there are scatterings and destructions of Form, indications of samsaric impermanency. What men have in common is important, for it unifies. Unification, brought about by the law of Attraction, belongs to the Eternal. What men have not in common is unimportant, for it separates. Separation, brought about by the law of Repulsion, belongs to the Temporal, where it co-operates with the Law of Attraction for sifting and for final Re-Union. The Non-illusory is ever in Nirvana, the illusory is ever in Samsara. In the Eternal (Nirvana) is real Unity, in the Temporal (Samsara) is apparent unity in temporal unions, as well as apparent separations. Yet, in illusory Samsara, Here and Now, we enjoy Bliss from the Eternal when we make others happy, and Misery from the separative Samsara when we make others unhappy. This is selfmade Heaven and selfmade Hell. But Heaven is nirvanic while Hell is samsaric.

It is not matter as matter that is hard as steel; it is the innate repulsion. Where attraction is the strongest, repulsion is broken.

#### The Chinese Compass

There is an Encyclopedic Summary of Being which was used in Atlantis and later on in the Middle Kingdom. It will be here briefly described on ac-

count of its educational value and from the original and occult point of view. It looks like a compass and so it is, but a good deal more. In the Middle Kingdom it is called in translation "the Square of the Whole" or "the Square of Perfection." *It is the Sephiroth of the Turanians*, a subrace of the Atlantean Race, and continually used to this day in divination as are the Hexagrams of Yi King.

In the Square of the Whole or the Square of Perfection, which the Hierarchy has named "*The Square of Co-operations*", its central compass is first surrounded by the Eight Kwa, the fundamental symbols of elementary forces in Samsara. The ten surrounding rings represent the different occult co-operating affinities. The Eight Kwa first represent for the compass the eight main directions. This is the order of them according to Emperor Fu-hsi: *Chien*, south; *Tui*, southeast; *Li*, east; *Chan*, northeast; *Sioun*, southwest; *Khan*, west; *Kan*, northwest; *Kh'wan*, north. In the next ring the Numbers co-operating are represented. Yang numbers (of lower value, closer to 1, the first fraction in Samsara) co-operate with Yin numbers (of higher value, farther from 1) throughout. 1 co-operates with 9, and they become 10: Consummation; Perfection through co-operation. 2 co-operates with 8, 3 with 7, 4 with 6—always with the same result. 5 is Action (the moving compass needle) and becomes double by Co-operation in all of the collaborating numbers. All action is co-operation and gives Freedom from Separation. Outside of Action stands Non-action, the Useless.

There are eight other divisions, making up the Perfect Ten in our Square of Co-operations, the Turanian Sephiroth. These eight samsaric divisions—and all divisions are samsaric—represent *types* in the mineral, vegetable, animal and human kingdoms; also the

human "principles", mental activity, virtues and divine (nirvanic) work through them all. These divisions are useful in divination. Do not believe that divination is useless. It is an excellent means of awakening slumbering intuition. Do not forget that Intuition is the true direct road to Truth and Wisdom—a road that has been left untrodden by most men for centuries.

(The round compass in the centre signifies, like holes in coins and charms, the Great Breath, parent of all, Divine Motion, and as such is represented by the number 5. It is significant that the south-pointing end of the compass needle is painted *red*. It is the one containing North magnetism, and in the North, symbol of Earth, cold and black ignorance, is where "action of the greatest importance began"—with RED, namely Evolution. South signifies TAO, Divine Will, and Heaven. In the South is observed the greatest amount of heat and Light. The compass needle is thus a perfect symbol of Co-operation between Heaven and Earth. Exoteric works give the Chinese name of this compass as Lo-Pan, or Lo-King, also Pan-Shih. The Chinese consider the instrument as a compendium of the wisdom of the ages, R. F. H.)

#### Gems and Metals

The One Light of Nirvana becomes apparently the seven colour vibrations in Samsara. There is no real separation; but the colour vibrations, the reflections of Light, indicate different Divine Virtues, expressed through the Dhyān Chohanīc Host. You can discover where the different gems and metals belong in the Dhyān Chohanīc scale by their colour vibration. *They are depositories of positive forces*, helpful in hands of the helpful, destructive in the hands of the selfish and evil-minded.

Gems are the flowers of the Mineral Kingdom as well as its fruitage. The treasure-carriers of that kingdom they

are, exactly as the flowers and fruits in the Vegetable Kingdom. There is an affinity between humanity and gems, as there is between humanity and the flowers and fruits. The gems you wear are storehouses, in which the essence of your thoughts, feelings and actions are concentrated, and out of which you can select and use what is needed. The colour vibration of the gem indicates in every case to which of the seven divisions it belongs. For instance the green stones in JADE rings remind you of the Middle Path and the note FA, and all that is connected therewith. As you know Jade is still the most valued ring gem in the Middle Kingdom. It helps the wearer to become calm and controlled and to endure physical and psychic pain. Such control is invaluable. In time you will, if you own one, become aware of this and of the fact that your health and your steadfastness will gradually gain. Besides, your mind will reach equilibrium and remain there, so that your yoga powers become more active. The bluish tint in the jade will in time become more noticeable, which is a sign of growth.

Jade was the favourite gem in Atlantis. Selfish people used the darker kind, and it grew still darker, until it became nearly black and only useful for destruction. In selfless co-operation any and every gem becomes clearer, brighter and more transparent. Thus the wearer co-operates with the Genius of the gem and mutual gain is the result. Any *real* gain is never individual alone; it is *mutual*.

The bright green, or rather light green colour, like that of young grass, is the symbol of Spring and of beginnings.

Gathering merit is not wrong when taking merit away from no one. Gathering strength is not wrong either when deriving it from Nature and not depriving an individual. Gathering magnetism from magnets and learning

directions from a compass hurts none, but you are helped by it. Storing gradually your magnetism and your excess vitality in a receptive jade stone, as the Atlanteans did and some Chinese still do, is wise. Since the Chinese were told by missionaries that such use of jade was superstitious and "evil", China is deprived of this invisible protection, which could have been stored but was dissipated by listening, in this respect, to ignorant counsel.

Different gems can be used together; but if set in separate rings should not be worn on the same hand. So-called birthday stones put in rings and stick-pins add their strength. Such stones represent karmic heirlooms and the past, while jade rings are helpful in storing for the future what is thought, felt and done in the present life. The wearing of jade benefits not only the individual owner but many others in the circle of acquaintance. The purchase value of jade is insignificant compared with its occult value. It is not selfish to acquire such a stone for the owner acts as a centre of beneficence through the stone. It should never be laid aside or chance it being lost or stolen; guard it as you would any part of yourself, for it is a container both of cosmic force and your own surplus vitality that you draw upon in illness. No more is it a superstition to believe in the power of jade than to believe in the virtue of a loadstone, the directional reliability of a compass or the power of the radium containing pitchblende.

#### The Gifts of Nature

The Mineral Kingdom freely offers its best gifts, its precious metals and shining crystalline gems, the close connection of which with the treasurehouse of the Kingdom of Light is not yet understood by man, who so eagerly grasps them wherever found. The Vegetable Kingdom freely offers its glorious flowers and fruits, which are equally

desired and used by man without his understanding their significance and their use for the human qualities called "principles". The Animal Kingdom also freely offers itself for the use and abuse of man. The purpose of these gifts is to impress on man the all-important need of co-operation and helpfulness throughout Nature.

The Kingdom of Light, known also as the Deva Kingdom, likewise offers freely its best gifts to all the other kingdoms by collaborating in building, preserving, breaking down wornout edifices and building up new and better ones throughout the saṃsāric periods, the manvantaras and kalpas. Uninitiated men imagine in that kingdom multitudes of rascally beings, shiftless gods and spiteful devils, for this kind of people are never satisfied with what Karma brings. Karma acts niggardly towards those who are greedy and lack gratitude. The Initiated know better and get more in joyful reward for their liberality and their gratitude.

Do as Nature does: Bountifully, beautifully, lovingly. Always mutually, always by Co-operation, always with gratitude, always with joy!

R. F. H.

Chicago, Ill.,  
December 15, 1942.

### BATTLE HYMNS

We have frequently heard lately in song and recitation over the air that fine poem of Julia Ward Howe's—The Battle Hymn of the Republic. Though it is much to the fore just now we have often wondered whether Americans as a whole realize what a splendid battle hymn Mrs. Howe bequeathed to her nation. Even a casual reading of the poem reveals it as fresh and timely today as when it was written eighty years ago.

Julia Ward Howe stands out as one of America's most famous women, one

who does not seem to have had accorded her the full measure of fame that was her due. Apparently she was overshadowed by her contemporary, Harriet Beecher Stowe (1811-1896), whose novel—Uncle Tom's Cabin, swept the country when it was written and given to the public in 1850-52. It is remarkable that the Civil War produced two such women, both of the North, who, each in her own way, did so much for her country. Both were ardently anti-slavery, and both have contributed a lasting legacy to the literature of America. We read somewhere years ago that Mrs. Howe, whose maiden name was Julia Ward, was a connection of the Beechers—Rev. Henry Ward Beecher and Harriet Beecher Stowe, but this we have been unable to verify recently.

Julia Ward Howe was born in New York, May 27, 1819, (three days after Queen Victoria), and died at Middletown, R.I., October 17, 1910. In 1843 she married Samuel Gridley Howe, an exceptional character, who had espoused the cause of Greek independence. With her husband Mrs. Howe edited the Boston Commonwealth, an anti-slavery paper, and after the Civil War she became active as writer and lecturer in social and philanthropic work, especially in the agitation for woman's suffrage and prison reform. All through her long life Mrs. Howe was interested in the advancement of women and the improvement of mankind. Occasionally she even preached in Unitarian pulpits. She was one of the most active and versatile personalities of her day, and had written poetry from childhood. Her father was Samuel Ward, a banker, and her mother, Julia Cutler, was also a poet. Mrs. Howe was the mother of five children.

Of all the poetry written by this gifted woman, her Battle Hymn is now the best known. It was published first

in the Atlantic Monthly of February, 1862. Its inspiration came to her while visiting the camps around Washington, and its strong religious feeling made instant appeal. We quote the poem, which we consider one of the finest things of its kind, applicable to the present time in its every line:

Mine eyes have seen the glory of the  
coming of the Lord;

He is tramping out the vintage where  
the grapes of wrath are stored;  
He has loosed the fateful lightning of  
his terrible quick sword:

His truth is marching on.

I have seen him in the watch-fires of a  
hundred circling camps;  
They have builded Him an altar in the  
evening dews and damps;

I have read his righteous sentence by  
the dim and flaring lamps:

His day is marching on.

I have read a fiery gospel, writ in  
burnished rows of steel,

"As ye deal with my contemners, so  
with you my grace shall deal;

Let the Hero, born of woman, crush the  
serpent with his heel,

Since God is marching on.

He has sounded forth the trumpet that  
shall never call retreat;

He is sifting out the hearts of men  
before his judgment-seat:

O. be swift, my soul; to answer Him! be  
jubilant, my feet:

Our God is marching on.

In the beauty of the lillies Christ was  
born across the sea,

With a glory in His bosom that trans-  
figures you and me;

As He died to make men holy, let us die  
to make men free,

While God is marching on.

As we think of the Battle Hymn of  
the Republic, another poem comes to  
mind. It, too, is a challenge, and holds  
the same quality of mystic foresight

and awareness one senses in Mrs.  
Howe's poem. This second poem which  
associates itself with the Battle Hymn  
in our mind is an excerpt from William  
Blake's Milton. These stanzas were set  
to music by Sir Hubert Parry, and  
through their musical medium have be-  
come fairly well known in Sunday  
schools and young people's meetings.

Blake was a mystic, as well as poet  
and engraver. His visions were given  
to him sometimes almost in entirety,  
and nearly everything he wrote is  
deeply and ardently religious. He saw  
England, whom he calls by her ancient  
name of Albion, as the mother of the  
Ancient Faith, the faith of the Druids  
two thousand years ago, a faith that  
reached farther and farther into the  
mists of the past. His mystic vision  
showed even Christianity as emanating  
from Albion, and under the spell of his  
vision he looked abroad on the England  
around him, at the defiled countryside  
with its mills and mines, at the people  
already being bound in the servile  
chains of an increasingly powerful in-  
dustrialism. Such is the background  
of the stanzas called Jerusalem:

And did those feet in ancient time  
Walk upon England's mountains  
green?

And was the holy lamb of God  
On England's pleasant pasture seen?

And did the Countenance Divine  
Shine forth upon our clouded hills?

And was Jerusalem builded there  
Among these dark Satanic Mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds, unfold!  
Bring me my chariot of fire!

I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem

In England's green and pleasant land.

William Blake was born in Broad  
street, London, November 28, 1757, and



died in that city on August 12, 1827. The work from which the above stanzas are taken was written during the period 1800-1804, and engraved 1809-1820.

Few poems in our language present a more vivid and thrilling picture of the warrior going forth to fight for his faith than is depicted in the last two stanzas quoted. The metaphors are gorgeous, and the whole is a challenge as clear and ringing today as when written more than a century ago. The vision of the mystic poet is always true when it is of God. Such an one writes not for a generation or a race, but for all time and all men.

These two poems are mystically related to the Bhagavad-Gita, for, they, too, embody the challenge of the warrior who is yet an evangel of Truth to humanity.

Ella J. Reynolds.

Hamilton, Ontario,  
January, 1943.

## FOR THE GOOD OF THE COMMON MAN

Washington, Dec. 29 (AP).—The text of Vice-President Henry A. Wallace's address last night follows:

For the people of the United States, the war is entering its grimmest phase. At home, we are beginning at last to learn what war privations mean. Abroad, our boys in ever greater numbers are coming to grips with the enemy. Yet, even while warfare rages on, and we of the United Nations are redoubling our great drive for victory, there is dawning the hope of that day of peace, however distant, when the lights will go on again, all over the world.

Adolf Hitler's desperate bid for a Nazi world order has reached and passed its highest point, and is on its way to its ultimate downfall. The equally sinister threat of world domination by the Japanese is doomed eventu-

ally to fail. When the Hitler regime finally collapses and the Japanese war lords are smashed, an entirely new phase of world history will be ushered in.

The task of our generation—the generation which President Roosevelt once said has a “rendezvous with destiny”—is so to organize human affairs that no Adolf Hitler, no power-hungry warmongers, whatever their nationality, can ever again plunge the whole world into war and bloodshed.

The situation in the world today is parallel in some ways to that in the United States just before the adoption of the Constitution, when it was realized that the Articles of Confederation had failed and that some stronger union was needed.

### World Grows Smaller

Today, measured by travel time, the whole world is actually smaller than was our little country then. When George Washington was inaugurated, it took seven days to go by horsedrawn vehicle from Mt. Vernon to New York. Now Army bombers are flown from the United States to China and India in less than three days.

It is in this sudden-shrunken world that the United Nations, like our 13 American States in 1787, soon will be faced with a fundamental choice.

We know now that the League of Nations, like our own union under the Articles of Confederation, was not strong enough. The League never had American support, and at critical moments it lacked the support of some of its own members. The League finally disintegrated under the successive blows of world-wide economic depression and a second world war.

Soon the nations of the world will have to face this question: Shall the world's affairs be so organized as to prevent a repetition of these twin disasters—the bitter woe of depression and the holocaust of war?

It is especially appropriate to discuss this subject on this particular date, because it is the birthday of Woodrow Wilson, who gave up his health and eventually his life in the first attempt, a generation ago, to preserve the world's peace through united world action. At that time, there were many who said that Wilson had failed. Now we know that it was the world that failed, and the suffering and war of the last two years is the penalty it is paying for its failure.

#### Wilson's Foresight

When we think of Woodrow Wilson, we know him not only for his effort to build a permanent peace but for the progressive leadership he gave our country in the years before that first World War. The "new freedom" for which Woodrow Wilson fought was the forerunner of the Roosevelt "New Deal" of 1933 and of the world-wide new democracy which is the goal of the United Nations in the present struggle.

Wilson, like Jefferson and Lincoln before him, was interested first and always in the welfare of the common man. And so the ideals of Wilson and the fight he made for them are an inspiration to us today as we take up the torch he laid down.

Resolved as we are to fight on to final victory in this world-wide people's war, we are justified in looking ahead to the peace that will inevitably come. Indeed, it would be the height of folly not to prepare for peace, just as in the years prior to Dec. 7, 1941, it would have been the height of folly not to prepare for war.

As territory previously overrun by the Germans and the Japs is reoccupied by the forces of the United Nations, measures of relief and rehabilitation will have to be undertaken. Later, out of the experience of these temporary measures of relief there will emerge the possibilities of more permanent reconstruction.

We cannot now blueprint all the details, but we can begin now to think about some of the guiding principles of this world-wide new democracy we of the United Nations hope to build.

Two of these principles must be liberty and unity—of home rule and centralized authority, which for more than 150 years have been foundation stones of our American democracy and our American union.

#### U. S. Not Ready

When Woodrow Wilson proposed the League of Nations, it became apparent that these same principles of liberty and unity—of home rule and centralized authority—needed to be applied among the nations if a repetition of the first world war was to be prevented. Unfortunately the people of the United States were not ready. They believed in the doctrine of liberty in international affairs, but they were not willing to give up certain of their international rights and to shoulder certain international duties, even though other nations were ready to take such steps.

They were in the position of a strong well-armed pioneer citizen who thought he could defend himself against robbers without going to the expense and bother of joining with his neighbours in setting up a police force to uphold civil law. They stood for decency in international affairs, but in the world of practical international politics the net effect of their action or lack of action was anarchy and the loss of millions of lives and hundreds of billions of dollars in a second world war.

The sturdy pioneer citizen, proud of his own strength and independence, needed to be robbed and beaten only once by bandits to be ready to co-operate with his law-abiding neighbours. I believe the United States also has learned her lesson and that she is willing to assume a responsibility proportionate to her strength. England, Rus-

sia, China and most of the other United Nations are perhaps even more eager than the United States to go beyond the charter which they have signed as a declaration of principles. The United Nations, like the United States 155 years ago, are groping for a formula which will give the greatest possible liberty without producing anarchy and at the same time will not give so many rights to each member nation as to jeopardize the security of all.

#### Court and Council

Obviously the United Nations must first have machinery which can disarm and keep disarmed those parts of the world which would break the peace. Also there must be machinery for preventing economic warfare and enhancing economic peace between nations. Probably there will have to be an international court to make decisions in cases of dispute. And an international court presupposes some kind of World Council, so that whatever world system evolves will have enough flexibility to meet changing circumstances as they arise.

As a practical matter, we may find the regional principle is of considerable value in international affairs. For example, European countries, while concerned with the problems of Pan America, should not have to be preoccupied with them, and likewise Pan America, while concerned, should not have to be preoccupied with the problems of Europe. Purely regional problems ought to be left in regional hands. This would leave to any federated world organization problems involving broad principles and those practical matters which affect countries of different regions or which affect the whole world.

The aim would be to preserve the liberty, equality, security and unity of the United Nations—liberty in a political sense, equality of opportunity in international trade, security against

war and business depression due to international causes, and unity of purpose in promoting the general welfare of the world.

In other words, the aim would be the maximum of home rule that can be maintained along with the minimum of centralized authority that must come into existence to give the necessary protection.

We in the United States must remember this: If we are to expect guarantees against military or economic aggression from other nations, we must be willing to give guarantees that we will not be guilty of such aggression ourselves. We must recognize for example, that it is perfectly justifiable for a debtor, pioneer nation to build up its infant industries behind a protective tariff, but a creditor nation can be justified in such policies only from the standpoint of making itself secure in case of war.

#### Education Task

A special problem that will face the United Nations immediately upon the attainment of victory over either Germany or Japan will be what to do with the defeated nation. Revenge for the sake of revenge would be a sign of barbarism—but this time we must make absolutely sure that the guilty leaders are punished, that the defeated nation realizes its defeat and is not permitted to rearm. The United Nations must back up military disarmament with psychological disarmament—supervision, or at least inspection, of the school systems of Germany and Japan, to undo so far as possible the diabolical work of Hitler and the Japanese war lords in poisoning the minds of the young.

Without doubt, in the building of a new and enduring peace, economic reconstruction will play an all-important role. Unless there is careful planning in advance the return of peace can in a few years bring a shock even worse

than the shock of war.

The magnitude of the problem here in the United States, for example, is indicated by the probability that in the peak year of the war we shall be spending something like \$90,000,000,000 of public funds in the war effort, whereas two years later we may be spending less than \$20,000,000,000 for military purposes.

In the peak year of the war effort it is probable that we shall have around 10,000,000 men in the armed services and 20,000,000 additional men and women producing war goods for the armed services. It would seem that within the first two years after the peace at least 15,000,000 of these 30,000,000 men and women will be seeking for jobs different from those which they had when peace came.

Our expenditures have been going at a rate fully seven times as great as in World War I and the conversion of our industry to wartime uses has been far more complete. Thousands of thoughtful businessmen and economists, remembering what happened after the last war, being familiar with the fantastic figures of this war, and knowing the severity of the shock to come, have been greatly disturbed. Some have concerned themselves with plans to get over the first year. Others have given thought to the more distant future.

#### Planning Needed

It should be obvious to practically everyone that, without well-planned and vigorous action, a series of economic storms will follow this war. These will take the form of inflation and temporary scarcities, followed by surpluses, crashing prices, unemployment, bankruptcy, and in some cases of violent revolution. If there is lack of well-planned and vigorous action, it is quite conceivable that the human misery in certain countries after the war may be even greater than during the war.

It is true that in the long run any

nation, like any individual, must follow the principle of self-help, must look to its own efforts to raise its own living standards. But it is also true that stronger nations, like our own, can provide guidance, technical advice, and in some cases capital investment to help those nations which are just starting on the path of industrialization. Our experience with the Philippines is a case in point.

The suggestions I have made with a view of promoting development and encouraging higher standards of living are necessarily fragmentary at this time. But in some quarters, either knowingly or unknowingly, they have been grossly distorted and misrepresented.

During the recent political campaign, one member of Congress seeking reelection made the flat statement that I was in favour of having American farmers give away a quart of milk a day to every inhabitant of the world. In other quarters these suggestions have been referred to by such terms as "Utopian," "soggy sentimentality," and the "dispensing of milk and honey." But is it "Utopian" to foresee that South America, Asia and Africa will in the future experience a development of industry and agriculture comparable to what has been experienced in the past in Europe and North America? Is it "soggy sentimentality" to hold out hope to those millions in Europe and Asia fighting for the cause of human freedom—our freedom? Is it the "dispensing of milk and honey" to picture to their minds the possible blessings of a higher standard of living when the war is over and their own productivity has increased?

#### Expensive 'Realists'

Among the self-styled "realists" who are trying to scare the American people by spreading worry about "misguided idealists" giving away U. S. products are some whose policies caused us to

give away billions of dollars of stuff in the decade of the 20s. Their high tariff prevented exchange of our surplus for goods. And so we exchanged our surplus for bonds of very doubtful value.

Our surplus will be far greater than ever within a few years after this war comes to an end. We can be decently human and really hard-headed if we exchange our postwar surplus for goods, for peace, and for improving the standard of living of so-called backward peoples. We can get more for our surplus production in this way than by high-tariff, penny-pinching, isolationist policies which hide under the cloak of 100 per cent. Americanism.

Self-interest alone should be sufficient to make the United States deeply concerned with the contentment and well-being of the other peoples of the world. For, as President Roosevelt has pointed out, such contentment will be an important contribution to world peace and it is only when other peoples are prosperous and economically productive that we can find export markets among them for the products of our factories and our farms.

A world family of nations cannot be really healthy unless the various nations in that family are getting along well in their own internal affairs. The first concern of each nation must be the well-being of its own people. That is as true of the United States as of any other nation.

During the war, we have full employment here in the United States, and the problem is not to find jobs for the workers but to find workers for the jobs. After the war, it will be vital to make sure that another period of unemployment does not come on. With this end in view, the suggestion has been made that Congress should formally recognize the maintenance of full employment as a declared national policy, just as it now recognizes as national policies the right of farmers to

parity of income with other groups and the right of workers to unemployment insurance and old-age annuities.

#### Employment Vital

Full employment is vital not only to city prosperity but to farm prosperity as well. Nothing contributes more to stable farm prosperity than the maintenance of full employment in the cities, and the assurance that purchasing power for both farm and factory products will always be adequate.

Maintenance of full employment and the highest possible level of national income should be the joint responsibility of private business and of government. It is reassuring to know that business groups in contact with government agencies already are assembling facts, ideas, and plans that will speed up the shift from a government-financed war programme to a privately-financed programme of peacetime activity.

This shift must be made as secure against mischance as if it were a wartime campaign against the enemy. We cannot afford either a speculative boom or its inevitable "bust". In the war we use tanks, planes, guns and ships in great volume and of most effective design. Their equivalents in the defense against postwar economic chaos will be less spectacular, but equally essential. We must keep prices in control. We must have continuity in the flow of incomes to consumers and from consumers to the industries of city and farm. We must have a national system of job placement. We must have definite plans for the conversion of key industries to peacetime work.

When the war is over, the more quickly private enterprise gets back into peacetime production and sells its goods to peacetime markets here and abroad, the more quickly will the level of government wartime expenditures be reduced. No country needs deficit spending when private enterprise,

either through its own efforts or in co-operation with government, is able to maintain full employment. Let us hope that the best thought of both business and government can be discussed on this problem which lies at the heart of our American democracy and our American way of life.

The war has brought forth a new type of industrialist who gives much promise for the future. The type of business leader I have in mind has caught a new vision of opportunities in national and international projects. He is willing to co-operate with the people's government in carrying out socially desirable programmes. He conducts these programmes on the basis of private enterprise, and for private profit, while putting into effect the people's standards as to wages and working conditions. We shall need the best efforts of such men as we tackle the economic problem of peace.

#### Demand for Work

This problem is well recognized by the man on the street, who sums it up in a nutshell like this: If everybody can be given a job in war work now, why can't everybody have a job in peacetime production later on? He will demand an answer, and the returning soldier and sailor will demand an answer—and this will be the test of statesmanship on the home front, just as ability to co-operate with other nations for peace and improved living standards will be the test of statesmanship of the international front.

How thrilling it will be when the world can move ahead into a new day of peaceful work, developing its resources and translating them as never before into goods that can be consumed and enjoyed!

But this new day will not come to pass unless the people of the United Nations give whole-hearted support to an effective programme of action. The war will have been fought in vain if we

in the United States, for example, are plunged into bitter arguments over our part in the peace, or over such fictitious questions as government versus business. Such bitterness would only confuse us and cloud our path. How much more sensible it would be if our people could be supplied with the facts and then, through orderly discussion, could arrive at a common understanding of what needs to be done.

I have heard the fear expressed that after the war the spirit of self-sacrifice which now animates so many of our people will disappear, that cold and blind selfishness will supplant the spirit which makes our young men willing to go thousands of miles from home to fight—and die, if need be—for freedom. Those who have this fear think that a return of blind selfishness will keep the nations of the world from joining to prevent a repetition of this disaster.

#### Objective Approach

We should approach the whole question, not emotionally from the standpoint of either sacrifice or selfishness, but objectively from the standpoint of finding the common meeting ground on which the people of the world can stand. This meeting ground, after all, should not be hard to find—it is the security of the plain folks against depression and against war. To unite against these two evils is not really a sacrifice at all, but only a commonsense facing of the facts of the world in which we live.

Now at last the nations of the world have a second chance to erect a lasting structure of peace—a structure such as that which Woodrow Wilson sought to build but which crumbled away because the world was not yet ready. Wilson himself foresaw that it was certain to be rebuilt some day. This is related by Josephus Daniels in his book "The Life of Woodrow Wilson," as follows:

"Wilson never knew defeat, for defeat never comes to any man until he admits

it. Not long before the close of his life Woodrow Wilson said to a friend: 'Do not trouble about the things we have fought for. They are sure to prevail. They are only delayed.' With the quaintness which gave charm to his sayings he added: 'And I will make this concession to Providence—it may come in a better way than we propose.' "

And now we of this generation, trusting in Providence to guide our steps, go forward to meet the challenge of our day. For the challenge we face is the challenge of the new democracy. In the new democracy, there will be a place for everyone—the worker, the farmer, the businessman, the housewife, the doctor, the salesman, the teacher, the student, the store clerk, the taxi driver, the preacher, the engineer—all the millions who make up our modern world.

This new democracy will give us freedom such as we have never known, but only if as individuals we perform our duties with willing hearts. It will be an adventure in sharing—sharing of duties and responsibilities, and sharing of the joy that can come from the give-and-take of human contacts and fruit-

ful daily living.

Out of it, if we all do our part, there will be new opportunity and new security for the common man—that blend of liberty and unity which is the bright goal of millions who are bravely offering up their lives on the battlefronts of the world.

## 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.

## YEAR'S END

One more small cycle of our Time-World ends  
 While Cosmos moves majestically on  
 In Power deific, earthly beauty wan  
 Beside the unsurpassable grace Life lends  
 To suns and stars, and Form with Motion blends  
 To fill the void with Universes. Con  
 The skies and learn the Law of Service; don  
 The Robe of Light, only the Soul ascends.  
 The Earth has War: one struggle we must win,  
 Each for himself. God knows what He's about;  
 His crown is Love; what separates is sin,  
 All boasted virtue but a dirty clout.  
 Seek the All-Glory of the God within  
 Deceived no more by Shadow-Gods without.

31st December, 1942.

A. E. S. S.

## THE CANADIAN THEOSOPHIST

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OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Wash. E. Wilke, 925 Georgia St. W., Vancouver.  
 Maud E. Crafter, 57 Sherwood Avenue, Toronto, Ont.  
 Dudley W. Barr, 18 Rowanwood Avenue, Toronto, Ont.  
 Felix A. Belcher, 250 N. Lsgar St., Toronto, Ont.  
 Edw. L. Thomson, 24 Crescent Road, Toronto, Ont.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.

## GENERAL SECRETARY

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

To whom all communications should be addressed.

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## OFFICE NOTES

The General Secretary has been overwhelmed with letters, Christmas, New Year and birthday cards and congratulations, and would like to have all these kind friends feel that if they receive no other acknowledgement than this, they have been received with very humble and hearty thanks.

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Mr. Robert Hughes, who has often contributed astrological articles to our pages, and who served one year as president of the Hamilton Lodge, has been drafted. It was Shakespeare who wrote: "Some are born great; some achieve greatness; and some have greatness thrust upon them."

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It is stated that a ban has been placed upon all the Service Clubs for Roman Catholics and they are getting out of

Rotary, Kiwanis, Lions, Optimos, Elks and other similar organizations as quietly as possible. Brotherhood is too robust a doctrine for the Vatican or Hitler or Franco or any of the Dictators. How is the next Fraternalization Convention coming along?

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A military black-out which covered central Ontario and western New York state, and of which no notice was given, caught the Hamilton Society Scripture Study class for the second time in this predicament. The period of darkness was carried on with questions and discussion, until "the people that sat in darkness" saw the re-kindled lights.

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One of our western members whose husband—also a member—is on service at a point where residence is difficult, causing a temporary separation, writes that she is teaching her little baby daughter to say these words before she sleeps:—"There is a Spirit of Good in ALL and in me. I will try to be good and kind and helpful so that Power may grow like a beautiful flower in my heart. OM."

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The General Secretary of Columbiana National Theosophical Society, Senor Ramon Martinez R., intimates that he has been continued in office. He extends fraternal greetings, animated by the link of unity and mutual co-operation which enables our institution to assist in the final triumph of human Liberty, Justice and good will, all of which we heartily reciprocate. His office is at Carrera Sa., numero 26-72, Bogota, Columba, S. A.

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*Ancient Wisdom* for December "indignantly repudiates" the idea that it is not loyal to the "inspired writings of A. B. and C. W. L." to whom it owes more it declares than it can ever repay, and observes that "it is not a small thing to tear down that which another,



and greater, has painfully built with blood and sweat and tears." If Ancient Wisdom applied these observations to those who busy themselves tearing down all the ideals that Madame Blavatsky so laboriously built up, it would be more consistent. False ideals have wrecked many a career as well as that of Lancelot. "His honour rooted in dishonour stood, And faith unfaithful kept him falsely true."

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We make no apology for submitting the recent speech of Hon. Henry Wallace, Vice-President of the United States, to our readers. So many amateur and arm-chair statesmen are formulating their plans for the reconstruction of the world that the ideas of a practical man of affairs will at least afford them a standard to check up by. President Roosevelt chose his Vice-President in the face of considerable opposition, well knowing that if anything happened to himself during his term of office, he would be certain that he had a faithful and worthy good man to succeed him. Henry Wallace is one of the common people and he seeks the welfare of the common man. There is nothing more likely to gain him favour both in heaven and on earth.

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*The Theosophist* for October is a "Besant Commemorative issue, and fills its pages with the fulsome adulation which H. P. B. and all of her stripe abhorred. We may be blamed for not joining in this "soap opera" devotion, but wish a little of it could be communicated to the movement which owes its origin to Blavatsky, Olcott and Judge and those behind them who inspired their work, so that the members should learn what the real objects of this movement was, and how different from the puerilities which now so largely engage the attention of its Headquarters as claimed at Adyar. We all have to carry the burden of Karma which

has been laid upon the Society through the worship of personalities. What Mrs. Besant really was is described in the new biography of George Bernard Shaw. But Adyar, like Ephraim, is joined to its idols, and the Real is far above its realization. So we commemorate Annie Besant.

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A Canadian Fund to Aid Russia has been organized with the hope that a million may be raised to show the gratitude of this Dominion for the extraor-



DR. H. N. STOKES  
Born Oct. 1859—Died Sept. 1940  
Photograph of about 30 years ago  
(Lent by kindness of Mr. Haydon)

inary exertions of the Russian nation to conquer the German threat to civilization. Theosophists might well help in this effort in the name of H. P. Blavatsky, the Russian woman from the same part of Russia as Stalin himself, who gave us the greatest gift we possess—the Ancient Wisdom, unknown in the West till she brought it seventy years ago. But for this gallantry of the Russian armies we on this continent

must have expended many thousands more of the lives of our people than may now be necessary to check the German peril. A significant effort is being made by the National Church of Russia, known officially as "The Holy Orthodox Catholic Apostolic Eastern Church," a much older and purer form than the Roman communion which broke away from the Eastern standards, taking the form of patriotic demonstrations in favour of the government, while collections were taken up in the churches to be sent to Stalin to buy arms for the troops. The Canadian Fund is to feed and clothe the suffering millions who have been driven from their homes by the Germans and without food or clothing in the severity of winter, and with multitudes of parentless children to be cared for, present a picture of calamity which must touch the hearts of the hardest.

### THE MAGAZINES

The following magazines have been received: The American Theosophist, December; Theosophy, December; Osiris (Portugal), July-Sept.; Revista Teosofica, Argentine, Sept.-October; The Theosophical Forum (Covina) December; Buddhism in England, Nov.-December; Theosophical News & Notes (British Isles), Nov.-December; Y Fforwm Theosoffaidd (Wales), Nov.-December; Bulletin of the Mexican National T. S., July-August; and Sept.-October; National Money News, December; The Theosophical Worker (Adyar), September; The Indian Theosophist, September; Evolucion, Sept.-Oct (Argentina); Eirenicon (Hyde), Nov.-Dec.; United Lodge of Theosophists (London) Bulletin, November; The Aryan Path, September; O Teosofisia, Brazil, May-June; The Theosophist (Adyar) October; The Christian Theosophist, Sept.-Dec.; Revista Teosofica, Argentina, Nov.-Dec.; Ancient Wisdom, St. Louis, December.

### AMONG THE LODGES

On Saturday evening, December 12th, Toronto Lodge held an enjoyable bridge in their social rooms at the Hall on Isabella Street with about forty members and their friends present. The hostesses, Mrs. R. Somers and Mrs. J. Cunningham, received the guests, assisted by Mrs. E. B. Dustan and Mrs. D. W. Barr. The "lucky door prize" was won by Miss Powers, and prizes for the bridge went to Miss M. Snetsinger, and Mr. R. Webb, with a consolation prize for Mrs. R. Webb. Proceeds of this event were for the general work of Toronto Lodge.

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Toronto Lodge held its annual "at-home" on New Year's Day from four till six p.m. in the Lotus Room at the Hall when about fifty members and friends dropped in during the afternoon. The President, Mr. Dudley W. Barr, welcomed the guests assisted by Mrs. Barr. Refreshments were served from a long table centred with an arrangement of red Christmas crackers, silver branches with red and green ornaments, and tall red candles in crystal holders. Silver bells and more red candles were used effectively in the rooms. Mrs. R. Marks was convenor of the event, and was assisted during the tea hour by Mrs. J. Cunningham, Mrs. R. Illingworth, Mrs. E. B. Dustan, Mrs. E. M. Wright, Mrs. G. I. Kinman, and Mrs. Roy Emsley.

o o o

On Thursday evenings, at Toronto Lodge, Mr. Martin S. Stewart has been conducting a class in Numerology which has proved to be very interesting to a large group, who attend regularly. Just before Christmas, on December 17th, Mr. Stewart arranged an open evening with readings and music especially appropriate to the season. Mr. E. B. Dustan presided as chairman of the evening and introduced the singer, unusual carols very beautifully. Mr. B.

Miss Jean Davies, who sang several Stephenson, accompanied Miss Davies at the piano, and in addition played several solos. Mr. R. Sutton read from the "Watchers of the Seven Planes," by Challenor, and also a reading from "The Theosophic Messenger" of 1909, a selection from an article entitled "The Christian Master and the Path," written by Arnold S. Banks. "The Story of the Three Wise Men" was read and interpreted by Mr. Martin S. Stewart. After "The Holy City" and "Ave Maria" had been sung by Miss Davies, Mr. Stewart gave a talk on "The Symbolism of Christmas" in which he traced the origin of many of the accepted customs used by us all at Christmas-time, concluding the evening with an invocation. Mr. Dustan then thanked the artists and Mr. Stewart for providing such an interesting and enlightening evening.

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On Sunday, January 24th, Mr. G. Rupert Lesch of Erie, Pa., commences the first in a series of lectures to be given under the auspices of Toronto Lodge of the Theosophical Society in the Hall on Isabella Street when he will speak on the subject "Appearance and Reality". During the week Mr. Lesch's subjects will be "Life and Form"; "The Garments of Illusion"; "Karma"; "Intuition"; and on Sunday, January 31st he will conclude with the topic "Going Home". Mr. Lesch has been a devoted student of the Ancient Wisdom for many years and Toronto Lodge always looks forward to his annual visit. The Social Activities Committee has planned a Supper Party on Sunday Afternoon, January 24th, at 5 p.m. promptly under the convenorship of Miss Stuart. A similar event was held last year, all those present staying on for the lecture in the evening, and was one of the highlights of the season. Mr. Lesch will be present and it will be an opportunity for everyone to meet him informally,

and also become better acquainted with other members and friends.

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The foregoing reports were furnished by Mrs. Kinman.

## ANOMALIES OF SCIENCE

With all the advances of science it is remarkable how closely and conservatively the rank and file of scientific writers cling to the old theories of their childhood. The heat of the sun is one of these conceptions and in the January 4 issue of *Time*, we hear the old theory expounded with new explanations intended to take the place of those which have been found not to explain. The new theory is that "when four hydrogen atoms are combined into one helium atom, as is possible at the sun's centre temperature of 20,000,000° centigrade, there is a loss of 0.0286 units of atomic weight. It is this mass which is converted into energy, according to Einstein's relativity formulas. On this principle for each atom of the sun's hydrogen there would be about 55,000 kilowatt hours of available energy. (A gram of coal burning yields about 1/100th of a kilowatt hour.) This is ample to explain the sun's energy, and the supply is big enough to last 30 billion years at its present rate of consumption."

Then is added this honest confession: "The formation of helium from hydrogen is theoretical. It has not been done in the laboratory. It is also complex, involving six steps in which carbon atoms participate but are finally released unchanged. But it is the only theory which accounts for the sun."

This is as bad as the theological recitation of a creed as the only thing that accounts for Life. Ancient science has a different story.

"The Sun, neither a solid nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal life and

*motion*, from which the latter pulsates in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yug.*" (Great Age.)

As Science admits the universality of gravitation it cannot well deny the Sun's contribution to the atoms as stated. This "radiant energy" as it is called is *inexhaustible* and knows neither increase nor decrease but will go on with its self-generating work till the end of the solar system.

*Time* goes on to discourse of Earth's Tides and the discovery that the Earth itself is subject to tides like those of the ocean. The University of Texas has installed a gravimeter which indicates a daily tidal movement of the solid earth at Austin. This is attributed to "the pull of gravity."

When I was a boy, and any boy is left to himself is able to make the same deduction, and saw experiments in which electrified globes were brought near each other, and it was shown that positively electrified globes repelled each other, but those with unlike electricity attracted each other, I saw at once that if like electricities repelled each other the phenomenon of the tides was at once explained. Sun and Earth are alike electrified globes. The fluid ocean, electrified also is attracted by the positive and repelled by the negative so that we have high tides on opposite sides of the earth at the same time. All electric forces are dual. Gravitation is an electric force and its opposite is levitation. All this was expounded long ago by one of our very greatest men of science who in 1609 gave science the three laws by which the universe is governed. Science has ignored one of these which explains the motion of the planets and their relation to the Sun. Kepler called the opposite force to gravity not levitation, but *Apergy*. In plain talk they are attraction and repulsion. Science could well

afford to dig up Kepler once more and apply his knowledge.

A. E. S. S.

## THE WAR

No greater, wiser summary of the state of war in the world at the moment could be had than the address of the President of the United States to the new Congress on January 7 in which he described the "miracle of production" which had been achieved in 1942 by the United States, and which justified the hope of a "very substantial advance along the roads that lead to Berlin, and Rome, and Tokio." Admiral William F. Halsey has predicted a complete victory this year, but many of the authorities are afraid such optimism may lead the rest of us to slacken in our war efforts, grumble over rationing, and spend our money foolishly instead of buying war bonds and stamps. Former ambassador Grew supplies a better antidote to over exuberant hope by giving warning that the Japanese are dangerous foes and must not be given time to recuperate, but must be smashed as the Russians are smashing the Germans. This powerful winter campaign which Stalin has precipitated upon Hitler's hosts has defeated the siege of Stalingrad and slain or bottled up 300,000 Germans there, while other movements were initiated. Blow after blow was struck against the Nazi winter establishments till five great armies were moving to separate the enemy forces, to break their communications, and to compel them to retreat or be destroyed. As a result half a million German troops, thought to be safely housed for the winter, have been hurried into disastrous withdrawal, threatening to become a rout, and imposing a defeat of the first magnitude on Hitler's campaign. Besides this he has found it necessary to send a powerful force to Tunis and Bizerte where it is expected the final clash will occur by

which the last German will be banished from the south shores of the Mediterranean and Africa freed entirely from German rule. The invasion of North Africa was attended by some remarkable incidents. Admiral Darlan, who had been carrying out the orders of Marshal Petain in aid of the Germans, as soon as the American forces landed, assumed command of French Africa and undertook to hand over the territory and troops there to the orders of the American commander in chief, who accepted the offer as a measure of expediency, calculated to save thousands of lives. It was considered that the offer was accepted without prejudice, but the Fighting French regarded Darlan as a traitor and refused to believe in his good faith. The question may never be settled as Darlan was assassinated on Christmas Eve, six weeks after he had taken over the African command. There was no delay in appointing General Geraud as his successor, and this selection proved acceptable to all parties, so that the whole of African France, including French Somali land and Dakar came into full alliance with the Fighting French forces, and it was expected that by the end of this month Generals Geraud and de Gaulle would work out a complete agreement. The fighting in Tunisia so far has been more of a trying out character than otherwise and the armies have not come to close grips, though aerial warfare has been deadly and destructive. The Rommell army has been routed and chased by General Montgomery nearly into Tripoli. In the Pacific Ocean the American fleet and air forces have kept the Japanese at bay and are preparing for the invasion of the Japanese territory itself and the destruction of Tokio. The Chinese have won many encounters with their enemies under most difficult conditions. General Wavell has sent an expedition into Burma to begin the clearing of that

country of Japanese troops. Altogether America, Britain, Russia and China are nearer the overthrow of the Nazi conspiracy than they had been expected to be a year ago. All the nations have worked with extraordinary energy in producing arms and munitions. A Chinese envoy viewing the work being done in Canada described it as miraculous. Figures give no adequate idea of the magnitude of the output. When it is seen and understood the Chinese word will be endorsed. In President Roosevelt's address to Congress, which has appeared in full in all the newspapers, an account is given of the tremendous output of the United States armament works, so great that German critics styled the figures fantastic. They included 48,000 airplanes for last year. They pre-figure Hitler's doom.

## A METHOD OF LODGE STUDY

A member of one of our western Lodges has written me of the method adopted by him "to attempt the development of independent study, and endeavour to get the member as well as those who attended our meetings to contribute some part towards the success of each meeting." His experience may help others. This is what he says:

"None of us were experienced speakers, and most of us had been shallow students, merely readers of the philosophy. In my reading, I naturally found many terms which required explanation, so as a starter I suggested that we try for two months to get a better understanding of some of these terms. At first only a few took part, but before long, most every person was bringing his or her idea of the meaning of the term, and when the two months were up, not only did they want to keep up the study of the terms, but they did not want to let up, during the holidays. So a new list for two months was prepared, and by the end of August a

further two months' list had to be made up.

"All the terms have been taken from The Secret Doctrine and it is my hope, as time goes on, we may be able to approach the study of The Secret Doctrine from a different angle, but I feel sure any knowledge acquired as a result of the study in the meantime, will make it all the easier for us to understand the teaching as a whole. To give you some idea how the individuals are interested, I may say that I have ordered from Los Angeles several copies of the Glossary, the Key and of the Ocean, as well as one copy of The Secret Doctrine for the personal use of the students.

"The first step has been the acquirement of a certain amount of knowledge. Since the first of the month we have tried out another scheme, to develop faculty. I made up a series of questions--one group hingeing around 'Reincarnation' and another group hingeing around 'Karma'. Each evening two members are to speak without notes in reply to these questions for approximately six minutes each, the questions being such as should be answerable by any student of Theosophy at almost a moment's notice, and such that an enquirer would be likely to ask. For instance, 'Why do I believe in Reincarnation?' Did Jesus teach Reincarnation?' 'What religions, if any, adopt this teaching?' And so on. I feel that the better we can answer such questions before a group of people who may be skeptical, the better impression we will make on the public generally.

"Perhaps we have been too prone to rely entirely on pamphlets and other literature, when had we been on our toes, a better job of it could have been made by an immediate answer lucidly given. So now we are trying to develop faculty. We do not expect to attain perfection immediately, but I do impress on the members the desirability of crystallizing our thoughts, and if we

have a few minutes at our disposal, to ask ourselves a likely question, and then try to answer it. This scheme is also taking well, and the group are anxious to do their best. There is a big field for self improvement, and in the final analysis, each individual must make the effort."

### "THE MARRIAGE OF ELIZABETH TUDOR"

The picture of the "Virgin Queen" as an old married lady with two sons will come as a shock to many people, but we are getting so accustomed to being shocked that there is no sale for shock absorbers any longer. We are learning to take it. The full story was published in a series of articles in the London *Graphic* of March 20, 27, April 3 and 10, 1926, and nothing worse happened than the adoption of the Westminster Agreement, establishing the British Commonwealth of Nations.

The Tudors are as dead as the Stuarts, and the House of Windsor is not going to be disturbed by the behaviour of three centuries ago. But the historical student, the philosopher, and the humanitarian, not to mention the Theosophist, cannot but be deeply interested in the facts now disclosed which have lain concealed so long except to the few official eyes permitted to make their acquaintance.

The story had been recorded in various fantastic, cryptic and secret ways. An historical fantasy named *Argenis*, written in Latin and published in Paris in 1621, was translated among others by Ben Jonson in 1623, and another translation was published in 1629 with a Key, by special command of King Charles I, explaining who were the characters concealed under the feigned names, Charles, as grandson of Mary Queen of Scots having his own views as to the propriety of having the facts on record.

The full story, with manifold details

from contemporary writers and the records of foreign ambassadors who conveyed to their respective monarchs the news they had gathered, as for example in the Escorial papers, "In Dec. 1560, a secret despatch of the Spanish Envoy advises that the Queen is expecting a child by Dudley," is to be found in a recent volume by Alfred Dodd, *The Marriage of Elizabeth Tudor* (Rider & Co., 12/6). This child was Francis Bacon, born in the Queen's Palace of York Place. As her marriage to Dudley was impossible till after the death of his wife, and occurred only four months before the birth of her son, a stigma attached to his birth which prevented him attaining the throne as her heir, as such an event would have involved the revelation of his mother's "indiscretion," which she could not brook. Her second son, the Earl of Essex, to whom this stigma did not belong, would probably have been recognized as her heir, but for his ungovernable temper and perversity which led to his execution and broke his mother's heart.

Francis Bacon, reputed child of Sir Nicholas Bacon, though Sir Nicholas made no provision for him in his will, gave his attention to matters of state, to law, to letters and to the drama, while developing the English language into the magnificent channel of expression which it has become. It is said that he edited the King James version of The Bible, and anyone who reads the preface can scarcely fail to recognize the rolling periods of the author. The Scriptures were not printed till three years after the translators handed their MS to the authorities. During that time the magic hand of the greatest of English poets poured living fire into their pages.

The monument to Shakespeare in Westminster Abbey has a medallion on its base, thought by some to be a portrait of Edward VI. It is a portrait of

Bacon at the age of 18.

One must read Mr. Dodd's narrative to understand how all these matters could lie so long unknown to the general public, who are accustomed to believe what they are told on authority. But three hundred years ago it was easy to suppress news when its publication might be followed by the execution of the printer. Only Hitler can manage things so today. All the more wonderful that Bacon was able to keep his head under such circumstances, and use it for the benefit of mankind and the future ages to whom he dedicated his labours.

This volume includes also the Sonnets of Shakespeare in the re-arranged order in which they appear in *The Secret History of Francis Bacon*, and a reading of these Sonnets in their true order is sufficient to convince any person of intelligence that they were written to describe the truly tragical situation in which their author had been placed.

A. E. S. S.

### "SHAKESPEARIAN ACROSTICS"

There are a great many people who declare, and usually with some degree of temper that there are no ciphers in Shakespeare, no secret communications, no mysteries of any kind; all is open and above board so that any person can read all there is to be seen. Very often these people include learned professors and editors, and the more learned they are, having read Sidney Lee's apocryphal volume, the more indignant they are. We commend to any of them who can withdraw from their dignity long enough to read such "rubbish" the little book with the above title in which Edward D. Johnson has collected a series of concealed writings which any reader can look up for himself in any edition of Shakespeare he may happen to own. Having overlooked these communications myself for the greater part of

eighty years, I can testify that crossword puzzles are nothing compared to the sporting thrill of discovering Bacon's secret messages in the latest printed copy of Shakespeare's plays. (Birmingham, Cornish Brothers, Limited, 5/-).

## ON THE THRESHOLD

BY THE DREAMER

(Continued from Page 330.)

Do you seek the love of the Lord? Then you must patiently, and with calm resignation, bear all the ills of the flesh. If you do not, *you may yet retract and go the way of the world, and have an easier life.* You made your choice once, not in entire ignorance of what awaited you on the Path you chose, but with all necessary information and hints, about trials and troubles you would have to face; and you have had what you bargained for. But it is not too late yet; and I fancy it is still open to you to withdraw. Would you do this just to have a respite from your present troubles? *Or would you go further through the worst the world can inflict and pass on to regions where the world can no longer touch you.* As for strength that is needed to undergo the fiery ordeals, all that can be given to you is being given. That is never stinted. *There is no niggardliness on the higher planes and spheres, and if you could see with what compassion and care you are watched and guarded, your heart would find more comfort than it can now.* But for reasons which I cannot express, that comfort is denied you. (One of the reasons may be that otherwise the soul cannot learn to stand while its feet are benignly washed, as the *Light on the Path* admirably puts it, 'with the blood of the heart. The soul can never learn its own Divinity and hence the Divinity of the Great Ones unless it relies on the One Life within as against any being regarded as outside the 'T. D.) Yet, if you

will persevere and cling to your faith, you will recover that blessing and all will be well. *The individual must contribute a certain share to its growth, otherwise the growth cannot be of the individual.*

Pray do not be frightened. Your philosophy ought to teach you the baselessness of fear, and your faith in the justice of the Good Law ought to give you the necessary strength. (Perception of the 'baselessness of fear' follows the realization of the underlying unity of the non-separate Self; for verily everything is the same Self. We may recall to our mind the three-fold way in which the Unity of the Self has to be realized. These are, first—by realizing that there is no *existence* apart from the one Self. Next we must realize that all actions, unless deflected by the sense of a separate 'I'—is a *dedication* unto the Beyondness of Consciousness. Lastly, we must know that the Self and *Kama* are identical, and that because the Self is one, so are our desires—the expressions of this identity, and this clothes our objects with reality. Bhagavat VII-xv-62 et seq. D.) Then you should also have some confidence in Those you regard and worship as MASTERS. Cannot all these keep down nervousness? Your nerves ought not to master you . . . I know of your trials and troubles. But you may be sure, *nothing is permitted without good reason and benevolent purpose.*

I tried to impress your consciousness a bit on the—day. This morning, too, I made a little stir, but whether it was enough to rouse you or not, is better known to you than to me. At any rate, you should not feel lonely any more to the extent that you did sometime back. You have known and experienced enough to keep you from falling into despondent moods for any length of time. Of course, passing waves of



dreariness and desolation will still come; but they should not last, nor penetrate beyond the outer mind. You ought by now to be sufficiently steeled against these.

Although we have not met for some time, I hope you are aware that you occupy a warm corner in my heart, and I never forget anyone whose gaze is fixed upwards to the Feet of the Lord. *May your vision grow clearer every day, and your heart expand every moment with the Love that purifies and regenerates, is the sincere prayer, on this auspicious day, of your constant well-wisher.*

I hope poor B. will prove equal to the trial he is passing through. I think he knows that, as fire purifies all earthly things, so suffering purifies the heart and soul of the would-be disciple. Therefore he who wants to dedicate himself to the Temple of God, should have to welcome pain in whatever form it may come. *The bliss that flows from the purity and perfection of the soul, the true Ananda which manifests when the least tinge of the personality is removed, is worth any amount of what we call, pain, and depends upon the way in which suffering is borne.* The true devotee,—the real occultist, bears pain as evenly as pleasure. So be of good cheer all of you. Verily, blessed are they that suffer.

Don't be so crest-fallen, but bear up manfully against all trials. *Those who would serve, serve humanity,—who long to be one with the Self* must not flinch from the suffering *which is the lot of all mankind.* We must share with the misery of the unfortunate, as well as rejoice with the joy of the happy; and yet have no joy and sorrow for the 'I' in us as distinguished from the whole.

Do you fancy that your wife is not looked after by me? For reasons which you should not be at a loss to find out, *I certainly do not try to impress my*

*presence on her, or any of you for the matter of that.* (For then, the result would not be of the Self, but would accrete round the personality of the helper. D.) But I do not neglect to leave behind more important and valuable impressions and influences, such as are calculated to lift you up wholesale, and not merely to impart a little passing buoyancy to the spirits.

While human nature continues to be imperfect, evils will exist in every department of human activity in some form or other. The work of the Theosophical Society, and the Eastern School is simply to co-operate with Nature in helping the evolution of the race to some extent, and this, I fancy, they are doing. To us, of course, it appears that the movements are full of defects, and *it is well they are so.* (Otherwise the consciousness would crystalize round the form as against the Life of the Movement. D.) But on the whole, it seems undeniable that they are powers operating for good, and men like me are content with that.

As for your dear wife, don't be too anxious. Do your share of the duty by her and leave the rest to the Powers that be, in the full faith that these Powers are beneficent and all-wise: and what lies with me to do for her shall not be left undone.

As for yourself, all that should be done from above is being done, and you may repose a little more confidence in Them, (The Lords Of Compassion) Whose only duty and pleasure in life is to guide and help every aspirant. If you do this, *and think as little as possible of your own growth and dedicate yourself wholly to The Lord's service,* you are sure to attain the highest progress that is possible for you in this life. But you will hinder this growth if you think too much of your troubles and miseries. (For this will accentuate the

Self of separation. D.)

*You should know by now, that I am not at all eager to be regarded as a spiritual teacher by any one. In fact, I feel awkward always, when any body looks up to me in that light. So, I am rather glad that people are falling away, so far as I am concerned. And I hope you will not torture yourself for nothing on this score.*

Thanks for the 'Chaitya Gita' which is very good indeed.

Do you think, my dear, that all the progress you have made and the light you have got, have come without the help from the Great Ones? Why then, doubt that you are cared for as much as is best for you.

Of course, you want to be a *Jivanmukta*, for no one short of *Jivanmukta* can thoroughly realize the *unity of life* while in the flesh. Don't you think that that is a large order, and needs a high price? At any rate as I myself have not attained to that stage, and am content with a much humbler situation, I really don't know how I can help you to it. Only I believe it to be reserved for very very few indeed; and those few have to lay everything at the feet of the Lord most cheerfully; yes, without resignation—body, soul, mind and all; and the lesson is a most painful one. (Due to the separated 'I' and the body sense Gita XII-5. D.) All the suffering you are bearing is merely due to the effort made by your Teacher to drive this lesson home slowly and gradually. If you cannot bear the first turns of the screw, how can you expect to go through the whole operation? But take heart and have faith, not merely theoretical and abstract faith, but real living faith in the Wisdom and Justice of Nature and Her Ministers, and all will be well.

Your dream may well be symbolical. It may be the result of the unity of life,

*linking you to the stages of life around you. You need not therefore get into a state of excitement. In any case the only proper attitude of mind which an aspirant like you should maintain towards earthly or phenomenal incidents is one of cheerful submission to Providence. Know that the Supreme Father is Goodness and Justice itself; and He can never dole out what is not one's due. And should we try to escape the payment of a just debt by the repayment of which alone the Consciousness can transcend the lower? Therefore be calm and resigned at all times. The strength that comes from hope—which is a projection of the finite 'I', is no strength at all, and it is no faith that wavers under difficulties. Of course all the help that I can give shall be yours, but it is nothing in comparison to what perennially flows from the great Fountain-Head of all Good.*

I have known all along that as soon as Leadbeater came into prominence, Theosophy would dwindle officially into psychism, sensationalism and charlatanry. The events justify all I thought and said on the subject.

\* \* \*

*Our object, however, is not to show our self-complacent righteousness but to save the T.S. and if possible, to serve it righteously.*

I have reason to think your wife will not risk her life. I am, as you know, most reluctant to answer questions of this sort. (Questions as to finer things and prophecies which appertain to the domain of psychism. D.) Not only because they have a tendency to accentuate the personality, but also because it encourages a phase of so-called Theosophy which is becoming a bane of true Science of Wisdom. So I would entreat you in future to refrain from putting them to me.

The thirst for spiritual life is quite

commendable. The *psychic craze*, however, is an imitation of the true Life and should not be encouraged. The present disaster in the T. S. is mainly due to want of care and foresight in this matter.

But whatever you may do, *you should keep your head cool, and your heart fixed upon Divine service and that alone.* Personal interest and social and other disturbances should not determine your conduct, to say nothing of race feeling which is most detrimental to spiritual growth. I don't think one can repeat too often that the guiding principle of our action should be Truth and Brotherhood. You may not approve of A.B.'s. present mood of action, *but that need not make you love her any the less.* She is not identical with moods, movements or actions, but *is above and apart from them all* just as the ocean is apart from its passing waves. You will do yourself harm if you allow any other feeling than those of love and reverence to take possession of your mind. Of what use is intuition, if the real can not be discriminated from the accidental? You might as well despise me, if I happened to call on you in an English costume. *True, when we see a grand and heavenly movement threatened with utter ruin in this fashion we cannot but forget our own personal grievance, and lose ourselves in the far wider life of the world.*

The message you got represents to my mind the right spirit of trying to preserve the integrity of the Theosophical movement so far as is possible without loss of virtue or principle.

It is but natural that desires should be repelled by your Higher Self and even your *Prakriti* should rise up against them. What does all this point to save that *you must try even to live in the Eternal*, and breathe the atmosphere of pure Love and unalloyed Truth. *Your*

*dear wife too, should keep you company in this by merging her personality into yours.* In view of this, you should not either of you trouble as to the identity of the girl born to S. as to whether she is the reincarnation of the beloved dead. Let events prove whether she is your lost beloved one—At any rate, the less you think about it the better.

Don't allow yourself to be hurt by what H.—does or says. *It is in these practical things that you have, to show your realization of the Unity of the Self.* In manifestation, the Self wears innumerable forms and H's. ways are but different phases of the same Self showing forth its infinite potentialities. So you should be as loving and friendly to him as ever, despite the obstacles he has put in the way of your plans. Nay more—if you really think he has erred and shown his narrowness in his objections, you ought to pray for him and *bring your breadth and tolerance to play so that you may help him to expand.* I have nothing but friendship and goodwill for him, no matter what he thinks of me. God sees us as *we are* and not as we appear to be, and *we should regulate our life so as to ensure HIS approval and not that of the world.*

(To Be Concluded.)

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One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## THE PATHWAY OF DEEDS

To most of us who call ourselves Theosophists, the teachings have to be taken on faith, for there are few far enough along the path of attainment to test and verify for themselves and in our own persons, the occult truths which are given to us out of the lore of the past. We either accept on authority and are sometimes thus led astray by false prophets who flourish within as well as without the fold, or we accept on the basis of reasonableness, of coherence, of internal consistency and applicability to the world of experience. To most of us, therefore, Theosophy thus is a series of revealed truths which we are free to accept as reason moves us, or our emotions dictate.

From this standpoint, and from this standpoint alone, Theosophy does not differ greatly from other religious schools of thought, and until we are ready to put its precepts into practice, either in the remaking of our own lives, in the pursuit of the Eternal Quest, or in the remoulding of the illusory world of Maya for the good of humanity at large, it will always remain so, a body of doctrine intellectually diverting, or emotionally appealing.

But should we become active in either direction, outwardly or inwardly, should we begin the process of verification, we begin to find that the central core of truth is something other than "fine-spun cobwebs of learning, admirable for the fineness thereof and work but of no substance or profit," as Francis Bacon said in speaking of the Scholastic philosophers and their dissertations based on Aristotilean logic.

This is not to say by any means that Modern Theosophy, and its predecessors in the West, have been sterile; Theosophy, like other good things, begins to work only when set into action.

No historian has as yet written the story of the mystical tradition in the West, but when it comes to be written, those who read will find, perhaps to their amazement, that practically all progress has emanated from one or other of the occult schools. The culture of the Albigenses is a case in point as is also the chivalric tradition in Feudalism. The renaissance was born in Italy out of an occult background, while in England, Francis Bacon and his associates give to the west the whole of the Elizabethan literature, and were instrumental in founding what afterwards became The Royal Society. Theirs was an occult fraternity. A little later on we find Helvetius, Diderot, Condorcet, Voltaire and Benjamin Franklin belonging to the same Masonic Lodge in Paris.—The Lodge of the Nine Sisters. Franklin himself was an occultist, and the Masonic influence was strong among the Fathers of the American Republic. It is perhaps significant that in our own day Franco's Butchers first sought out the Masonic Lodge in every town and slaughtered all its members before paying their respects to their loyalist enemies.

So it has been with many other and more obscure movements. Theosophy, if it be true to its own first principles cannot be static and introverted as became the dogmatic religions; it must always possess a dynamic quality, a quality seeking to embody precepts and principles in actions leading to the general good.

In its dynamic qualities Theosophy bears a near affinity to science, which is indeed the outgrowth of occult directions but which nevertheless proceeds to its goal by methods differing in principle.

Science starts from different premises and employs a different ap-

proach, that of going from the parts to the whole, from the many to the One. It is a powerful method and one which, if the course be held true, will eventually arrive at substantially similar results to those achieved by Theosophy, that is, insofar as their respective fields of interest overlap.

As to this method of science, Francis Bacon said "If, therefore, there be any humility toward the Creator, any reverence for or disposition to magnify his works, any charity for man and anxiety to relieve his sorrows and necessities, any love of truth in Nature; any desire for the purification of the understanding, we must entreat man again and again (speaking here of the scholastic philosophers) to discard or at least to set apart for awhile, those volatile and preposterous philosophies which have preferred theses to hypotheses, led experience captive, and triumphed over the works of God; and to approach with humility and veneration the volume of creation, to linger and meditate therein, and with minds washed clean from opinion to study it in purity and integrity".

Bacon's method has proved tremendously fertile in a material way, and science has come to know a great deal about a great many things. The discoveries of science have been of much interest to the Theosophist and these pages have given evidence of this interest. We have been interested in reading of the latest discoveries of the scientist, have compared them with statements made in *The Secret Doctrine* and elsewhere in the literature, and have welcomed, if not rejoiced at substantiation after substantiation of the occult point of view. As Theosophists, many have even ventured to hope that ere long science might herself stumble upon some of the arcane truths, and, so, might completely vindicate the Theosophical position. But whether or not this hope should be entertained is

doubtful. The placing of powers in the hands of those unfitted to wield them is always unwise, and as long as science has failed to provide her devotees with an Ethic, perhaps it is just as well that further progress be made slowly.

Certainly science, taking it in terms of its best exponents has ceased to be materialistic in the mechanistic sense of the nineteenth century and so it offers scant comfort to the *laissez-faire* dog-eat-dog morality of that century and of our own. This is particularly true of the physical sciences; others have lagged behind somewhat.

It was with relativity that the older mechanistic attitude toward nature finally ceased to become of importance. But with the overthrow of the old, science stood hesitant before an unknown greater than she had ever contemplated, and up to the present time the best that has been done with ontology is to characterize God as the Grand Geometer of the Universe, something that had been done long before. The emphasis on mathematical symbolism and the complete inadequacy of the mind to picture in concrete terms, both the world of the infinitely minute and the infinitely large has thus led to a species of scientific solipsism, that pitiable state wherein it is held that mind is supreme and nothing else exists.

Lenin in his *Emperio-Criticism* long ago pointed out the dangers latent in these attitudes of science toward reality, and it is a fact that little of an ethical nature has emanated from the pens of Eddington, Jeans, Russell and others such as they.

Dialectical materialism on the other hand has developed an ethic of its own, apart from science, and before many years have passed, it may well be that in the Soviet Union one will find science satisfactorily united with a social order in which it will find free scope for its use in the benefaction of

mankind. If so, it may also be that the mysticism of the East may achieve its synthesis with Western Science in that land. Dr. Julius T Hecker writing in Moscow on Religion and Communism speculates on this eventuality.

At the moment, here in English-speaking countries, we find ourselves, half-way toward the development of a new Ethic, formulated largely independently of strict philosophical justifications. It is the Ethic of an abundant life as stated and restated in Atlantic Charters, in the speeches of Vice-President Wallace and others. God grant that we may achieve it.

Of course this new Ethic is not new; it is as old as the Wisdom Religion, but in its modern forms it offers elements of dynamism which may bear fruit.

In respect of science, Humanism seems to be the first hesitant step toward alignment with the forces which lead to social progress, a step on the one hand not altogether free from nebulosities and perhaps error, and on the other not uninfluenced by Theosophical teachings.

Provided it can give us principles for action conducive to the good society, it should be encouraged, it should be welcomed, as of course should all other movements tending in the same direction and provided always that they lead to positive action.

That the Theosophist himself should not be indifferent to the broad social movements of our own times is borne out time and time again in the writings of H. P. Blavatsky. In *The Key to Theosophy* we find the following dialogue:

“Enq. Agreed. But who is to decide whether social efforts are wise or unwise?”

“Theo. No one person and no society can lay down a hard and fast rule in this respect. Much must necessarily be left to individual judgment. One general test may, however, be given. Will

the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case, he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellowmen.

“Enq. But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out along certain lines?”

“Theo. It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

“Enq. How does this bear on the fourth of the principles (you mentioned) viz. Reincarnation?”

“Theo. The connection is most intimate. If our present lives depend upon the development of certain princi-

ples which are a growth from the germs left by a previous existence, the law holds as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond."

In Madame Blavatsky's Message to the American Convention in 1890, we find the following:

"What I said last year remains true today, that is, that the Ethics of Theosophy are more important than the divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

"May Theosophy grow more and more a living power in the lives of each of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member."

W. F. S.

### "INTENTION AND SURVIVAL"

The attitude of the Theosophist toward Spiritualism is excellently summed up by a quotation from the Second Message to the American Theosophists in 1889: "We have had, as said, before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of true psychic knowledge, but against the lower order of phenomenalists—the blind worshippers of the illusory phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: no real "fight" was ever waged against the real students of psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and, above all the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the Professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own . . ."

The reality or otherwise of psychic phenomena is a matter of some importance, particularly today. There are many who believe in this reality, either on hearsay or on the basis of their own personal experience, but there are many others who are profoundly skeptical, and among these are the majority of our scientists, whose last lingering shreds of faith in mechanistic materialism would be badly shattered if the psychic were once to be admitted as possessing validity. We need only recall Madame Blavatsky's own experiences

and at a much more recent date, the storm of derision and disbelief which arose over the experiments in telepathy at Duke university to realize how hard it is to break down the prejudices of the insular even if educated mind.

A recent book on materialization phenomena (*Intention and Survival*, by T. Glen Hamilton, MacMillans, \$4.00) is thus of more than passing interest and importance. The researches which are described were conducted with much more than the usual safeguards against fraud and deception and in a manner with which the present reviewer, at any rate, is completely satisfied, from the standpoint of scientific methodology. The results obtained, likewise, are so substantial as to place the work in the class with that of Dr. Rhine's work on Telepathy.

A word or two concerning the author may not be out of place. Dr. Hamilton the author of *Intention and Survival* was born in Canada, educated in Winnipeg, graduating in Medicine in 1903, and practiced medicine in Elmwood, a suburb of Winnipeg until his death in 1935.

He was a lecturer in clinical surgery in the Medical faculty of the University of Manitoba, a member of the surgical staff of Winnipeg General Hospital, President of the Manitoba Medical Association and finally a member of the Executive Committee of The Canadian Medical Association from 1922 to 1933. He was also at one time a member of the Manitoba Legislative Assembly.

Dr. Hamilton's death interrupted his plans to place in book form the data which he and the devoted group gathered around him had compiled over a period of twenty years. His records, notes and published papers have been collected and edited by his son and the present book is the result.

It deals almost exclusively with the record of a series of teleplasmic materializations, the circumstances under

which they were produced, the controls exercised against fraud and the results which were achieved. Extremely good photographs by flash-light were secured, and the detail which can be seen is rather amazing to say the least.

The materializations were of several forms from amorphous and unorganized lumps of teleplasm to one full-sized head and torso of a figure called "Lucy". Lucy's features were quite distinct, the remainder of the figure being veiled in amorphous teleplasm were also photographed and quite a number bore evidence of some initiative ability, being replicas in relief of pictures of people such as the lusty evangelist Spurgeon, Sir Oliver Lodge's son Raymond, and Conan Doyle.

Some two hundred and twenty-five pages out of two hundred and ninety-two are devoted to a scientific description of the phenomena which occurred, while in an additional chapter a rather fine description of physiological behaviour of the medium under trance conditions is given.

In one chapter only are theories of causation discussed. Hamilton inclined to the theory that the phenomena were produced by non-living intelligences and that they could best be viewed as deceased personalities, but with true scientific caution he states that the theory simply satisfies the need for a "directing intelligence manifesting itself in the role of a trance personality and which, by the evidence, cannot have arisen from a living agency." By "living" Dr. Hamilton evidently means "possessed of a physical body."

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