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Divine Wisdom

Brotherhood

Occult Science

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WHAT SHALL THEOSOPHISTS DO ?

By Cyrus Field Willard

At the present time when the whole world is affected by unemployment and economic disturbances there is a recurrence of doubt and fear in the minds of the people that is something appalling.

Wm. Q. Judge once remarked to me that the minds of the people caused earthquakes when the crust of the earth became of a semi-liquid consistency and waves passed through it superinduced by mental states.

But we must not let our minds dwell on these things of doubt and fear. Our main purpose is the formation of a nucleus of Universal Brotherhood and all the astral "junk" that has been peddled about regarding auras, fairies, etc. *ad nauseam*, must be dropped.

We must concentrate on giving out the ideas of Reincarnation and Karma for which the world is hungry today. These alone explain the slavery and suffering through which our Brethren are passing.

It should be said that in writing this, the writer is only complying with the request of the editor of *The Canadian Theosophist* who has asked him what in his opinion American Theosophists should do now.

To him who really believes in the continuity of life and the successive births in high or low estate, the present con-

ditions of life have no terrors. He is calm, confident and self-centred amid all the disturbances of daily life and, to quote the *Bhagavad Gita*:—

"Those who are wise in spiritual things, grieve neither for the dead nor for the living. I, myself, never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Is not this a blissful thought? One who is confirmed in this belief in reincarnation is not disturbed by anything that may come to pass. Is not this the message that those tossed high on the waves of despair and fear need to have, to remove their anguish?

If those who are groaning and suffering under conditions where they have seen their all swept away, could only get these ideas firmly fixed in their minds, would it not stop the mental storms and wonder why such things should happen to them, while others for lack of this knowledge commit suicide, because they have lost their fortune and worse than all, their courage and hope in the future.

Are not these suffering for the message we as Theosophists can give to our brothers, to let them know that there is no favouritism in the universe, for all have the same everlasting facilities for growth, since "Rigid justice rules the world."

Those who are now elevated in worldly stations may be sunk in humble surroundings in this or some future life, and it will be due to their own acts only. It is up to us who have this knowledge to spread these ideas. Suffering bravely endured now will produce a treasure of patience and fortitude in another life. Hardships now suffered will give rise to strength, and self-denial will develop the will better than the practice of any system of Hatha Yoga. Tastes in the right direction cultivated now, in this existence, will bear fruit in coming lives while acquired energies will assert themselves whenever they can.

Is it any wonder that this writer insists that Theosophists should keep on repeating this blessed message of Reincarnation, which the world is hungering for today? It alone can remove the sense of suffering and injustice which is setting the civilization of today toward the precipice. There are those who assert that the money-lenders of the world are binding cords of slavery around the peoples by interest, bonds and mortgages, and they tell me they feel like lighting the fires of revolution and hanging the bankers to the street-lamps ("*a la lanterne*") as was done in the French Revolution.

But I tell them that the very ones now complaining of the iniquities of the bankers, may have been money-lenders in former lives and are now being made to suffer for practising the same cruelties of which they now complain, in loss of home or farm.

Those who think they have but one short life on this earth wax desperate when they see advancing age coming on

and they have fallen into poverty and unable to do the things they wish to do. It is these educated ones lately fallen on poverty who are the most desperate and who need the message of reincarnation the most.

To them this blessed doctrine of reincarnation is an inspiration, a flowering of hope, a message of joy, that casts a sheen of brightness over all the events of what has seemed a mis-spent life.

It is the scientific basis of Universal Brotherhood. For when we learn that we have lived in different nations and spoken different tongues, been rich and been poor, been high and low, male and female, all the time learning and building the character which we carry over as the condensed memory of our previous lives, then we begin to realize that we are "Brothers to kings" and the atoms composing our bodies have been used by our brothers before us, and we are, in very truth, "Brothers" and our brother's keeper.

Karma is the law of justice, or compensation, and tells us that in the next life we shall occupy that station to which our acts in this life have justly entitled us to hold.

That reminds me that when Chief La Forte of the Six Nations told Dr. Franz Hartmann and myself at the Onondaga Indian reservation, near Syracuse, New York, that they believed in reincarnation, I asked him specifically: "Do you mean to tell me that the Indians believe that they will be born again in another life, in such conditions as they have deserved, according as they have done good or evil in this Life?" He replied: "Yes, that is exactly what the Indians do believe."

He then went on to say that their last great prophet, Canan-dai-yua, (that is the way he pronounced it) had published a book in 1838, in which he explained these doctrines and the Chief promised to send me a copy of this book. This I never received, as it was

sent to me in care of another person who kept it. Many other things occurred at this conference into which I cannot go now, but it was firmly established in my mind that the Indians of the Six Nations, under some surface beliefs, did really believe in reincarnation and the law of Karma, as the Theosophists term the law of compensation. It explained to my mind why the Indians as a race are so stoically calm and are "not disturbed by anything that may come to pass."

In these days of storm and strife (*Sturm und Drang*) let Theosophists therefore drop everything else in order to concentrate on the teaching of reincarnation and Karma. It is the bread of life to hungry souls seeking to know why they are here and "Where do we go from here?"

Our brothers, less happy than we are, because they are without the soul-satisfying knowledge that we have, are calling on us in their agony. Let us teach them the truth of the statement that Plato, the wise old Greek, made when he said that the soul has a natural strength which will hold out and *be born many times*.

If we do our duty, we shall emphasize this fact and tell these poor struggling brothers, who have not had the good fortune from former lives to know the teachings that H.P.B. and the Masters (blessed be their names) have given us. Tell them they still have another chance in another life. Let us act on a smaller scale like H.P.B., Wm. Q. Judge and the other servants of the Good Law, and carry this message of "Good-will to men" to all that grieve. Shall we not remember *The Voice of the Silence*: "Compassion speaks and saith 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'"

"Behold the hosts of souls. Watch how they hover o'er the stormy sea of human life and how, exhausted, bleed-

ing, broken-winged, they drop one after the other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

For does not H.P.B. say: "Give light and comfort to the toiling pilgrim and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread that feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

This may to some sound like "old stuff," but so are the eternal verities to which we must return.

To all those who believe in Universal Brotherhood and in fraternizing with other Theosophists, no matter what their label may be, if they but teach these doctrines of reincarnation and Karma, we can say:

"And now, O Teacher of Compassion, point thou the way to other men. Behold all those who knocking for admission, await in ignorance and darkness to see the gate of the Sweet Law flung open."

Should not all Theosophists reveal the twin doctrines of reincarnation and Karma, go forth and preach to all the world, early and late this Sweet Law, until all mankind shall have entered on the path of Liberation?

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EVOLUTION

ACCORDING TO THEOSOPHY

BY KATHARINE HILLARD, F.T.S.

(Continued from Page 297)

To return to the evolution of the Races as such, we are told that the first human stock was a reproduction, by higher and semi-divine Beings, of their shadowy selves. (II, 87.) They "became" the First Race, just as the eternal cell of which Weismann speaks, became the endless number of cells into which it subdivided. The *Stanzas of the Book of Dzyan* (already referred to) give in a series of semi-allegorical pictures wonderful in power and condensation, the earliest history of the pre-human Earth, and describe the first forms that appeared upon her slowly-consolidating-surface, "soft stones that hardened, hard plants that softened;" that is, the mineral and vegetable kingdoms in their incipient stage. (II, 15.) Then insects and minute creatures became visible, after which an inclination of the Earth's axis caused all nascent life to be swept from its surface, to be re-born after the cataclysm, on a somewhat higher plane.

All the oldest cosmogonies speak of abortive creations, of primordial worlds, that perished as soon as they came into existence. The Chaldean fragments of Cosmogony in the Cuneiform inscriptions and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. (II, 54.)

The *Stanzas* go on to describe the Spirits of the Sun and Moon that came to look upon the earth-monsters and were displeased. "This is no fit dwelling for the divine spark of mind," they said. Then the Fires came, and dried up the turbid dark waters with their heat, and the Spirits slew the forms of the animal-headed men, and the men with fishes' bodies. When these were

destroyed, and the waters had subsided, the dry land appeared. Then came the fashioners of the astral body of man, the shadowy prototypes of future human beings.

These "fashioners," the "lunar ancestors," (or the Barhishad, as they are called) bear the same relation to the physical body of man that the Moon bears to the physical Earth. (II, 79.) As the Moon formed the model, and still controls many of the phenomena of Earth, so the astral body still gives the model of the physical form and controls the ebb and flow of its tidal energies. The Barhishad were on a level with the lower principles, those which preceded gross objective matter, that is, they correspond to the elemental kingdoms preceding the mineral, and being devoid of the higher *Mahatmic* element, the ray of Universal Mind, they could only give birth to the *model* of the physical, that is, the astral man. And being "boneless," as the *Stanzas* say, that is, possessed of only an ethereal body, "they could give no life to beings with bones. Their progeny were phantoms, with neither form nor mind. Therefore they are called *the Shadows*."

The "Solar ancestors" properly so-called, could, and did, impart to this astral body a semblance of life (for from the Sun, the Heart of our system, comes that great flood of electric magnetism that vivifies all nature), but "the Lords of the Flame," the Agnishwatta, refused to impart to this imperfect being the spark of *Mind* which they alone could give. They were said to be devoid of fire (or creative passion) because too near their divine original, the Unknown Root, too high in the scale to have aught to do with creation. (II, 78.) "Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. (II, 95.), . . . "They would not simp-

ly because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give." Therefore man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures and no more. It is the worshippers of form, we are told, who have made of the higher Spirits, the "Rebels," and the "Fallen Angels."

It was the "more material creators," who projected the senseless model (the *astral* form) of the physical being. It was those who would not, because they could not, create, (having no double, or astral form to project) who sacrificed themselves to the good and salvation of *Spiritual Humanity*.

But as these higher Beings had no hand in his physical creation, we find primeval man, (issued from the bodies of his *spiritually* fireless progenitors) described as æriform, devoid of compactness, and MINDLESS. (II, 80.) He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *manas* or mind. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. "It is the inferior spirits, possessed of a dual body" (an astral within an ethereal form) "who are the fashioners and creators of our body of illusion," we are told. (II, 57.) "Into the forms projected by them, the Monad descends. . . But they are like a roof with no walls, nor pillars to rest upon. . . . For the Monad has no hold upon the mere form. It is like the breeze, where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission," (which is the mind) "and the form knows it not."

"The Sons of MAHAT" (or Universal Man) "are the quickeners of the human

Plant," says the Commentary. (II, 103.) "They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal. In the beginning" (during the Second Race) "some only breathed of their essence into men, and some took in man their abode." For there are always gradual modifications in the process of evolution, nor did the human mind itself leap full-orbed into being. And although the humanity of the First and Second Races were not what we call *men*, but merely rudiments of the future human beings, still even among these appeared here and there, some faint foreshadowing of the intelligence to come.

And as to their forms, not men only, but all the primitive models in every kingdom in nature, begin by being ethereal, transparent films.

These earliest types are very clearly described in the article by Dr. Coryn before mentioned. "The very earliest life-type on this globe, was circular, oval, or formless, masses of fluidic astral jelly, men of the first Races. They had no parts or structures, filmy 'cells' of astral vapour. This, condensed into a small compass, would solidify into matter as we know it, the objective protoplasm, and in its clear, gelatinous appearance, its shapelessness tending to sphericity, mobility, uniformity of structure and properties, would closely resemble the present lowest unicellular organisms. And this is what happened, for the 'man' of the first two Races was an expanded protozoon, an immense cell of astral jelly, which was and is eternal, propagating its like then in early man as now in Protozoa by simply dividing into two. There neither was nor is death; it is the physical *coat* that dies, the secreted externalized body."

This is what Dr. Coryn meant by "the Eternal Cell," and we read in the *Stanzas*: "When the Race became old,

the old waters mixed with the fresher waters. When its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life." (II, 18.)

All analogy goes to show the truth of the occult teaching that man was not "created" the complete being he is now, however imperfect he still remains. (II, 87.) There was a spiritual, a psychic, an intellectual and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionist. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality in which to fabricate the being now known as man.

"Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they now are in the present cycle; opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and negative, of the male and the female." (II, 84.)

"Having passed through all the kingdoms of nature in the previous *three Rounds*" (or cycles of evolution) "man's *physical frame*,—one adapted to the thermal conditions of those early periods,—was ready to receive the *divine Pilgrim* at the first dawn of *human life*, 18 million of years ago." (II, 254.)

In the animals, the higher principles lie dormant, and only the life principle, the astral form, and the rudiments of Kama or desire, can manifest through their physical body, unfit to become the dwelling of *mind* till it reaches the human stage. (II, 255.)

In strict analogy, the cycle of seven

Rounds that gradually leads man's physical body through every kingdom of nature up to its perfect form, is repeated on a much smaller scale in the first seven months' life of the human embryo. As that, although fully formed at that period, yet needs two months more in which to acquire a perfect development, so "man having perfected his evolution during seven Rounds, remains two more periods in the womb of mother nature before he is born, (or reborn) a Dhyani (or Divine Intelligence) still more perfect than he was before he launched forth as a monad on the newly built chain of worlds." (II, 257.)

The science of embryology is beginning to be considered by naturalists, "as a picture in little and outline of the progress of the race," to use the words of Haeckel, and that science teaches us, not only that the human embryo repeats in its progress towards maturity the forms of all the lower animal types, and that even the adult man preserves the traces of organs properly belonging to these types, (and now useless), but also that the process of reproduction itself has passed in the animal kingdom through stages and processes that would seem to be the function of vegetable life alone. Professor Le Conte, in his book on *Evolution* distinguishes *seven* different stages. The first, *fission*, or a simple division of the animal into two or more parts, each of which immediately becomes a perfect being, as in the case of the Protozoa. The second stage is *budding*, when a small portion of the surface of the parent structure, a sea-anemone for instance, expands like a bud upon a twig, and finally breaks away, and grows to be a perfect duplicate of its original. The reproductive cells differentiate, in the third stage, into a special organ, and the fourth stage places this organ in the *interior* instead of the exterior of the structure. The fifth stage is the

union of two diverse cells, the sperm-cell and the germ-cell in the ovule, two elements in one organ. The sixth stage shows two organs co-existing in one individual, and with the seventh and final stage, the two organs belong to separate individuals, the element of *choice* enters, and the great law of "sexual selection" comes into play.

Now the early history of mankind as taught by occultism follows exactly this method of progression. The first Race of men were simply the images, the astral doubles of their Fathers, who were the pioneers, or the most progressed entities from a preceding though *lower* sphere, the shell of which is now our Moon. So the *Zohar* says, "In the shadow-image of Elohim (or the creative spirits) was made man." (II, 137) And the *Secret Doctrine* tells us that the First *disappeared* in the Second Race, as the simple cells that divide and re-divide disappear in their progeny. (II, 84.) Therefore of course, the First Race never died, but became "the eternal cell." (II, 121.) Then, as the tendency of matter was still towards greater density, a physical form began to build itself around the astral shadow.

The *Commentary* sums up the early Races in a few words. "First came the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives,' projected by the absolute WILL and LAW at the dawn of every rebirth of the worlds." (II, 164.) These, of course, are the creative spirits, or the fashioners of man. "From these proceed:—

"1. The First Race, the 'Self-Born,' which are the (astral) shadows of their progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the Monad) though within the earthly frame, was unconnected with it. The link, the Manas (or Mind) was not there as yet.

"2. From the First (Race) emanated the Second, called 'the Sweat-Born' and

'the Boneless.' This is the Second Root-Race, endowed by the preservers and the incarnating gods with the first primitive and weak spark (the germ of intelligence). . . . And from these in turn proceeds:—

"3. The Third Root-Race, the Two-fold" (or androgyne.) In the *Stanzas* this is called "the Egg-born Race," the process of budding or exudation that produced the Second Race, having changed from a soft cell, into a gradually hardening egg. (II, 132.) "The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness," says the *Stanzas*. So the story of Leda and the Swan has an occult meaning, and the two heroes Castor and Pollux, born from the egg to which she gives birth, become the highly significant symbol of the dual man, the mortal and the Immortal, as well as a symbol of the Third Race, and its transformation from the purely animal man into a god-man with only an animal body. (II, 122.) For the third Race, as the process of evolution went on, and matter became more and more dense, separated itself into three distinct divisions, according to its methods of reproduction. From being entirely without sex, it became androgynous, "and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first to beings in which one sex predominated over the other, and finally, to distinct men and women." (II, 132.) In the *Banquet* of Plato, we have much the same idea. "Our nature of old was not the same as it is now;" says Aristophanes. "It was *androgynous*. . . . Their bodies were round, and the manner of their running circular. They were terrible in force and strength and had prodigious ambition. Hence Zeus *divided each of them into two*, making them weaker."

"Every living creature and thing on earth," says the *Secret Doctrine*, "in-

cluding man, evolved from one *common primal form*," and man must have passed through the same stages in the evolutionary process as the lower animals, the same stages that science traces today in the growth of the embryo. (II, 659.)

The history of the cell seems to be the same throughout the realm of matter. It divides itself infinitely, until the stream of life gradually separates into the active and passive, the male and female elements. The less nourished become the active cells, the more nourished, the passive. From the unconscious fusion of the primitive cells, science traces step by step the gradual building up of form, till with the multicellular organisms, death enters the world; in fact, as Goette and other naturalists have said, "reproduction has death as its inevitable consequence," it is "the price paid for a body." But "the eternal cell" still persists: to use the eloquent words of a recent writer on the subject,* "the bodies are but the torches which burn out, while the living flame has passed throughout the organic series unextinguished."

While the earlier Races were scarcely removed from the conditions of the Protozoa and were exceedingly simple in structure, with the Third Race and its increase in materiality, came many changes of form, as it drew nearer to the point of complete physical development. Towards the end of the Third Race, men came into the world under the same conditions and by the same processes as our historical generations. This change required of course many millions of years, and follows the lines of general evolution very closely. In the old *Stanzas*, we are told that during the early days of this race "animals with bones, dragons of the deep and flying serpents were added to the creeping things. They that crept on the ground

got wings. They of the long necks in the water, became the progenitors of the fowls of the air." This represents the same transition from reptile to bird that is traced by modern biologists. Still later we read of the changes in the boneless animals, which became vertebrates, and afterwards mammals, and having gone through the same androgynous conditions as man, still bear traces of their former state, or as Prof. Schmidt, the Darwinian, says: "through the whole period of their development, they drag along with them these residues borne by their unknown ancestry no one can say how long ago." (II, 184.)

And at this point, according to the *Secret Doctrine*, occurs the great divergence of the occult theories from the Darwinian. For while Darwin and his followers would trace man and the anthropoid ape to a common animal ancestor, occultism would give them a common *human* parent, as it derives these apes from a union of the early mindless men with the animal races of their period. We have seen that the First Race was little better than phantoms, and devoid of all understanding; the Second Race, endowed only with the first primitive and weak spark of intelligence, and the earlier Third little better than animals, and not yet fit temples for the living God. The Monad, although within the earthly frame, was still without the connecting link of *mind*, which should unite it to the slowly developing brain.

For we are bidden to remember that "the human Monad, whether *immetalised* in the stone atom, or *invegetallised* in the plant, or *inanimalised* in the animal, is still and ever, divine." (II, 185.) These mindless men, in whom the divine ray lay concealed, as the fire sleeps in the flint, "took unto themselves huge she-animals," says the old manuscript, "and bred a race of crooked, red-hair-covered monsters, going on all-fours."

*Evolution of Sex, p. 262. (Geddes and Thompson.)

These were dumb, as were the men of that early period, for language came only with the development of mind. These monsters became ferocious, and men and they mutually destructive. "Till then there was no sin, no life taken," but after the separation into sexes, the Golden Age was at an end. The axis of the earth tilted, the succession of the seasons began, and constant change took the place of eternal spring. "People knew ice, snow, and frost, and men, plants, and animals were dwarfed in their growth." For with the separation of the sexes, strife came into the world, and the opposition of natures bred passion and sin and death. This was the fall of man, "the decent of the soul into matter," as the old Platonists put it, and *involution* or the complete union of the spiritual with the physical having been effected, *evolution*, as the return towards the spiritual, began.

The original types of the anthropoid apes then, are a side-issue, an offshoot of an almost mindless race of men, an offshoot that perished in succeeding cataclysms. With the other, or distinctly human branch, the brain continued to develop, and having at last become a fitting vehicle for Mind, the divine spark kindled the fire of intelligence in man, and he acquired the consciousness of his own powers, and ate of the fruit of the Tree of Knowledge. (II, 193.)

(To Be Concluded.)

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HITLER'S LAST YEAR OF POWER

In recent years a great deal has been written about the strange and sinister personality we know as Adolf Hitler. Leonardo Blake's recent book, *Hitler's Last Year of Power*, is a worthy contribution to astrological thought on this subject.

Published shortly before the outbreak of the "Second World War" the book has come in for some criticism due to the author's positive statement: "Be reassured: there will be no war." Generally speaking astrologers have been criticized for apparent failure to predict this war.

In relation to world conditions it is wise to remember that certain facts previously involved or obscured become clear and understandable with the passage of time—a truth of some consolation for the prophet. Hence we find that present war conditions are not the result of recent events so much, such as the recent deeds of Hitler, as they are the result of causes arising from the industrial revolution, its growth through the power of science, the expanding horizons of human thought and perception, the relative failure to apply science to the needs and progress of humanity as a whole, as well as conflicting economic powers and imperialisms.

Unlike the great war of 1914-18, which was predicted in 1898 by Sefarial and Alan Leo, there have been no recent outstanding planetary configurations on which one could hang a war until 1940-41.

The Great War was indicated by the major conjunction of seven planets which fell in Sagittarius in December 2nd, 1898. Falling on the eve of the XXth century this conjunction forms the basic horoscope of world developments of this country. It marked the exact end of the first sub-cycle of the Kali-Yuga. Beginning with a similar

conjunction in the year 3102 B.S., the first sub-cycle closed in 1898.

To understand the basic reasons for the present world conditions one must accept the occult teaching that the first half of the XXth century is a period of reaping, the last century of the Christian era—and so the first of a new era, of the maturing of great cycles in which the psychological attitudes of men must change to allow vast readjustments in world finance, economics, civilization, the like of which have seldom been witnessed. Human evolution is being speeded up through the outbreak of great wars, revolutions, and the steady shift of world power.

Thus basic reasons for the "failure" of most astrologers to predict war in 1939 may be found in the fact that there exists no difference in the state of affairs prevailing since the Great War and especially since the beginning of Japan's bloody conquest of China, the rape of Ethiopia by Mussolini, or the destruction of Republican Spain by the combined might of Italy, Germany and the Vatican. The world has actually been at war, psychologically and economically, since Munich, 1938.

Mundane Astrology is a science in itself and requires the full attention of the astrologer if it is to be anything more than a hit or miss system. The fact that so many predictions do work out at all is gratifying considering the lack of proper research facilities such as those required by sister sciences. To produce a small book such as Blake's requires the calculation of innumerable astrological charts, horoscopes of rulers, leaders, mundane charts, ingresses, eclipses, etc., etc.

The tense condition of world politics could have produced "war" at any time, and with but few exceptions most astrologers did not expect real war until 1940 or 1941. The *New York Daily News*, last August, asked several well-known astrologers to answer the

question "Will there be War?" Miss Elizabeth Aldrich was the only one to say yes.

Leonardo Blake's book is a comprehensive and readable review of European conditions from the astrological, psychological and political standpoints. Among his predictions were the following items: A major crisis for September, no world war, the triumph of Chamberlain's policies, the destruction of the Third Reich, Military Dictatorship in Germany, a new purge, the tragic disappearance of Hitler, the break-up of the Axis, the end of Mussolini's power, a new organized and transformed Russia.

The complete astrological data on which the author bases his conclusions is unfortunately not included. The book is meant to be non-technical and hence only birthdates of the individuals mentioned are included.

Without equivocation he asserts that Hitler will meet his doom in 1940. "Years of study of the subjects of psychology and astrology have placed in the hands of the writer a key to the happenings on the world stage. The true face of the European situation lies revealed. And out of this chaos he sees shining towards him a more hopeful and heartening picture of the future."

"The end of the Nazi Party and its Leader is here. The Army Party in Germany will tear down the Swastika flag and unfurl again the old black, white and red of the Kaiser's day as a symbol of the liberation of the nation from economic and moral thralldom. It will prove the nation's saviour, and cause a happy turn in the events of Europe."

It would seem that the outbreak of formal war might change the aspect of this prophecy. It is not so easy now to stem the flood of war passion. Astrologers, who have studied the question, mainly agree that Hitler is a doomed

man, that his time is short.

It was similar factors in Hitler's horoscope which lead the writer of this present article to write "The German chancellor's ultimate end, after a brief period of the supreme Cæsarship or dictatorship, is one of the frustrations of all his plans, hopes and desires, culminating in a most violent and tragic death."—*Canadian Theosophist*, September, 1934. Unless Hitler has fooled the astrologers with incorrect birth data the unanimity of opinion existing among the experts is indicative of the scientific principles of astrology.

Blake's interesting study of Hitler states "The cosmic powers threw immense possibilities into his lap, but the same powers which raised him from the masses to a position of authority buried in him the canker that eats into his soul and torments him unceasingly." This is the canker of unfulfilled desires, of boundless ambition, arising from the powerful and sinister Saturn in Leo on the midheaven of his horoscope, which drives him on and on. There can be no end to his "conquests," for as long as he lives he must strive and expand Germany or perish.

His ambitions? It seemed a few years ago that the idea of the Germanic Federation was just a pipe dream and like his book it was accepted with great reservations. Nothing could have been further from the truth—for the ultimate object of Hitler's ambition was a Germanic world.

The dreams of Hitler form his "real" world and that is why he is so dangerous. He is in reality a "case" psychologically; "that he should carry the fate of Europe in his hands is the tragedy." It is now apparent that this "tragedy" is to serve a cosmic purpose.

According to reports Hitler has relied on astrology for guidance and inspiration, never making a move until the signs are propitious: when against him he retires to the seclusion of his moun-

tain hideout. He has never forgotten the prognostication of a Jewish astrologer that his will be a violent end and the idea of death continually haunts him. He knows his can be no luck in war, with Saturn square Mars; but the greater dominance of Saturn drives him on and on to the abyss.

Hitler's horoscope contains violent indications in Taurus significant of a malady of the throat which endangers life. His passing may result through fatal injury to the throat. Persistent rumours will not down that he has suffered for some time from cancer or tuberculosis of the throat. The heart too is threatened.

In regard to Hitler's passing Blake writes: Hitler's Neptune stands in the house of death. This extraordinary aspect proves quite satisfactorily why he has his death fantasy and this fear of death."

"The Neptune in his horoscope tells us that Hitler's death will not be disclosed to the public, or to the world at large. A veil of secrecy will surround it. Moreover, he will not be spared a violent and painful end. . . ."

"A malevolent Pluto also stands in the house of death, and is in conjunction with Neptune. It is hardly possible to imagine a worse sign of growing disaster. It signifies a terrible breakdown, a tragic finish to Hitler's life."

"1940 is regarded as the critical year in Germany. . . . Revolution and the death of the Fuhrer are forecast. And Hitler will return to those depths from which an unknown hand, the hand of Providence, once saw fit to elevate him. A mysterious disappearance, followed by a death the true nature of which will never be made quite clear. Such are the last two headlines in the history of his life."

September 1st, 1939, was the beginning of Hitler's end. He is upward from September, 1939 to March, 1940—

then definitely downward and out. In March, 1940, Saturn again transits Hitler's Sun and Pluto passes over his Berlin Midheaven. After March Pluto slowly goes down into his tenth house approaching his natal Saturn and his end. Considering that the progressive aspects in his horoscope are adverse through 1940 it is apparent that the end of Dictatorial expansion has been reached.

It is not fair to say that astrologers did not predict war. The truth of the matter is that the facts have been played down to avoid scare headlines. However most of the indications fall in 1940 and 1941. The war, at present, is no worse than that which has affected other parts of the world.

In December, 1938, a close friend who is a well-known astrologer, wrote: "I do not think war will come in 1939 but I do think it will come early in 1940. When early 1941 comes there will be such a holocaust as the present generation has never seen. The main theatre of war will be in Russia—both ends of it, Europe and Asia." That he was wrong about the breakout of *formal* war goes without saying; but he did mention Russia and hence throws light on the hurried struggle of that nation to block expected attack from the West.

Recently Spencer Jones, astronomer Royal, challenged the astrologers to predict something from the great lineup of planets in Taurus on May 11th, 1941. I think the best answer would be the less said about it the better. However it is apparent that we are on the eve of a new and eventful era, that the old order in finance, economics and even religion is passing never to return. *The Secret Doctrine* gives hints about this period but they do not make cheerful reading.

Yet there is much to be cheerful about, for the darkest hour is before the dawn. The dawn will come and the Sun

will shine on a new civilization and a better way of life. The experts inform us of the difficulties of bringing about a federated world, a world family of nations, a real brotherhood of humanity. They may live to be confounded by the rapidity of reform and the unification of the world. Though threatened on every front democracy will survive and a new and greater bill of rights will be written indelibly into the hearts of men.

Future historians will therefore be able to appreciate the value of Hitler as the symbol of a great world tragedy. He had to be, that through the conquest of evil the good may become manifest. He serves a cosmic purpose—but now the hand of Destiny no longer protects him. The crowning megalomania of his life has been his delusion that he was the prophet of the Aquarian Age! He has not lived like a true prophet, acted as a prophet nor shall he die like a prophet! In conclusion I recommend Leonardo Blake's book as worth while cheerful reading.

Robert A. Hughes.

(*Hitler's Last Year of Power*. By Leonardo Blake. Andrew Dakers, Ltd., London, 2s. 6d.)

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Those who care to look up the pertinent passage in *The Secret Doctrine*, may turn to Section xvi. of the first volume, especially the last page 646 (708 in 3rd Edition; 371 vol. ii Adyar edition):—"England is on the eve of such or another catastrophe; France nearing such a point in her cycle, and Europe in general threatened with, or rather on the eve of a cataclysm, which her own cycle of racial *Karma* has brought her to."

ORGANIZATION AND CLASS WORK

The 58-page Report by the Committees with their recommendations to the annual Convention of the T. S. in America is so much more worth while than anything we have had from Adyar of a similar nature, as one might expect from the business experience of those who prepared it, as compared with the similar experience brought to bear upon such work in India. We feel that this report either as a whole or in summary should be in the hands of every Lodge that aims at progress and should be used as a text-book for organization principles in all the national Societies. We have as a Society always lacked worldly wisdom, and if it be not contained in this report we know not where it can be found in a form fitted to the spirit of Theosophy.

The Reports are classified under five heads—Class Organization and Study Courses; Theosophy in Action; Publicity; Youth and Culture; and Membership. In addition to a general Report under each head there are reports from sub-committees under four of these heads. Under the first we have: Public Lectures, Development of a Public Study Class, Development of Members' Study classes, and Training of Class Leaders and Lecturers. Under the second, The Lodge as a Focus of Action, Social Service, Right Citizenship, Animal Welfare, and World Peace. Under the third, Direct Mail Advertising, Newspaper and Magazine Publicity, Under the fourth, Youth Action and Coalescing Youth and Theosophy; Beauty and Brotherhood; The Creative Spirit, and The Children's Department.

As it is almost impossible to condense these reports beyond the compression already given them, and space does not permit a full review of their merits, we purpose taking one each month till they are completed. This month Class Org-

anization and Study Courses is the subject.

Carefully planned and active adherence to the three objects of the Society is the basis accepted. The general principles of Theosophy as given in the literature of the Movement is essential. Every Lodge should have a programme of organized studies to present Theosophy to the public and for a continual deepening of the knowledge of the members. In lectures the presentation of the subject should be such as to lead those seeking answers to the problems of life to continue their search in public classes conducted by the members.

The Lecturer is not the only factor in presentation. A friendly attitude on the part of members is a vital necessity for successful public meetings. Besides the various lecturers symposiums are recommended — four fifteen minute talks by different members, book digests, Question meetings. For informal presentations there are suggested Fireside Hours, Lodge Birthdays, Christmas meetings, Teas with a 15 minute talk on Theosophy, Esoteric Musical talks, talks by members on how Theosophy fits into their own life work. One informal programme should be presented each month.

Personal invitations to attend bring results, and members should accompany their friends to the introductory meeting. Time and place of all classes and meetings should be available to all publicity committees of Lodges so that transient friends may be able to visit if possible.

Ideas of topics follow well-known lines; others are the trend of modern psychology, current world problems, and all subjects should be reported to headquarters so that other Lodges may be benefitted by suggestions from the lists. National lecturers should announce local classes and meetings. All subjects should be presented from the Theosophical view point.

“A tendency to rely upon a few qualified and inspiring leaders may lead to a weakening of the members in general.” Amateur speakers might take part in symposium meetings with neighbouring Lodges. Music, if good music can be properly presented, is recommended for lectures. Collections should be a dignified part of the occasion and no announcements should be made during them. Announcements should be kept to a minimum and are better printed or processed.

In forming study classes it is well to ask for the names of interested friends, and to build up connections in this way. Classes should be formed after the visit of a featured speaker in late September to early November, the middle of March or after Easter. The type of instruction should be interesting, instructive, full of life, linked with human interest, and above all friendly. Discussion should be encouraged. Question sessions are valuable.

Well planned and wisely executed study courses are necessary if the Lodge is to grow. It is important to get new members, but still more important to retain old ones. This depends largely on Lodge programmes and study courses. If Lodge work is one-sided and too specialized, the members will get into a rut. Classes should arouse the interest of all the members, old and new, young and old. They should be an incentive to further study outside the Lodge. The campaigns planned by Headquarters, Adyar or National, should be followed but should be adapted to the local situation without feeling that a fixed method is necessary.

Under wise class leadership economic, political, national and international programmes may have a valuable place on Lodge programmes if carried on upon Theosophical lines. Sanscrit terminology should be curbed. A plan followed in some Lodges is given attention. After a short meeting of all members

they sub-divide into three basic types of study classes according to the members' individual interest—Devotee, scientific, philosophic. Over a long period there is a possible danger that a member may become one-sided and limited in his perspective under this plan. These divisions may be dealt with in other ways, by varied programmes in each meeting, or by having each week in the month devoted for definite aspects of study.

The classes should go beyond mere mental concepts, to quicken the students' intuitive perceptions. While the form side of the work is necessary, the *Life* side is still more important. Studies should not be entirely analytical but also synthetical, each member being helped to a deeper understanding of the *living* principles of Theosophy.

Personal qualities required in Class Leaders and chairmen are noted in eight paragraphs. He should be impersonal, should eliminate obtrusive mannerisms, should be dynamic and able to *fire* the members to greater effort.

The remaining five pages of this section are devoted to instructions and advice to class leaders and lecturers as to their personal methods and manners of speech and delivery, etc.

Next month we hope to take up the section on “Theosophy in Action.”



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 traditions 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.

THE MYSTIC

BY RICHARD HEINEMANN

The light of an internal fire dispels all
earthly dreams

And I only see the heart of life, and
overlook the seems;

Pain I know, but grief I know not, for
to eyes as clear as mine

Tribulations are the stairsteps we
ascend to the divine.

The currents of the universe that never
come to rest

Have forgotten that I'm here at all and
sweep right through my breast,

For there is no break or barrier that
separates a "me"

From the million other parts of life, or
anything I see.

Past fades and future vanishes in one
creative Now,

As immutable as rhythm, pulsing only
to endow

Man and universe with conscious life—
and here I plainly see

That the heart that drives the cosmos is
the same that beats in me.

Deep inside my core of being, by mere
brain cells unconfined,

Intuition thinks in rhythm with the
universal Mind,

And the whole expanse of knowledge
has no secrets past recall

For a mind in conscious oneness with
the One that governs all.

No harm can come to any thing and I
not feel the pain,

And nothing that exists can die except
I too am slain;

The universe and I are one, and here
within my breast

Are all the stars of Heaven and the
sweeps of space compressed.

If any seeks to do me harm, or trap me
in a snare,

I look within mySelf and find that very
person there

And know, if once this "enemy" should
look within his heart,
That I am there and form a most inseparable part.

As each exists within the Whole, so It
exists in all,

Unlocking thus a paradox: the Great
within the small;

And you who read these lines may turn
your eyes within to see

You yourSelf have been the author,
though you wrote them down
through me.

DEATH COMES TO A DOCTOR

Dr. Norman Bethune of Montreal is
dead in China. He died through bringing
healing to the war-stricken Chinese.

They said that Bethune was a Communist. Did it matter? Isn't it enough for his character and his memory that he gave up everything—ease, luxury, achievement in his profession—to risk his life, and finally to die, bringing succour to his fellow-men?

A veteran of the Great War, Bethune went to Spain on a mission of mercy. That he performed a great work there, saving lives with his blood transportation system, not even his critics denied. No one who ever saw the man could doubt his honesty, his passion for his kind.

His work in Spain over, and undermined in health because of it, Bethune went to China. There he is now dead, in his 49th year, a victim of blood-poisoning due to injuries while performing an operation.

Whether he gave his life because he was a Communist, or despite it, we need not ask. It is enough to know that he was a brave man; that his soul was that of a Christian gentleman, with compassion, mercy, pity. Such things rise above creeds and ideologies — *Ottawa Journal*, 28th Nov.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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OFFICE NOTES

The General Secretary and Mrs. Smythe desire to acknowledge the very numerous greetings and most kind and sympathetic letters received during recent weeks.

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An error that runs mathematically into astronomical figures occurred in the printing of Mr. Richard Heine-
mann's article, "The Approach of Modern Science to Theosophy" on page 265 of our November issue. It occurs twice in the first column on this page where "1.3 x 10¹³" should be "1.3 x 10⁻¹³". The corrected number is "an infinitesimally tiny fraction of an inch."

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The Aryan Path (Bombay), organ of the U. L. T. in India, closes its tenth volume with the December issue. This is a good time to subscribe to this valuable magazine which specializes in articles by the best English writers as

well as those of India on matters of "the Ancient Way of spiritual development and growth in holiness, rooted in knowledge." The subscription is \$3. a year from 51 Mahatma Gandhi Road, Bombay, India.

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A recent Western subscriber writes: I thoroughly enjoy my *Theosophist* and have set myself to obtain five new readers as rapidly as I can discover persons likely to benefit by the self denial. It is perhaps a severe criticism of my companions that I can only think of one at the moment, but doubtless the four others will happen along." No one ever sets forth on such a quest and fails, and let it be considered, success is usually achieved in the least likely quarters. If each of our readers made an effort of this kind, or half such an effort, the magazine would no longer be dependent on the Society's funds, but would carry itself.

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The General Secretary for India in his "Benares Calling" in *The Indian Theosophist* makes this remark: "If reincarnation is not a fact in nature, I think it ought to be there, at least for the sake of dullards like me. Luckily we are assured that Reincarnation is a fact and as some of the writers mentioned elsewhere have tried to put it, it is not only a logical necessity, but a very reasonable hypothesis. Of course there is always the danger of one making it an excuse, for postponing taking ourselves in hand; but taken in the right sense, there is nothing better than reincarnation which can give us not only hope, but the best guarantee of ultimate success. For a Theosophist it is of the highest importance, inasmuch as it explains to him why race, caste, creed, sex and colour which are mere adjectives of the one physical body, should not be attributed to the inner man."

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The Path, Sydney, Australia, for July-September reprints several valuable articles, an interesting article on the Bases of Art by D. W. M. Burn, one on "Is God a Person?" by J. Tyssol Davis and "Shadows and Stars" by H. E. Boote. It also notes the publication of an Index to *The Secret Doctrine* prepared by the Theosophy Company for the original edition in Two Volumes and commends the work. We have not seen this work but feel sure that students will find it indispensable as so far the indices published have been lacking in some particulars, and none of them have been paged for the first edition. It is to be had from The Theosophy Company, 245 West 33rd Street, Los Angeles, California for Three Dollars post free. *Theosophy in Australia* for December-January, also from Sydney, announces that Mr. Geoffrey Hodson has been invited to remain as president of the Blavatsky Lodge during 1940, and "to make such arrangements as will permit him to accept the position."

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Mrs. Beatrice Hastings' letter had sufficient importance to warrant the appeal of the front page to get everybody to read it. It will be the everlasting shame of the Theosophical Movement, Societies, members and all, if this magnificent effort to clear the name and fame of Madame Blavatsky of the vile slanders that have assailed it, is permitted to suffocate. The faint praise of some is no better than a gas attack. The failure of the well-to-do to support it is merely characteristic of the well-heeled. But the selfishness of those who have reaped so much benefit from the work of Madame Blavatsky and who do not lift a finger now to enable the millions who only know of her through the slanders of the Society for Psychic Research and its followers, is a canker that will keep them out of Paradise while one of these deluded ones remain

to upbraid them for their neglect. The world awaits the Truth that is hidden by the cloud of malice and falsehood which has stigmatized H.P.B. as an impostor. Those who do not help to dispel that cloud are parties to the world's deception.

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The Theosophical Movement for November maintains its instructive policy and furnishes its readers with a splendid selection of reading matter from the earlier literature of the Theosophical Society. But we cannot help noting the growing dogmatic tone of the U. L. T. magazines, which perhaps is only the result of careless expression, but is inconsistent with the traditions which the U. L. T. purposes to support. For example, on page 9 of this periodical we read: "Nowhere outside the recorded teachings of H. P. Blavatsky and W. Q. Judge is that special knowledge available in a form suitable to the modern mind." What about *The Mahatma Letters*, what about William Kingsland's writings, what about Jasper Niemand quoted in this very issue, and what about their own special idol, Robert Crosbie? It may be carelessness but if the spirit of exclusiveness which is the parent of dogmatism were not present, it would not show even through careless writing.

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A correspondent writes in connection with discussions of the various schemes of social organization that are commended from time to time that objection is taken "to perfectly definite schemes of this or that colour being put forth as true Theosophy. It is, in part, that my study leads me to believe we cannot reconcile what the detached part of our make-up has gathered of the possible, or the inevitable, for the race (due to evolution and cyclic law), with any translation by *us* of these long, long views into time, or into the field of practical politics and action. We can-

not know the route Karmic destiny may take, nor to what outer movements the Masters may, or may not, give support. . . . In what is happening today it looks as if the real fight on inner planes is between the wide-spread power of the Vatican and the quickening power of Communism—but who can tell whether the former is to gain control for a time as predicted in an ancient prophecy and confirmed by H. P. B., or whether Shiva, in the guise of the Soviet, is to destroy in order to recreate on a higher plane? My understanding of the huge gap between one's 'Selves' enjoins spectatorship, with close inner touch, for the 'pilgrim,' even though the personality may become involved in factional choice and action by some duty under its nose. That is Karma to be worked out on the same personal plane, without, or with less, responsibility than there is in assuming to decide what is wanted *in the big* at any given moment."

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A great many letters have come in lately bearing on the problem of the continuance of the Magazine under the present editor. It would take a whole magazine to contain these letters but one may be selected as a sample, and as a representative one none is better than this from our oldest Canadian member, Miss Caroline Burroughs, so long Librarian of the Montreal Lodge. She writes: "Dear Mr. Smythe, I waited to see what they were going to do about our *Canadian Theosophist* and thank goodness they have some sense left and have left the magazine in your hands. So I am now asking you to please renew the subscription for the magazine to my friend, ————. Enclosed is \$1. May you get many new subscribers this 1940. And I thank you very much for the able way you have run the magazine on independent lines and not subject to any authority of any kind. Long may you be the editor of our one Theosophical Canadian magazine. Wishing you

and yours much happiness and good luck in this year 1940 is the sincere wish of yours fraternally, Caroline Burroughs." One cannot too warmly reciprocate such hearty appreciation, wholly spontaneous as it is, and echoed in scores of other letters on the same subject.

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Too late for notice in our December issue we received the Finnish *Teosofi* and the *Ruusu-Risti*, respectively the Theosophical and Rosicrucian magazines in Finland. It is obvious to the student of Occultism that the Dark Powers, taking their starting point in Germany, are bent on destroying every country that represents the principles of free thought, liberty and justice. Theosophy represents the Divine Wisdom, and while its devotees may not be the very salt of the earth, yet it depends upon them to keep the Light of Reason and the Love of Humanity in active Brotherhood alive among the nations. The War is designed to extinguish these principles on the earth. Those who fight in alliance against the Darkness may be overwhelmed, and the neutrals who are thinking only of safety and their property, may be subjected to the cruelty that has characterized the Dictators' rule, but the worst tragedy of it all is the suppression of Truth that would follow a victory of the Dictators. An English translation accompanies the September issue of *Ruusu-Risti* and quotes a passage from an editorial by Pekka Ervast on the opening of the War in 1914: "The greatest service which we as Theosophists are able to do in a critical period is to preserve the Theosophical Movement and the Theosophical Message intact and pure over the time of hardships. Our nearest Theosophical duty is to see that Theosophy will not perish owing to the lack of our interest and faith." Mr. Jorma Partanen enjoins those who now after the death of Pekka Ervast are respon-

sible for the Finnish *Ruus-Risti* Order, do all they can to preserve the Order uncontaminated by dogmatic formulations and by separative inspirations. "There are enough of instances in the Theosophical world of how teachers have been exalted to divine authority at the same time as they have been made to support some parasitic tendencies. All teachers who are more advanced than ourselves may become by their superior knowledge our enslavers if we accept them unquestioningly as our authorities and stick to their words only." He adds: "Do not become angry; do not hate, says Jesus. Hate does not become a power for good even if it seems to be justified. The power of divine impartiality implying a good will towards all people is a wall that is able to protect Finland and other northern countries and to preserve the free endeavour to Truth which must needs be maintained in Europe." Would that it might be so. We had hoped as much from Russia, but the Light has not shone in that Darkness. Mr. Partanen writing on October 8 in the following issue says he feels that the Finnish nation is more united and unanimous than ever. The nation is determined, self-conscious and strong. It is awaiting future events, listening with a sensitive ear, and wishing to act wisely. The writer would like to express this his feeling in a form, familiar to some Finns, fantastic to others: Väinämöinen, Finland's national spirit, is stretching his blessing and protective hands over his nation. It is as if his soundless voice were echoing across the turmoil of war and the storm of passions, as if everywhere in our country were heard his silent words: "Finland is a holy land. . . ." Finland is a holy land, a seat of peace, a nook of the world where good will is reigning, in spite of the horrors of war. Finland is a part of the solidary, free and strong North, protected by its own purity and spir-

itual strength. — "Let this white thought, on the wings of earnest and dispassionate will, without hatred, without discord, without antipathy and fear, penetrate the atmosphere of our country and the consciousness of our nation: *Finland is a holy land!*"

THE GENERAL EXECUTIVE

Editor Canadian Theosophist:—With reference to the report of the General Secretary which appeared in the December issue, respecting the Executive Meeting held on December 3rd.

The undersigned members of the Executive request that the following explanations be published in the January issue:—

"The funds were reported with a balance of \$257 and discussion occurred over the request of some of the members for a detailed financial statement." No request was made for such a statement, the preparation of which would entail closing the books every three months. However, in the July meeting the Executive passed a resolution instructing the Treasurer to bring down a statement of receipts and disbursements only at each quarterly meeting. Heretofore the General Secretary has reported the balance on hand, together with the balance which was on hand in the corresponding month in the previous year. Almost invariably there is a difference between this latter figure and the amount reported in the Minutes of that previous meeting. There is no suggestion that this difference is due to any inaccuracies in the funds. It is, doubtless, due to the fact that the books were made up at different dates or that one report included cash on hand and the other omitted it. In order to avoid this, the suggestion was made that a statement of receipts and disbursements be handed in at each meeting to be recorded with, and form part of the Minutes. The presentation of such a

statement is part of routine business in all organizations and it is, therefore, difficult to understand Mr. Smythe's and Miss Crafter's attitude. The preparation would not take ten minutes if the books are kept up to date.

The General Secretary stated that he is the Treasurer as well as General Secretary, but there does not seem to be any provision for this in the constitution of our Society.

"The totals of receipts and outlays are furnished at every meeting with the bank balances and vouchers." We do not remember any meeting at which such vouchers and figures were furnished. As abovementioned, the balance only is reported.

The General Secretary refers to a cabal alleged to be started this year. The inference is that the undersigned have secretly conspired; this is denied. A member of any Executive must either think and act—or be a dummy. Our thoughts and actions on behalf of the Society have resulted in our voting similarly on certain questions—not because of any pre-arranged plan but because each member individually voted as his reason dictated. Our meeting to discuss this letter is the only meeting or conference we have held.

The reference to the late Mr. Housser is misleading; Mr. Housser, although he held the title of Acting Treasurer, never occupied the position which Miss Crafter holds. He did not keep the books—his function as Acting Treasurer was to sign cheques jointly with Mr. Smythe.

The General Secretary stated that he took time off to prepare the figures asked for and that the figures were what had already been reported. The latter statement is incorrect. The General Secretary brought down a scrap of paper with certain figures on it labelled 'Magazine,' 'donations,' 'subscriptions,' but it is, of course, absurd to say that these could be reconciled in any way

with 'the figures already reported,' namely, the balance of \$257.00. The members, however, allowed the matter to drop for the time being as Miss Crafter had not prepared the statement and the General Secretary did not seem to understand what was required.

The report states that the letter from Mrs. Henderson represented the views of the non-member subscribers, who are equal in number, or nearly so to the members of the Society. We do not understand how Mrs. Henderson can fairly be said to represent the views of three hundred subscribers; nor do we consider that a non-member should be permitted to occupy space in the magazine to criticize one of our own Lodges in a matter about which she has no knowledge. The statement in this letter respecting a possible change from the Blavatsky tradition to that of Leadbeater and Besant would be considered humorous if it were not for the sinister implication that someone has evidently tried to build a strawman possibly for the purpose of dividing the Society. We can assure the British Columbia subscribers that the astral perambulations of Mr. Leadbeater are not taken any more seriously in the East than they are in the West. The General Secretary had agreed in the meeting that it would not be desirable to publish this letter in the Magazine, but unfortunately a motion to that effect was not proposed.

The suggestion to cut down the size of the Magazine did not emanate from the Ontario members of the Executive. It was suggested by Mr. Griffiths of Montreal. The matter was mentioned at the October meeting and the general feeling was that the scheme was impracticable. No formal action was taken, however, until the end of the year at which time the matter of renewing the printing contract is passed upon. The General Secretary was aware of this and it is unfortunate that the inci-

dent was reported in such a manner as to permit a false inference to be drawn.

"The members of the Executive appeared to be moved by the appeals made." The members were not moved by any appeal. They simply used their common sense in deciding that in view of the decreased income, monies could not be diverted from the Magazine to establish a fund for travelling lecturers. Mr. Belcher had stated in the October meeting that he had explained the matter to Mr. Griffiths and Mr. Griffiths had then realized that there were not sufficient funds for this purpose unless the magazine were cut down to a few pages. However, the Ontario members realize that they constitute a majority of the members usually present at an Executive Meeting and they, therefore, consider that suggestions made by more distant members of the Executive should be given careful thought, even though the same suggestion had been made previously by others and had been rejected at that time.

Yours truly,

D. W. Barr,
Felix A. Belcher,
Walter R. Hick,
G. I. Kinman.

Toronto, December 29.

DR. WILKS MAKES APPEAL

Editor, Canadian Theosophist: — Now that all fear of the Magazine being curtailed or its management interfered with is over for the time being, it is fitting that we should bring into the open the source of dissatisfaction with the Magazine so that we may discuss it and deal with it as seems best to everyone.

This matter of the Magazine is nothing new, it has come up in some form every year of late; so there must be some real dissatisfaction or a wish to alter the status quo for some other reason, and I hereby appeal to the members of the Executive Committee who wish to bring about a change in the size

or policy of the Magazine to bring the matter into the open and state their reasons, which though clear to them are unknown to the rest of us, so that we may all form an opinion on the matter and decide what is best to be done.

Sincerely,

D. E. Wilks.

MAUD CRAFTER REPLIES

Having read the above letter before going to print, I have great pleasure in finding flaws in most of it.

It is customary at each General Executive Meeting for me to report, directly or through Mr. Smythc, the balance of Cash on Hand to date; and in order to show how this compares with the previous year, the approximate balance outstanding a year back is also quoted. The above gentlemen state—quite inaccurately—that "almost invariably" there is a "difference" between the amount I quote at each meeting for the previous year and the amount Mr. Belcher had entered in his Minute Book at that time. Assuming Mr. Belcher's infallibility in entering the figures given him correctly, I submit that when—and if—his last years' figures disagree with mine, it may be because, in referring back a year, I may take the figure standing at the first of the month, whereas the Meeting may have been held a day or two later, and the amount then reported would of course include last minute items. But what of it? If, as has been assumed, Mr. Belcher *must* have entered the figures given him at the time correctly, there is no need for me to report the previous-year balance at all. I do so merely for general information, to show whether we are financially ahead or behind at a given date. The "difference" in any case can be no more than a few dollars. Yet, the above gentlemen seem to think this "difference" in a *past* year's accounts, *properly audited*, gives them sufficient excuse to base their demand for a detailed

financial statement to be produced at each meeting of the Executive. It does not make sense! And if, too, as they say, "there is no suggestion that this difference is due to any inaccuracies in the funds" (for which, Mr. Bailey, the Auditor, should render his humble thanks) such insistence on the Statement makes less sense than ever. Farther along we are told, presumably to bolster up their weak arguments, that "all organizations" have such a statement provided at their Meetings. Do my colleagues, by any chance, think they are running a chain store or something, where they can flaunt their "controlling interest?" They are doing this certainly, or it would seem so, judging by the domineering dictatorship that I have been coping with in the General Executive meetings of the above "gentlemen." The freedom to "think and act" which they demand for themselves is apparently to be used to force me to be the "dummy."

My Colleagues say that no request was made "for a detailed financial statement" as this "would entail closing the books every three (*sic*) months." They say they want "a statement of receipts and disbursements *only* at each quarterly (*sic*) meetings." In other words, they *only* want a statement which would incorporate *all the data that would constitute a detailed financial statement!* This, according to them, would entail the closing of the books for every Executive Meeting. A little confusion of thought, and *very* poor accountancy! As Mr. Smythe has repeatedly told them, the account books are open for inspection by the Executive. For *years*, the books showing "the totals of receipts and outlays" with bank book and vouchers were brought to the Executive meetings and laid on the table for anyone to examine them. This has been discontinued during the last year or two, for they were *never once opened*, but they are available up-

stairs for examination—and the above gentlemen know that quite well!

"The reference to Mr. Housser is misleading" so they say. How? Mr. Housser "held the office of Acting Treasurer." Therefore he was technically responsible for any financial statements produced, as Kartar Singh was before him. He certainly could not have made them himself, for he never once looked at the books. I mailed cheques to him each month for signature together with a stamped addressed envelope for their return. Quite frequently he forgot both the signing and the returning. Is this our critics' idea of an Acting Treasurer par excellence? If so, one of the above gentlemen altruistically inclined, will perhaps come and relieve me of keeping the accounts (and incidentally get out that two-monthly statement) and let me "fulfil the function of Acting Treasurer. . . to sign cheques."

Why all this rumpus, it may be asked? Because the above four members of the General Executive, whose "thoughts and actions *on behalf of the Society* (italics mine M. C.) have resulted in our voting similarly on certain questions,"—constitute a solid block of opposition against the General Secretary. Their "thoughts and actions for *the Society*," the SOCIETY bless you! are entirely directed to harassing Mr. Smythe in every way they can *think up in secret*. Presumably they think they *are* the Society, in view of their Fascist proclivities. Toronto Lodge, of which I should perhaps *beg their leave* to speak, recently staged a shocking example of these proclivities to grab the Presidency, with lies and slander outrivalling the lowest political shysters. I said Toronto Lodge. I mean of course the political aspirants to office in Toronto Lodge. No wonder three of the above gentlemen wished to keep Mrs. Henderson's letter from publication. Ugly things can be done, and have been done, in the hope they will

not be heard of by the Society as a whole. I have had the *effrontery* to advise certain centres of the *inside facts* of ambitious intrigue recently encountered. Mrs. Henderson's letter is one reaction to this; there are since many others. Our Subscribers are more or less articulate from time to time, and "almost invariably" accompany their remittances with a note of appreciation and praise for the magazine. We therefore know what their views are, and I can assure the four gentlemen that tangible proof in the files would convince—if not *them*—anyone *else*, that Mrs. Henderson's stand is echoed by hundreds; and in that sense Mrs. Henderson *has* represented the views of the subscribers in bulk. Perhaps Mrs. Henderson's deduction that, by turning Mr. Smythe out, Leadbeaterism would sneak in, would merely show that she could not conceive of an *alternative* in the T. S. in Canada—that Pride of Power, Covetousness and low political dodges would do the trick.

It is only left for me to query the above gentlemen's statement that "they—were not moved by any appeal!" "they simply used their common sense" I beg to remark that their "common sense" was quite imperceptible until *after* the reading of Mrs. Henderson's letter and Dr. Wilks' statement that the western members were solidly opposed to any interference whatever in the magazine management. One can only conclude, therefore, that—to put it *kindly*—the four gentlemen *were* "moved by an appeal," and then brought their common sense to the fore by passing a resolution that the magazine be continued as heretofore.

Maud E. Crafter.

FROM THE GENERAL SECRETARY

I hesitate to say anything, for after a most carefully prepared report of the last meeting of the General Executive at which everything appeared to be

settled, this report evidently has given offence to four of the members, and Mr. Barr, who I am informed wrote the letter signed by himself and three others, has found it necessary to raise objections to statements of the facts. He finds no provision in the Constitution for the General Secretary being Treasurer as well. I hope we are not trying to split hairs, but the Constitution states (Article v, Management) "All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members at large will send their dues to the General Secretary direct, etc." The Bylaws enacted by the Executive of the day were published in Volume vi. of this magazine. Rule 3 reads: "The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires." And Rule 4 says "Remittances sent by Lodges to the General Secretary, to whom all monies are payable, must be payable at par at headquarters." It is usual, even in business organizations, to regard the man who receives the revenue and has charge of it as Treasurer, though he may be called cashier, bursar, purser, minister of finance or some other title. The alleged discrepancies have been dealt with by Miss Crafter. There would be a much greater discrepancy apparently if the statements were made quarterly as suggested, for the Executive does not meet quarterly but every little while at intervals of one, two, three or four months as may seem convenient. There seems to be an impression that Miss Crafter can be ordered to make certain reports and that she would be insubordinate if she was unable or declined to do so. Miss Crafter does not keep the books because she was appointed Acting Treasurer. Neither did Mr. Housser nor would any other member of the Executive, I fear. Miss

Crafter kept the books before she was even a member of the Executive, and all previous Executives were quite satisfied with the reports given and even grateful for the many years of service she had rendered. I kept the books myself for years and were I living in Toronto would be prepared to do so again. Meantime I am most grateful to Miss Crafter, who was induced by my wife to take up the work, for her assistance. For seventeen years she has been doing this work and assisting in the correspondence. Only this year has the demand been made for this quite unnecessary report as the books of records are always available. Mr. Barr suggests that the General Secretary did not seem to understand what was wanted. I enquired specifically what was wanted and mentioned the heads of our cash book columns and was told these amounts would suit. Mr. Barr's remarks about the "Scrap of Paper" remind one of other Scraps of Paper. I have made many efforts toward appeasement and the furnishing of the figures in question was one of them. I have been no more successful than was the Gentleman with the Umbrella. I omitted the paragraph from Mrs. Henderson's letter to which Mr. Belcher made such vehement objection, also as a measure of appeasement. But it has not been so accepted. I owe Mrs. Henderson an apology for the omission, for in doing so I violated a long-standing principle of the Canadian Theosophical Movement, albeit an unwritten and wholly voluntary one, to treat all members of all Theosophical Societies that follow *The Secret Doctrine and its principles* on the same basis. Mrs. Henderson is a member of the Blavatsky Association and as good a Theosophist as those who signed Mr. Barr's letter, and as well entitled to be heard. I have appealed for more harmony, for more helpful Brotherhood. Dr. Wilks goes to the heart of the matter and asks that

the real cause of dissatisfaction be made known.

AMONG THE LODGES

A Christmas Tea and "Bring and Buy" Sale was held on Saturday afternoon, December 15th, in the social rooms at the Theosophical Hall on Isabella Street under the auspices of the "Northern Zone Committee" of Toronto Lodge. Mrs. E. B. Dustan and Mrs. W. Frank Sutherland, conveners of the event, received the guests, and Mrs. R. Somers was in charge of the sale of Christmas gifts and home-cooking. Mrs. A. G. Smith entertained during the afternoon with two groups of piano solos and a vote of thanks was moved by Mrs. G. I. Kinman. Mrs. Wade Hampton and Mrs. Percy Schutte presided at the long tea-table centred with a large candelabra of red candles, little silver Christmas trees, and sprays of green pine adding to the effect. Miss Mary Dustan, Miss Barbara Brown, Miss Lois Sutherland and Miss Joyce Black were the assistants during the tea-hour. Lucky draws were won by Miss S. Pedlar, Miss M. Stark and Mr. Pape.—M. K.



The Annual New Year's Day Open House and Reception of the Toronto Theosophical Society was held on the afternoon and evening of Monday, January 1st, in the Hall on Isabella street, when about one hundred and twenty members and friends were entertained—including twenty children. A large lighted Christmas tree on the platform was an attractive feature and gifts were distributed to the children of the Lotus Circle by Mr. Harold Anderson, master of ceremonies. All the children present received candy canes, oranges, and bags of candy, and afterwards spent an enjoyable time playing games upstairs, in charge of Sheila Gough and Naomi and Donald Watson. Mrs. N.

Gough was hostess at the specially arranged long tea-table for the children later in the main hall. Christmas decorations were used throughout the hall and the words "A Happy New Year" in large letters above the platform greeted the visitors. Mrs. A. M. Wright, Mrs. A. G. Horwood, and Mrs. Edward W. Hermon presided at the tea-table centred with red candles in silver holders and holly, and the small tables where the guests were seated

Binns, well-known lyric tenor, sang several groups of songs and also led the crowd in community singing. Mr. J. Handley of Winnipeg was the accompanist. Mr. Harry Gibbs, conjurer, mystified those present with his clever manipulations. Miss Jean Innes, soprano, and Miss Barbara McPhee, girl soprano sang solos and duets, accompanied at the piano by Mrs. Louise Tandy Murch. On behalf of the Board of Directors of the Society, Mr. G. I. Kinman, president, extended a welcome to those present and best wishes for the New Year.—M. K.



MR. GEORGE I. KINMAN

President of the Toronto T. S. Mr. Kinman joined the T. S. in 1920, and has been a member of the General Executive, and for two years Vice-president and Acting President of the Toronto Lodge of which he was elected President in September 20. Mr. Kinman is a veteran of the Great War, in which he lost a limb.

were similarly decorated. Mrs. G. I. Kinman, Mrs. R. Illingworth, Mrs. E. J. Norman, Mrs. E. J. Clutterbuck, Miss Mary Stuart, Miss Olive Olive and Miss Alice Carver assisted in looking after the guests. Mr. Charles M. Hale was in charge of a delightful programme following the tea-hour. Mr. Harry

CORRESPONDENCE

THERE WERE SUCH RULES

Editor, Canadian Theosophist:—In your issue for November Mr. James M. Pryse, the well known veteran Theosophist, writes once more about "those two non-existent volumes" (of the Secret Doctrine), and for us, who heard about their forthcoming as well as we know of their non-appearance, this ought to stop the quarrelling about that matter. That the third volume published later contained articles that H. P. B. had written but that Mrs. Besant considered somewhat doubtful and contradictory, most of us will probably agree about. It is surely not the third volume that was promised to us and that we did not get. But articles from the pen of our beloved Teacher will be gratefully accepted, even when they come as substitutes for a promised volume.

Mr. Pryse also touches upon a subject of another kind, and that is the reason why I write today. He says: "In a letter of H.P.B., published in *The Path*, December 1894, p. 168, she says: 'In our Society everyone must be a vegetarian, eating no flesh and drinking no wine. This is one of our first rules.' In a footnote Mr. Judge says: 'This was a proposed rule. H.P.B. accepted a thing

proposed as a thing done, and so spoke of it here. But she did not carry out that rule then proposed, and never even suggested its enforcement to me."

Here Mr. Judge, who was one of the founders of our Society in 1875, speaks for himself. Then let this old timer, who became a Theosophist in 1883, tell his somewhat divergent story. We had organized the Chicago Branch T.S., as we then called it, on Thanksgiving day, November 27th, 1884, and when on March 28th, 1885, we received our charter and our diplomas as Fellows of the First or Entrance Grade, the Entered Apprentice was given a small piece of paper, on which were given rules for advancement to the Second or Chela Grade. The Society had originally three grades, as in the Blue Lodge of Masonry. The Third was Masters' Grade.

The small piece of paper that I received was a printed sheet and read:

"The Course as a Beginner"

To prescribe definitely your course as a beginner:

- (1) a. Drink not intoxicating liquors, take not intoxicating drugs.
b. Eat no meat. Destroy not *any* life.
- (2) Refrain from unlawful sexual intercourse, if you cannot lead a life of celibacy.
- (3) a. Scrupulously avoid any kind of untruth.
b. Take not that which is not given—*i.e.*, avoid wrongful gain.
- (4). Cease to long for money, position, sensual pleasures and the transitory objects of this brief earthly existence.
- (5) Free yourself from the thralldom of passions, endeavour to overcome anger and pride.
- (6) Cherish not hatred or malice toward anybody. Gently advise those who are neglectful of their duties. Do away with your religious prejudices, if they prevent you from

feeling a kind of tolerance for the beliefs of others.

- (7) Try your best to improve the moral and spiritual conditions of others. Love humanity with all your heart. *N.B.* Remember all earthly desires are the cause of sorrow.

'Trishna' is the cause of all evil."

No pledge was given and taken, if that is what Mr. Judge meant. Nevertheless these seemed to be *rules* and no empty talk. Optional if not obligatory. And when I was asked to read a paper for the Branch, I took for its subject "The Occultist's First Rule," in which, as I understood it, every true Theosophist is told to cut out intoxicating drinks and drugs and also meat. That it was not proposed in fun, but meant to be the rule for those who were in earnest, I took for granted. I read my paper November 15th, 1885, and it was sent to the *Theosophist*, where it was printed in the issue for March 1886, pp. 382-385. Later it was printed together with other papers by a Hindu T. S., and finally in pamphlet form in Chicago, June 16th, 1922.

When the letters from the Masters to A. P. Sinnett were published I found there, that similar rules about eating and drinking had been given to A. O. Hume and Mr. Sinnett. I guess it would have been better for them both if they had accepted the proposed rules and not simply read them but had tried to do as told. To one. rules are meant to be followed. Or else they are no rules at all, but mere talk.

Jacob E. Bonggren.

QUIZ

In what books are these to be found?

1. A meeting of the T. S. was held, and I got everyone present to express his views as to the best way to increase the interest in the Society. The calling of a general meeting was resolved upon. But it will amount to nothing; for, of

all the members, whether here, or in Europe or America, there are only a corporal's guard of real Theosophists: the rest are but miracle-hunters.

2. Religion, although casually arrested, and, after a fashion, preserv'd in the churches and creeds, does not depend at all upon them, but is a part of the identified soul, which, when greatest, knows no bibles in the old way, but in new ways—the identified soul, which can really confront Religion when it extricates itself entirely from the churches, and not before.

3. It happened on a time that Virgil, who knew all things hidden or magical, he who was a magician and poet, having heard a speech (or oration) by a famous talker who had not much in him, was asked what he thought of it? And he replied:—"It seems to me to be impossible to tell whether it was all introduction or all conclusion; certainly there was no body in it. It was like certain fish of whom one is in doubt whether they are all head or all tail, or only head and tail; or the goddess Laverna, of whom no one ever knew whether she was all head or all body, or neither or both."

4. There is a certain sacredness in Death, which should surely be respected. There is too, we may say, in most cases, a sure instinct which comes to the patient of what is impending and of what is needed; and every effort should be made to secure to the sufferer a quiet period during which he may effect the passage, for himself, disturbed as little as possible by the grief of friends or the interferences of attendants.

5. Whosoever, therefore, asks anyone to believe blindly, or drags mankind behind him through controlling it by his superior will is an injurer to humanity, though he may not have intended it. Therefore use your own minds, control body and mind yourselves, remember that until you are a

diseased person, no extraneous will can work upon you, and avoid everyone, however great and good he may be, who asks you to blindly believe.

References to Quotations in December Quiz:

1. The Secret Doctrine, I. page 55.
2. The Story of Oriental Philosophy. L. Adams Beck, p. 418.
3. Centuries of Meditation. Thomas Traherne, p. 18.
4. Fundamentals of the Esoteric Philosophy, G. de Purucker, page 105.
5. The Meaning of Masonry. W. L. Wilmshurst.

THE YOUTHFUL SPIRIT

Theosophy in Australia for October-November contains an article on "Avatars of Evil and the World Situation" which should interest all who are perplexed by the personal problems raised by the present war. If we cannot settle our personal problems how are we going to understand the world problems? He illustrates the principle involved by pointing to Charles I as the incarnation of all the evils of the old aristocracy which were summed up in him and then destroyed by Cromwell. As we pointed out some months ago in these columns Hitler represents the Avatar of Evil. Who will become his Cromwell? Geoffrey Hodson continues his series of articles on "Theosophy as Interior Experience." F. C. Bannister writes on "Youth in the Spirit of Theosophy," and defines his idea of Youth "as a mental attitude and not a matter of Years." This is the real snag which the Youth Movement has struck. The Old in Years are often the immature in mind, and the result is the Theosophical dictatorships which the Young in Years but old in experience are rebelling against. Let the Young be free from Gafferdom.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CHRISTIANITY—A

CONTINUING LIFE

Another remarkable book has sprung from the pen of Kenneth Ingram, prominent figure in the Church of England. Several months ago two of his previous books were reviewed in this section of the magazine. It may be recalled that the reviewer, R.H.T., drew attention to the fact that many things said by Mr. Ingram raise the suspicion that he must have, either directly or indirectly, been in contact with the thought found in H.P.B.'s Secret Doctrine.

The author, since his participation in the last "Great War," (which, by the way, he views not as a solitary eruption in a peace period, but as the first period of a process of the deterioration of an age) has done much intensive study along economic and international political lines as well as religious. His diagnosis of the present world-situation, though controversial in many ways, should prove of interest to the practising Theosophists. "Towards Christianity" is published by The Student Christian Movement, London, Eng.

Mr. Ingram points out that with the approaching of the recent world-crisis, he became conscious, increasingly so, of the dissociation between religious affiliations and the pressure of international events. "Now was I not only conscious of a tension between them," he says, "but I knew that there ought not to be this dissociation, that the religious life—if it was truly religious—ought to pervade and stimulate and inspire one's activities in the political conflict. And more than this, I saw that the fact of the dissociation was beginning to drain the religious environment of its realities, that the religious environment was becoming less relevant to contemporary

life, that it was constituting itself a compact sanctuary from which the active world was effectually shut out." In other words, as some of his remarks show, he was becoming thoroughly fed up with theories—minus practice.

Outworn Forms

The Churches, according to the author, tend towards the past. He feels that they have lost contact with the creative forces of the new ways of life and of future relationships, that they are indifferent to the birth of a new civilization. "The peril of the Churches," he writes, "is that they enlist an emotional attachment towards the values and the morals of a civilization which is dying." The following takes on even greater significance when one considers that it is the statement of a man who is deeply devoted to his particular Church, who appreciates the beauty and harmony of Anglo Catholic ritualistic worship, and who, apparently, understands the esotericism underlying its symbolism. To quote: "A Christianity which is the true child of a new age will inspire more than a defence of Christian organizations. Its spirit must be creative not merely defensive. It will march at the vanguard of revolutionary change, it will reveal itself as a dynamic force, an entity which is willing to lay down its life—to suffer the loss of its organizational machinery—in order to save not itself but humanity."

Religion, he maintains, cannot remain static, that Life is perpetual motion and therefore change. Also, that in order to live, a religion must be in a condition of continual movement, that crystallization means—death. And all this is extremely reminiscent of H. P. Blavatsky's warnings regarding the Theosophical Society.

Human nature tends to resent change,

and the author indicates that many people regard progress beyond their own particular point of development as deterioration. "Many orthodox Christians," he says, "would indeed define the chief mark of religious purity as an unswerving and unchanging allegiance to a fixed set of beliefs and a determination to protect credal interpretations from the encroachment of modern ideas." And elsewhere he states: "Christianity will always be, because of its vitality, a disruptive influence, not only as regards society, but in relation to its own organized expressions." He claims that the type of religious expression which is applicable to one period, becomes a decided fetter in the next. Or as a Theosophist might put it—when the form has served its purpose, it must be discarded. Otherwise, crystallization sets in. According to Occultism "Sin (ignorance) is the outcome of a virtue of a lower plane." It is the attachment to forms which had hitherto helped the Ego to grow out of the earlier stages.

Against Dualism

"Realist Christianity" is how Mr. Ingram refers to the Christianity of the new age. But those who are inclined to identify Christianity with Churchianity might regard it as anything but Christian.

The present writer discerns much of the Ancient Wisdom (that which forms the vital kernel of all Religion) wrapped up in Ingram's so-called realist conceptions. For example, he is evidently thoroughly saturated with the thought of the Upanishad, (and it matters not how he got that way) namely: "What is There is Here; what is not Here is—nowhere." He holds that theological dualism has been responsible for most of the atheism, so-called. One section of the book, an exceptionally fine one, is devoted to the "realist" claim that the spiritual world and the natural world are one, that the spiritual

faculty in man does not lift him into another world; but gives him wider awareness of this one. "Heaven," he says, "is not a separate realm: it is the order of nature fully perceived: it is a higher level of consciousness. It is true that we have not entered heaven. Our faculties are so limited that we are aware only of a fringe of reality. There are no boundaries to heaven, there is no limitation to God. Reality is infinite; and our awareness, though small, is capable of expanding." He suspects that the *separation* of supposedly supernatural and natural, of spiritual and material, is responsible for the dissociation between reason and emotion, between mind and matter, which he regards as one of the deeper evils of our present civilization. He further suspects that the rapid spread of atheism is not revolt against God, but that it is rather a revolt from false dualistic conceptions of God.

Mr. Ingram points out that Jesus maintained God's community to be universal, that it had nothing to do with race. A community, the author believes, is formed, and only formed by full relationships between individuals, by the love and friendliness with which they act towards one another. "This is the real human relationship," he says, "not family, race, or class, or ecclesiastical affiliation." And he adds to this effect, that those who know this is the Will of God, and who accordingly live their lives in this relationship towards their fellow-men, are His true brethren, the subjects of God's Kingdom. And we might add, not only His true brethren, but the true brethren of all the Great Ones.

In conclusion, here is a passage which sums up, in part, Kenneth Ingram's conviction, a conviction arrived at through active interest in this world of human beings, and one feels, through a very definite religious experience as well. "So long as the Churches are

absorbed in defending a tradition they are attempting to fasten us to forms which the stream of creative energy will in time destroy. The forms will be destroyed, and if the Churches cannot release themselves from the forms with which they are at present associated, but are imprisoned within them, they will share the same fate. Christianity must, and will, express itself in terms of the coming age. The question is not whether Christianity will survive. The real issue is whether the Churches are elastic and empirically minded enough to absorb the Christianity which will reassert itself. If they can do so, they may live. If they are incapable of doing so, Christianity will express itself in spite of the Churches. It will be the force which causes the Churches to decay."

Students of Theosophy who are familiar with the prediction made by H. P. Blavatsky regarding twentieth century Christianity and the Church, which is to be found in *The Esoteric Character of the Gospels*, may note a marked similarity between it and the above prophetic statement.

R. S.

NATURE TAKES A HAND

Readers of the *Toronto Daily Star* will no doubt have noticed the remarks of W. R. Plewman, war commentator, on the recent earthquake in Turkey. For the benefit of others, they are reproduced here:

"The earthquakes which are upsetting old Terra Firma in many parts of the globe far removed from one another, may have an influence upon the course of the war. They have caused damage in Turkey-in-Asia of disastrous extent, practically wiping entire cities off the map. Thousands of persons have been killed, and a much larger number rendered homeless. For the time being the Turkish government will be disinclined to consider any military adventure.

"More quakes and conceivably some of greater violence may be coming. During the last week the Malay Archipelago, the Dutch Indies, San Salvador, Costa Rica, and Nicaragua were affected by subterranean disturbances, which suggests that a general settling of the earth's crust is taking place. Mount Vesuvius has been exceptionally active. The principal point is whether the adjustment in Anatolia is the culmination of the series or whether the worst is yet to come, say in Italy or Japan or in the Andes. Some years ago when Japan was particularly belligerent she was visited by a tremendous earthquake which caused a loss running into billions of dollars and postponed offensive military operations for several years."

All this gives one cause for wonder. Is it possible that the old Atlantean fable, or historical fact, depending on the point of view, as to the warfare between the forces of light and the forces of darkness, is being duplicated today, with the same egos involved and similar geological cataclysms about to occur? It is true that the present battle is being fought not with psychic weapons but with the equally potent progeny of the scientist's brain, with machine guns and aeroplanes, radio propaganda, mines, warships, blockades and the like.

Moreover, underneath the surface, vast psychic forces and movements seem also to be at work. C. G. Jung, in his latest book *Psychology and Religion* remarks that the Cult of Wotan, now so rife in Germany, along with sadism, persecution, and the prostitution of science in support of absurd doctrines of racial superiority, is not altogether due to the teachings of Rosenberg; it is not altogether a clever expedient for the unification of Aryan (?) Germany, it is a growth in the unconscious mind of the German people which dates back to the vicissitudes of the last war; one even which appeared earlier in

the disordered brain of Nietzsche. All this, coupled with Hitler's reputed interest in astrology and in Tibet, gives one cause for wonder if the Brethren of the Shadow are not at work somehow behind the scenes.

This is of course more or less idle speculation, and earthquakes are more tangible. As indicated in the quotation above, the quake in Anatolia while most severe is only one of quite a number which have occurred this fall and early winter.

Buildings were shaken at San Salvador but no damage was done, a violent shock was experienced in San Jose, Costa Rica, on December 21, but here again little damage resulted. The following day thousands of miles away, shocks occurred in Java in the Dutch East Indies, wrecking bridges and houses and on the 21st the island of Celebes in the Malay Archipelago was damaged. The day after Christmas an earthquake shook the Pacific coast of Nicaragua while on the 27th an earthquake shook buildings and rattled windows in Los Angeles, Long Beach, and other nearby communities.

If one takes a map of the world or preferably a globe, and plots these various locations on it, it will be seen that they lie more or less on either one of two great circles, both notorious as being the scene of not only earthquakes but also of volcanic activity. The first great circle cuts through the Mediterranean, the Black Sea, the northern part of India, the East Indies and the north-eastern part of Australia and returns through Brazil touching the Atlantic coast well to the north of the Amazon. The other great circle cuts the east coast of Asia, goes to the north of the Aleutian Islands and the western shores of the Americas. It is recognized by seismologists that these circles represent approximately the regions of greatest subterranean activity, far more so earlier than now.

Fred G. Plummer, in a small pamphlet *The Last Change of the Earth's Axis*, published in 1894 by the Narada Branch of the Theosophical Society, noticed this fact and pointed out, also, that there was every reason to believe that these great circles marked the location of former equators, the one encircling the Pacific being of fairly recent date, the other being much older.

Plummer made the statement that the weakest parts of the earth's crusts were to be found in equatorial regions, past or present.

Prophecy

Seismologists have tried for many years to find some law governing the occurrence of earthquakes, but with remarkably little success. A short time before the Quetta earthquake, which occurred in Northern India on May 31, 1935, a novice in the field, Reuben Greenspan predicted that it would happen and so achieved a certain measure of fame, without however, receiving much in the way of recognition from the orthodox scientists labouring in the same field. Greenspan's method, as he explained it in the press, seems largely to have been astrological. He assumed that the crust of the earth was in a state of constant stress, and that this stress was great enough in many places, earthquake zones, almost to approach the point where failure would take place. It was necessary then that some slight force only should be added to bring about readjustment. This he believed was provided from time to time by the sun, moon and planets, when their configurations in the heavens were such as to add their gravitational influences together. It would be of interest for astrologers to figure these things out for the weeks immediately before and after this last winter solstice. (If any should do so, their contributions would be welcomed in these columns.)

Greenspan appears to have dropped

out of sight these last several years, and a new prophet has appeared, Edgar C. Thrupp, of Vancouver, a member of the Engineering Institute of Canada. He forecasts that 1940 would "bring the most destructive earthquakes of the 20th century," but said that Canada would be relatively unaffected.

The elderly Vancouver civil engineer who retired from active service in 1932 said the "new law of gravitation" which he has developed and which forms the basis for his predictions, "does not provide any means for forecasting the location of earthquakes. The 1940 quakes might occur in uninhabited areas and cause no loss of life. Canada's geological structure was so solid, that there was no danger of a serious earthquake in the Dominion."

Several months ago Thrupp made public a prediction that November 8 to November 20, 1939, was a "period of risk." British Columbia and the Northwest United States felt a severe tremor on November 12. A minor shock was felt around Philadelphia on November 14. On November 23—within seven days' leeway, a severe quake occurred in Turkey.

At the same time as his other forecasts Thrupp forecast that December 25, 1939 to January 10, 1940, would bring "a much more destructive earthquake." This prediction has certainly been fulfilled.

As for the coming year, Thrupp says that July 20 to August 5 will be the first period of risk of the worst disasters, while the period October 20 to November 10 would be the second.

Astrologers might do well to work out the positions of the planets for these dates.

The Secret Doctrine

The Secret Doctrine is quite uncommunicative concerning earthquakes or other geological cataclysms to take place in the near future, though it is said that Europe will one day sink

beneath the waves and that geological upheavals will occur some sixteen thousand years hence.

FINLAND AND RUSSIA

Editor, Canadian Theosophist:—In the interests of truth your readers should be acquainted with some facts—not generally known to newspaper readers—concerning Finland.

At the time of the Bolshevik revolution in Russia, there was a Red terror in Finland, the Finnish aristocracy with the aid of a German army drove out the communists and established a White terror.

Finland afterwards acquired a semi-democratic constitution. The press there is not free in the same way that it is in England, and the powers of the trade unions have been severely restricted if they exist at all. According to the Chicago University Radio Round-Table Forum from ten to fifteen per cent of the population are Communists and there has been great poverty amongst the working classe.

The reactionary government of the country has been intensely anti-Russian and for many years has actively intrigued with the enemies of Russia.

Finland makes an ideal jumping off ground from which an enemy could invade Russia, Leningrad the second city of the Soviets being within artillery range of the border. Russia offered to exchange territory and pay a large sum of money for frontier adjustments but the offer was refused by the Finnish government.

These facts explain if they do not excuse the present lamentable war in the far north. T. B. G. Burch.

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