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MAN SIX MILLION YEARS AGO

By Cecil Williams

In striking contrast to the collapse of Neo-theosophical "revelation" and prediction is the multitude of recent corroborations of the Secret Doctrine through the enlargement of scientific knowledge. The extent and variety of this new evidence is, I believe, only vaguely apprehended by the membership of the society generally, and it is outside my present purpose to examine the reasons for the lamentable neglect of the society to utilize effectively these new discoveries for propaganda purposes, reasons which are bound up with the deplorable inefficiency of our salesmanship generally.

My object in this article is to draw attention to a discovery ranking in importance with Schliemann's unearthing of Troy, which, like the excavations of the famous German archaeologist, seems to be meeting with the coldness reserved by the conservative for every new fact which does not confirm or support their preconceived ideas. I refer to the discoveries near Dunfermline, Fifeshire, Scotland, by Mr. G. C. Meiklejohn, B.Sc., F.S.P., of which that gentleman gave an account in a paper read before La Societie Internationale de Philologie, Sciences et Beaux-Arts in London, England, last October. Through the kindness of Mr. Meiklejohn I am able to quote from a full account of his address con-

tained in the Dunfermline Journal and Advertiser for West Fife.

Mr. Meiklejohn's discoveries are of peculiar interest to the members of the Canadian Section because they confirm, partially, statements quoted by H.P.B. from the Esoteric records which suggest that the ancestors of the British races were no strangers to what is now the Dominion, and that before the ice age, these ancestors of ours, built cities and developed a civilization here just as their descendants are doing to-day. For the convenience of the reader, I quote the passage referred to and a subjoined note, which will be found in the Secret Doctrine Vol. II., pages 441-442, London edition:

"The one special MS. from which the fragments which follow have been extracted, and then rendered into more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest days of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean Race. *The day when much, if not all, of that which is given here from the Archaic Records, will be found correct, is not far distant.* (Italics mine). Then the modern Symbologists will acquire the certitude that even Odin, or the God Woden, the highest God in the German and

Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the Continent to which he and his Race belonged is also one of the earliest—so early, in truth, that in those days tropical nature was to be found where now lie eternal unthawing snows, and one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson's Bay."

Note. "This may account for the similarity of the artificial mounds in the United States of America and the tumuli in Norway. It is this identity that has led some American Archaeologists to suggest that Norwegian mariners had *discovered* America about one thousand years ago. (See Holmboe's *Traces de Bouddhisme en Norvege*, p. 3). There is no doubt that America is that 'far distant land into which pious men and heavy storms had transferred the sacred doctrine,' as a Chinese writer suggested by his description to Neumann. But neither Professor Holmboe, of Stockholm, nor the American Archaeologists have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have re-discovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with the other fact, that the Secret Doctrine of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called New World ages and ages before the 'Sacred Doctrine' of Buddhism."

The point to be particularly noted in connection with Mr. Meiklejohn's discoveries is that H.P.B. stated in 1888, when it was to the archaeologists an incredible assertion, that Odin preceded the ice age, for the Scottish archaeologist now shows that the sculptures of Norse mythology he has found, (that is, of gods associated with Odin), were carved *before the glacial period*.

To those who have been led by H.P.B.'s remarkable accuracy in things which could

be checked up at the time she wrote, or by later discoveries, to place reliance in her statements, it is an encouraging sign that Mr. Meiklejohn should assign to the age of man a period of six million years, though this is only about a third of the time given by H.P.B. from the esoteric and Hindu calendars. (S.D. II, 71, 72). Yet we should be hasty in agreeing to this date for the Dunfermline carvings. The calculation of the Esoteric doctrine fixes the glacial period at about 270,000 years ago, and gives the Fifth or Aryan Root Race an age of about one million years. (S.D. I, 714).

My impression of the time calculations of geologists is that they are based upon inadequate premises, and they remind me of nothing so much as one attempting to find the value of x in an algebraical equation and ignoring the roots and powers scattered through the sum. (Vide e.g., *Science* Vol. 62, p. 566, and Vol. 64, p. 119).

H.P.B. advances three lines of argument for her time periods:

1. The Esoteric records, for which see the "Additional Fragments From a Commentary" beginning on page 441 of the second volume of the Secret Doctrine.

2. Tradition, which as Sir Walter Scott remarked, is sometimes a sure guide to truth. (Note on the Battle of Langside, in *The Abbot*.) especially, I may add, when similar traditions persist in widely scattered localities. For this, Section XVI on *The Zodiac and its Antiquity* in Volume I, part iii of the S.D. may be studied with profit.

3. The Sidereal year, for which consult index to the S.D. The Sidereal year is, indeed, the key which would solve the riddle of geological periods and that the society should not have brought it to bear upon the subject is to its discredit, for it seems to me one of the best pieces of propaganda we have. By its use we could discover, for example, why the ice age occurred about 300,000 years ago and why

vast areas have, in comparatively recent times, become deserts.

The Dunfermline Journal's account of Mr. Meiklejohn's lecture states that the attendance was representative of world science, and proceeds: "His Excellency, Sir Nicolos Titulesco, G.C.V.O., Envoy Extraordinary and Minister Plenipotentiary of H.M. the King of Rumania at the Court of St. James, who was to have acted as Chairman for Mr. Meiklejohn, had to make a hurried journey to Rumania last Saturday. However, His Excellency, Sesostris Sidarouss, Bey, C.V.O., F.S.P., lately Charge d'Affaires, Royal Egyptian Legation, London (and now Minister Plenipotentiary and Envoy Extraordinary of Egypt to Brussels), very kindly consented to fill the gap at the Reception; Mr. Leonard Wharton, M.A., of the Scientific Department of the British Museum, delegating for Sir Nicolos at Mr. Meiklejohn's meeting. The lecture was illustrated by sketches prepared by Mr. D. W. Gunn of Dunfermline High School, and their display had a somewhat startling effect on the audience.

"At the outset the lecturer pointed out that he was set the grave task of disputing many of the theories advanced by archaeologists regarding the presence of Man in Scotland. It was no easy matter to contend with and dispute the theories of eminent and experienced archaeologists. Yet for the further advancement of scientific research it was desirable that the fullest information regarding archaeological research should be made known. . .

"Thanks mainly to the discovery of 'eoliths' by Mr. J. Reid Moir of Ipswich, from the red "crag" formation in East Anglia, the existence of Man has now been carried back to Upper Pliocene times of the Tertiary Age, namely to 6,000,000 years. Until a few years ago the early estimates of the distances correlated to cultural phases and duration of glacial conditions was to greatly reduce these latter epochs, but more recently the time distances

have been greatly extended, until now, as already mentioned, Man can be traced back 6,000,000 years. But even at this early period Man was an intelligent being and was proficient in the shaping of tools, so that he must have passed through several epochs before attaining skill in industry. . . .

"For many years now excavations have been proceeding at a station near Dunfermline, and from the discovery of slight traces of Neolithic culture we have descended to Palaeolithic and Pre-Palaeolithic cultures, and at the moment we are striving hard to elucidate something in the nature of a pre-historic 'cross-word' puzzle, the blending of sculpture and water-basins, only parts of which we have been able to decipher. The owl, for instance, is associated with a man's profile, outlined in water-basins, protecting the sculptured figure of a man which measures 9 ft. 6 ins. in length, and the god Loki, his wife in human form, and the serpent, another figure situated elsewhere, a kneeling goddess with a horse-like head, outstretched arms and huge hands, a scheme into which the sculptured head of the sabre-toothed tiger is wrought (Dr Just Bing of Bergen discusses very fully the symbolic inferences of the large hands in a paper which he delivered on 'The Rock Carvings of the Norse Bronze Age' in the Saga Book of the Viking Society in 1914). In addition there are many other sculptures and water-basins. Of the latter the crocodile and the bison, a full-line figure of a man, and the bison water-basin when nearly empty, that of a man's bust. This by no means exhausts the list of sculptures and in-sculptures, but these indications of a high state of Art at a very early time somewhat withers the theory that the artistic genius of Man only began in the Aurignacian times. (30,000 years ago).

"May I, in all humility, suggest that the modern perspective is blind to the methods and customs of the past? I cannot forget the words of Jacques De

Morgan, the eminent French archaeologist ('Pre-historic Man') who realized that archaeological research has, for the time being, entered a cul-de-sac. He says:—

"When we get out along the various scientific roads leading back to our origins, we soon come face to face with the unknown. The further we go back the more difficult it is to distinguish such traces as the passing years have left intact. In those places where our footsteps press the thickest, and where we think we know every inch of the ground, our observations are still superficial. For centuries we have failed to recognize the remains of those old civilizations of the stone age. To-morrow, perhaps, evidence still more ancient will appear, and the darkness will recede a little.' . . .

"The tortoise sculpture indicates quite clearly that Man possessed an artistic genius long before Aurignacian Man appeared on the scene, and we may with safety assert that a creative genius existed long before this time, because an insculptured basin of a flying reptile not unlike the Pterodactyl (*Rhamphorynchus Gemmingi*) has been uncovered, and in any event these sculptures are mimetic illustrations of animals which must have existed, otherwise how could these forms be conceived? The flying reptile is very faithfully portrayed as to shape of head and wing spread and tail. This creature lived in Germany 100,000,000 years ago, but I am not suggesting this time distance for the Scottish reptile. . . .

"Before the great debacle in Britain and especially in its northern section, when Man was compelled to retire before Nature's mighty onslaught of Ice, a civilization existed which rivalled by its genius the artistic efforts of the Moderns. Man thinks to-day of upright postures, of Pyramids, of the up-raised monuments, and never once did it occur to him to turn his eyes downward to perceive the evidence for which he was seeking. He has trod blindly over bas-reliefs and in-carvings, entirely

unobservant of all these things, which were executed with careful precision. . . .

"The indications are that the people who executed these wonderful rock sculptures were living when the climate was gradually changing from warm to temperate conditions, and that while the crocodile, the hulky tortoise, the serpent, and the sabretoothed tiger, persisted in the land the presence of the bison is significant, although it should be pointed out that aurochs were numerous long before a cooler climate set in.

"It is somewhat curious that on the Dolerite matrix we should find an exclusively Norse (or old Scandinavian) mythology. Here we have a representation of the God Loki, Sigyn, his wife in human form, and the serpent, and some distance away a dwarf, possibly Andvari, who was compelled to part with his magic ring. Loki is recognized as a Fire-demon, and it is noteworthy that the goddess with outstretched arms and large hands is only 35 yards distant (arms outstretched and large hands indicating Fire, if we are to accept the theory advanced by Dr. Just Bing). Loki was changed to the bottom of the ocean for his misdeeds, and his wife, in human form, accompanied him. Over his head hung a serpent. In order to prevent the venom from the serpent's fang falling on her husband, the faithful wife upheld a receptacle. When it was full, however, she turned to empty it. But just at this juncture a drop fell on the God's head and immediately the whole world shook. Like all mythology, it is, of course, simply a story of the seasons. . . .

"Thereafter the lecturer displayed illustrations of the sculptures and explained their inferences. Eoliths were passed round the audience, and their similarity to those found in the South of England was pointed out.

"The Chairman directed attention to the recent discoveries in the East which pointed to the existence of civilizations possessed of a high degree of culture at a

period much earlier than had been imagined. This bore out all that the lecturer had been emphasizing that afternoon. As the result of recent research work archaeological estimates must be revised, and Mr. Meiklejohn, he said, deserved the commendation of the scientific world for his perseverance in undertaking the excavations at Dunfermline. . . .

"Other speakers spoke in eulogistic terms of Mr. Meiklejohn's labours, although the Rev. A. Graham-Barton evinced perturbability of mind when he perceived the sketches, owing to the fact, as he so expressed himself, that he 'could not reconcile these and the story associated therewith with his religious beliefs'."

MYSTERY, MAGIC AND PSYCHISM

By James Morgan Pryse

In the April Canadian Theosophist (p. 5) the editor quotes from an article by Foster Bailey some quite pungent observations concerning modern civilization in general and, in particular, the corruption and demoralization of the Theosophical movement. With some of the opinions advanced by Mr. Bailey I cannot possibly agree. Of course he is entitled to his opinions. So am I to mine. Here we hold opinions that happen to clash; but let it be understood that they clash good-naturedly. When, speaking of the modern presentation of the Esoteric Philosophy, he says that it "must be stripped of its outlandish superstitions, its credulous presumptions, and its arrogant professions of superiority," I heartily agree with him. But I have to disagree with him emphatically when he goes on to say:

"It must be divorced from mystery and magic, and from psychism."

In my opinion that is equivalent to saying that its legs arms and head should be lopped off, leaving only a lifeless trunk.

Mystery is that which forever impels man to seek knowledge. The universe is

an endless succession of mysteries, from the lowest manifestations in the material world to the Supreme Source of all the manifested worlds. When man seeks for knowledge of Nature, material or divine, always he finds first a veiled mystery, and when he lifts the veil another veiled mystery confronts him; and the more deeply he penetrates the *arcana* of Nature the more profound are the mysteries he encounters. That is as true of the physical sciences as it is of Occultism. It is the mysterious, the unknown, that lures man, not the known and commonplace.

No; you can never divorce any department of human knowledge from Mystery without bringing its course of investigation to a stop. Without the lure of Mystery there would be only stagnation, with no further progress.

Says H.P.B.: "Jamblichus, the author of the *De Mysterioris*, lifts high the veil from the real term Theurgy, and shows us therein the true divine Science of Raja Yoga. Magic, he says, is a lofty and sublime Science, divine, and exalted above all others. 'It is the great remedy for all. . . It neither takes its source in, nor is it limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods,' our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire."

So, also, says Cornelius Agrippa: "Magic Science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with its corresponding higher counterpart the most surprising effects may be produced. This Science is therefore the highest and most perfect of all; it is a sacred and exalted philosophy, the culminating point of all."

Theosophy divorced from Magic would be only a soulless intellectual system of

philosophy, exoteric and fragmentary, holding out no hope of spiritual progress; for Magic includes Raja Yoga, and is the practical application, on the physical, psychic and spiritual planes, of all that Theosophy teaches concerning man and his relation to the universe.

The psychic world intervenes between the physical and the spiritual worlds; and likewise the psychic self of man dwells between his physical and his spiritual self. You cannot rise from the material to the spiritual without passing through the psychic. Every impulse that the physical man may receive from his spiritual self must of necessity come through the psychic. In Yoga-meditation the consciousness rises successively through all the lower planes before it attains the higher planes. Who-soever would gain admittance to the spiritual realm, the "Hall of Wisdom," must first enter the psychic realm, the "Hall of Probationary Learning." Therefore Theosophy divorced from Psychism would be severed completely from Spirituality.

Mystery, Magic and Psychism are essential elements of Theosophy. But The Theosophical Society has been preyed upon by charlatanic mystery-mongers and pseudo-psychics; its literature is befouled by their spurious additions to it; bamboozled by them, it has wallowed in the mire of superstition. — Revelations of "Esotericism" received through automatic writing, or by means of a planchette or a ouija-board supposed to be animated by a Mahatma! Revelations by a "trained clairvoyant" whose utterances and published writings, truthless and preposterous, prove conclusively that he has never developed the clairvoyant faculty or any of the psychic senses. Small-fry imitators of the original "trained clairvoyant" aping his pretended astral feats. An E. S. that long ago ceased to be esoteric, has no contact with the Adepts, survives only as a kamarupic spook and possesses no esoteric instructions save those written by H.P.B. and later made exoteric and given out to

the public. Several E. S.'s, in fact, each pretending to be the custodian of mysteries, and prattling about the Masters and the "Great White Lodge." Such are the Jezebels to which the T.S. is now wedded; and they are almost as numerous as King Solomon's wives and "porcupines," as the little girl called 'em. From those Jezebels the T.S. should be absolutely divorced, and possibly that is what Mr. Bailey intended to say, but fell short of his intention, when he asserted that "it must be divorced from mystery and magic, and from psychism." In writing that sentence it may be that his pen behaved like an unruly horse when it takes the bit in its teeth and runs away with its rider.

"LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 42.)

X.

DEAR JASPER:

You ask me about the "three qualities sprung from Nature", mentioned in the *Bhagavad-Gita*. They exist potentially (latent) in *Purush* (Spirit), and during that time spoken of in the *Bhagavad-Gita* as the time when He produces all things after having devoured them (which is the same thing as Saturn devouring his children), they come forth into activity, and therefore are found, *implicating* all beings, who are said not to be free from their influence.

"Beings" here must refer to formed beings in all worlds. Therefore in these forms the qualities *exist* [for *form* is derived from Nature=Prakriti=Cosmic Substance.—J. N.], and at the same time *implicate* the spectator (soul) who is in the form. The Devas are gods—that is, a sort of spiritual power who are lower than the Ishwara in man. They are influenced by the quality of Satwa, or Truth. They enjoy a period of immense felicity of

enormous duration, but which having *duration* is not an eternity.

It is written: "Goodness, badness, and indifference—the qualities thus called—sprung from Nature, influence the imperishable soul within the body."

This imperishable soul is thus separated from the body in which the qualities influence it, and also from the qualities which are not it. It is Ishwara. The Ishwara is thus implicated by the qualities.

The first or highest quality is Satwa, which is in its nature pure and pleasant, and implicates Ishwara by connection with pleasant things and with knowledge. Thus even by dwelling in Satwa the soul is implicated.

The second quality is Raja and causes action; it implicates the soul because it partakes of avidity and propensity, and causing actions thus implicates the soul.

The third, Tamo quality, is of the nature of indifference and is the deluder of all mortals. It is fed by ignorance.

Here, then, are two great opposers to the soul, *ignorance* and *action*. For action proceeding from Raja assisted by Satwa does not lead to the highest place; while ignorance causes destruction. Yet when one knows that he is ignorant, he has to perform actions in order to destroy that ignorance. How to do that without always revolving in the whirl of action [Karma, causing rebirths.—J. N.] is the question.

He must first get rid of the idea that he himself really does anything, knowing that the actions all take place in these three natural qualities, and not in the soul at all. The word "qualities" must be considered in a larger sense than that word is generally given.

Then he must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself. He must either (leaving out indifference) set himself up as the God to whom he sacrifices, or the other real God—Krishna, and all his acts and aspirations are done either for himself or for the All. Here comes in

the importance of motive. For if he performs great deeds of valour, or of benefit to man, or acquires knowledge so as to assist man, and is moved to that merely because he thinks *he* will attain salvation, he is only acting for his own benefit and is therefore sacrificing to himself. Therefore he must be devoted inwardly to the All; that is, he places all his actions on the Supreme, knowing that he is not the doer of the actions, but is the mere witness of them.

As he is in a mortal body, he is affected by doubts which will spring up. When they do arise, it is because he is ignorant about something. He should therefore be able to disperse doubt "by the sword of knowledge". For if he has a ready answer to some doubt, he disperses that much. All doubts come from the lower nature, and *never* in any case from higher nature. Therefore as he becomes more and more devoted he is able to know more and more clearly the knowledge residing in his Satwa part. For it says:

"A man who, perfected in devotion (or who persists in its cultivation) finds spiritual knowledge spontaneously in himself in progress of time". Also: "The man of doubtful mind enjoys neither this world nor the other (the Deva world), nor final beatitude."

The last sentence is to destroy the idea that if there is in us this higher self it will, even if we are indolent and doubtful, triumph over the necessity for knowledge, and lead us to final beatitude in common with the whole stream of man.

The three qualities are lower than a state called Turya, which is a high state capable of being enjoyed even while in this body. Therefore in that state, there exists none of the three qualities, but there the soul sees the three qualities moving in the ocean of Being beneath. This experience is not only met with after death, but, as I said, it may be enjoyed in the present life, though of course consciously very seldom. But even consciously there are those high

Yogees who can and do rise up to Nirvana, or Spirit, while on the earth. This state is the fourth state, called Turya. There is no word in English which will express it. In that state the body is alive though in deep catalepsy. [Self-induced by the Adept.—J. N.] When the Adept returns from it he brings back *whatever he can* of the vast experiences of that Turya state. Of course they are far beyond any expression, and their possibilities can be only dimly perceived by us. I cannot give any description thereof because I have not known it, but I perceive the possibilities, and you probably can do the same.

It is well to pursue some kind of practice, and pursue it either in a fixed place, or in a mental place which cannot be seen, or at night. The fact that what is called Dharana, Dhyana, and Samádhi may be performed should be known. (See Patanjali's yoga system.)

Dharana is selecting a thing, a spot, or an idea, to fix the mind on.

Dhyana is contemplation of it.

Samádhi is meditating on it.

When attempted, they of course are all one act.

Now, then, take what is called the well of the throat or pit of the throat.

1st Select it.—Dharana.

2nd Hold the mind on it.—Dhyana.

3rd Meditate on it.—Samádhi.

This gives firmness of mind.

Then select the spot in the head where the Shushumna nerve goes. Never mind the location; call it the top of the head. Then pursue the same course. This will give some insight into spiritual minds. At first it is difficult, but it will grow easy by practice. If done at all, the same hour of each day should be selected, as creating a habit, not only in the body, but also in the mind. Always keep the direction of Krishna in mind: namely, that it is done for the whole body corporate of humanity, and not for one's self.

As regards the passions: Anger seems

to be the *force* of Nature; there is more in it, though.

Lust (so called) is the gross symbol of love and desire to create. It is the perversion of the True in love and desire.

Vanity, I think, represents in one aspect the illusion-power of Nature; Maya, that which we mistake for the reality. It is nearest always to us and most insidious, just as Nature's illusion is ever present and difficult to overcome.

Anger and Lust have some of the Rajasika quality; but it seems to me that Vanity is almost wholly of the Tamogunam.

May you cross over to the fearless shore.

Z.

As regards the practices of concentration suggested in this letter, they are only stages in a life-long contemplation; they are means to an end, means of a certain order among means of other orders, all necessary, the highest path being that of constant devotion and entire resignation to the Law. The above means have a physiological value because the spots suggested for contemplation, are like others, vital centres. Excitation of these centres, and of the magnetic residue of breath always found in them, strengthens and arouses the faculties of the inner man, the magnetic vehicle of the soul and the link between matter and spirit. This is a form of words necessary for clearness, because in reality matter and spirit are one. We may better imagine an infinite series of force correlations which extend from pure Spirit to its grossest vehicle, and we may say that the magnetic inner vehicle, or astral man, stands at the half-way point of the scale. The secret of the circulation of the nervous fluid is hidden in these vital centres, and he who discovers it can use the body at will. Moreover, this practice trains the mind to remain in its own principle, without energizing, and without exercising its tangential force, which is so hard to overcome. Thought has a self-reproductive power,

and when the mind is held steadily to one idea it becomes coloured by it, and, as we may say, all the correlates of that thought arise within the mind. Hence the mystic obtains knowledge about any object of which he thinks constantly in fixed contemplation. Here is the rationale of Krishna's words: "Think constantly of me; depend on me alone; and thou shalt surely come unto me."

The pure instincts of children often reveal occult truths. I heard a girl of fifteen say recently: "When I was a small child I was always supposin'. I used to sit on the window seat and stare, stare, at the moon, and I was supposin' that, if I only stared long enough, I'd get there and know all about it."

Spiritual culture is attained through concentration. It must be continued daily and every moment to be of use. The "Elixir of Life" (*Five Years of Theosophy*) gives us some of the reasons for this truth. Meditation has been defined as "the cessation of active, external thought." Concentration is the entire life-tendency to a given end. For example, a devoted mother is one who consults the interests of her children and all branches of their interests in and before all things; not one who sits down to think fixedly about one branch of their interests all the day. Life is the great teacher; it is the great manifestation of Soul and Soul manifests the Supreme. Hence all methods are good, and all are but parts of the great aim, which is Devotion. "Devotion is success in actions," says the *Bhagavad-Gita*. We must use higher and lower faculties alike, and beyond those of mind are those of the Spirit, unknown but discoverable. The psychic powers, as they come, must also be used, for they reveal laws. But their value must not be exaggerated, nor must their danger be ignored. They are more subtle intoxicants than the gross physical energies. He who relies upon them is like a man who gives way to pride and triumph because he has reached the first wayside station on

the peaks he has set out to climb. Like despondency, like doubt, like fear, like vanity, pride, and self-satisfaction, these powers too are used by Nature as traps to detain us. Every occurrence, every object, every energy may be used for or against the great end; in each Nature strives to contain Spirit, and Spirit strives to be free. Shall the substance paralyze the motion, or shall the motion control the substance? The interrelation of these two is manifestation. The ratio of activity governs spiritual development; when the great Force has gained its full momentum, It carries us to the borders of the Unknown. It is a Force intelligent, self-conscious, and spiritual; its lower forms, or vehicles, or correlates may be evoked by us, but Itself comes only of Its own volition. We can only prepare a vehicle for It, in which, as Behmen says, "the Holy Ghost may ride in Its own chariot."

"The Self cannot be known by the Vedas, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be gained."

"The Self chooses him as his own. But the man who has not first turned aside from his wickedness, who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self, even by knowledge."

The italics are mine; they indicate the value of that stage of contemplation hitherto referred to as that in which the mind has ceased to energize, and when the pure energies of Nature go to swell the fountain of Spirit.

In regard to the phrase in the above letter that the Adept "brings back *what he can*" from Turya, it is to be understood as referring to the fact that all depends upon the coördination of the various principles in man. He who has attained perfection or Mahatmaship has assumed complete control of the body and informs it at will. But, of course, while in the body he is still, to some extent, as a soul of power, limited by that body or vehicle. That is to say,

there are experiences not to be shared by that organ of the soul called by us "the body", and beyond a certain point its brain cannot reflect or recall them. This point varies according to the degree of attainment of individual souls, and while in some it may be a high point of great knowledge and power, still it must be considered as limited compared with those spiritual experiences of the freed soul.

The work upon which all disciples are employed is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner centre, in the soul which is an undivided part of the great Soul of all, and less receptive of the outside material influences which are generated by the unthinking world and by those qualities which are in nature. Abstract thought is said to be "the power of thinking of a thing apart from its qualities;" but these qualities are the phenomenal, the evident, and they make the most impression upon our senses. They bewilder us, and they form a part of that trap which Nature sets for us lest we discover her inmost secret and rule her. More than this: our detention as individual components of a race provides time for that and other races to go through evolutionary experience slowly, provides long and repeated chances for every soul to amend, to return, to round the curve of evolution. In this Nature is most merciful, and even in the darkness of the eighth sphere to which souls of *spiritual* wickedness descend, her impulses provide opportunities of return if a single responsive energy is left in the self-condemned soul.

Many persons insist upon a perfect moral code tempered by social amenities, forgetting that these vary with climate, nationalities, and dates. Virtue is a noble offering to the Lord. But inasmuch as it is mere bodily uprightness and mere mental uprightness, it is insufficient and stands apart from uprightness of the psychic nature or the virtue of soul. The virtue of the soul is true Being; its virtue is, to

be free. The body and the mind are not sharers in such experiences, though they may afterward reflect them, and this reflection may inform them with light and power of their own kind. Spirituality is not virtue. It is impersonality, in one aspect. It is as possible to be spiritually "wicked" as to be spiritually "good". These attributes are only conferred upon spirituality by reason of its use for or against the great evolutionary Law, which must finally prevail because it is the Law of the Deity, an expression of the nature and Being of the Unknown, which nature is towards manifestation, self-realization, and reabsorption. All that clashes with this Law by striving for separate existence must in the long run fail, and any differentiation which is in itself incapable of reabsorption is reduced to its original elements, in which shape, so to say, it can be reabsorbed.

Spirituality is, then, a condition of Being which is beyond expression in language. Call it a rate of vibration, far beyond our cognizance. Its language is the language of motion, in its incipiency, and its perfection is beyond words and even thought.

"The knowledge of the Supreme Principle is a divine silence, and the quiescence of all the senses."—(*Clavis of Hermes.*)

"Likes and dislikes, good and evil, do not in the least affect the knower of Brahm, who is bodiless and always existing."—(*Crest Jewel of Wisdom.*)

"Of that nature which is beyond intellect many things are asserted according to intellection, but it is contemplated by a cessation of intellectual energy better than with it."—(*Porphyrios.*)

Thought is bounded, and we seek to enter the boundless. The intellect is the first production of Nature which energizes for the experience of the soul, as I said. When we recognize this truth we make use of that natural energy called Thought for comparison, instruction, and the removal of doubt, and so reach a point where we

restrain the outward tendencies of Nature, for, when these are resolved into their cause and Nature is wholly conquered and restrained, that cause manifests itself both in and beyond Nature.

"The incorporeal substances in descending are divided and multiplied about individuals with a diminution of power; but when they ascend by their energies beyond bodies, they become united and exist as a whole by and through exuberance of power.—(*Porphyrios.*)

These hints may suffice for such minds as are already upon the way. Others will be closed to them. Language only expresses the experiences of a race, and since ours has not reached the upper levels of Being we have as yet no words for these things. The East has ever been the home of spiritual research; she has given all the great religions to the world. The Sanscrit has thus terms for some of these states and conditions, but even in the East it is well understood that the formless cannot be expressed by form, or the Illimitable by the limits of words or signs. The only way to know these states is to *be* them: we never can *really* know anything which we are not.

J. N.

(*To Be Continued.*)

THE MILLS OF THE GODS

One of the most interesting features in the study of Astrology is observing the course of major planets as they progress through the signs, distributing the forces contained in each sign over those whose planetary and zodiacal configurations place them in the position to receive the forces, and to watch the reactions of those who have not yet learned to accept and profit by the instructions of the Volume of the Universal Law and to meditate on it day and night.

A very interesting and instructive example has just been furnished us by the recent passing of Saturn through its own sign Capricorn, the cycle of whose passing

is not yet complete. To secure the most benefit from the observation of this conjunction you will require to possess some knowledge of the character and qualities of both Saturn and Capricorn, and should you be one of those who has recently been suffering on account of this occultation you may be able to best understand what this suffering and difficulty is endeavouring to teach.

Capricorn is a sign which tends to induce a state of quiet contemplation, a withdrawing from the energetic and active life of conflict and striving and turning the energies into the channels of thought by giving serious consideration to the problems that are past and that are to come. This sign is said to be the gate of illumination, so we may understand how it came about that Buddha while sitting in silent thought under the Bo-tree, at last attained enlightenment.

The effect of Saturn is to slow up all activity. It cools the blood and retards the pulse; it deadens the senses and lowers the vitality, and so powerful is its action that those who try to resist it are crushed in the attempt. If you do not willingly accept its regulations for rest and quiet you will be forced to do so by being thrown out of employment through economic conditions or be laid aside by such illness as will compel quiet and silence.

In the light of these facts observe the wave of unemployment that has swept over the whole world. Men must be made to stop and think. Progress is as essential in affairs of the soul and the spirit as along the channels of material concerns. There is a time to work and a time to rest; a time to act and a time to consider. If you do not follow this rule you will be made to do so.

Capricorn has a strong affinity for all types of work that dig or bore into the earth, note therefor how the recent stock-market crash and the resulting depression have united to retard and confuse the whole mining industry. Oil is now being pro-

duced on a rationing or percentage basis; the price of silver is very low, while copper has gone so low in price as to make the mining of it unprofitable. Generally the engineering profession dealing with canal or tunnel building has been depressed, the engineer giving his skill to the construction of bridges or buildings.

In the physical realm Capricorn has control over the bone structure and the skin, and the havoc created by Saturn in these two departments alone in the past two years must be apparent to every one. Broken limbs and injuries to other parts of the skeleton structure have been so numerous as to attract the observation of everyone, while cases of Eczema, Shingles, and Erysipelas have been very plentiful, all the illnesses being accompanied by deep mental depression, nervous debility, lowered vitality and impeded heart action. Many have required to have several if not all the teeth extracted before getting relief.

Curiously enough Saturn exercises control over instrumental musicians and I need only refer to the devastation created in the ranks of orchestra players by the advent of talking pictures and machine-made music to have all recognize the power of this transit. One of my friends, a professional musician, has been compelled to stop work entirely for several months, and after having all his teeth extracted, is now slowly getting back into his usual round of duties, but he bears every evidence of having been through a desperate trial.

But there is a bright side to the picture. Invariably the one passing through such an ordeal emerges with a more serious attitude towards life. It has inspired quiet reflection and contemplation; a turning of the mind inward upon itself to see realities instead of becoming fascinated with the illusion of this mayavic universe. The one who profits by the experience of Saturn in Capricorn is always ready to accept responsibility and authority. It is thus that big executives are made. Quite apropos of this was the announcement made by one

of our big business men recently that he knew of five positions then open, each of which would pay \$50,000.00 per year or more. Doubtless the turning of the wheel of the zodiac has already produced the men who will fill these positions of responsibility and trust.

George C. McIntyre.

THE WORK OF A LODGE

To the Members of The Theosophical Lodge, Devakottai, Ramnad District, Madras Presidency, India.

Adyar, Madras,
March 11, 1931.

Dear Brothers,

As you are starting a Theosophical Lodge, I am most glad to send you this brief message with what I consider should be the guiding principles in connection with a Lodge. Among the many I select three:

1. We are members of the Theosophical Society not in order to assert that certain beliefs of ours are the final truth, but rather to enquire into what are the ways of truth. It is perfectly true that, as we begin our studies, we commence with a certain fund of knowledge derived from the ancient religions, from the teachings which have come to us from the Masters of the Wisdom, and from individual Theosophists who have contributed their own discoveries. But all this material must be examined by us, not in order that we may act upon it as established truth, but rather to develop in ourselves the faculty of discovering truth for ourselves. Though we shall study our Theosophical literature with the keenest interest, we are not a body of orthodox believers who consider that their faith will vanish if any one expresses a doubt. There should never be the slightest indication of any kind of orthodoxy in connection with our studies. A Theosophical Lodge should moreover be characterized by a spirit of enquiry into every department of knowledge. Religion, Science,

Art, Philosophy, Sociology, History, all these reveal some truth of Theosophy.

2. In our attempts to discover Wisdom, there is one mysterious phenomenon which is most interesting. It is that each member of the Lodge helps all the others to discover a little more of the truth. While it is always inspiring to have an expert to guide our studies, nevertheless earnest students can arrive at truth for themselves, even where no expert can be found. For the Divine Wisdom is inseparable from our Divine nature, and therefore Theosophy, or the Divine Wisdom, already exists within ourselves. When we meet in a Lodge, and endeavour to understand the great principles of evolution and of spirituality, our eagerness draws out of each member more of the intuition which is within him. Each member strengthens by his very presence at the meeting the intuition in the others. Like as many candles can be lighted from one candle which is already alight, so he who is earnest and pure in his aspiration to understand strengthens the ability to see truth in all who are associated with him.

Theosophical truths are never mere intellectual statements. The keenest mind will find deep fascination in understanding Theosophical truths, but the mind alone cannot discover the inmost nature of such truths. The mysterious faculty of the intuition is equally necessary to realize the true inwardness of all truth, and it is here that the joint search for truth, as in a Theosophical Lodge, is immensely helpful to produce an environment in which our intuitions can grow.

3. Any great truth of life, such as those we strive to study in Theosophy, is inseparable from the totality of life; and since life manifests not only as thought but also as action, the more any Theosophical truth is applied to action the more it reveals its hidden wisdom. Every truth is in reality a source of power which can release a divine energy which is latent in us.

The application of truth to life must be

done not only by each individual member, but also by the Lodge collectively. If the Lodge is to be a strong Lodge, it must in its collective capacity associate itself with the life of the community. The members of the Lodge should discover in what way the well-being of the community can be bettered because a Theosophical Lodge exists in its midst. Professing Brotherhood as the greatest truth of life, it becomes our duty as Theosophists to strive to remove everything in the community which tends to cruelty, superstition or the belittling of human nature. It was pointed out long ago by one of the Masters of the Wisdom that wherever there is a Theosophical Lodge there should be a sensible diminution of ignorance, misery and vice.

Most of us who join the Society already profess belief in various religious ideas. We shall find in Theosophy the most inspiring of those ideas, and in addition, new and beautiful ones. If we rightly understand the old ideas and the new, we shall feel impelled all the time to change ourselves and the world. For Theosophy is far less a gospel of belief than a gospel of action.

I do not know what your experience will be, but I can tell you what my own has been since I knew Theosophy as a boy. It is that every object in life has not only the utmost fascination, but that it ever increases in that fascination. Every plant and tree, each wild-flower, the four elements of nature, the atoms and stars, and every variety of human being, become like enormously interesting puzzles, which entice one to their solution. The whole world has become alive in a new way since one began to understand certain of the truths of Theosophy concerning "God's Plan which is Evolution". I feel that if I were ever to meet God face to face, I should spend my whole time asking Him questions, and that as a result of His answers I should be pledging myself more and more to make His scheme a complete success. I cannot imagine how those who

do not know Theosophy can really understand life, for they seem to see only such a comparatively small part of the magnificent horizons which Theosophy reveals.

If you will make your Lodge a centre of keen enquiry, as also a place where all who come feel inspired in their sense of idealism, and above all if you make yourselves champions of all that is noblest in man, you can be utterly sure that your Lodge will not only grow, but that it will also begin to be regarded by your fellow-citizens as a centre of blessing to the community.

Yours sincerely,
C. Jinarajadasa.

BUDDHISM IN ENGLAND

We have to congratulate our able contemporary on entering its sixth volume with the May issue which celebrates Wesak (May 4), the Buddhist Christmas, with special articles. We cannot do better than quote a page of the Magazine which is edited by A. C. March, St. John's Lodge, St. Peter Port, Guernsey, Channel Islands.

EINSTEIN ON RELIGION

From a Los Angeles newspaper we learn that the Hopi Indians of the Grand Canyon, Arizona, have "adopted" Prof. Einstein, giving him for a tribal name "The Great Relative." We are not quite sure that we are intended to take this statement seriously, but if it is correct, we congratulate the Hopi Indians on their really clever pun.

From the same source we learn that Professor Einstein has recently expounded his ideas on the subject of the origin and development of religion and the nature of God. His theory of the origin of religion is similar to that of Herbert Spencer and his followers. Religion started in FEAR. Savage men imagined a powerful being, vengeful and dangerous like themselves, and they set forth to placate him. This fear, says Einstein, developed a priesthood which claimed to be able to mediate be-

tween the people and the being they feared. As civilization brought gentler conditions this being was looked upon as a parent, sternly punishing wrong-doing and graciously rewarding right. So began the religion of "Providence."

It is very interesting to read Dr. Einstein's description of gradual changes in religion. Concerning his own religion, that of the Jews, he says "It is easy to follow in the sacred writings of the Jewish people the development of the religion of fear into the moral religion, which is carried further in the New Testament."

There is another religious emotion, according to Einstein, of which "only exceptionally gifted individuals or specially noble communities are capable". This "third level of religious experience" he calls "the cosmic religious sense".

Like relativity, the cosmic religious sense is a little difficult for the average man because "it does not involve an anthropomorphic idea of God", namely, the imagining of God as an individual with human characteristics and limitations.

It is interesting to note that Professor Einstein agrees with Schopenhauer that the Buddhist religion possesses more of the genuine cosmic quality than the Christian or Jewish religion does.

And in that "cosmic religion" such personalities as Democritus, Saint Francis of Assisi, and Spinoza the Jewish philosopher, are near to one another.

The writer of this news article characteristically adds: "The cosmic religion is a bit 'highbrow' for the average individual, who clings to his 'anthropomorphic' idea and wants a God who can be called 'Our Father,' not one in a fourth or fifth dimension."

WESAK DAY

The New Year now begins: how shall I start

to make this year the happiest of all?
First let me, reverent and mindful, call
upon the Jewel lying in my heart

—the Buddha Nature which all men possess—

and waken the long-dreaming fires of love and the forgotten flame of holiness.

Then let me meditate with thoughts above the stir and smoke of this tumultuous earth,

making a picture of what life could be would I allow the innate deity to move and speak in me. This time of birth

in Nature, when each tiny bud must grow inspired by the warm kisses of the sun, should be a time of noble things begun within myself. And as my pictures glow

more luminous each moment, let me now determine that they not alone shall shine within my brain, but through my power divine

shall blossom upon earth, and so endow my life with foretaste of that Paradise which only can be gained when dreams are made

into reality. The Way is laid clearly before me; five-fold sacrifice

and the most Noble Eightfold Path, can bring Heaven to Earth. And treading in the Way

made beautiful by pilgrims' feet, each day the world grows happier, till, triumphing

over the lower self, Buddha shines out... This is my resolution and my goal.

Nor shall I rest, nor shall I pause to doubt, till I have lost, and truly found, my soul.

K. A. Tolhurst.

MR. KRISHNAMURTI'S VIEW

My teachings are neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon truth. Life is more important than any beliefs or dogmas and, in order to allow life its full fruition, you must liberate it from beliefs, authorities and tradition. But those who

are bound by these things will have a difficulty in understanding truth. My answers to all the questions which have been put to me are not based on the authority of learned books, or of established opinions. I have found liberation and entered that kingdom where there is eternal happiness, and I would help others to understand from that point of view. As I am free of traditions and beliefs, I would set other people free from those beliefs, dogmas, creeds and religions which condition life. From that point of view alone do I speak, and not with the desire to instil a new doctrine or to impose a new authority. As I have escaped from all limitation, my desire is to set all men free. I am not an oracle to solve all problems. I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain."—Star Bulletin, April, 1931.

A JOURNEY IN SEARCH OF OURSELVES

(By Florence C. Peck)

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OFFICIAL NOTES

The 45th Convention of the American Theosophical Society will be held at Chicago, August 16-18, in the Sherman Hotel. The Fourth annual Summer School will be held at Wheaton, August 20-26.

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At the Annual Convention of the Irish National Section of the Theosophical Society Mrs. Margaret E. Robinson was elected General Secretary for the ensuing year. She sent greetings from the members of the Irish Section to the Canadian National Society.

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A valuable pamphlet has been written by Mr. Bhagavan Das, the well-known Theosophical writer of India, on "The Unity of Asiatic Thought i.e. Of All Religions." We hope to give a fuller account of this interesting paper next month. It was compiled to be read as a paper at the

First All-Asia Educational Conference held at Benares, December 26-30 last.

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Mr. Wm. Roos, of Mexico, writes that a cheap edition, in Spanish, has recently been published of the famous Mayax MS., "Book of Chilam Balam of Chumayel". It has been translated from the Maya language into Spanish by Sr. A. M. Bolio, and is published by Libreria Lehmann (Sauter & Co.) of San Jose, Costa Rica, for three pesos.

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We desire to express our cordial thanks to the kind friends who have sent donations for our Magazine Fund. A little more support of this kind and we shall be able to continue as usual. We wish, however, to emphasize the fact that we prefer to get subscriptions and have the magazine circulated rather than have to depend upon donations.

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No. 9 of the Blavatsky series of pamphlets has been issued, "The Secret Doctrine of the Archaic Ages," being H.P.B.'s introduction to the first volume of The Secret Doctrine. These and Mr. Basil Crump's "Evolution as outlined in the Archaic Eastern Records," price \$1.25, may be had from the H.P.B. Library, 348 Foul Bay Road, Victoria, B.C.

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We are glad to learn from Mr. J. M. Watkins that a new imprint has been issued of Mr. G. R. S. Mead's "Fragments of a Faith Forgotten", cloth, demy 8vo. pp. lv, 630. Price one guinea, postpaid. Students of Christian Origins and of the Gnostic Scriptures will find this careful assembly of evidence, otherwise very difficult to obtain, of great help to their efforts.

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The counting of the ballots will be held on Tuesday evening, June 2, at 52 Isabella Street, Toronto. Mr. A. S. Winchester has kindly consented to act once more as judge of the scrutiny. Members who have not voted should do so immediately on re-

ceipt of this magazine. If left over, it is apt to be left too late to be of use. Members who have not paid their current dues should do so at once to the General Secretary and have a ballot sent in time to vote.

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White Lotus Day was celebrated by the Toronto Theosophical Society on Sunday evening, May 10. Mr. Dudley Barr presided, Mr. Huxtable read from the second chapter of the Gita. Miss Lockhart played Mendelssohn's variations in D. minor; Mr. Belcher spoke on the symbolism of the White Lotus; Mr. Harold Anderson read from the Light of Asia, his reading being marked with great vigour, clarity and feeling; Mr. Smythe spoke of the Founders.

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Mr. A. Trevor Barker, editor of The Mahatma Letters, who has recently become president of the English Section of the Point Loma T. S., announces that Dr. G. de Purucker will address three public lectures in the large meeting hall of the Society of Friends, Euston Road, London, at 8 p.m. on June 25 on The Theosophical Mahatmas and their Messenger, H. P. Blavatsky; July 1, on Theosophy, Occultism and the Mysteries; and on July 4 on The Secret Doctrine. Admission will be by ticket obtainable at the headquarters of the Society, 62 Baker Street.

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The seventh annual meeting of the Blavatsky Association was held recently and the report has reached us through the kindness of the Hon. Secretary. The membership was 95, the decrease being the result of resignations of Mrs. Cleather, Mr. Crump and some of their friends. The death of Mr. F. L. Gardner is noted as occurring on November 13, 1929, after a long illness. He was one of the original members of the Association, and had been a loyal and devoted adherent of Madam Blavatsky with whom he was in close touch during her residence in London.

We are informed that Mrs. Besant "has made things difficult for the complete edition of H. P. B. by withdrawing her promise to allow access to the records at Adyar. Files have been discovered of all the Spiritualist, and some of the Indian periodicals to which she contributed, in the British Museum or the India Office Library in London, or in some libraries in U.S.A., but there are certain Indian publications, not to be had in London, nor in the Calcutta library. Some of these are no longer in existence, and the chief hope was that H.P.B.'s articles in them would have been pasted in a scrap book and preserved at Adyar."

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The new edition, revised and corrected, of "Theosophy: A Modern Revival of Ancient Wisdom" by Alvin Boyd Kuhn has been issued by Henry Holt & Co., New York, price \$3. It is the second in a series of which the first is "From Orpheus to Paul" by Vittorio D. Machioro, already a well-approved book on Orphism. We have already spoken enthusiastically of Mr. Kuhn's book and hope to return to the subject next month. It is an amazingly good exposition from an independent standpoint of a system of thought which is destined to enrich the worlds of religion, philosophy and science and which no scholar, nor any thinking man can afford to be without. In this volume they will find a survey of all the essentials of the system, and we are persuaded that no man of intelligence can go thus far, provided he be not tied by prejudice, and not feel that he has found a subject to which his life may well be devoted.

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"Theosophy" for May (Los Angeles) opens with an excellent article, "Loyalty: H. P. Blavatsky." It refers to the tributes paid by every Theosophist of note at the time of her death as representing the true attitude of those who then had known her intimately and had not yet come under the influence of those who had remained apart

and concocted their own plans and invented their own conceptions of what they called Occultism. Within a year of her death, it is pointed out, she was being rapidly forgotten as the Teacher and remembered only as a person now no longer living, while "there were equally clear signs that one and another surviving Student was forgetting his own pledge of loyalty in rivalry for place and precedence in the Society and the School." Her article on "The Theosophical Mahatmas" is quoted: "The chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes."

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Mr. L. W. Rogers, president of the American Theosophical Society, has taken the startling step of resigning his office. He has explained his reasons fully in the May "Messenger" and it does honour to his devotion to his Society as well as to his common sense, that he is not afraid to abandon the shadow for the substance. He has realized for some time past that the Society cannot be maintained without field work, and as he is well-adapted to such work, better adapted, we would say, than anyone else at his disposal, he has determined to give up sitting in an office and to devote himself to campaigning. "After working closely with Mr. Sidney A. Cook, for the better part of a year," he says, "under conditions in which I have had the opportunity to observe closely his ability to manage successfully the various executive problems passed on to him, I nominated him to fill out my unexpired term as National President and he has been unanimously elected by the Board of Directors."

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Los Angeles "Theosophy" for April opens with an excellent article on "Impersonal Forces for Good." It discourses on the actual castes of Vaishhyas and Sudras, the "buyers and sellers in the intellectual and moral worlds, as they are everywhere

in evidence in the world physical of human existence." These, in the Theosophical Movement are quite as difficult to aid in any Spiritual sense as those of the "inferior races," or as the members of these two castes in the White Race at large. "Neither the leader nor the led, neither the Vaishhya nor the Sudra, neither the revealer nor the believer, seeks Self-knowledge. Knowledge is to him an externality, even as his own existence is an alien one. If we believe that our existence, our very Being, depends upon our separateness, upon our *isolation* from anything or anyone in all Nature, then our very sense of our own Identity is a mistaken one, and all our conduct will be a mistaken conduct of the business of life. This is the essence of Personality, not of Spirituality."

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A letter from the antipodes has this to say: "Let me say that I read and enjoy your numbers, and like the sane telling of facts. The Independent Theosophical Society (once the Sydney headquarters of our dear Charlie Leadbeater) of which I was a member needs just some straight talks such as can be found in your magazine. Particularly such an article as this one—"The Crisis in the T.S." of May 15, 1930 issue. It seems the world over, Theosophical bodies are identical—all wrangling over who shall and who shall not hold office; all exhibiting the inglorious trait of jealousy, pettiness, selfishness, and untruthfulness. When one enters these Societies, it is expected that the members will be found to be above the ordinary man in the street. Why not? One agrees they have had the advantage of knowing and understanding however dimly, the wisdom of the Gods. Yet it is found that the man in the street is even better than those members, for surely he is excused because of his ignorance. Why do these miserable-souled people get drawn to the Theosophical Society, and why is it that sane, healthy, clean-minded come not?"

The Theosophist for April contains Mrs. Besant's Presidential address at the recent Benares Convention. We hope to find room for her lecture at the Convention on "The Future of the T. S." next month. The Presidential address deals with the Masters and she states that Adyar was chosen by the Masters as a centre for Theosophical Work. She suggests that the various National Societies "should choose some promising young man or woman and send that young man or young woman to stay at Adyar for a time, so that he or she may live in the atmosphere of the place, as well as receive the teachings; this would be of great use when he or she returned home." This contrasts decidedly with the views of Mr. Krishnamurti who has abandoned the estate at Ommen and returned it to the donor. The report of membership shows 39,311 active members as against 43,625 last year. Only 2,717 new members were admitted, as against 4,081 the previous year. There are now 1,490 lodges as against 1,592 in the last report. The United States had lost about 1000 members; England 462; India 524. These are the chief casualty lists. Several General Secretaries report the loss of interest due to the influence of Mr. Krishnamurti.

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"Theosophy in India," the organ of the Indian National Society, presents the view of the Indian General Secretary regarding Mr. Krishnamurti. "Whatever the merits or demerits of the controversies of the past, there is one incontrovertible fact, and that is that Shri Krishnaji is amongst us today, and his Teaching is steadily changing our outlook on life." Certainly, the talks which are reported in The Star Bulletin have had a potent effect in clearing away a vast amount of rubbish, and if some other things are suffering from a similar disintegrative tendency on the part of those who listen to Mr. Krishnamurti, the gain is greater than the loss. We recommend students to read the May Star Bulletin, it will give a fair idea of the system of

thought which Mr. Krishnamurti is following. On page 17 there are some remarks on meditation which we commend to students particularly. "You think that by segregating yourself in a small room you will be able to meditate. It is much easier to meditate in the open where there is life, where you come into conflict with life at every moment of the day. Do not meditate just for half an hour but, if you are wise, make the whole day full of meditation, consideration and thought." Those who have been reading The Canadian Theosophist for the last eleven years will find little difficulty in understanding Mr. Krishnamurti's ideas.

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"Why are Theosophists as a body so prone to extreme views?" asks a correspondent. "Most of them think that, if a man does not toe the line of their particular orthodoxy, he must be a fraud or a black magician. His own immediate followers regard Mr. de Purucker as Messenger, etc., while outside people set him down as a victim of the dugpas." They all ignore the fact that both white and black are very rare colours indeed in our movement, and that greys of various shades predominate. My reading of "Light on the Path," "Voice of the Silence," "Gita," and such commentaries on them as Judge's Letters, convince me that we all have an immense amount of preliminary work to do in the way of purifying our motives, cultivating unselfishness, and controlling our lower minds and emotions before we come into the region where either white or black adepts would, if I may say so, bother about us." There is a tendency, continues this correspondent, "in most of us to react from one extreme to another ———'s psychism is poisonous, therefore everyone who has any psychic experience, high or low, is to be condemned. Many of the 'Message-mongers,' as Pryse calls them, are doing more or less good work, e.g. 'Cave' (Mrs. Griscom), the hidden light under the U. L. T. bushel, Dr. Dower, de Purucker, and

perhaps others. I wouldn't excommunicate the least worthy of the four just mentioned. After all, no one is bound to accept their own version and interpretation of their inner experiences." This is a proper attitude, but how are we to get the Fellows of the T.S. to adopt it and make themselves detached and impersonal?

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A United States correspondent writes: May I congratulate you upon the publication in your magazine of an article entitled "Theosophy and the Man on the Street." Also a letter from Mr. E. J. Ebertt, of Delhi, Ont. I read some time since, 'Pure Theosophy can never be for any but the cultured few.' If this is so it is not World Truth nor Divine Wisdom. Truth is not complex and if it cannot be presented to the ordinary person in an understandable manner it is not worthy of the name. When the ignorant and superstitious mind begins to be sufficiently awakened to ask questions concerning the truth of life, there should be some way of explaining Theosophy simply to such enquirers. I offer, very humbly, a suggestion. Let a record of the various sorts of questions be kept. At the expiration of a set period of time they might be sent to some one thoroughly versed in the Theosophical literature of H.P.B., Judge, and K.H., and perhaps he could answer the questions in such a way as to admit of their being readily understood by the more undeveloped type of mind. These simple practical answers, devoid of foreign terms, and published in pamphlet form, would be of inestimable value to seekers. The Saviours of the World did not confine their teachings to a select few. If the truths of this great philosophy are too abstract to be grasped by the rank and file of mankind the attempt to form a nucleus of a universal Brotherhood of humanity becomes a mockery and a farce." In reply to this, and fully recognizing the truth of the statement as to the necessity of simplicity in teachings, we submit that The Key to Theosophy contains in its questions

and answers practically every question that is commonly asked about Theosophy, and the answers are complete and satisfactory. Of course it is impossible to tell the empty-headed anything, but apart from this it is rarely that a reader finds himself unable to comprehend The Key. The United Lodge of Theosophy publishes a little book of Conversations on Theosophy which would probably please our correspondent.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, May 3, present, Messrs. Belcher, Hick, Kinman and Smythe. An apology for inability to attend was read from Mr. Dobbs. The appointment of scrutineers for the election in June was confirmed. Since the meeting the consent of Mr. A. S. Winchester has been obtained to conduct the counting of the ballots. This will probably be effected on the first Tuesday evening in June. It was decided that a bylaw being considered by the Toronto Theosophical Society did not come within the jurisdiction of the Executive. The General Council, Adyar, report was considered and further action postponed until the result of correspondence with the Recording Secretary had been received. Gratification was expressed that the World Religion, which the Canadian National Society was the first to object to and protest against, had been withdrawn from the records. It was reported that donations for the Magazine had been received of \$100, \$50, and £25, the latter including 25 subscriptions to the Magazine. Exclusive of the latter sum which had been received in May, the bank balance for April 30 was \$475.80. There were 399 paid-up members on the roll as against 424 last year at the same time. It was decided to send out a circular letter to those on the inactive list during the present term.

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"Blessed are they that mourn, for they shall be comforted."

MR. HAYDON'S STATEMENT

The Toronto Theosophical News for May contains the following statement from Mr. N. W. J. Haydon, candidate for the General Secretaryship:—

We have received the following statement from Mr. Haydon:

"With the Editor's permission I repeat here the statement made in the last issue of our "Canadian Theosophist" and ask any member of the Toronto Lodge, who may feel uncertain, to accept it at face.

"To the best of my knowledge, there is no member of our Canadian Section who has shown himself better qualified to carry on the duties of our General Secretary, than Mr. A. E. S. Smythe.

"I accepted the nomination from the West End Lodge so as to bring to our members' attention the steadily growing necessity for an Assistant to Mr. Smythe, who shall have opportunity to learn the many unpublished demands of this office and become prepared to meet them, before a change is forced upon us.

"In accepting the nomination, then, I feel that I have fulfilled the purpose which I had in mind. I do not wish to be elected as General Secretary."

N. W. J. Haydon.

FELLOWS AND FRIENDS

We regret to announce the death of Mrs. H. M. Sinden who passed away shortly after midnight on the morning of Friday, April 3rd. The funeral service was conducted by Mr. Smythe and the body was laid in Prospect Cemetery near that of her husband who passed away on January 24th, 1929. Mr. and Mrs. Sinden were earnest and loyal members in the Theosophical movement in Toronto for many years and were always ready to help in any work for the lodge. Just before going to press we are advised that Mrs. Sinden bequeathed \$500.00 to the Society to be used in the reduction of the mortgages. This

final act is typical of the joined lives of Mr. and Mrs. Sinden, marked by quiet, practical helpfulness.—Toronto Theosophical News.

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It is with full hearts that the Orpheus Lodge records the somewhat sudden death on March 16th from pneumonia, of one of its most loved members—Mrs. M. Wilks, the wife of the Secretary of the Lodge. Few words are needed to describe her character—it was a rare combination of strength and sweetness. She was a sincere Theosophical student and earnestly strove to give spiritual values the first place in her life. In matters practical she was always reliable and unfailingly ready with tactful sympathy. At a comparatively early age having fought a good fight she has entered a period of rest—to return with renewed strength again to take up the conflict. Her presence will long be missed by her fellow students in the Orpheus Lodge.—Mrs. Louisa Priestley.

AMONG THE LODGES

Hamilton Lodge produced a play by Christmas Humphrey which was entitled "Wings of Destiny" and very happily illustrated the leading principles of Karma and Reincarnation. The first act is most impressive and was exceedingly well done. Bruce Hogarth and H. G. Barton took the leading male parts and Miss Mills, Miss Gates, Miss Putnam and Miss Aird took the ladies' parts. Mr. Dumbray also appeared as a Roman soldier, in the second act. The third act in modern life showed the working out of the causes set in motion in Egypt. Mr. Barton directed the performance and obtained marked success from his caste. The staging was really picturesque and the classic periods were properly set and furnished with the assistance of Mr. Gordon of the Technical School, and the T. Eaton Co. A capacity audience thoroughly enjoyed the performance.

Activities in Toronto Lodge have been well sustained during March in all sections and our members have every reason to feel gratified with the results of the season's work to date. Incidentally it may be worth mentioning that nine new members have been admitted since the General Meeting in February. This compared with twenty-two admitted in all of the previous twelve months is in itself significant. We have had good attendances at each of the Sunday evening lectures during the month and it is noteworthy that we are no longer dependent upon our own members and friends as a good sprinkling of strange faces are regularly in evidence. Our classes are still in full operation (with the exception of the Dramatic Reading Class which has completed its Course) and will probably continue at least until the end of April. The expected visit of Mr. and Mrs. Roy Mitchell from New York during the Easter Holidays unfortunately did not develop, owing to circumstances connected with Mr. Mitchell's work at the University there. We, therefore look forward with great pleasure to their expected visit with us at longer length during the coming Summer vacation. A most instructive and interesting feature took place following the Social Tea given by the Ladies' Auxiliary on March 7th when Mr. Lawren Harris presented the "Movie" films taken during his recent trip into Arctic regions. Mr. Harris gave a running commentary upon the various scenes during their presentation and answered questions from the audience concerning many of them. Altogether it was an enjoyable and educational evening. The Annual Dance held on Friday, March 13th in the Columbus Hall was a very successful affair. "Bridge" was a feature included in the evening's entertainment which permitted our non-dancing friends and members to participate in the enjoyment.—Secretary.

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The Orpheus Lodge is studying "The Three Truths" from The Idyll of the White

Lotus. The following are a few ideas selected from the discussion. The "Three Truths" go to the very heart of the problem of human existence. What should be our attitude toward them? It was suggested that if we are wise we shall accept them as a hypothesis and set about discovering whether they are true or not. If they are untrue it should be easy to prove it, if they are true the more closely we examine them, the brighter the light we bring to bear upon them, the more their truth will stand out. Perhaps the most direct way to test these truths out is to accept them tentatively and act upon them and see what will happen. Every force in the Universe is dual, having a positive and a negative phase. Manifestation is maintained by the constant tension existing between the constantly upwelling desire of the life in matter to express itself and the constant pressure of a force which tends to bring all energies to a state of equilibrium,—Karma. We desire to grasp certain things and to avoid others. Karma acts as a steady and in the last analysis irresistible pressure which automatically acts using circumstances as they arrive to adjust these discordant energies often with painful and shattering effect at the centre whence they were projected. Human beings have a place in the Cosmic Order, and the wisdom of life consists in finding and living in it. The key to it is even-handed justice all round, to oneself no more and no less than to others. There is nothing depressing in the contemplation of this wonderful power which sooner or later inevitably and irresistibly wins out and adjusts the discordant energies each man gives rise to in his little universe, but which allowed to go on and accumulate would wipe him out of existence, and those who find it depressing have failed as yet to understand it. Were this doctrine widely taught, it would strike an effective blow at the root of all the great evils of our civilization. People would come to understand that in the last analysis there is no possibility of a *private* good or evil in the Universe.

FEEDING FOR INFANTS

(Continued from Page 46.)

Coming now to that portion of the pamphlet which gives the formulas, perhaps a few words of explanation may help to make them plainer. When once the ideas underlying this method of feeding are grasped it is found to be so very simple, that it is possible their very simplicity may stand in the way of their acceptance by those whose minds are so "Scientific" that they cannot understand nature.

The key to the formulas is this; they are designed to follow the percentages of solid substances in the water in the same proportion as nature uses them in human milk. Human milk changes as the child grows older, and it is therefore the part of the wise, not the scientific, doctor or mother, to follow in nature's footsteps and change the proportions as the growing needs of the child demand.

The formulas have been prepared first for the normal healthy child, and then a special set was prepared, keeping the percentages correct but diluting them more highly. This was done to meet the needs of delicate infants, and for the exigencies of summer weather. During intense heat it is never a mistake to lighten up the food for a day or so. This can be done by recourse to a "younger" formula, or to the summer formula that uses the same quantity of cream as the one the child is getting.

There is danger, far greater danger, all the time in overfeeding a child than in underfeeding it. Some mothers driven by fear, keep their babies behind the formulas, such babies are never as strong and healthy as they should be. Other mothers thinking they know more than the designer of the formulas keep their babies ahead of the formulas. Such babies are almost certain to have bowel trouble during the summer months.

It cannot be too often stated, and driven home, that no one can improve on these formulas, for the simple reason that they

conform so exactly to Nature and her methods that unless we can improve on Nature we are only demonstrating our own ignorance in tinkering with them. They are the result of many years of diligent research by a master mind and only some one equally well equipped is qualified to alter them. Failure with the feeding is about proof positive that they have not been adhered to.

They should be prepared exactly every day as they are ordered, changes from one formula to the next in advance should be made exactly according to instructions. The child should be given the bottle food and NOTHING else. Water to drink between meals will only cause trouble, in a delicate infant may prove fatal. A mother came to the writer and reported that her baby of ten months was vomiting so excessively that it would soon prove fatal if not stopped. Investigation brought to light that she had concluded that because the weather was warm the baby should have plenty to drink between meals. A stop was put to the water and in a few hours the vomiting ceased and did not recur, the child went forward to a happy ending of its first year.

Such instances could be brought forward almost without number, and in every instance return to the normal way of doing brings about a happy result. This does not mean that babies who have been badly fed, who have had diarrhoea, abused digestive organs, etc. are going to return to normal over night. Such children take not months to recover, but years. Many never do return to a perfectly normal condition, and suffer for the balance of that incarnation with all the ills that flow from abnormal digestive organs.

It may be asked now by readers, how the milk, or the part of the milk to be used is to be obtained. This is done according to the directions which follow. The little dipper which is used must be procured and used as directed. It is dipped in the jar of milk which has been standing as instructed.

and filled from the level under the top layer of cream in each jar of milk which has been described.

The milk must have been put in the regulation quart glass jars of commerce immediately after milking, and must have been kept standing upright in the refrigerator at least sixteen hours from the time of milking. In metropolitan centres the quart bottles of milk must have been kept standing upright on ice at least six hours after they are received in the nursery before removing the top $\frac{1}{2}$ ounce of cream. The top $\frac{1}{2}$ ounce can only be secured with the keel-shaped, $\frac{1}{2}$ ounce dipper of the Noel Nursery Table. Other dippers defeat the purpose of a cream dipper, *i.e.*, feathery protein flocks.

Dissolve the milk sugar in cold water, mix the sugar solution and the cream thoroughly together, and then add the lime water.

Lime water is added in furtherance of emulsification. As an ally to the motor function of the stomach in its passage of protein through the constricted pylorus, lime water cannot be substituted for.

Keep the feeding bottles in the refrigerator until used. At the time of feeding, heat the food to a temperature of $98\frac{1}{2}^{\circ}$ to 100° F.

FEEDING FORMULAS ON PHYSIOLOGICAL BASIS AND BASIS OF PHYSICAL BEHAVIOUR OF PROTEIN

HOME MODIFICATION OF MILK

Formula No. 1

First, Second, and Third Days:

Upper $\frac{1}{2}$ ounce from each of two quart bottles of milk.

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 4 ounces.

Lime water, 1 ounce.

Ten bottles. Feed every two hours.

Formula No. 2

Fourth, Fifth, Sixth, and Seventh Days:

Upper half ounce from each of three quart bottles of milk.

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, $6\frac{1}{2}$ ounces.

Lime water, 2 ounces.

Ten bottles of one ounce. Feed every two hours.

Formula No. 3

Second Week:

Upper 1 ounce from each of three quart bottles of milk.

(Use $2\frac{1}{2}$ of the 3 ounces in preparing food.)

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 10 ounces.

Lime water, $2\frac{1}{2}$ ounces.

Ten bottles of $1\frac{1}{2}$ ounces. Feed every two hours.

Many do not take entire quantity; do not urge. One, and sometimes two, bottles may be omitted at night.

Formula No. 4

Third Week:

Upper $1\frac{1}{2}$ ounces from each of three quart bottles of milk.

(Use 4 of the $4\frac{1}{2}$ ounces in preparing food.)

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 12 ounces.

Lime water, 4 ounces.

Eight bottles of 2 ounces. Feed every $2\frac{1}{2}$ hours.

Some children require $2\frac{1}{2}$ ounces; therefore the formula for 20 ounces.

Formula No. 5

Fourth Week:

Upper 2 ounces from each of three quart bottles of milk.

(Use 5 of the 6 ounces in preparing food.)

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 11 ounces.

Lime water, 4 ounces.

Eight bottles of $2\frac{1}{2}$ ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 6

Fifth Week:

Upper $2\frac{1}{2}$ ounces from each of three quart bottles of milk.

(Use $6\frac{1}{2}$ of the $7\frac{1}{2}$ ounces in preparing food.)

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, $13\frac{1}{2}$ ounces.

Lime water, 4 ounces.
Eight bottles of three ounces. Feed every
2½ hours.

Formula No. 7*Sixth Week:*

Upper 2½ ounces from each of three quart
bottles of milk.
(Use 7 of the 7½ ounces in preparing
food.)

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 13 ounces.
Lime water, 4 ounces.
Eight bottles of three ounces. Feed every
2½ hours.

Formula No. 8*Seventh and Eighth Weeks:*

Upper 2½ ounces from each of three quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 12½ ounces.
Lime water, 4 ounces.
Eight bottles of three ounces. Feed every
2½ hours.

When movements are loose or green,
double the lime water, make corresponding
diminution of water.

Formula No. 9*Ninth and Tenth Weeks:*

Upper 3 ounces from each of three quart
bottles of milk.

(Use 8 of the 9 ounces in preparing
food.)
Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 12 ounces.
Lime water, 4 ounces.
Eight bottles of three ounces. Feed every
2½ hours.

Formula No. 10*Eleventh Week:*

Upper 3 ounces from each of three quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 11 ounces.
Lime water, 4 ounces.
Eight bottles of three ounces. Feed every
2½ hours.

Formula No. 11*Twelfth Week:*

Upper 3½ ounces from each of three quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 13½ ounces.
Lime water, 4 ounces.
Eight bottles of 3½ ounces. Feed every
2½ hours.

Formula No. 12*Thirteenth Week:*

Upper 5½ ounces from each of two quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 13 ounces.
Lime water, 4 ounces.
Seven bottles of four ounces. Feed every
3 hours.

Formula No. 13*Fourteenth Week:*

Upper 6½ ounces from each of two quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 11 ounces.
Lime water, 4 ounces.
Seven bottles of four ounces. Feed every
3 hours.

Formula No. 14*Fourth Month:*

Upper 7½ ounces from each of two quart
bottles of milk.

Milk sugar, 6 teaspoons level full.
Cold unboiled filtered water, 9 ounces.
Lime water, 4 ounces.
Seven bottles of four ounces. Feed every
3 hours.

Necessity for ample minerals and pro-
tein renders necessary the supplementing
of milk in the sixth month. Iron content
of milk is seven to fourteen times less than
in other articles of food. An infant at birth
has a store of iron in the liver provided by
mother during intra-uterine existence. This
store is drawn upon for blood-colouring
matter. It is sufficient for the milk period.
When this store is exhausted, milk must be
supplemented to avert supervention of
anæmia. Higher protein is likewise requi-
site. Infant physiology declares vegetable

legitimate. Vegetable protein is necessary from the sixth month. Oatmeal is among the richest in iron of the vegetable foods. Oatmeal is abundant in protein, fat, and minerals. Protein, 14½ per cent.; fat, 10 per cent; mineral elements, 2 per cent. Composition establishes pre-eminence of oatmeal for infants.

In summer, barley or granum; in autumn and winter, oatmeal. It must not be added to the bottle until immediately before feeding, as cereal and milk mixed and allowed to stand undergo fermentation, — a noxious pudding. One-half ounce of barley or granum, or one teaspoonful of oatmeal jelly, to each bottle. The oatmeal must be strained.

Formula No. 15

Fifth Month:

Upper 8 ounces from each of two quart bottles of milk.

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 11½ ounces.

Lime water, 4 ounces.

Seven bottles of 4½ ounces. Feed every 3 hours.

Formula No. 16

Sixth Month:

Upper 9 ounces from each of two quart bottles of milk.

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 11 ounces.

Lime water, 4 ounces.

Six bottles of 5½ ounces. Feed every 3½ hours.

Formula No. 17

Seventh Month:

Upper 11 ounces from each of two quart bottles of milk.

Milk sugar, 6 teaspoons level full.

Cold unboiled filtered water, 9 ounces.

Lime water, 4 ounces.

Five bottles of 7 ounces. Feed every 4 hours. (Many do not take all; do not urge.)

Formula No. 18-

Eighth and Ninth Months:

Upper 13 ounces from each of two quart bottles of milk.

Milk sugar, 5 teaspoons level full.

Cold unboiled filtered water, 10 ounces.

Lime water, 4 ounces.

Five bottles of 8 ounces. Feed every 4 hours. Add two teaspoonfuls of strained oatmeal jelly to each bottle.

Formula No. 19

Tenth to Eleventh Month:

Upper 18 ounces from each of two quart bottles of milk.

Milk sugar, 4 teaspoons level full.

Cold unboiled filtered water, 10 ounces.

Lime water, 4 ounces.

Five bottles of 10 ounces. Feed every 4 hours. Add one tablespoonful of strained oatmeal jelly to each bottle.

Formula No. 20

Twelfth Month:

Upper 21 ounces from each of two quart bottles of milk.

Milk sugar, 4 teaspoons level full.

Cold unboiled filtered water, 4 ounces.

Lime water, 4 ounces.

Five bottles of 10 ounces. Feed every 4 hours. Add two tablespoonfuls of strained oatmeal jelly to each bottle.

FORMULAS FOR HOME MODIFICATION OF BOTTLED MILK FOR FEEDING DURING SUMMER MONTHS

Summer necessitates cautious, gradual strengthening of formulas. Summer formulas should be used for feeble, delicate infants, and for those whose digestion has been impaired by barley, malt-soup, dried milk preparations, pasteurization and peptogenic milk powder. The weakened digestion renders necessary initiating milk-feeding with a low formula. For a child of three or four months, begin with summer formula No. 4. The first bottle for weaning, at any period of lactation, should be of this formula.

Formula No. 1

First Week:

Upper ½ ounce from each of two quart bottles of milk at 2 P.M.

Milk sugar, 3½ teaspoonfuls.

Filtered water, 9 ounces.

Lime water, 1½ ounces.

Quantity at each feeding: First and sec-

ond days $\frac{1}{2}$ ounce; third day, 1 ounce. Ten feedings, at 6, 8 10, and 12 A.M.; 2, 4, 6, 8, and 12 P.M.

Formula No. 2*Second Week:*

Upper $\frac{1}{2}$ ounce from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.
Filtered water, $11\frac{1}{2}$ ounces.
Lime water, 2 ounces.
Ten bottles of $1\frac{1}{2}$ ounces. Feed every 2 hours.

Formula No. 3*Third Week:*

Upper 1 ounce from each of three quart bottles of milk at 2 P.M.
(Use 2 of the 3 ounces in preparing food.)
Milk sugar, 4 teaspoonfuls.
Filtered water, 10 ounces.
Lime water, 4 ounces.
Eight bottles of 2 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 4*Fourth Week:*

Upper 1 ounce from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.
Filtered water, 13 ounces.
Lime water, 4 ounces.
Eight bottles of $2\frac{1}{2}$ ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 5*Fifth Week:*

Upper $1\frac{1}{2}$ ounces from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.
Filtered water, $15\frac{1}{2}$ ounces.
Lime water, 4 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 6*Sixth Week:*

Upper 2 ounces from each of three quart bottles of milk at 2 P.M.
(Use 5 of the 6 ounces in preparing food.)
Milk sugar, 4 teaspoonfuls.

Filtered water, 15 ounces.
Lime water, 4 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 7*Seventh Week:*

Upper 2 ounces from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.
Filtered water, 12 ounces.
Lime water, 6 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 8*Eighth Week:*

Upper $2\frac{1}{2}$ ounces from each of three quart bottles of milk at 2 P.M.
(Use 7 of the $7\frac{1}{2}$ ounces in preparing food.)
Milk sugar, 4 teaspoonfuls.
Filtered water, 11 ounces.
Lime water, 6 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 9*Ninth Week:*

Upper $2\frac{1}{2}$ ounces from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.
Filtered water, $10\frac{1}{2}$ ounces.
Lime water, 6 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 10*Tenth Week:*

Upper 3 ounces from each of three quart bottles of milk at 2 P.M.
(Use 8 of the 9 ounces in preparing food.)
Milk sugar, 4 teaspoonfuls.
Filtered water, 10 ounces.
Lime water, 6 ounces.
Eight bottles of 3 ounces. Feed every $2\frac{1}{2}$ hours.

Formula No. 11*Eleventh and Twelfth Weeks:*

Upper 3 ounces from each of three quart bottles of milk at 2 P.M.
Milk sugar, 4 teaspoonfuls.

Filtered water, 13 ounces.

Lime water, 6 ounces.

Seven bottles of four ounces. Feed every 3 hours. Seven feedings in twenty-four hours.

Formula No. 12

Thirteenth Week:

Upper 3½ ounces from each of three quart bottles of milk at 2 P.M.

(Use 10 of the 10½ ounces in preparing food.)

Milk sugar, 4 teaspoonfuls.

Filtered water, 12 ounces.

Lime water, 6 ounces.

Seven bottles of 4 ounces. Feed every 3 hours.

Formula No. 13

Fourth Month:

Upper 5 ounces from each of two quart bottles of milk at 2 P.M.

Milk sugar, 4 teaspoonfuls.

Filtered water, 12 ounces.

Lime water, 6 ounces.

Seven bottles of 4 ounces. Feed every 3 hours.

Formula No. 14

Fifth Month:

Upper 6 ounces from each of two quart bottles of milk at 2 P.M.

Milk sugar, 4 teaspoonfuls.

Filtered water, 13½ ounces.

Lime water, 6 ounces.

Seven bottles of 4½ ounces. Feed every 3 hours.

Formula No. 15

Sixth Month:

Upper 6½ ounces from each of two quart bottles of milk at 2 P.M.

Milk sugar, 4 teaspoonfuls.

Filtered water, 14 ounces.

Lime water, 6 ounces.

Six bottles of 5½ ounces. Feed every 3½ hours, six feedings in twenty-four hours.

Formula No. 16

Seventh Month:

Cereal should not be added in summer before the seventh month. Barley gruel should be used.

Upper 7½ ounces from each of two quart

bottles of milk at 2 P.M.

Milk sugar, 3 teaspoonfuls.

Filtered water, 12 ounces.

Lime water, 6 ounces.

Five bottles of 6½ ounces. Feed every 4 hours. Immediately before feeding add ½ ounce of barley gruel to each bottle.

Formula No. 17

Eighth Month:

Upper 8½ ounces from each of two quart bottles of milk at 2 P.M.

Milk sugar, 3 teaspoonfuls.

Filtered water, 12 ounces.

Lime water, 6 ounces.

Five bottles of 7 ounces. Feed every 4 hours. Immediately before feeding add 1 ounce of barley gruel to each bottle.

Formula No. 18

Ninth Month:

Upper 9½ ounces from each of two quart bottles of milk at 2 P.M.

Filtered water, 12½ ounces.

Lime water, 6 ounces.

Five bottles of 7½ ounces. Feed every 4 hours. Immediately before feeding add 1 ounce of barley gruel to each bottle.

(To be Continued.)

KRISHNAMURTI—

AN IMPRESSION

How can one describe an impression of Krishnamurti?

About him there is nothing dramatic, neither is there anything spectacular. A slim dark-skinned young man in well fitting clothes, standing alone in front of a table in the middle of a large platform. The table and a chair the sole 'properties!' His body sways now and then as he speaks. He uses no long words, no complicated phraseology. With a slight Eastern accent he tells the mass of people before him that occupy every seat of the great hall, what he himself has attained of happiness and truth in life.

Happiness, that will-o-the-wisp that humanity is ever seeking from without, and which is only to be found within. He

tries to tell them this. He tries to throw out to his audience, some light on Life. Life, that flows around us, engulfs us, sometimes so intensely that we are overwhelmed and imprisoned with 'action!' that is a part of it; so that we have no time to enter that quiescence where thought generates in stillness.

"The slavery of action", Krishnamurti called it. Yet without action nothing can come to fruition. Paradox, and more paradox! We must, I gathered, live tremendously, without being ensnared by the process of living. One may die morally and spiritually from either over action, or stagnation. The latter is like a muddy pond which eventually poisons and ensnares, the former a whirlpool which drowns and then dashes the remains on the rocks. It should be possible to resist the whirlpool, not by looking at it, but by swimming through it; of cleansing the pond by pouring a constant stream of pure water into it.

As the slender Indian speaks on and on, hundreds of hungry eyes are fixed on him. He has very white teeth that show when he smiles sweetly and rarely. One carries away the smile with them for remembrance.

There is a feeling of sorrow when Krishnamurti finishes quietly, calmly, and with assurance. After an instant's pause and the clapping of hands (that seems almost like a sacrilege) he bows and disappears behind a curtain; he has given as much as he could of his teaching for the time. Trying to analyze the substance of that teaching it seemed as evanescent as a ray of sunlight, as intangible, and as beautiful. One has caught, perhaps, an 'image' of Truth, for a writer has said it can be but an 'image' to us; limitless it is and exhaustless; yet, so often through the ages encrusted with the barnacles and bandages of a thousand restrictions.

One remains long silent after hearing Krishnamurti. As there 'are thoughts that lie too deep for tears', so there are words

that sink too deep for doubt. They penetrate to the soul to grow like flowers, or be choked with weeds, as we will.

Once outside the hall the shining roadway with its burden of traffic looks a little odd, the people hurrying by are like detached entities in a world of lamplights and blare under the dark curtain of night.

One seemed to have been living in a dream for an hour... listening to a mortal that was old and yet new. Perhaps one is never quite the same after the contact. Who knows?

Amy Rutherford.

Harrogate.

FATE AND FREE WILL

What is the most difficult problem in philosophy and theology? By all odds, Fate and Free Will. More volumes, we venture to say, have been written upon it than any other similar question. So no apology is needed for adding a few words more. Theosophy has the only answer. It is an answer that requires an open mind. Those who are full of preconceptions or prejudices, or who feel they cannot let go their old beliefs—beliefs which create the problem they wish to solve, need not read this, for it will not help them. But if they wish to be helped and to follow what their reason endorses they may be satisfied with the answer.

First of all, let them answer this question: Is it easier to imagine time going on for ever and ever, or to imagine it coming to an end sometime? Reasonable people will say it is easier to imagine it going on forever and ever. Very well, then. If there be a will, it is easier to imagine it going on for ever and ever willing, than to imagine it to stop willing sometime. Think over this, and understand that it contains the implication of immortality. If you do not believe in immortality, of course you have no problem of free will or the reverse. You come to an end and there is nothing more to be said. Free Will implies im-

mortality. And there is no reasonable theory of immortality except reincarnation.

Incarnation implies that a being is capable of clothing itself in a garment separate from itself, whether that garment be like the shell of a snail, or the fleshy body of a being of a different order of substance. Man is a Being of Mind. Mind is a subtle order of substance different from physical matter. It can act upon matter and through matter. It can clothe itself in a garment of matter, in fact in garments of different orders of matter, grosser and coarser than the substance of which mind itself is composed. This being the case it is obvious that once clothed in a particular form of matter it is subject to the limitations of that matter and form. The snail, once it acquires its shell, cannot rid itself of the conditions which the shell imposes. The snail entity behind the shell has chosen to limit itself in the shell for the sake of the advantages, protection, and so forth that the shell provides.

The Mind of man, the Being of man, seeks the form in which it manifests for the same reason of advantage, whether of protection, or experience, or benefit of one kind or another. The mind however has evidently begotten for itself a garment much more subtle and autonomous than the shell of a snail, a garment in fact which it has endowed with some of its own attributes, a degree of intelligence, of adaptability, of emotion and desire. The Mind has to accept responsibility for the acts of this delegated authority.

This garment of flesh, the Body, which has been presumptuous enough to assume the whole authority of the Mind, and not only the delegated attributes, in its blindness makes many mistakes and falls into grievous errors at times, through refusal to attend to the Mind which would, if it could, direct and guide it. This is the situation which makes a parable of Frankenstein and his Monster. Human life as we now experience it in this stage of Evolution, is the problem of the Monster of the

bodily Consciousness refusing to listen to the guidance of the Mind which has created it. If the faculties of the Body become sufficiently alert or sufficiently docile to attend to the Mind and follow all its behests it would soon learn to escape the conditions which embarrass it.

In the meantime it cannot escape the unerring and absolute law of cause and effect. If it hearkens to its wiser Mentor it will find there are means by which new causes may intervene or be set in motion which will counter the effects already progressing. But they must come from the will and the effort of the original transgressor of the law. The Body is like a child which is ignorant and must be led. Failing to heed its guide it falls into trouble. The Mind can guide it out of any trouble, but it must freely will to listen to the Mentor that delegated its Free Will to this bodily deputy. So the process of instruction and development goes on from incarnation to incarnation.—Crusts and Crumbs, in Toronto Theosophical News.

ESOTERIC SOCIETIES

In the May issue of *The Occult Review*, Mrs. W. W. Leisenring writes on "Psychic War and Secret Societies," in which she handles various organizations without gloves. As an evidence of the importance of this article we extract the following paragraphs:

"Now H. P. Blavatsky was the first Initiate to come out openly and challenge before the public the dogmas of the Christian, especially the R. C. Church and its control over human minds. Her work was not secret, although her knowledge certainly was. In contrast to the necessarily cryptic methods of the Arcane Schools of former centuries, she broadcast their secret teachings in theosophical expositions. The time had arrived when the intellectual classes generally were ready to be offered a reasonable philosophy of life which neither modern science nor the Church could provide.

"The enemies of this Philosophy, however, knowing the value for themselves of secret societies, managed after H.P.B.'s death to insinuate the necessity for a secret society *within* the Theosophical Society, an "esoteric section" of the T.S., and for "outer heads", surrender of free-will, etc. (The T.S. had no esoteric section in H. P. B.'s lifetime; her esoteric students were not a "section" of the T.S. and were not included in it constitutionally.) Thus was the Theosophical Society subverted! But, happily, the situation was not as in previous centuries. H.P.B.'s writings had been published on three continents and the philosophy available in several languages. Her Message to the age survives irrespective of any society, secret or open. The time had gone by when secret associations were necessary for the dissemination of the ancient philosophy. Much of what had been secret knowledge and esoteric truths now became public and ascertainable by all who could apprehend them. More was given out, Blavatsky stated, than could be assimilated by the present race for centuries to come. One can understand, then, why she remained in incarnation after she left India, and worked so devotedly to write *The Secret Doctrine*. For the first time in the Kali Yuga the Messenger wrote down and published the Message to the world at large. Men can read and think for themselves. They are not dependent on oral tradition or interpretations of "leaders", thanks to the gods, considering the events in the T.S. since 1891!

"With the publication of H.P.B.'s writings the *spiritual* need for secret societies ceased. All such are now necessarily suspect on political or psychological grounds. The real Initiates do not require formal organizations and 'heads' who pledge members to 'secrecy'."

REVIEWS

"Intelligent Revolt" is the title of a little book by Dora E. Hecht (Rider & Co., 3/6) consisting of articles which have ap-

peared in *The Commonwealth*, *The Occult Review* and *The Theosophist*. "The wrong kind of freedom" is a phrase often on the point of the writer's pen and it represents the general type of the problems dealt with. *Essays on Atmospheres, Changes, and On Happiness* are sure to help readers who need a little tonic.

New editions have been issued by the Theosophical Publishing House, Adyar, of *The Twelve Principal Upanishads*, Volume One, by Dr. E. Roer, containing the Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya, and Svetasvatara; and *Talks on "Light on the Path"* by Mrs. Besant and Mr. Leadbeater. The price of these volumes is four rupees in boards and five rupees in cloth. They are finely printed on thin paper and run over 300 pages each. No student of Theosophy can afford to be unfamiliar with the Upanishads and the nine that are included in this volume are among the most valuable of all. No doubt the other three will be reissued in due course.

The Theosophy Company (India) Ltd., has realized one of our dreams in a cheap edition of *The Key to Theosophy*, excellently and clearly printed in clear type from the original edition, and in a pocket size which will be very handy for those who wish to carry the book about. It is cheap, too, being priced at \$1. We know nothing better for those who wish to study Theosophy than this book. It is impersonal in the best sense, and deals with all the fundamental principles of Theosophic doctrine. The idea, perversely circulated among some people, that Theosophy is dogmatic, is an impossible conception for those who take *The Key* as a guide. Here is a passage in point: "Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy

must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to truth, and its ritual 'To honour every truth by use.' We trust this edition will have a wide circulation in Canada.

ON WHITE LOTUS DAY, 1930

What do you think H.P.B. would say if she were to speak to us this day?

If you will forgive the assumption for speculating upon this, I imagine that she would address us somewhat as follows:

"My friends and brothers:

Your devotion to me I accept as an expression of your love for our Masters, for truly I was but Their mouth-piece to the world, and particularly to you who follow after my Order.

All my so-called sacrifices were as nothing compared to the joy of serving Them and shedding Their light.

While you have gathered here to join in a tribute to me and my work, commemorating my passing from the physical into the larger life, this is indeed an occasion for rejoicing when all the responsive Theosophists in New York, the Cradle of our Society, eliminating differences and personal dissensions, do exemplify the true spirit of co-operation and brotherhood, for we have represented here almost all the autonomous Theosophical organizations acting as one body.

To be a true Theosophist presupposes a generous aspiring soul, devoid of pride and egotism, a soul tried and found worthy—compassionate, patient and tolerant, ever willing to help and determined never to hinder the unifying unselfish bonds of Universal Brotherhood.

Remember always that there is but one Great Brotherhood of Unselfishness and Compassion—a Brotherhood which never compels, but which unerringly guides the divine destiny of mankind.

May the contentions of personalities remain forever dormant in your midst and may this auspicious beginning be the precursor to the unification of the Theosophical Movement throughout the world."

Thus, I imagine, our beloved founder would address us, if she were to speak to us this White Lotus Day.

Amador Botello, F.T.S.

THE THREE TRUTHS

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

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

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

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

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

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