

THE CANADIAN THEOSOPHIST

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HOW MUCH DO WE VALUE THEOSOPHY?

There can be no doubt that a new era has set in for the world of Theosophy. We in Canada have insisted on certain things that we deemed imperative. Many have thought that we insisted overmuch. But the conditions required emphasis and if we erred we erred on the right side. The things that we held to be important will always be recognized by the judicious as the things that the world stands in need of, whatever may be thought of the tinsel and the frippery of the psychic realm. The things that are seen are temporal; the things that are unseen are eternal.

Theosophy is concerned with the eternal things, and when we speak of Theosophy it is these things that are more excellent that we as Theosophists have a duty to lay before the world in which we live, to whose service we have dedicated ourselves. The truths that we serve are very simple, and perhaps on that account are less valued than the pretentious schemes and systems invented by foolish men to explain the mysteries and unintelligibilities of life.

There are things that we cannot understand in our present range of consciousness. It is much better and wiser to recognize our limitations in this respect than to suppose that people in our own scale of existence know what we do not know. There are implications which we may

grasp to some extent and these may lead us forward on our natural path of development if we are not ambitious and not conceited, but resolved by service, by questionings, by strong search and by humility to seek the true Path.

Much has been laid before us by the Messenger of the last century and we were given a test in that Message by which we could prove the truth of the statements made. The book called "The Secret Doctrine" is full of predictions, adumbrations, foreshadowings, interpretations and instructions, which the experience of the last fifty years has demonstrated to be valid and valuable. What still remains unsifted, untested in those volumes we may be sure holds for us as much of true metal as we have already explored. We are not asked to accept anything therein stated until we have proved it for ourselves, and until it has established itself in our experience as true. Consequently there is nothing of the nature of dogma in what is declared.

We have been asked to accept a great deal by other teachers which neither we nor others have corroborated nor found true in their own experience. This has been the cause of much difficulty. It is a good omen therefore that we once more find attention being turned to the original

message and its methods. It may be well to recall the first and last of the five ways in which members of the Society can help in its work. "First, by studying and comprehending the Theosophical doctrines, so that they may teach others, especially the young people..... Fifthly, and most important of all, by the example of their own lives."—Key to Theosophy, chap. xii.

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya

(Continued from Page 164.)

It is true that unwisdom and also its effects are beginningless; but, when wisdom arises, unwisdom, even though beginningless, comes to an end.

Like a dream on waking, utterly vanishing, root and all; even though beginningless, it is not everlasting, just as the previous non-existence of what comes into being, though beginningless, yet comes to an end.

So that we see that previous non-existence, though without a beginning, yet has an end.

It is the same with the appearance of the separate self, built up in the universal Self through the association of the understanding, and in nature contrary to it; this association is a false perception, caused by the understanding.

It can only be ended through true wisdom, not by other means; and the Scriptures declare that true wisdom is to know the oneness of the Eternal and the Self. (205)

This is gained by true discernment between Self and what is not Self; therefore let there be discernment between the true hidden Self and the manifested self.

Just as even very muddy water shines as pure water when the mud clears away, so the Self shines forth bright, when darkness passes away.

When the darkness of unreality ceases, the separate self clearly perceives the hidden Self; therefore the separate self must cast out utterly all egotism and delusion.

Therefore this vesture formed of intelligence, since it is subject to change, and material, and circumscribed, is not the higher Self; since it is visible and transitory, this non-eternal cannot be the Eternal.

The Vesture Formed of Bliss

The vesture formed of bliss is a form lit up by a reflection of the eternal bliss, but not yet completely free from darkness; its nature is happiness and joy; in it, worthy desires receive their fruition. This vesture formed of bliss shines forth in the holy man reaping the reward of his good deeds, coming into being of itself, without effort, when he rejoices, wearing the garment of righteousness. (210)

This vesture formed of bliss is fully revealed in dreamlessness; it is partially revealed in dreaming and waking, when the object of true desire is seen.

Yet even this vesture formed of bliss is not the higher Self, because it is subject to limitation, a manifestation of objective Nature, an effect of righteous deeds, built up of the sum of good actions.

When these five vestures are put aside, according to the Scriptures, the Witness, formed of illumination, remains after they are set aside.

This is the Self, self-luminous, other than the five vestures; Witness in the three fields of consciousness, unchanging, unstained, to be known by the wise, through right self-identification, as eternal being, eternal bliss.

The Disciple Speaks

When these five vestures are set aside because they are non-eternal, I cannot see, O Master, that aught remains save universal non-being, or that anything remains to be known by him who would know the Self through right self-identification. (215)

The Master Answers

O wise one, thou speakest sooth! Thou art skilled in judgment! Egotism and the rest are mere changing forms; when they pass, this Self is left.

He through whom all these are perceived, who himself is not perceived, him know as this Self, the Knower, through

most subtle understanding.

Whatsoever is perceived by anyone, is perceived by virtue of this Self as Witness; that which is unknown of any can not be called the Witness.

This Being is his own Witness, since through himself he is perceived; therefore, he who is manifest through himself is the hidden Self, and no other.

This is he who is clearly manifest in waking, dreaming and dreamlessness, through his hidden nature ever shining as the real "I," unchanging; it is he who beholds the personal self, the understanding and all the powers with their manifold forms and changes; he shines, the Self, eternal bliss and consciousness; him know as Self, here in thy heart. (220)

He who is deluded thinks that the sun's image reflected in the water in a jar is the real sun; through a like delusion, the durlard believes that the reflection of consciousness contained in the vesture is "I."

When the jar and the water and the sun mirrored there are all put away, the true sun is perceived; in like manner the wise perceive the eternal Self reflected in the three fields of consciousness, the self-luminous.

The Self is The Eternal

Thus setting aside the body, the understanding, the reflected personal consciousness, and recognizing as his true Self the Seer hidden within the understanding, the partless Light which reveals all things, which is different from the existent and the non-existent;

The eternal, the Lord, all-pervading, very subtle, which has neither within nor without, which stands alone; truly knowing that Self in his own being, a man is sinless, stainless, deathless.

Sorrowless, become altogether bliss, the sage fears naught from any source. There is no path other than the knowledge of the true being of the Self, for him who seeks liberation, freedom from the bondage of manifested life. (225)

The knowledge that he is not separated from the Eternal is the cause of liberation,

whereby the secondless bliss, the Eternal, is gained by those who are illumined.

The wise man who is one with the Eternal returns not again to the circle of birth and death; therefore, let it be truly understood that the Self is not separate from the Eternal.

He wins the Real, the endless Wisdom, the pure Eternal, supreme, self-sustained, the one essence of everlasting bliss, at one with the hidden Eternal, undivided.

This is Being, the supreme, the secondless, since there is no reality apart from this; nor does aught else remain, when consciousness of the transcendental reality is gained.

For when all delusions of the understanding are cast away without remainder, then this whole universe, perceived as innumerable forms through unwisdom, becomes the Eternal only.

The earthen jar, though it be moulded from earth, is not separate from the earth, since it is essentially earth. The form of the jar has no independent existence. What then is the jar? A name only, built up as an appearance. (231)

The independent existence of the earthen jar cannot be perceived by anyone apart from the earth it is made of; therefore, the jar is built up as an appearance; the earth, of which it essentially consists, is the reality.

The manifested universe exists through the Real, the Eternal, and is ever That alone, nor is there aught beside That; he who says that there is, is not free from delusion, he is like one talking in his sleep.

"The Eternal is this universe": thus declares the word of the Scripture, the excellent Atharva Veda. Therefore, this universe is the Eternal only; nor has what is perceived any separate existence, apart from its source.

If this transitory world be the Real, then there is no liberation through the Self, the holy Scriptures are without authority and the Lord speaks untruth; but those of great soul cannot admit these three things. (235)

The Lord, who knows the reality of things, has declared: "I am not contained in these things, nor do beings dwell in Me."

If this manifest universe were reality, it would be perceived in dreamlessness; but since nothing is then outwardly perceived, it is unreal, like the appearance of a dream.

Hence this world has no real existence apart from the higher Self; its separate existence is perceived through illusion, like the serpent and the rope. What reality is there in that which is conjured up? Only through error does the underlying Real thus appear.

Whatever the deluded perceives in his delusion, is the Eternal only; the imagined silver is the pearl shell; in the same way forms are given to the Eternal, but whatever is imagined in the Eternal, is nothing but a name.

Therefore, the Eternal is secondless Being, consisting of pure illumination, stainless, full of peace, beginningless, endless, changeless, formed of everlasting bliss. (240)

When all the divisions caused by Glamour are cast aside, there shines forth somewhat eternal, steadfast, partless, immeasurable, unformed, unmanifest, unnamed, everlasting, self-illuminated.

Those who are illumined know this as that in which knower, knowing and known are one, which is endless, above differentiation, absolute, partless, pure consciousness, the highest Being.

This supreme Self, the perfect Eternal, cannot be left nor taken; neither by mind nor speech can it be apprehended; it is immeasurable, beginningless, endless.

Sacred Texts

In the text of Scripture, "That thou art," the Eternal and the Self are indicated by the words, "That" and "Thou"; when they are thus understood, the oneness of the Self and the Eternal is clearly seen.

(244)

The oneness of these two, thus defined and declared, is concealed by attributing to them contrary attributes, as in the case

of the firefly and the sun, the king and the slave, the well and the ocean, the atom and Mount Meru.

The seeming difference between the two is caused by the vestures which contain them, but these vestures are themselves unreal. Hear the truth: cosmic differences, beginning with the world of abstract forms, come into being through the Lord's power of Glamour, Maya; the five vestures come into being through the separate self;

When these vestures, which enwrap the Lord and the separate self are cast aside, there remains neither Lord nor separate self. The king has his kingdom, the vassal his village; when these are taken away, there is neither vassal nor king.

The Scripture: "There is the teaching, 'Not thus! not thus!'" of itself contradicts the duality imagined in the Eternal; through illumination in accordance with the teaching of Scripture, the distinction between the two is to be rejected.

"It is not this, not this; since it is built up by imagination, it is unreal, like the rope seen as a serpent, like a dream"; thus repeatedly rejecting completely this visible world, the oneness of the Self and the Eternal will be realized.

The two are to be defined according to their essential nature, in order that their undivided oneness of essence may be shown. Not by the derived meaning alone, nor by the literal meaning alone, but through the essence common to both, understanding will be gained. (250)

By saying, "This man is Devadatta," the identity is established by rejecting contrary attributes; in just the same way, in the Scriptural teaching, "That thou art," contrary attributes are to be set aside.

By recognizing that pure consciousness is the essential character both of the Eternal and of the Self, their unity of being is perceived by those who are illumined. Thus in a hundred holy texts is set forth the oneness of the Eternal and the Self, their undivided being.

Following out the Scripture, "This Imperishable is neither gross nor fine,

neither short nor long," in itself indefinable as the ether, set aside false conclusions, and abandon thy preconceptions, since all that is outwardly perceived is mirage only; affirming "the Eternal am I," with purified intelligence, know thine own Self as partless Light.

(To Be Continued.)

LIFE AFTER LIFE

or The Theory of Reincarnation

By Eustace Miles, M.A.,
Formerly Scholar of King's College, Cambridge

(Continued from Page 166.)

CHAPTER XIV.

IT APPEALS TO MANY MOTIVES OF MANY PEOPLE

When I was young, I was moved to try to abstain from wrong-doing far more by the fear of hell and eternal torment than by any other idea. The heaven that I pictured was scarcely a factor in my life. It was a heaven of hymns and jewels and angels. It was far better than hell, but not nearly so attractive as this world at the rare moments when it was at its best—for instance, when we were playing cricket on the lovely lawn, or eating fruit in the kitchen garden.

Recently there has been a reaction in education. Froebel, Herbart, Pestalozzi, Horace Mann, and many others, have preached the good news that the prime motive should be not fear but desire, not repulsion but interest and attraction; that we should consider the best things which we want, rather than the worst things which we want not.

It was on this principle that Jesus Christ had told many to follow his way, to live with his spirit in them, not lest they should suffer the torments of the damned, but that, if they wanted treasure, they might find treasure—in the spiritual world; if they wanted to catch fish, they might catch spiritual fish, the souls of men.

On the other hand, no open-minded reader of the New Testament can deny that Jesus also appealed to the motive of fear, the desire to avoid unpleasant results.

He found the strongest motive that would lead in the right direction; he raised this motive to a higher level; and he insisted on the highest motives of all—for example, that we should do good because we are really spiritual sons of God and ought to be genuine representatives of our Father.

Among the strongest motives are pleasure (it may be the greatest pleasure for many to help others), success (it may be the greatest success for many to help others, though success may appear to many to be money, fame, etc.) comfort, freedom from discomfort, freedom from pain.

Others seem to be very little influenced by such motives. They want a logical explanation rather than any particular personal gain. They have an intellectual hunger for comprehensible reasons.

Others care rather for authority. Convince them that many well-known and orthodox people believe in a thing, and they will say they believe in it, and will not seek anything further. Tell them that the great Doctor So-and-so urges the use of distilled water only, and they, without troubling to ask whether this Doctor himself uses distilled water only, will use it regularly, even if it should obviously weaken their constitution.

Consider why most people do what they do. Their motives are singularly different. No one motive will compel them all to good action. A mother sacrifices her life for her child. An old maid gives a penny to a loafing beggar. A young man undergoes great privations in order to win a race. Why? Apparently for very different reasons, but mainly in order to get what seems to them to be more pleasure, more comfort, less discomfort, less pain.

If one might alter the Latin phrase, *nihil in intellectu quod non in sensu* (we can only understand things through our senses and sensations), one would say *nihil*

in voluntate quod non prius in voluptate (we can only will to do what it seems pleasanter—or less unpleasant—to do).

Now Reincarnation appears to appeal to many motives of many people, leading them to a better life here and hereafter. He who lives more sensibly here and now, more kindly to himself and others, will have more pleasure, more comfort, less discomfort, less pain, soon in this life and later in the next.

While he can still be helped by his immediate ambitions—perhaps his desire for success in some examination—he keeps a more distant goal in view, and steers towards it.

For right choices and right actions are important not only because of the instant future but also because of the whole future, distant as well as instant. In view of both the instant and the distant future, the best possible all-round training of body, intellect, and character, is well worth while.

Personally I think it does not much matter which is the earliest motive. If it leads in the right direction, then it seems to me to justify itself: it is likely, later, to add to itself the other motives. When I first gave up flesh-foods and substituted fleshless foods as body-builders, I was experimenting with a view to removing a kidney trouble. Then I continued the diet because it made and kept me healthier and fitter for work and play and rest, because it saved money and time and energy, because it helped others similarly, and because—later on—I came to feel that it was more humane than the mixed diet.

Instead of agreeing that one ought always to act only from the very highest motives, I believe that one ought to use all possible motives so long as the action is not against the highest motives.

CHAPTER XV

IT ENCOURAGES OUR REAL INDIVIDUALITY AS MEMBERS OF THE WHOLE: US-NESS AND USEFULNESS RATHER THAN ME-NESS AND MEANNESS

The old-fashioned tendency was to make as many people as possible, similar machines, by means of discipline, drill, conformity to a type. There was little regard for the desire of the individual, or for his true idea of right. Too often the self—and perhaps the highest self—was sacrificed for others; probably for unimportant interests of a few others.

Real individuality—individual aptitude—was discouraged; real well-being—corporate well-being—was discouraged.

The new tendency—seen most conspicuously in America—is to develop differences. There is great regard for the desire of the individual, often for his unhealthy desire rather than his true idea of right. The watchwords are originality, freedom, change. Too often others are sacrificed for one's self—and perhaps not one's highest self; sometimes for unimportant interests of one's self.

Reincarnation—or the idea of life after life—encourages individuality—individual likes and aptitudes—so long as these tend to the welfare of the whole self, not as an isolated unit but as a member of the whole world of living things—and what things are not living?

Reincarnation encourages the truest individuality—best for the whole self and best for all others for all time—not by sheer dogmatic command, nor because such and such lines of action are customary and orthodox, but by sensible appeal to motives and reasons.

Not only is there the advice to do right because it is right; there is also the consideration that what you do to others, will be done to you; that, therefore, what you do to others, you do to your future self, whether what you do to others be good or bad, wise or foolish, kind or cruel. There is, further, the consideration that, what you do to yourself now, you will be affected by this afterwards.

The idea of life after life appeals to selfishness all the way through, but never leads to action against the welfare of the self as a whole, nor against the welfare of

others, who form the great Self.

The idea may make a man self-centred: and that is good in so far as it is interesting and attractive. But it does not make him self-circumferenced. Starting from his genuine self, he acts freely and originally for the good of his whole self and the whole self of all others now and hereafter—the self that is physical, æsthetic, intellectual, moral, social, spiritual.

CHAPTER XVI

IT GIVES INFINITE HOPE, AND FORBIDS WORRY AND FEAR

Among the clearest Commandments of the New Testament are the positive ones, which need not be confined to the special circumstances in which they were first spoken. Among these Commandments is "Be of good cheer," which is expressed negatively as "Do not worry (about tomorrow)," and "Be not afraid."

Of the reasons for this hopefulness, this freedom from worry and fear, one is the idea that "the kingdom of heaven"—the state of health, happiness, helpfulness—is not far off but is already within us; that "God's in His heaven" and in us; that God and our inmost self are one.

The denial of this Power within us as well as around us is one of the greatest sins or mistakes, being, I suppose, the offence against the Spirit—Self-disrespect.

The denial need not be in words: it may be in the mental attitude of hopelessness, of worry, of fear, which all imply and express disbelief in the sufficient Power within us and around us.

True self-respect is another name for hopefulness, calmness, fearlessness.

As a great writer said, the first step towards reform is hope. "Money lost, much lost; honour lost, more lost; pluck lost, all lost," is unusually true for a proverb.

A vital necessity of the age is a cure and preventive of worry and fear. They are among the greatest mistakes of the age.

Examine worry candidly, and you will agree that it is a radical hindrance to

progress. Look at the different departments or spheres of life—morality, religion, æsthetics, economy, hygiene, social intercourse with others. Is not worry obviously anti-moral, anti-religious, anti-æsthetic, anti-economical, anti-hygienic, anti-social, in view of the present and of the future?

Worry is cowardliness, it is blasphemy (for it denies the all-powerful, all-loving, all-just, all-wise God), ugly, unpleasant, uneconomical of time and energy and (in so far, for example, as it leads to stimulants) money, stupid and unnecessary (as one sees after the event); it does no good, it does much harm to self (the blood and hence the whole body and mind) and others (by example and radiating influence).

But how cure or prevent it?

Environmental helps—such as change of air or scenery or companions or occupation—we have not always within our power, or we think we have not.

Physical helps—breathing and other exercises, expressions, etc.—are more within our power, and are by no means to be neglected.

But mental helps we have always with us.

And among the best of mental helps against worry is the belief in Reincarnation.

He who holds this idea, can say to himself: "Whatever I enjoy I have earned—I need not be afraid to enjoy myself in any healthy or harmless way.

"Whatever I suffer I have earned. I must not grumble.

"The present circumstances are as much mine as are my eyes and ears and legs. They are helping me to tidy up and round off my past, and to train myself and make my future.

"I need not go on suffering like this again and again, if only I earn good rewards by right choices and actions.

"Every right choice, every good thought for myself and others, counts inevitably.

"So does every wrong choice, every bad

thought against myself or others. Such choices and thoughts are not necessary.

"As I have sown, so am I reaping. As I am sowing, so shall I reap."

(*To be Continued.*)

THE A. B. C. OF SOCIAL CREDIT

A Series of Five Short Articles

By William Rose

No. 1—REAL WEALTH

If money is wealth, then is wealth money? And what is money? And what is wealth? Mr. Rose explains the Social Credit answer to these questions that everyone is asking, in this first article.—Editor.

Nearly everyone knows how complicated Social Credit is; few realize how simple it is. The chief reason for this is that everyone takes for granted a mass of new administrative machinery that is entirely unnecessary.

The present instruments—parliament, the civil service, the bureau of statistics, and the treasury department—will function exactly as at present but under a new policy, one that allows our people to go to work and operate the industrial system at capacity simply by seeing that the financial system automatically delivers purchasing power to the consumer at the same rate that industry delivers goods and services as expressed in prices.

This will be done by a slight change in the central distributive mechanism, which is Finance.

The entire proposition is based on the facts of modern technology. Like the Liberals, the Conservatives and the Socialists, even the Technocrats are bound sooner or later to run up against the old problem, "What do we use for money?"

Douglas provides an automatic mechanism with only three working parts—National Money, National Dividends, and a Compensated Retail Discount.

All these three instruments do is take up the slack between actual production and productive capacity by monetizing unused

capacity, to the limit of public desire, and distributing the total to consumers.

Machines will accordingly wear out, not rust out. The problem of who shall sit in parliament, who shall work on the railroad, and who are the nicest people, is ignored; it has nothing to do with the financial mechanism as such.

At this point the first heckler yells "What is National Money, and where will you get it?"

The Douglasites say that gold gets its value from production and debt—and production gets its value from gold, so gold is dispensed with. If you wish to test out this theory try withdrawing the gold from a community and then, reversing the process, see which produces the most without the other.

The real credit of the community is their ability to produce; and if the money system does not reflect this ability correctly, the money system should be changed, not the people. So the Douglasites base their money system on the ability of the people to produce goods and services as, when, and where required, and start by measuring that ability.

In a given period, say six months, they take the total production of consumers goods, the total additions to plant, and the total imports. This is the sum of new wealth. Then they take the total goods consumed, the plant depreciation, and the exports. This gives the sum of consumption. The difference between the two gives the gain or loss in real credit.

Since this applies only to desired goods, it follows that if there is a surplus of goods the people did not have the money to buy it. So the Treasury Department writes a figure in a book corresponding to the amount and writes cheques against it. No new money is necessarily printed. The present supply, circulating more rapidly, will probably do.

If the skeptic realizes that new money comes into existence in the same way now, without printing notes, he will have cleared the first hurdle. The volume of

money is increased when a man "borrows money" at the bank. The bank merely writes in a new deposit that did not exist anywhere previously and the borrower writes cheques against it. No savings are loaned.

(The next article which will appear next month, will deal with National Money).

Questions on Social Credit addressed to the author in care of The Vancouver Sun, will be answered either by mail or in the correspondence columns.

HITLER, MAN OR MONSTER?

By Robert A. Hughes

*"He shall rule them with a rod of iron."
—Rev. 2, 27.*

Adolf Hitler, child of destiny and self-appointed Caesar of the German people is an enigma to the world. An enigma which only astrology can explain by a study of the character of this man as revealed in the horoscope of his birth.

The present German chancellor was born in Brannau, Austria, April the 20th, at six-thirty in the afternoon, 1889. A chart cast for that time and place, interpreted according to the unerring canons of astrology, reveals the psychology, character and destiny of the German chancellor.

Adolf Hitler was born when the twenty-seventh degree of Libra was rising on the eastern horizon. At the same time the strange and eccentric planet Uranus was ascending conjunct the rising degree. This marks him as a man out of the ordinary. Uranus, the planet dominating Adolf's personality has made him abrupt, eccentric or "queer", unconventional, and erratic with a touch of genius. This planet shows him to be sincere in his desire for the betterment of the Germanic peoples. He is endowed somewhat with a peculiar vision, mental or psychic; and believes himself to be the saviour of his people! In this he is no political hypocrite, but simply a misguided idealist.

His childhood and early manhood, ac-

ording to the chart, were not happy. From his earliest years his mind has been occupied in dreams, in a worship of power. An insatiable lust for power and glory has occupied him throughout his life, though, unhappily for him, he lacks the character commensurate for leadership. Like most psychological cases Adolf Hitler is not a "realist", his dreams lying in the ideal world. "The dream is his real life, the world around him is the dream." (F. T. Palgrave). Such was the influence of Neptune over the formative stages of his life and mentality. Neptune conjunct with the newly discovered but sinister planet Pluto gives a weird or fantastic touch to the "dreams" of this man.

Uranus, Mars, Saturn and Pluto have inclined him to a life associated with continual violence. It is unfortunate for this unhappy man who is indeed a "child of destiny" in that he is a scourge of the people he rules, that his life must continually be marked by violence or atrocities. Uranus, rising, tended him toward socialistic and revolutionary movements; while Saturn, Neptune and Pluto to underhand and sinister methods of the attainment of power.

Emotionally Hitler, suffering from repression, could never achieve happiness as Saturn oppresses his signifiers of marriage and love. So he has devoted his life mainly to his innate insatiable lust for power, and to the realization of his distorted, twisted, but yet sincere desire for the betterment of his people.

We find Saturn (Satan, Lord of the World) in the royal sign Leo, high in the midheaven of his nativity. Such a position is bound to lead those born under it from obscurity to the highest height of power. The regal sign Leo represents monarchy, or to-day absolute dictatorship. Saturn therein, in the house of government (the Tenth) raises those born under it to the highest degree of power for a season. Napoleon had Saturn on the midheaven and attained unlimited power for a time to fall at last into disgrace and ignominy.

Hitler's fate may be worse than Napoleon's. Were Hitler anything else than an unbalanced idealist and endowed with powers of character similar to Napoleon, I would unhesitatingly say that, with this position of Saturn, Hitler would have ended as Emperor of Europe! It is fortunate for Europe that Hitler has not the character to achieve his dream of empire, the first step of which was to be the Pan-Germanic Alliance.

His rise to power is shown in the horoscope. Venus, his ruler in conjunction with Mars, favours popularity with military characters. As it is afflicted he cannot, however, permanently hold this popularity. Nevertheless the close position of these planets and the house they are in (Seventh) favours the support of the military forces for a time, then they will turn against him. He will perish by the very forces that gave him power.

Mercury in Aries on the cusp of the Seventh house endowed him with demagogic powers. Thus enabling him to enflame the people in his behalf. Uranus's aspect to Mercury has made his reasoning eccentric, erratic, though original and serious. It has made him hasty in his words and has been the seed of much ill-considered action.

Saturn in Leo shows that his methods and personality would stir up unending and bitter animosity with France, and as Mars is afflicted, to a lesser degree with England. That his foreign policy is dictated by the military clique is shown by Mars afflicted in the Seventh. His choice *aides-de-camp* such as the domineering Goering and the demagogue Goebbels is unfortunate, as they will be the first to desert him during his real crisis. It is not unlikely that Goering will himself seek the destruction of his friend and leader.

Jupiter conjunct the Moon in Capricorn is fortunate so far as power is concerned, though it cannot maintain his power. It shows his life-long desire for power, for rulership over others, and aids somewhat in their achievement by giving public sup-

port as well as the help of powerful predatory interests such as those controlled by Thyssen.

The German chancellor's ultimate end, after a brief period of the supreme Cæsarship or dictatorship, is one of the frustrations of all his plans, hopes and desires, culminating in a most violent and tragic death. He will pass into history somewhat unfairly recorded as an inhuman monster, a destroyer, whereas he is the victim of evil and sinister powers for whom this misguided idealist has become the dupe. His fate may be both sinister and terrible, a disgrace to the German people, even though he may deserve it. Pluto and Neptune in the house of death (Eighth) presage nothing else than a violent end, and their progressed aspects show that this is not far off. He is simply a representative of the type of men who will raise their heads more and more in Europe as time goes on. They are preparing that continent for the cataclysmic social and political upheaval that it faces in the next few decades. At the end of a period of civilization the seats of the mighty are occupied by the "rough-necks"!

Both 1934 and 1935 are critical years of his life and it is doubtful that he will outlive them.

The horoscope well shows that Hitler will, for a time, be the first Cæsar of the Third Reich! The science of numbers reveal that 1934 measures to the restoration of the German monarchy, but not necessarily that of the decadent house of Hohenzollern. The elevation of Hitler to the presidency, as well as still remaining chancellor, will result in the most tyrannous oligarchy that Fascism has yet devised. The sublime vanity and pride of this man cannot be satisfied with anything less than that. In the words of Frederick William I. of Prussia—"I plant the royal power firm as a rock of iron". This, Saturn in Leo will enable Adolf Hitler to do for himself in Germany, to be followed by his violent and tragic end which will not bring peace to unhappy Germany.

DR. ARUNDALE PROPOSES STRAIGHT THEOSOPHY

Dear General Secretary,

I write to ask you if your Section would feel disposed to join in a series of world-wide campaigns designed to give a co-ordinated and carefully-planned impetus to various aspects of Theosophical activity in the outer world. I feel that a number of such campaigns—one succeeding another and each the subject of concentrated effort on the part of the whole Society—should substantially increase the interest of the general public in Theosophy and the Theosophical Society and thus add to our membership. It is, however, vital that each campaign should be most carefully planned so that its subject may be presented both in form and in substance in the manner best calculated to arrest the interested attention of the public.

I have been giving much thought as to the nature of the campaigns in which we might profitably engage, and it has seemed to me that for the year 1935-1936 we could not do better than send forth into the world a strong stream of what I may call straight Theosophy—the Theosophy of H. P. Blavatsky, of Colonel Olcott, of Annie Besant, the Theosophy our Society was established to proclaim. Of late years there has arisen a tendency for this Theosophy to be relegated to a subordinate position, almost to be forgotten, and for all kinds of other interests to take its place in the forefront of the thoughts and energies of some of our members. And here and there the dangerous practice of trying to imprison Theosophy in the form of some new presentation of life, or of some popular panacea for the ills of the world, has caused an unfortunate diversion from the real duty of every Theosophist—of placing in the forefront of his service the spread of the Theosophy given by the Masters to H. P. B. and to her successors for the enlightenment of the world. There is a very dangerous tendency on the part of some of our members to imagine that this Theos-

ophy is out of date, has had its usefulness, and that its place must now be taken by some other Theosophy negating, perhaps, the very fundamental principles themselves of that aspect of the Eternal Wisdom disclosed by the Masters of the Wisdom for the helping of that age of regeneration on the threshold of which we now stand.

This Theosophy is not out of date. It cannot be out of date, for it is eternal; and as for having ceased its usefulness, the world as yet hardly knows it. We are still at the beginning of the work entrusted to us, and I do not hesitate to say that there is no duty more urgent for any Theosophist anywhere than that of being a constant and an ardent channel for the flow of the fructifying waters of Theosophy into a world desert still arid and starved for want of truth.

I therefore urge that our first campaign be of the nature of an attractive and compelling display of the great teachings of Theosophy in the forms most likely to arouse notice and maintain interest.

I would suggest that in every section a small but very efficient Campaign Committee be established to plan the campaign on lines likely to be attractive to the general public, stressing (1) the great principles of Theosophy in simple and interesting language, (2) relating these to the major problems confronting the country—religious, political, industrial, educational, social, individual, etc. Detailed syllabuses should be prepared with the aid of individual members experienced in presenting Theosophy to the public and scientifically conversant with the country's problems. Lodges which have been particularly successful in dealing with the public will, of course, be requested to give their expert advice.

I would particularly urge that the principles which are to be presented should be treated as freshly as possible, not, perhaps, in the old language or in the old forms. Can we not think out a change in our mode of presenting Theosophy—re-

taining, of course, in all scrupulousness its life? By remaining too long slaves to words and to forms we are just as much apt to lose contact with the inherent life as when we remain too long slaves to beliefs, orthodoxies and other static receptacles for life.

For this 1935-1936 Theosophy Campaign I should like to see changes in the old forms, the old verbiage, the old modes of presentation, and a garbing of the eternal Theosophy in some mode of presentation refreshingly different and, it may be, striking. Thus would both campaigner and campaignee profit—the former because of a sense of a new life, the latter because of the new vigour of the former.

If this suggestion of a series of campaigns be welcome and the idea of Campaign Committees be approved, will the latter get to work—first to think out different, even if not new, ways of presenting the old and eternal truths: incisive ways, ways strongly appealing to individual and national temperaments, ways which go to the roots of the average individual's difficulties, perplexities, worries, anxieties, ways which somehow seem to give just that at which conventional religion, science, philosophy, stops short, ways which make life infinitely more worth while for all sorts and conditions of people, ways which are intriguing in their suggestiveness and thought-provoking form.

I am sure that in every section there are original thinkers capable of dressing Theosophy in unconventional forms, in forms which cleverly reflect the prevailing mental and emotional outlook, so that even our own members may have occasion to say: "Dear me, how interesting. I had no idea the somewhat intricate teachings of Theosophy could be given so simply and so acceptably to the average individual's way of looking at things."

Then there are surely also original workers who have a flair for organizing such a campaign with a minimum of expense and a maximum of publicity. There are surely workers who have had years of experience

in successfully presenting Theosophy to the public so that the meetings under their direction are always well-attended and command notice in the public press.

Perhaps there are also original artists, musicians, dramatists, who could help in their own specialized ways.

It is, of course, supremely important that there should be available attractive Theosophical literature and bright study classes in connection with the campaign. I am afraid we are somewhat deficient in well-planned literature, in literature adapted to every stage of life from the cradle to the grave, to every mood of life from joy to despair, to every mode of life from King to kitchen-maid. I have noted the need of these, and we must be busy about preparing the necessary literature. In the meantime we must do the best we can with what we have. Our literature should be very carefully searched for books and pamphlets which will as far as possible meet all needs.

As for study classes, I am told that we lose more members from the lack of power to retain them in membership after the first keen interest has died down than in any other way. First, no doubt, if I may say so without any offence, we must catch our members, but then we must keep them. And there's the rub. No campaign can be of more than fleeting value which is not followed up by very careful organization for sustaining the interest of those who have newly joined. They must be given something to study which will whet their appetites for more, and something to do which will give them a sense of creativeness. We are all creators. Creativeness is the breath of life. And if in Theosophy we do not find a stimulus to creative activity then our Theosophy is dead.

Now I should be very glad if you will let me have your reactions to all that I have written above. If you are in general approval, then perhaps you will get to work and keep me constantly informed as to the way in which you are working, so

that I may pass on your own Sectional experience to other Sections for their information and help. Do you know any particular member whom you could put in charge of the necessary organization? Have you the people in mind who might constitute the Campaign Committee? What help can we give you from Headquarters? Is there anything which I myself could do personally?

The question may arise as to whether this Theosophy Campaign will suffice for the whole of the period. I think it will. In the first place each month, let us say from October, 1935, may be devoted to a principle, including addresses of whatever nature, discussions, questions and answers, special applications of the principle to local circumstances where desirable. There will be the very necessary advertising to start with, on a very intensive scale, in order to focus public attention on the meetings. Various attractions may be organized in connection with the meetings—music, short, provocative playlets, etc. A little journal may be published for the period of the campaign for distribution among the audience. Funds will have to be collected for all these purposes, though for a special effort of this kind there should be little difficulty in obtaining the money required; and it may be hoped that there will be a certain return.

In the second place there is other work for the Lodges apart altogether from the campaign activity, and adequate time must be found for strengthening existing Theosophical organization, upon the vitality of which the success of the campaign ultimately depends. If at the end of a well-conducted and inspiring campaign a new member finds himself face to face with a dull and lifeless Lodge in which the fire of Theosophy burns but feebly, in which there is little if any enthusiasm and only a disheartening repetition of sentences out of books, not only will his membership soon cease but he will begin to be positively repelled by the remoteness of practice from preaching, and Theosophy and

the Theosophical Society will have gained an enemy instead of ensuring a friend. And if the campaign itself is to be something in the nature of a triumph Lodges must see to it that there are speakers able to hold the attention and interest of audiences. This is more a matter of practice than is sometimes thought, but not a little technique is needed to understand the complicated psychology of audiences and how to ring very necessary changes on the modes of presenting the subject according to the varying moods of those who come to hear. And there is also the difficult matter of good titles, effective manner and mannerisms, humour, illustration, and, in these campaigns, the very careful avoidance of the particular King Charles' head or bee in the bonnet from which the lecturer suffers. An impersonal address is so much more useful than the address which is studded with strong and often exaggeratedly expressed convictions.

I am venturing to submit below an illustration of my plea for the original dressing of Theosophy, or at least for a different dressing. It may not itself appeal, but it may at least stimulate original thinkers to produce something very much better. In mitigation of condemnation I may add that this particular dressing was recently used "over the air" in Australia by our Theosophical Broadcasting Station and was found distinctly effective.

This note has become somewhat long, but the importance of its subject matter must be the excuse. And I hope you will kindly share it with your principal colleagues, and honour me with your considered judgment.

Cordially and fraternally yours,
George S. Arundale.

THEOSOPHY DECLARES

1. That all we perceive around us in no matter what form are modes of the Life each one of us knows himself to be. The Life each one of us knows himself to be is universal, so far as our experience goes. It is the Air, the Earth, the Fire, the

Water. It is every kingdom of nature. It is the universe and all the heavens.

2. That this Life is One. In essential quality it is the same everywhere, but its mode of appearance varies almost infinitely.

3. That this Life is everywhere in process of unfoldment at an almost infinite variety of stages. Hence the differences in mode of appearance—*e.g.*, in the elements, in the kingdoms of nature.

4. That the unfoldment of this Life takes place under immutable Law and Order.

[a] The Law of the Inner Government of the worlds, whereby the Laws of the Unfolding Life are administered by Beings Who embody such Laws.

[b] The Law of Time or Readjustment, whereby the process of evolution is a constant dipping down into matter for gradual adjustment to reality and for the acquirement of an accurate sense of relative values. This Law is sometimes called the Law of Reincarnation.

[c] The Law of Cause and Effect, whereby all circumstances are perceived to be events in an unbroken chain of sequential growth—each circumstance both a heritage from an infinitely distant past and a progenitor of the future-to-be. This Law negatives the conception of Chance, and proclaims both the supremacy of perfect Justice and the ultimate inevitability of the perfect End.

[d] The Law of Individuality, whereby the Laws of Time and of Cause and Effect operate to resolve the Universal Fire of Life into its component sparks or individualities and causing each of these sparks to unfold into Flames and into Fires in the course of Time and under the friction of Cause and Effect.

[e] The Law of Adequacy, whereby each spark is, in connection with its changing surroundings, self-sufficient as to its unfoldment. In other words, each individuality is in fact self-contained, has to the full the wherewithal to achieve the next stage on its way of unfoldment. Life

leaves no child of Life bereft of one single atom of need for the upward climb.

How these Principles and Laws actually work, how they affect each one of us and the whole complicated process of world-conditions, how they explain and justify all that seems so inexplicable, how they demonstrate that life for everyone is supremely worth living, no matter how hopeless circumstances may outwardly appear: all this is set forth in Theosophical literature in such detail as we are at present able to comprehend. But it should be remembered that the Theosophical knowledge we possess is but a feeble shadow of the stupendous and inconceivable Substance. We know but in infinitesimal part, and even that which we "know" must needs change in the light of the more to come. At least we know enough to refrain from dogmatizing and from declaring that in any particular we have reached an ultimate. We hold our knowledge lightly, for as we develop we shall cease to need it as it is, but rather changed—perhaps out of all present recognition.

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.*

THE ART OF LIFE

Among all our active and representative Theosophists none so fully testifies as William Kingsland, by his life and writings, to the breadth and usefulness of the Theosophic conception of life, by his versatility, his wide knowledge, his lucid exposition, his accurate knowledge, and his deep and understanding tolerance, which does not, however, extend to slovenly or careless thinking. It is therefore of invasive interest that his new book, *The Art of Life and How to Conquer Old Age*, comes to those who have followed his many books, to give them the opportunity to learn how such a man has developed and become what he is.

It is a frank and unpretending book assuming no wonderful power such as might have been expected, and the chances are that the unthinking, those who are taken by fuss and feathers, will miss its prime importance. Mr. Kingsland writes in his eightieth year but there is no trace of senility or any of the weaknesses of the octogenarian, either in body or mind.

What will impress many at first is the simplicity and naturalness of his procedure based on "the wise use of the whole nature of man." "Obey the natural laws of your whole being," he counsels, but this is not so easy as it sounds. He does not deal with the psychic body because, as he says, "the normal healthy person—healthy in mind as well as in body—may, and *should*, ignore that part of his nature. If unhappily he is at all 'psychic,' he should dominate that tendency by his higher spiritual nature."

As one might expect, from a scholar who is familiar with the results of modern scholarship and science, he deploras the narrowness that still exists in the field both of philosophy and religion, with their dogma and tradition "and a theology utterly unthinkable in the light of our modern knowledge" but "still upheld in our churches and chapels."

The physical body, as part of the One

Life, must have its due share of care and discipline. He became a vegetarian at twenty, but takes a little fish two or three times a week, but has not touched butcher's meat in any form for the past 30 years. He is in fine physical condition and can play three hard sets of tennis in the hottest weather without feeling fatigued. He gives details of a set of simple exercises to be followed daily.

The mind has a separate section and he treats of the supraconscious as well as the subconscious. This should prove of value to those who have not yet studied occultism. Treating of the various cults that now appeal to the public, he remarks that "some of these practices are undoubtedly based on sound psychological principles, but of others it can only be said that they are both unscientific and unphilosophical to an absurd degree." His remarks on germs, and on complexes, particularly the inferiority complex, should be appreciated.

Part III. on Spirit comprises in thirty pages an invaluable survey of that aspect of human nature of which less is generally known than on any other subject. No one need have any difficulty in accepting all that Mr. Kingsland has to say on this subject, and none who reads it but will be wiser and happier if he puts it into practice. An appendix gives a short account of his life and a bibliography. The book is published at 3/6 by the C. W. Daniel Company, 46 Bernard Street, London, W.C., 1.

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The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being, the Shadow at the lower. Withal, the Monad of every living being, unless its moral turpitude breaks the connection, and he runs loose and astray into the "Lunar Path"—to use the Occult expression—is an individual Dhyān Chohan, distinct from others, with a kind of spiritual individuality of its own, during one special Manvantara.—S. D., L. 285.

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Hamilton, Ontario, Canada.

OFFICIAL NOTES

Mr. Ernest Wood's address will be Concord House, Marlumund Road, Ootacamund, South India. He will be engaged in literary work until next April.

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Members please note that unless they pay their dues their magazines will not be sent them after this month. If unable to send the full subscription one dollar should be sent on account, to cover the magazine. We hope to have some measures brought before the General Executive which meets on the first Sunday in October for more active work among the Lodges and more general propaganda activity throughout the Dominion.

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Mr. N. W. J. Haydon reports an offer of a complete set of H.P.B.'s "Lucifer" in 20 volumes, original cloth (1887-97) and 23 volumes of "The Theosophical Review" immediately following (1897-1909)

all for 20 guineas, approximately \$110.00. As complete sets of "Lucifer" alone, usually sell for \$100.00, in original cloth, this would be an excellent investment in material that would require several years to exhaust.

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Attention is called to Mr. Belcher's report of his visit to Wheaton on the occasion of the annual meeting of the American Theosophical Society when the President, Dr. Arundale was present. Dr. Arundale had been invited to visit Toronto, but writes that he was unable to do so owing to the many pressing engagements in Europe and elsewhere, his steamer passage having been taken from New York at the end of August. He suggested however that if the Canadian National Society cared to have him visit the Lodges in Canada he might endeavour to do so if this could be arranged. His transportation in Canada would have to be provided and such other expenses as are usual, but he thought the steamer could be arranged. He suggested that the matter be considered during this Fall season and a decision arrived at. Our poverty is the obvious difficulty.

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With the kind permission "and Compliments" of Mr. Robert Cromie, proprietor of the Vancouver Sun, the liveliest and most progressive newspaper west of Winnipeg—we had almost said in Canada—we are reprinting the first of a set of five short articles from that paper, by William Rose on the system suggested by Major Douglas, the Scottish Conservative, for the readjustment of Social Credit and the abolition of poverty. We will print one of these each month till they are completed. As a fitting coincidence, Mr. Housser has an article in his department this month on the same subject, and this without any collusion on our part. This subject is attracting much attention in Australia and New Zealand, and is likely to be adopted there. There is, of course, much opposition from those who doubt the wisdom of any new idea.

We print another of Dr. Arundale's addresses on his election as President of the T. S. There are still two more of this initial series, one to the General Secretary, and one to the General Public. The one this month deals with the desirability of returning to what Dr. Arundale calls straight Theosophy. That is what we have all along meant by Dr. Stoke's slogan—Back to Blavatsky. There is nothing to be said on our part but to continue the good work and heartily to welcome this unexpected assistance. We trust that nothing will be said or done to disparage whatever may be done under the new regime until those who have not been familiar with the original policy of the Society become familiar with the literature of the early days and understand how badly the world is in need of that teaching.

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There are no demurrers this month to our view that withdrawal from the Theosophical Society at the present time would be unwise and injudicious as a measure to promote the spread of Theosophy. Of course anything done in the cause of Theosophy is to be commended if it be done in the right spirit and with selfless motives. But we do not think that splitting up of the Movement into more and more divisions is likely to strengthen its appeal to the public. If we are thinking more of the public than of ourselves we shall continue to work with all those who call themselves Theosophists and work in the true spirit of Theosophy, whatever their organization. We therefore commend the policy of Fraternization among the various Theosophical Societies and bodies however named or situated, as far as they are willing to accept such cooperation. Brotherhood is our profession and ought to be our practice.

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Nos. 1 and 2 of The Adyar News, a four-page sheet giving notes of the Headquarters activities has reached us, the first sign of the new regime at Adyar. The first note in No. 2 admits that the Library has not been carefully looked after, valu-

able books and MSS. being missing. Some of the latter are irreparable losses. There is talk of establishing a Short-wave Broadcasting station at Adyar. Three-fourths of the sheet are taken up with acclamations of the new President. It seems that Theosophical leaders whether at Adyar, Point Loma or elsewhere cannot do without immeasurable taffy. Dr. and Mrs. Arundale are to be in Paris till September 16, and in Belgium and Holland till the end of the month. On October 1st Dr. Arundale will be in London; 8-9 in Wales; 14 a meeting of the four British General Secretaries; 15, Nottingham; 16, Leeds; 17, Edinburgh; 18, Glasgow and return to London; 20 to Paris; 24 or 25 leave for Bombay. Mr. Hirendranath Datta has been confirmed as Vice-President of the T. S.

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Frequent complaints come to hand of the inability of members to conduct classes or meetings where the public attend, and of difficulty in keeping the attention of those who come. Among many suggestions that might be made let us put forward the magazine as material which every month supplies subjects for a weekly meeting. If members cannot speak on the subject dealt with they can read the article aloud which interests them and start or invite discussion. There will always be questions asked and explanations to be made, and if the members have thought, even a little, about their reading of Theosophy, they will find that discussion is profitable and that questions can be answered satisfactorily. The articles in the department of Theosophy and the Modern World are always good for an hour or two's discussion. Such an article as Mr. Housser's Drought and Karma last month might well occupy an evening's discussion or study. The chapters of Mr. Miles's Life After Life could each month be the basis for talks on Reincarnation. Similarly the monthly portions of The Crest Jewel of Wisdom could be made the basis of a monthly meeting. There are always other articles which could

be used for the weekly meetings and their variety should prevent any possibility of getting into a rut. Besides this there should be continued study of *The Key to Theosophy*, *The Ocean of Theosophy*, *Modern Theosophy*, *Natural Theosophy*, or such other books as commend themselves to the students. If there is the will and determination to present Theosophy to one's friends and neighbours there will be no difficulty about it, and as time goes on class leaders are developed, and more and more interest is created. We have the greatest philosophy in the world and we are either ashamed or faithless in our mission to present it to those who know still less than we.

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The following letter has been addressed by Mr. Ernest Wood to the Editor of "Theosophy in India":—Dear Sir and Brother, I shall be obliged if you will kindly spare space for this brief note of mine in "Theosophy in India", as I wish to correct two small mistakes which have occurred in reference to me in your July-August number. On page 96 you say: "It is clear that the Society still values the Masters behind the movement... The real struggle was between this view and the secular view of the Society not recognizing any such connection." This does not represent my position, nor that of most of my supporters. I maintain that our policy is exactly what the Masters want, and is quite the reverse of secular. It would have been very childish for both candidates to the Presidency of the T. S. to say to each other, especially publicly, "I know and represent the Masters better than you do." The fact is the Masters did not want the business to be settled on such grounds. Many false statements have been made, such as that if I were to become President, there would be an end to the old connection of the T. S. with the inner side of things, to the E. S., etc. On page 100 you repeat a statement speaking of "Mr. Wood's suggestion that the T. S. buy his bungalow". This also I wish to correct. Under rule

28 of the T. S. the President has the power to decide who should reside at Adyar. Feeling that the new President might not wish me to be there, especially since last January he voted with all his proxies against my being on the Executive Committee, I wrote asking him to decide the point, and drew his attention to the fact that if he did not wish me to stay at Adyar he could, in accordance with a legal agreement which I made with Dr. Besant about 17 years ago compensate me for the house which I built on T.S. grounds. I made it clear that the decision was with him. He never replied to me, but requested the Executive Committee to fix the amount of compensation. Ultimately I accepted about half the present value. To say that I made the suggestion is somewhat misleading. I have a carbon copy of my letter to Mr. Arundale on the subject and can send it to you if you wish. Thanking you for the courtesy of publication. Sincerely yours."

MR. BELCHER AT WHEATON

Dear Mr. Smythe,

Having completed the mission you entrusted to me I am pleased to report the results attained. Our Canadian members should know that Dr. George Arundale, our new international President, had through Mr. Sidney Cook, the national President of the American Section, invited you to attend the Convention held at Olecott, Ill., that he might confer with you on matters concerning the Canadian Section. I attended and presented the official authority that you supplied me with. I made myself known to Dr. Arundale and asked for an appointment. This was difficult to secure as the President was much in request. Persistence won me about fifteen minutes with him and he listened patiently to an outline of our efforts to teach "straight Theosophy", and of our earnest desire to cooperate with him in his announced determination to do the same thing. I tried to assure him that we were

not the "big bad wolves" that some thought us to be. He was interested in my account of our endeavour to promote closer relationships with the American membership, especially dealing with the Summer Conferences that had been held with that end in view. Reference was made to the lack of response from the members of the American Section and the evident disapproval of Mr. Cook because of the pronounced activity of the Point Loma Society at these gatherings. Dr. Arundale urged me to discuss these matters with Mr. Cook. The result will be dealt with later.

What then have I to report as to the impression made upon me by Dr. Arundale? I am glad to be able to state without any mental reservation that I am entirely convinced that he means very sincerely to tread the path he has mapped out for himself in his various addresses. "Straight Theosophy" without any of the side issues that develop from time to time, is to be the key note for the future. In view of these things I did not hesitate when delegates were conveying the greetings of their respective Lodges to the Convention, and I was asked if as representing Canada I wished to say anything, I responded by assuring those present that we in Canada, although we had given a vote of 278 to 11 in favour of Prof. Wood, yet we could and would cordially cooperate with Dr. Arundale in his efforts to develop the ideals he had outlined. This was very warmly received by the meeting and afterwards many individual members approached me voicing their appreciation. Now some may think that I have been too easily beguiled into approval. To them I would say that I have weighed all that transpired very carefully and coolly, apart from the glamour that may have been a factor, and I am entirely convinced that time will justify me.

Now to my interview with Mr. Cook. It must be made clear that I had no standing at the Convention as a delegate, but as Dr. Arundale had asked me to meet Mr. Cook, I had no hesitancy in being rather

persistent—for the same difficulty of arranging a meeting was met with—especially as the subject of the meeting was that of a more brotherly cooperation than at present prevailed. Mr. Cook, in our chat, was friendly but tenacious of his attitude that our fraternizing efforts, coupled as they had been with the Point Loma Society, could only be mischievous, and must be surrendered if there was to be closer mutual work between us. Pointing out to him that we were trying to distinguish between the really Theosophical efforts of the Point Loma membership and the intrigues of their officials, of which we were quite aware, we would be bound to give effect to our promise to hold the Conference in 1935 in Toronto. Mr. Cook was sure we would make no headway along those lines. He could respect our optimism but questioned our judgement. Quite evidently he feels that his flock must be protected against the enemy and he would do his duty.

Another matter discussed involves an important, a fundamental condition. He took exception to the action of the Toronto Lodge in writing directly to Dr. Arundale inviting him to visit Toronto. This he regarded as very discourteous. It would have been more dignified for the request to be made through our General Secretary. But surely it cannot be improper for Lodges in Canada and the United States to exchange speakers—for this was included in his condemnation—without getting the consent of headquarters officials. Does Theosophy really know anything about national boundaries? This is a new and unwelcome doctrine, and surely will not be accepted by those who are trying to realize the ideal of "without distinction of race, creed, caste or colour". It is well to observe social amenities, but not at the sacrifice of joint endeavour for the great cause we are banded together to promote.

Let me close on a cheerier note. It was a pleasure to meet our good friend, Dr. Kuhn, also Mrs. Anderson of Calgary,

who as usual is making her body do more for her many phases of Theosophical work than is good for it. I met a Mr. Henderson of Hermes Lodge, Vancouver. Something may come from that meeting, but just what cannot be detailed now.

It would be ungracious if I did not pay my tribute of appreciation for the many kindnesses I received. Everybody was anxious to be helpful. I shall look forward to renewing my acquaintance with many of them on some future occasion.

The Convention was well attended. I counted amongst the autos no fewer than eighteen different license plates ranging from Maryland to California, from Minnesota to Texas.

General good fellowship was very evident, and a ready acceptance of Dr. Arundale's announced policy of "Straight Theosophy". This will be encouraging for us in Canada, and may be counted on to offset the barriers that at present hamper our efforts to realize the first object of our Society in deeds as well as words.

Felix A. Belcher.

TO TWENTY-YEAR MEMBERS

Theosophical Society,
Adyar, Madras,
June 21st, 1934

Dear Friend,

On assuming the office of President of the Theosophical Society I desire to extend to you, as one of those who has had the privilege of beginning to serve our movement in the earlier days of its existence, a special greeting.

When you first joined, membership needed more courage and, I venture to think, meant more, than it does to-day. Because of brethren like yourself the Theosophical Society has achieved a definite status in the outer world, is, in a measure at least, a world-force, and membership of it no longer involves either persecution or opprobrium.

Our Society and your fellow-members have indeed reason to be grateful to you

for helping to tread out the roughnesses. The road is comparatively smooth, and we only have ourselves to blame if the Society does not wield increasing influence in every department of human life.

I shall be thankful to you if, out of your experience, you feel disposed to offer me any guidance as to the way in which I can best keep alive our great traditions and help the Society to move more rapidly on its destined way. I feel we are at the beginning of a very great opportunity, and I want to be sure that we do not miss it. Surveying the situation as it is to-day, you will probably be able to indicate the nature of the pitfalls to be avoided, of the channels to be deepened, of the opportunities to be seized. May I hope that at your leisure you will be so good as to give me the benefit of your wisdom and of your close association with our Society for so many years?

I do not know if we may hope to see you at the ensuing International Convention, to be held at Adyar from December 24th next. I extend to you a special invitation, for we need all the strength available in view of the great loss sustained by the passing away of two of the greatest Theosophists of our time. If you cannot come a message to be read during the course of the gathering will be most welcome. You might feel inclined in the course of it to emphasize any special matters you consider to demand outstanding stress.

I shall also hope that from time to time you will send me contributions for *The Theosophist*, together with suggestions for its improvement. Our official Journal should rank high among the periodicals of its type, and should be a very definite credit to the Science it propagates and to the movement it represents.

I am sure you will be perfectly frank in any suggestions you offer. Let the "i"s be dotted and the "t"s be crossed. No one should have any personal feelings where the welfare of the Society is concerned.

Very cordially yours,
George S. Arundale.

DR. ARUNDALE TO
DR. de PURUCKER

P. O. Box 419
Wheaton, Illinois,
August 27, 1934.

Dear Dr. de Purucker:

Your kind letter dated 26th of June has been forwarded to me here at Wheaton where I am attending our annual National Convention. It is good of you to send to me and to the Society your fraternal greetings.

I, too, desire that there shall be between the various Theosophical Societies that good will which surely should characterize Societies dedicated to the promotion of Brotherhood as are ours.

I will certainly convey to Mr. Warrington your fraternal greetings and compliments.

Fraternally and sincerely,
George S. Arundale.

AMONG THE LODGES

Notes from an Orpheus Lodge meeting:—The 4th Principle (which in a very real sense is an entity) presents complexities and difficulties which can be studied in the conscious processes of our own lives and in this way something of the nature of this entity and a good deal regarding the principles governing the interaction of forces within it can be understood. The 4th principle is the battleground of human life, the place where the spiritual and the terrestrial energies meet in conscious conflict. The Kamic energies (the desire nature) whose ceaseless activity gives rise to attraction and repulsion,—the wish for this and to avoid that—in human consciousness form the raw material, the psychological basis of all our normal conscious states. These energies have a valuable place in human life as the motivating force, but being of themselves blind and the victim of terrestrial attractions they cannot guide, and all the futility and suffering in human life is due to their usurp-

ing this guiding power which belongs to the mind, (Buddhi-Manas). Seldom, however, are they found alone, unmixed with mind. Kama combines eagerly as it were, with Manas in all proportions and the introspective analysis of any particular conscious state will show it to be a compound of Kama and Manas in certain proportions, though varying from moment to moment. Through the ages Man has invoked Manas to help obtain his desires and this Manas captured so to say and enslaved by Kama has made the 4th Principle, Kama-Manas,—an intelligent entity with a strong sense of identity. The preponderance of our conscious processes we may call instinctive because whether they are invoked by external stimuli or whether they take the form of the easy flow of impressions through the mind—a state into which we all tend to lapse when our attention is not actively engaged—they are simply natural reactions, neither the Will nor the Intelligence being invoked. Indeed we may say that at these times we are not, strictly speaking, living human lives at all; but that Nature by the ebb and flow, the action and reaction of her forces lives in and through us. But whenever we make an effort and strive to think and reflect, whenever we put up resistance and try to control and direct these blind aimless forces, we are calling upon our human powers and there is a downflow of energy from our latent spiritual nature. These spiritual energies are creative and life-giving, and when drawn down into the 4th Principle where they can become conscious, they are seized upon by the Kamic energies (unless considerable self-control is exercised) and their creative energy is lost in an intensification of the Kamic forces,—astral intoxication. This is the reason for the great difficulty which everyone experiences who attempts to think clearly. Whenever we make an effort to think coolly and impartially regarding any matter, our hopes and fears, our conscious and unconscious prejudices relating to that matter, unite with and colour our

thinking, and distort our judgment concerning it. And the more vital to us the matter is which we are examining—the closer it affects us personally—(in other words, the stronger we feel about it) the more difficult it is to prevent our hopes and fears, our bias in short, from influencing our judgment. This strong and overpowering tendency for the Kamie nature to distort, and wholly capture the energy from Man's spiritual being whenever it is invoked, is the sole reason for self-discipline. None but a thoroughly disciplined individual can hold up the incessantly active energies of the 4th Principle and give undistorted expression to the powers of his Spirit and Intelligence. The control and domination of these energies, which is the essence of Yoga, is the practical problem which confronts every student of whatever type or temperament and the good intentions we are all so conscious of are worthless so long as we cannot prevent them from going to feed and intoxicate the Kamie man.

MRS. BAILEY'S TIBETAN TEACHER

A supplement to "The Beacon" for August, Mrs. Alice A. Bailey's magazine, consists of a communication from "The Tibetan Teacher" on "Personalities and Authority." It is well worth the careful perusal of any student of the Wisdom, and we take the liberty of quoting several passages from it, but these are only extracts and we commend the whole article to earnest students who desire to free themselves from the limitations of the personal self. In Bunyan's Holy War, the town of Mansoul is represented as having five gates, Eyegate, Eargate, Nosegate, Mouthgate, Feelgate, and when Diabolus attacked the town he found an ally in Mr. Prejudice who was naturally inclined to close Eargate. Theosophists need above all things the open mind, though behind it must stand reason and discrimination. The extracts refer to the books Mrs. Bailey has

published as written under the direction of The Tibetan Teacher, "A Treatise on White Magic," "A Treatise on Cosmic Fire," "Initiation, Human and Solar", "Letters on Occult Meditation," etc., etc., which are to be had from the Lucis Publishing Company, 11 W. 42nd St., New York City.

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Some have said that I am the Master D.K. and others say that I am the Master K.H. writing under the nom-de-plume of the Tibetan. Still others regard me as a figment of the imagination of A.A.B. and that the Tibetan is only the form under which her subconscious mind projects itself. Others again say that I am a disciple of the Master K.H. (and in this they are not far wrong, for I am closely associated with Him), or that I am a Tibetan lama or abbot. I am enumerating all the above speculations in an effort to ventilate the entire matter, for things which are expressed in words, and speculations which are dragged forth into the light of day lose much of their interest.

One of the most dangerous thought forms, standing in the way of a man's liberation, is the thought form of authority. Provided that it can be claimed by anyone or any group that one of the Masters has said something, or demanded some action, then—willingly and gladly—will a man obey. But an obedience of that kind is disastrous in its effects and is of no aid to the one who offers it. If a teacher can but shout with adequate emphasis: "I have heard this from one of the Great Ones." he can always get a believing public. If he can say: "One of the Elder Brothers has told me the following or has enjoined upon me certain action," then he is sure of gathering to himself enthusiastic adherents. Yet those who thus obey and follow are only blind devotees, proffering unquestioning obedience, and an unreasoning acceptance of that which they have heard. Yet who, my brethren, desires this kind of a following? Such a condition of affairs is no expression of true spiritual life. It is the

expression of a personality, following a personality. Men do not grow into liberty this day and generation by so doing. The disciples, initiates, and elder Brothers of the race find no pleasure in such obedience, and in such an acceptance of truth, and out of this type of persons the future Masters are not made, until such time as they have shaken themselves free from authority, and no longer offer devotion to the personalities of the Great Ones or of any teacher.....

What does it matter who I am? If the teaching which I am at this time giving is in line with that which has already been imparted in the past, then the wise student will fit it into its rightful place and understand. Each generation should produce the teaching which is needed to lead it the next step along the Way,—each generation, I repeat, is bound to do this, if the evolutionary unfolding of the human mind means anything at all. There is nothing static and unmoveable in nature.....

I would remind you, however, in this connection that H.P.B. was entirely right in saying that nothing more would come forth until the close of this century, provided that one understands the context in which she spoke. She made this statement in terms of a first ray cycle, as I have elsewhere pointed out, and she would be the first to recognize any teaching which might come forth along other ray cycles, such as, for instance, the modern scientific formulations of truth. These go forth into the world under the influence of the fifth ray cycles, the ray of concrete knowledge. This ray has done much to throw the light of truth upon the world of phenomena, and to open the door to the world of the unseen and of the intangible. The teachers on that ray have done as much as H.P.B. herself to break the materialistic burden under which humanity has laboured. Each generation provides its new and special problems, and the ever growing psychological unfolding of the race requires new presentations of truth and new terminologies.

But, today, much teaching of real value is lost in the welter of words over identities and personalities, and in furious discussions as to the bona-fides of the teacher. Much of true usefulness in the synthesis of truth disappears in the quarrellings of misguided students over the importance and status of a teacher. So much of the value of the Secret Doctrine has, for instance, been overlooked and its principles negated whilst devoted adherents to the personality of H.P.B. fought about who she was, and what she was. Let me assure you that H.P.B. cares not what any of you think, but is only concerned over the spreading of the occult principles of truth and the growth of *brotherhood* in the world. May I emphasize these last words:—the growth of brotherhood? Is brotherhood fostered when people fight over the verbal inspiration of the Secret Doctrine or any other book? Is brotherhood glorified by the pamphlets written and the articles circulated which attack this group or that teacher? Is the public truly helped by the statements made in favour of, or against this, that or the other personality? Has the general public been aided towards a truer understanding of love and unity by the antagonisms shown by the partisan attitudes of the many teachers and their adherents? Has the cause of real esotericism and of spiritual living been furthered by the jealousies and hatreds of the various esoteric and occult bodies?

The day has come when all this should cease, and the many groups go forward together in love and mutual understanding. All of the groups need each other as they face the work of helping the world towards the light of truth and towards divine expression. They must strive together for the uplift of humanity, and help each other constructively in the establishment of brotherhood on earth. The Masters work together in the field of the world, adhering to Their individual and chosen tasks and meeting the world need in Their own particular manner, yet cooperating together at all times. The work is one, and

They undertake it together.....

It is *principles* and not personalities that count. But sidetrack not this truth by saying that the principle of inspiration is here involved and the principle underlying spiritual status. The only inspiration which need concern you is that which should come from your own soul, which will lead you to recognize truth wherever and whenever you meet it, and the only status that is your personal concern is where you yourself stand upon the ladder of evolution. It is *brotherhood* that is of importance, and not the identity and hierarchial standing of any individual.....

According to the measure of a man's service and spiritual usefulness will he be judged as to status, and not by any claim made by himself or others. It is spirituality that is of moment and not status. Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery.....

I claim no high status or authority. I say what I believe to be true, and A.A.B. does her honest best rightly to express what I say to her. Neither she nor I claim any infallibility for the books. I would remind you that the statement of infallible truth would be of such a high order that no mind or brain in the world today would recognize it.....

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

DR. de PURUCKER'S ABSOLUTE; A REPLY TO MR. J. EMORY CLAPP

Editor, The Canadian Theosophist:—It is rather late in the day now to re-open the controversy on Dr. Purucker's 'Absolute'; but since Mr. Clapp evidently expects a reply from me to his letter in your July number, I will give it as follows.

I am not concerned with Dr. Purucker's endeavour to make the term 'Absolute' mean something other than its accepted meaning in philosophy, so I will pass over Mr. Clapp's quotations from Dr. Purucker's *Fundamentals* showing in what manner the term is used therein. He has a perfect right to invent any kind of 'Absolute' he likes: my only contention being that his Absolute is not that of *The Secret Doctrine*, and therefore that he has no right to put it forward as theosophical teaching. Mr. Clapp himself now says that Dr. Purucker's Absolute "is a *relative* term". So much the worse for it, since the primary meaning of the word is that which is *not* relative, and it is used in that sense in *The Secret Doctrine*.

I will now quote Dr. Purucker's statement in full. It is on page 154 of his *Fundamentals of the Esoteric Philosophy*.

Whence then came the "Absolute", the "supreme self", or "spirit" or Paramatman, of which we are sparks? By growth from within outwards. It was once in incalculable æons gone by, a Man. Think of the sublimity involved in this teaching; consider the almost endless æons of the past; and that what in its far, far-away origin was a spark of divinity, a spark of another and former "Absolute", is now our "God", our Paramatman, our "Supreme Self" of which we are verily the children, and "in which we live and move and have our being."

The 'Absolute' is here identified with Paramatman, and it is brought into the categories of time and space, whereas the teaching both of Theosophy and of the Vedanta is that Paramatman is eternally

beyond these categories—or any other for that matter. From my own knowledge of H.P.B. and her teachings I have no hesitation in saying that she would have laughed to scorn such a statement as the above. And since every theosophical writer outside of Dr. Purucker's own circle who has dealt with this question has condemned his 'Absolute' as having no resemblance to any of the teachings of "the Esoteric Philosophy", I do not think that there is any call for me to make an "*amende honorable*" for characterizing it as a "perversion".

As regards Mr. Clapp's criticism of my contention that we require *uniformity* in our presentation of theosophical teachings, and his quotation from a letter by H.P.B. to the American Convention in 1888: I am in entire agreement with what is said in that letter. But there is a vast difference between having a healthy diversity of opinion within the T.S.—it was founded to include adherents of all and every religion—and a statement by any individual that *his* opinions must stand as 'Theosophy.' Mr. Clapp appears to have overlooked three little words which I will here italicise in his quotation. "Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, *within certain limits*, that keeps the T.S. a living and healthy body." How would Mr. Clapp define those limits. Surely he would not say that anyone has a right to put forward an anthropomorphic personal God as the Root Principle of the Universe as against "The ABSOLUTE; the *Parabrahm* of the Vedantins or the one reality" of *The Secret Doctrine* (S.D. I., 16). What right, then, has Dr. Purucker to put forward a *relative* Absolute in place of that? And can any differences of opinion alter the fact that we should present the statement as it is in *The Secret Doctrine* as a fundamental principle of theosophical teachings without being accused of hardening Theosophy into a dogma? Can any "new teaching"—which I agree with Mr. Clapp we may possibly

receive—replace that or any other *fundamental* Principle?

W. Kingsland.

GLOSSARY OF BUDDHIST TERMS

The Buddhist Lodge has reprinted from "Buddhism in England" "A Brief Glossary of Buddhist Terms" in quarto pamphlet form and it will prove itself indispensable to students of Buddhism. It fills 36 pages double-column of ten-point type and is thoroughly reliable, though being a brief compilation it omits many terms the student may look for—*pratyeka*, for example. A statement of "The Message of Buddhism" is printed on the inside cover and is worth noting. "Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a 'revelation'; a moral world-order and just retribution, carried out of necessity by reason of the laws of nature and of our own being; continued existence without a separate 'immortal soul'; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer, a salvation in which everyone is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints, and without Divine Grace." This Glossary will give the student all the information necessary to understanding the principles and practice of the Buddhist faith.

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Albert E. S. Smythe is no longer connected with The Hamilton Herald, of which he has been editor from June 1928. He is at present unemployed and would be glad to hear of any suitable occupation, editorial or otherwise, in Toronto or elsewhere. He was editor of The Toronto World and wrote "Crusts and Crumbs" in The Sunday World.

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

MAJOR DOUGLAS SPEAKS

The above is the title of a volume of speeches by Major C. H. Douglas, the British engineer and economist, and the originator of the idea of social credit as an answer to the social and economic problems with which the world is now faced.

There are few students of economics who have not heard of Major Douglas and his social credit system which proposes to break the present banking monopoly of money and credit, and substitute therefor credit based on the real wealth of the community.

Some fifteen years ago Douglas prophesied the economic position the world is in to-day if we persisted, as we have, in following the methods we were then following. He showed why a financial and economic breakdown was inevitable and told how to correct it. He spoke before the Macmillan Commission in England when evidence was being taken in 1931 which resulted in that country going off the gold standard. He has twice spoken before the senate committee on banking and currency at Ottawa, though absolutely ignored afterwards. This year he addressed the Alberta legislature and was favourably received. He was invited to go to Australia two or three years ago when the commonwealth was threatened with repudiation of its national debt in order to make ends meet. Although he himself is not in politics, he has a large and loyal following in the British House of Commons and the London Chamber of Commerce has issued bulletins on social credit.

If the present depression continues it seems fairly certain that in the near future, somewhere in the world, perhaps in England or in Western Canada, Douglas's theories will be actually tried out. One of the Irish lodges of the Theosophical Society has whole-heartedly come

out in support of them for, if they are as sound and practical as they appear to be, they offer the western world a new deal beside which the new deal of President Roosevelt pales into insignificance while offering, at the same time, to maintain the individual initiative with which communism, socialism and fascism would do away.

Popular Misconceptions

This book of Douglas's speeches does not attempt any technical exposition of social credit. It deals mainly with certain fundamental misconceptions of our economic and social thinking which nearly every one accepts without question because, in economics as in religion, the majority of people let organizations and institutions do their thinking for them.

"This problem with which we are attempting to deal", says Douglas, "is not in any sense, as commonly supposed, one which can be regarded as being between the 'haves' and the 'have nots.' It is not a class problem. It is one which affects everyone."

"Another fallacy", he goes on, "is that the present crisis is a crisis of unemployment, and that it would be solved if unemployment were eliminated. This fallacy is deeply rooted, because the ordinary man finds it extremely difficult to separate the idea of unemployment from privation and poverty. But in fact all our best brains have been at work for the past 100 years or more, with the specific object of producing unemployment, or in other words, of producing more and more goods with less and less labour. . . . If the problem were one of unemployment its obvious solution would be to destroy as much plant as possible, much after the manner that the Luddites did a hundred years ago, and set every one to work again by most primitive methods."

As Douglas says, the best brains have

been at work for a hundred years trying to make more and more goods with less labour. The world wide unemployment to be seen to-day is obviously a proof that the effort has succeeded. This so-called unemployment crisis, properly considered, says Douglas, "is the successful transfer of economic labour from the backs of men on to the backs of machines. The machines are capable of making the goods, but the unemployed cannot buy them because they lack money, and to them a situation which should be one of freedom and leisure, appears disguised as one of economic catastrophe. . . . It is not goods and services which are lacking, it is the money with which to buy those goods and services which either actually exist or could potentially be made. . . . The actual potential wealth of the world is demonstrably beyond the requirements of the highest standard of living for the whole of the population."

Heritage of Western Civilization

At a meeting which Douglas addressed in Newcastle, one of the audience—a working man—got up and said—"I have always understood that the ordinary man's title to a share in the products of industry was employment. Now employment is failing, and you have been telling us that you think it is a good thing and a proper thing. What is your definition of the title of the ordinary man to a share of the products of service?"

The answer Douglas gave him was—"I think the true title to a correct share of the goods and services now available is that every citizen of this country. . . is a tenant for life of the heritage of western civilization."

The heritage of civilization, as Douglas sees it, is the ability which western civilization has developed over thousands of years of effort, to which previous generations contributed, to create wealth without human labour and, as he says, provide the highest material standard of living for every one that the world has ever been able to do within historical times. Every citizen, Douglas thinks, has a right to share

in this heritage. We must get rid of the misconception that industry exists to provide employment. It does not, Douglas claims. It exists to produce goods and services for the community as efficiently and cheaply as possible.

The Function of Money

In a like manner, Douglas argues that the financial or money system exists, not to permit private people to manufacture money and credit and farm it out for profit, but to distribute to the community the wealth and services which industry produces.

Money is purchasing power. If the community has not sufficient money or purchasing power with which to purchase the goods that its labours produce, then everything must come to a halt and you get poverty in the midst of plenty.

"Money is tickets" with which to claim goods and services just as a railroad ticket is a claim to a seat and a ride.

"If we were to judge by the city columns of the London newspapers," says Douglas, "and had no other means of obtaining information, it would be impossible not to imagine anything else than that money and the money system are a natural phenomenon of the nature of earthquakes and the tides, and that all that we can do is to observe what happens, and without in any way attempting to control those happenings, by using the information so obtained to prevent, or at any rate to minimize, the disastrous consequences which might otherwise overwhelm us."

Douglas shows clearly that by merely getting rid of the idea that the kind of money with which the banks now supply us at a good profit to themselves, is the only kind of money it is possible to have, we can free ourselves forever from the economic slavery under which we now sweat.

He would have money, not created by the banks for private profit, but created by the community based on the community's real wealth, not on the amount of gold in the banks' cellars or in the cellar of the

Minister of Finance.

He would see that enough purchasing power is issued to buy the goods and services that industry produces and that it gets into the hands of the community even if some of it is paid out free in the form of a national dividend, which he shows could be done,—and how.

Individual Responsibility

The Theosophists answer to all schemes promising to solve our economic problems is that it is men and women, not systems, that must be changed.

This is so often said that it has almost become a platitude. Nine times out of ten it is used merely as a shell hole to which to run by persons who have not the wisdom nor the desire to face the battle. The person saying it should make quite sure that he or she is not too dumb or too lazy to think the problems through.

It is true that when humanity changes, its economic and social systems will likewise change, but Theosophists know that "change" is the essence of every phase of human activity and that humanity is changing all the time.

The western world seems to be in a position to-day where it must create or perish. "Unless wrecked by a catastrophe," Douglas says, "the world is on the threshold of an era in which the claims upon food, clothes, housing, and the amenities of civilization must of necessity rest upon a new basis. . . . We are endeavouring to bring to birth a new civilization. We are doing something which really extends far beyond the confines of a change in the financial system. We are hoping by various means, chiefly financial, to enable the human community to definitely step out of one type of civilization, and the first basic requirement as we see it, is absolute economic security."

In the main most of the modern economic thinkers who understand the present system under which we live, and who have thought through to what they rightly or wrongly regard as a solution, are in agreement concerning the one fact that society,

if it wants to, can have economic security and economic poverty can, if we want to, be done away with forever. But to quote Douglas again,—“one of the features of this new civilization is that with individual security must come essential individual responsibility.”

F. B. H.

ABSOLUTE ZERO AND PRALAYA

Experiments have shown that under extremely low temperatures, certain metals which normally are poor conductors of electricity, seem to offer little if any resistance to electric currents. At public meetings of the Royal Canadian Institute at the University of Toronto, Professor Burton has several times performed the experiment of passing an electric current through a piece of lead immersed in liquid helium and by means of a small light projected on the screen has demonstrated that this current keeps on flowing through the lead during the entire evening.

The Zero Temperature of science is minus 459.6 degrees Fahrenheit and at this temperature all atomic motion is presumed to cease. This temperature however has never been attained but in recent experiments at the University of Leyden, Holland, two scientists came within eighty-five thousandths of a degree from it. The experimenters took advantage of the fact that when a substance is magnetized, it 'heats up' or in other words, the rate of vibration of its atoms is slightly increased.

"Using liquid helium made by cooling, liquefying and solidifying of air and then liquefying hydrogen to cool the helium, a substance is cooled as low as possible. Then it is magnetized. It heats up. Liquid helium is used to remove that heat. Then it is demagnetized taking care to keep it heat insulated. It becomes colder as a result of the demagnetization and thus a lower temperature than ever before attained has been reached".

Significance of Above

What is the Theosophical significance of all this? The Third Stanza of Dzyan,

section 9, reads "Light is cold flame, and Flame is Fire, and Fire produces Heat, which yields Water—the Water of Life in the Great Mother." H.P.B. says (S.D., I. page 109) "All these—'Light,' 'Flame,' 'Cold,' 'Heat,' 'Water,' and 'Water of Life'—are, on our plane, the progeny, or, as a modern Physicist would say, the correlations of Electricity."

Page 110—"Now, why is Light called 'Cold Flame'? In the order of Cosmic Evolution (as taught by the Occultist), the energy that actuates matter, after its first formation into atoms, is generated on our plane by Cosmic Heat; and before that period Cosmos, in the sense of dissociated matter, was not. . . . Primordial Matter, then, before it emerges from the plane of the never-manifesting and awakens to the thrill of action under the impulse of Fohat, is but "a cool radiance, colourless, formless, tasteless, and devoid of every quality and aspect."

Secret Doctrine Confirmed

In all experiments which come close to the border line of the observable, science is demonstrating the correctness of the physics of the Secret Doctrine. Possibly in these researches into 'absolute' zero, science is approaching the state of pralaya which the Secret Doctrine teaches follows manifestation as night follows day. With the coming of pralaya, or the period of cosmic rest, there is a slowing down of vibration until all matter is again homogenous and "devoid of every quality and aspect." With the re-awakening of the cosmos, vibration again begins and produces, in matter, the complex and heterogeneous state that we now know. "MATTER is ETERNAL becoming atomic (its aspect) only periodically." S.D., I. 602.

This slowing down process might be thought of in terms of temperature, not as sensations of heat and cold, but temperature as rates of vibration. Pralaya may come about through a lowering of temperature to 'absolute zero' and this may take place without the humanity on earth at that time being conscious of the sensation

of cold just as we are not now conscious of heat at temperatures or rates of vibration rapid enough and intense enough to produce light.

D. W. B.

NEW LIGHT ON BIBLE TEXTS

According to the reviews, a new translation of the four Gospels from the Galilean Aramaic into English, throws a great deal of light on the teachings of Jesus. It is said to be arousing a great deal of interest in theological circles.

The translator, Mr. George M. Lamsa, says that the manner of speech, the phraseology, the idioms, the orientation in the Gospels are vividly and distinctively northern Aramaic and because of differences in language it was difficult to transfer them exactly to the Greek texts. The Galilean Aramaic is the vernacular of Northern Palestine and is still spoken there in the same form, according to Mr. Lamsa, as in the days of Jesus.

"It is easier for a rope to go through a needle's eye", etc., etc., is the correct translation of Matthew 19:24; the Aramaic word 'gamia' is the same for camel and large rope, and the translator has selected 'rope' as being applicable in the circumstances, although the text is dealing with a degree of difficulty and it is manifestly more difficult to get a camel through than a rope. Ever since our Sunday School days we have had a picture of the camel trying to get through that needle, twisting his long neck and experimenting with his toes. We shall be sorry to lose the camel.

Parable of The Nobleman

"The Aramaic word for a certain large piece of money called Kakra, talent, is like the word used for province. The difference is distinguished by a single dot, according to the letter over which it is placed. The confusion is seen in the parable of the nobleman who rewarded his servants not with coins but with cities."

But even with this help, the parable is difficult enough. As Mr. Pryse points

out in the Restored New Testament "In the allegory the Ruler of the Universe is likened to 'a certain well-born man' who has a habit of walking off with things that do not belong to him, who expects his underlings to exact usury and do business only at an enormous profit, and who slaughters his subjects when they, very naturally, hate him and are unwilling to be ruled by him."

"The Aramaic 'al'", says Mr. Lamsa, "means 'enter into', 'attack', or 'chase' but it has been exclusively translated 'enter into' so as to imply as in Matthew 8:31 that the demons had entered into the swine. According to the context and style of the Aramaic speech, however, the word here means that the lunatics, not the demons attacked the swine."

Mr. Lamsa goes on to explain that "Jesus was a Jewish prophet and as a mark of appreciation of what He was doing for them and as a proof of their conversion, these lunatics were willing to destroy the herd of swine which belonged to their people."

Such 'marks of appreciation' doubtless indicate the fervour of Aramaic conversions, especially in rural districts.

With all its faults the King James version of the Bible has a dignity and grandeur which is lacking in other translations and it seems destined to be the accepted version for years to come. Some day it may be Theosophized and its mystery terms cleared of the absurdities which now surround them.

PROCLUS TO MODERN EYES

All students of the Platonic philosophy will be interested to hear of a new translation of Proclus's "Elements of Theology" with an introduction and commentary by the translator, E. R. Dodds, Professor of Greek in the University of Birmingham.

Proclus, who lived between 412 and 485 A.D. has been called Plato's "divine commentator". Madame Blavatsky quotes from him voluminously in *Isis Unveiled* and *The Secret Doctrine*. "Proclus." she

says (*Isis P.* 489, vol. I.) who 'elaborated the entire theosophy and theurgy of his predecessors into a complete system' according to Professor Wilder, 'believed with Iamblichus in the attaining of a divine power which, overcoming the mundane life, rendered the individual an organ of the Deity'."

Of late years it has been extremely difficult to obtain a copy of Proclus's "Elements of Theology" in English the best known translation, that of Thomas Taylor, being both rare and expensive. The theology which Proclus systematized and expounded was, needless to say, not the theology of the Christians but the theology of the religion of Orpheus which forms the background of Plato's philosophy. Proclus and Plato are the supreme exponents of Orpheism. According to Proclus's biographer, Marinus of Samaria, when Proclus philosophized on the theology "his countenance shone with preternatural light." H.P.B. suggests in more than one place that he was an initiate and all accounts of him bear out the supposition.

Modern Scholarship

In view of this, it is interesting and unfortunately in line with modern scholarship that Professor Dodds in giving such a valuable book to the modern world should spoil an otherwise fine contribution by the necessity he seems to feel of pointing out how much superior we moderns are to men like Proclus. In doing so he will only help to reinforce the ignorance of other scholars like himself and write himself down in the eyes of those who know better. The professor appears to have only a purely academic interest in the philosophy of Proclus and does not wish to be regarded as an acceptor of it.

"Proclus," he says, "believed in mermaids and dragons, in goat-footed Pans, in statues that moved without contact like the tables of spiritualists. From the fact that the man in the moon has no eyes and ears, no nose or mouth, he can argue seriously that astral gods possess only the two higher senses; and his interpretive zeal is

such that a personage in a Platonic dialogue has but to smile for him to scent a profound, significant meaning."

Likewise Professor Dodds does not wish it to be thought that any one as intelligent as he takes any stock in Theosophy. "The modern mystery religions," he writes, "and especially that singular amalgam of discredited speculations known as theosophy, have made us familiar with the theory that mind and body are linked together by a tertium quid, an inner envelope of the soul, which is less material than the fleshly body and survives its dissolution, yet has not the pure immateriality of mind."

It would be interesting to know who and what it is that has discredited the "speculations" known as theosophy, and how they have done so. The literature of the day and almost every branch of modern science, notably archeology, are tending to confirm the theosophical position as set forth in the writings of Madame Blavatsky. Professor Dodds might also be interested to hear that mind is not theosophically conceived as "pure immateriality" but as matter in a high rate of vibration. Mahat, the universal mind, is immaterial but that is to give it a different meaning than Professor Dodds gives it.

ETERNITY BEDS

At a convention of the Ontario Funeral Service Association held in Toronto last month, caskets and other funerary equipment were displayed "valued at over one million dollars" according to the newspaper reports.

"Rich walnut is still popular; but there are also caskets of imitation French or Italian marble; and concrete vaults finished in silver or gold, make an impressive display.

"One of the latest developments is the 'eternity bed'; wider than an ordinary coffin and fashioned with genuine sagless coil springs and rolled-edge mattresses, this

bed offers a suggestion of comfort which is lacking in the ordinary casket. It may be lined with brocaded velvet in tailored style, or in the more elaborate ruffled and puffed silks or satins, with edgings of fringe. The exterior is of finely polished wood, or more often of grey or mauve brocade."

There is a growing tendency towards elaboration and display in funerals. In the United States the fashion plates of the movement are the prominent gangsters whose funerary equipment is infinitely superior to that of the ordinary citizen. But surely this tendency towards costly and elaborate caskets and other trappings, "finished in silver and gold" and fitted with "genuine sagless springs" which offer "a suggestion of comfort" is a sign of decadence.

The heart of the burial problem is to dispose of the remains in a decent and sanitary manner and in such a way that the feelings of the family and friends will be disturbed as little as possible.

The Christian teaching of the resurrection of the physical body is responsible for a great deal of false thinking on this subject. But it is not entirely responsible. The pride and egotism of the living, fostered and vindicated by the subtle psychology of modern advertising and salesmanship, together with a desire "to keep up with the Joneses" even to death, is answerable for a great deal.

The simple teaching of the Ancient Wisdom that the body is but a garment to be worn for a time; and that it is never "resurrected"; and that the real Man who spoke and acted through that mask is undying and unchanged by the death of the body, establishes an attitude towards death in which there is wisdom, simplicity and dignity. If this attitude is maintained when the initiation of death comes to those who are near and dear to us, all necessary duties arising therefrom are performed reverently and fittingly and without ostentation.

"THE SOUL OF THINGS"

by Prof. Wm. Denton, who taught Botany and Geology in the Institute of Technology, Boston, Mass.

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A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

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

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