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SATURN MUST CONTROL MARS.

By E. S. Allan

“The success of an incarnation depends on whether Saturn is able to control Mars”. (H.P.B.). Saturn represents universal law, the eternal justice and manifests in mankind as a sense of responsibility, in short as character. Mars is ruler of the animal nature including all selfish desires.

Textbooks on Astrology state correctly that there is no more evil aspect than an inharmonious relationship between Saturn and Mars for when this occurs in the natal horoscope it indicates that in past incarnations the person has violated the law of God to an unusual degree in allowing his personal desires to bring sorrow to others and violent actions, both by the person and occurring in the environment, may be expected unless such an one “reverses his spheres” and steadfastly strives to live in harmony with the universal law, that is: “do unto others as ye would that others should do to you.”

“Saturn is the bridge”. (H.P.B.). The character which the Self puts down into incarnation is the bridge between the higher self and the animal soul and this character has been developed through the experiences of many incarnations.

Saturn is the “lord” of two signs of the Zodiac, Aquarius and Capricorn. This explains much for the symbol of Aquarius shows the water poured out and water striking the ground divides into drops, so

humanity at its source is one stream, and the separation into many carries with it the responsibility for all, Capricorn rules action, while Aquarius rules universal brotherhood.

Saturn therefore in the horoscope indicates where responsibility will be met and unless one has taken up his cross and carries it he finds himself, as he imagines, crucified by the experiences which Saturn brings into his life and it is in trying to escape the responsibility of the limiting conditions created by one's own past action that worse limitations are created. Running away from a condition never clears it up but it does create another debt which will have to be paid someday. Or as H. P. B. says: “the success of an incarnation depends on whether Saturn is able to control Mars.”

Take the influence of the planet Uranus for instance, the adverse influence of which is to cause a desire to wreck one's environment and begin all over again. Every person on this earth comes under this desire every 21 years for months. At any given time millions are under this urge and if all gave in to it society would be in chaos all the time from that cause alone. It is like the big bad wolf coming to the door. Thought creates character and the wise old pig builds his thought fortress of character of dependable material so he is

not deceived when the wolf masquerades as an innocent babe.

Venus represents the "grace of God". Sometimes parties discover they have a tie indicated by Venus. Can there be any more absurd excuse for fleeing responsibility than the fact that the grace of God vibrates in harmony between two persons? And yet this is the excuse given when Mars (the selfish desire nature) is allowed to overcome the Saturn element.

There are professional so-called astrologers, who for a fee, will advise people to go ahead with their selfish desires. Such quacks have been known to compare horoscopes of would-be bigamists and tell them their stars are in harmony and they are affinities! But "the success of this incarnation depends on whether Saturn is able to control Mars." And no advice alters the fact. Saturn demands an accounting and not only demands but exacts. Love is the fulfilling of the law. And Saturn and Venus at their source are not two but are each parts of the seven-fold spirit of God.

There is nothing mysterious about astrology. It is just another way of expressing the Ageless Wisdom, the ten commandments, the sermon on the Mount. Through it one can watch the law of God in operation and prove that "he that endures to the end shall be saved", or as H. P. B. says, "the success of our incarnation depends on whether Saturn is able to control Mars."

E. S. Allan.

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A Church which has no place for Free-thinkers: nay, which does not inculcate and encourage freethinking with a complete belief that thought, when really free, must by its own law take the path that leads to The Church's bosom, not only has no future in modern culture, but obviously has no faith in the valid science of its own tenets, and is guilty of the heresy that theology and science are two different and opposite impulses, rivals for human allegiance—G. B. Shaw, preface to "St. Joan."

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya

(Continued from Page 197.)

That Thou Art

Just as every jar and vessel made of earth is held to be earth only, so all this, born of Being, having Being as its essence, is Being only, since there is nothing beyond Being; of a truth, "This is the Real, this the Self," therefore, "That thou art," the Eternal, full of peace, pure, undivided, supreme.

As in dream, the imagined space and time and objects and perceiver are all unreal, so also here in waking, the world is conjured up by our unwisdom; since this body, its powers and life-breath, and the thought of it as "I" are all unreal, therefore, "That thou art," the Eternal, full of peace, pure, undivided, supreme. (255)

That Eternal, which transcends birth and rule and race and clan, having nor name nor form nor quality nor fault, dwelling beyond space and time and all things objective, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which cannot be attained by any speech, yet is attained by the pure vision of illumination, a realm of pure consciousness, beginningless substance, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which rises above the six waves of human weakness (pain, delusion, age, death, hunger, thirst), which dwells in the heart of him who has attained to union, which cannot be discerned by thy powers or known by thy understanding, flawless, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which, self-supported, is the support of the world built up through illusion, which is other than the existent or the non-existent, partless, which can be reached by no similitude, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which is free from birth and growth and change, waning and sickness and death, everlasting, the cause that

puts forth, upholds, destroys the world, "That thou art"; bring it to consciousness in thy Self. (260)

That Eternal, wherein all difference ceases, whose character never changes, still as a waveless ocean, for ever free, in nature impartite, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which, being One, is the cause of many, the Cause that sets aside all other causes, itself apart from cause and what is caused, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which is unchanging, mighty, imperishable, other than that which perishes and that which perishes not, supreme, everlasting, eternal joy, stainless, "That thou art"; bring it to consciousness in thy Self.

That Eternal, the one which appears manifold, through illusion, through change of name and form and character, itself changeless like the gold in many ornaments, "That thou art"; bring it to consciousness in thy Self.

That Eternal, which shines alone, beyond the highest, hidden, of single essence, of the character of the supreme Self, eternal substance, wisdom, joy, endless, everlasting, "That thou art"; bring it to consciousness in thy Self. (265)

The Way of Liberation

Let the disciple bring this meaning, thus declared, to consciousness in his Self, through the recognized forms of reasoning, through intuition, putting doubt and confusion away; the meaning of this text will become as evident as water held in the hand.

Knowing this pure Being, which is perfect Light, dwelling in the Self, relying on the Self as a king on his army in battle, cause this manifest world to melt away in the Eternal.

In the intelligence, in the heart, other than the existent or the non-existent, is the Eternal, the Real, supreme, secondless; he who, through the power of the Self, dwells in this heart, for him there is no more subjection to bodily life.

Even though the truth be known, nevertheless this impress: "I am the actor, the experiencer," is deep-seated and powerful, as it is beginningless, the cause of circling birth and death. This impress is to be conquered by strong effort, through the vision of the Light in the Self. The sages have said that the attenuation of this impress is liberation.

This false attribution of "I" and "my" to the body and its powers, which are not Self, must be conquered by the wise man through devotion to the true Self. (270)

Recognizing the hidden Self as the true Self, Witness of the understanding and its activities, making real the thought, "That am I" by right conduct, slay the thought of self in that which is other than the Self.

Ceasing to follow the way of the world, ceasing to follow the way of the body, ceasing to follow the way of tradition, set thyself assiduously to follow the Self.

When a man follows the way of the world, the way of tradition, the way of the body, true wisdom is not born within him.

Those who know, declare that the harsh domination of these three ways is the iron chain fettering the feet of him who seeks to escape from the prison house of recurring birth and death; he who frees himself from this, attains liberation.

Just as sandalwood, mingled with water and rubbed, drives all ill odours away, so the divine impress of the Master shines forth through strong effort, completely expelling the savour of outer things. (275)

The impress of the higher Self is hidden under the dust of countless evil desires that lurk within; cleared by the strong effort toward wisdom, it becomes manifest like the scent of sandalwood.

The impress of the Self is entangled in the meshes of desire for what is not Self; through devotion to the eternal Self these meshes are completely destroyed.

In measure as the mind obeys the hidden Self, it frees itself from the impress of outer things; when it has rid itself completely of outer desires, the realization of the Self arises, free from all impediments.

The False Self

By constant obedience to the Self, the mind of him who seeks union is conquered and the impress of outer desires fades away; therefore, make an end of resting in the false self.

Darkness is overcome by Passion and Goodness; Passion is overcome by Goodness; imperfect Goodness is overcome by perfect Goodness; therefore, make an end of resting in the false self. (280)

Perceiving that the impulses of past acts nourish the personality, be steadfast, rely on valour, and with strong effort make an end of resting in the false self.

Thinking, "I am not the separate self but the Eternal," rejecting everything that is not the Eternal, make an end of resting in the false self, which is built up by the impetus of the impressions of desires.

Knowing through the Scriptures, through right reasoning, through meditative experience, that thy true Self is the Self of all, make an end of resting in the false self, which is built up by the play of deceptive appearances.

The saint is not at all concerned with getting and spending; therefore, ever grounded in the One, make an end of resting in the false self.

To confirm the realization that thy Self is one with the Eternal, according to the knowledge of the oneness of the Eternal and the Self instilled by the Scripture, "That thou art," make an end of resting in the false self. (285)

Intent on dissolving completely the thought of "I" in this body, intending thyself steadily on this task, make an end of resting in the false self.

So long as the persuasion that the separate self and its world are real, continues like a dream, so long, O wise one, continue to make an end of resting in the false self.

The True Self

Without a moment's loss through dreams, or the sound of worldly opinions, or forgetfulness, seek the real Self within thyself.

Casting away bondage to this corruptible body of flesh, formed from the bodies of father and mother, as though it were an outcast, accomplish thy end, uniting thyself with the Eternal.

Merging thyself in the higher Self, as the ether in the jar is one with the universal ether, losing the sense of separation, enter ever into silence, O seeker after wisdom! (290)

Becoming one with the self-luminous foundation of all, through the aspiration of the manifested Self, the great manifested world and the handful of clay alike are to be abandoned like a pot of dirt.

Causing the thought of "I" built up in the body to merge in the Self, which is pure consciousness, being and bliss, putting off the limitation of form, become ever one with the absolute Eternal.

Knowing that "I am the Eternal" in which the mirage of the world is seen like a city in a mirror, thou shalt be one who has attained his goal.

Going to that which is the Real, essential Being, primal, secondless consciousness, bliss, without form or act, let this body of delusion be rejected, which the Self has assumed as an actor assumes a costume.

By the universal Self the visible world is seen to be a mirage, nor is the separate self real, since it is seen to be transitory; how can the thought that "I know all" stand with regard to this transitory self and its powers? (295)

The fundamental Self is the Witness of the separate self and its powers, since its presence is always recognized, even in dreamless sleep. The Scripture declares that this hidden Self, which is other than the existent or the non-existent, is "unborn, everlasting."

The Self who is unchanging is alone worthy to be the knower of all changes of things that change. The unreality of things that change, and of their changes, is clearly seen again and again, in thoughts and dreams and in deep sleep.

Bondage To The Body

Abandon, therefore, self-attribution to this form of flesh, since the false self thus attributing itself is built up by thought only; recognizing as thine own Self that partless Wisdom which is unaltered by past, present or future, enter into peace.

Cast away self-identification with race, clan, name, form, and stage of life, which rest on this vesture of decay; abandoning also the character of actor and experiencer associated with the personality, become that whose own being is partless bliss.

There are other bonds of man, seen as causes of recurring birth and death, but the root of them all is the personal self, which first arises in consciousness. (300)

So long as the true Self is held in bondage by the evil spirit of the lower self, there can be no vestige of liberation, which is the very opposite of the lower self.

Freed from the eclipsing demon of the lower self, he attains the true Self, which is being and bliss, self-luminous, as the full moon comes forth from the darkness of eclipse.

But he who identifies himself with the body, thinking, "This am I," is enchained by the darkness and delusion of the mind; when this is destroyed without a remnant, the true Self is realized as the Eternal, free from all bondage.

The Lower Self

The treasure of the bliss of the Eternal is guarded by the very powerful and terrible serpent, the lower self, whose three heads are the formidable potencies of substance, passion and darkness, wholies coiled over the true Self; but when the three heads are cut off with a mighty sword called understanding, inspired by the holy Scriptures, uprooting the great serpent utterly, the wise man may enter into the fruition of the treasure which brings true happiness.

So long as there remains even a vestige of virulent poison in the body, how can there be perfect health? So the lower self

holds the seeker of union back from liberation. (305)

By destroying the lower self completely, by putting an end to the many delusive forms it creates, and by discerning the true hidden Self, realizing, "That am I," the seeker finds the Real.

Utterly reject the thought that "This am I," regarding the active lower self, unstable in essence, the cause of the love of reward, which robs thee of rest in thy true Self; through the lower self, set up by delusion, comes the recurring cycle of birth and death, endlessly inflicting birth, death, decay and sorrow on thee, who art in reality the true hidden Self, whose form is joy.

Thou art the true Self, ever one, pure consciousness, all-pervading, formed of bliss, of irreproachable glory, unchanging; there is no cause of thy bondage to birth and death except the domination of the "I".

The lower self is the enemy of the true Self, like a sharp thorn in the throat of him who eats; therefore, slaying it with the mighty sword of understanding, enter into the sovereignty of the true Self, the joy of thy heart's desire.

Therefore, ending the acts of the "I" and the other evil powers, casting away desire, gaining the transcendent good, dwell in silence, seeking to enter into the bliss of the true Self, putting away all sense of separateness in the universal Self, the Eternal. (310)

Even when the potent "I" has been uprooted, if it be evoked again by dwelling on it even for a moment in the imagination, it will come to life and cause a hundred distractions, like a storm-driven cloud in the season of the rains.

Holding down the enemy, the "I." let no opportunity at all be given to the imagination to dwell on sensuous things; for this gives new life to the "I" as water to a parched lemon tree.

(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 200.)

CHAPTER XVII

IT GIVES INFINITE RESPONSIBILITY, AND FORBIDS CARELESSNESS AND SELFISHNESS.

Every employer knows how hard it is to keep his employes in the happy and helpful mean between worry and carelessness. He tells them not to worry, and he finds them becoming careless; he tells them not to be careless and he finds them worrying.

It is hard also to avoid the extremes of interesting self-care, which becomes narrow selfishness (self-centred and self-circumferenced), and other-care or altruism, which becomes neglect of self and want of interest.

Now Reincarnation—the idea of life after life—shows that neither worry nor carelessness is good policy. It shows that true self-interest (the interest of the whole self, physical and hygienic and æsthetic, intellectual and economical, social, moral and spiritual, and prospective) and true "others-interest" or altruism are one, inseparable.

It enables a man to come near to the Hindu height of sympathy which, when it sees anything outside itself, can say, "I am that."

It gives every one a sense of responsibility—or, rather, many kinds of responsibility.

The power of a sense of responsibility is realized when a child, apparently degraded beyond reform, is allowed to nurse and take care of another child. The responsibility brings out or "educates" the true character.

Jesus Christ encouraged responsibility in his disciples, whom he sent out to represent him. He thus put them on their mettle.

Reincarnation, or the idea that we shall live hereafter a life similar to this one, and dependent on our choices in this one, gives us a manifold sense of responsibility.

1. First comes responsibility to the present self, in the above aspects: physical and hygienic and æsthetic, intellectual and economical, social, moral and spiritual. This responsibility is commonly recognized by most people who do not believe in Reincarnation: they feel that they are influenced in these aspects here and now by their present choices.

2. They also feel that they are influenced in these aspects in the immediate future by their present choices. This is the responsibility to the future self. But they do not realize the influence extending into the distant future, far beyond the third and fourth generation. The responsibility is, to them, only for a short period, while "a few more years shall roll."

3. The same applies to their responsibility for their descendants. True, they may know that some bad tendency of their child is inherited from them. But they do not know how far they themselves may suffer. They do not know that they themselves may suffer for the offences, in a future incarnation.

4. Then Reincarnation impresses upon us a duty to the myriad little lives within us, those angels of ours that do our service. While Science hints that we influence these by our choices of food, drink, thought, and so on, Reincarnation clearly tells us that we influence these little egos, not only as to their present condition, but also as to their future incarnations. The responsibility is a very serious one, and "gives us pause."

5. Reincarnation teaches our duty towards our future self in the above aspects—physical and hygienic and æsthetic, and so on. Orthodox religion teaches our duty only towards our spiritual self, and so implies that physical and intellectual mistakes shall not count appreciably. Herbert Spencer's recognition of "physical sins" as well as moral sins would have had ten-

fold force if he had mentioned the possibility that these "physical sins" would have physical results—fruits after their kind—in a future life.

6. While religion recognizes a duty to other human beings in this world, Reincarnation emphasizes a duty to all other living creatures, and gives an extra motive for carrying out this duty: namely, that, as we treat all other living creatures now, so we ourselves shall be treated in the future, including our future incarnations. We owe a duty to all other living creatures, and to the tiny lives within them, and hence to the posterity of all other living creatures.

7. We may add another duty—to a great Person in whose body and mind we are all tiny cells and cell-minds; in other words, to a great Ego—perhaps one out of many—to whom we bear the same relationship that our cells within us bear to us. There may be such a Person and Ego, or there may not.

8. This Person or Ego need not be identical with the All-Good. To the All-Good—the Power that is Justice, Love, Wisdom—we owe the supremest duty of all. We are responsible for enabling this Power to express itself through us as its many different channels.

With such responsibilities in view, we cannot be careless nor narrowly selfish.

CHAPTER XVIII

IT HARMONIZES CONSERVATISM AND REFORM

Between orthodoxy and "new thought" there is a great chasm. Between existing institutions and ideal institutions or Utopias there is a great chasm. In our admiration for the "new thought" and the Utopias we are apt to forget how important and influential orthodoxy and existing institutions are.

They are our starting-points; they are interesting as well as familiar to most people. To them we can add what is desirable. From them we can subtract what is undesirable. Within them we can re-

arrange and recombine the different elements.

The belief in Reincarnation works in this way. While it loves the "new thought" and realizes the ideal institution or Utopia, and keeps this in view, it begins with us where we are. It comes down to orthodoxy and existing institutions, and lifts them up.

For it knows that far back were the beginnings of our present errors, in distant incarnations; it knows that the roots are sunk deep. It knows that there are still many more incarnations. It knows that there is plenty of good in the old. It knows that, if the old be destroyed utterly, the new will not continue to attract most people (whose minds are in grooves), and much of the good will be destroyed with the new.

Reincarnation—the idea that life follows life in natural sequence—does not allow us to curse the conservatism of the present, for this is the child of a past which is more at fault than the present; on the other hand, it does not allow us to neglect the reform of the future, for the future is the child of the present.

So it keeps the ideal in sight, and sets to work with the present as it is, without hasty and impatient anger and without lazy and sleepy acquiescence.

It gathers together under one flag the best of conservatism, revolution, and socialism.

It does not try to equalize property suddenly. It knows that there is a more real equality than that of property—namely, equality of opportunity. And it knows that we have this already. So, instead of cursing at things as they are, with the idea that they are altogether abominable, it urges people to use every opportunity, and, instead of waiting to be lifted by a gift of money taken from someone else, to get in their own sphere, by using every opportunity here and now, such an ego, such a character, as shall command success far more certainly than any artificial human ordinance can.

"Use the existing present which you

have earned," it says to the individual, "so that you may earn a better future for yourself and others."

CHAPTER XIX

IT HELPS US TO PRAY RIGHTLY

It was pointed out in a previous chapter that the model prayer, the Lord's Prayer, began in the Greek with a clause that we must regard the Power as perfect in all ways and characteristics. It did not speak of the name of the Power, which is a comparatively unimportant matter. It spoke of the nature and characteristics—the *onoma*—of the Power.

The Power, to be perfect, must be in no respect inferior to any of the best human beings whom we know. The Power must be perfectly just, loving, wise, and mighty.

Reincarnation, by revealing a system of cause and effect, a world of infinite hope, infinite responsibility, and a splendid training-ground, helps us to realize the Power of this work as perfect.

Then it shows us the kind of things to pray for: namely, the things that are best for our whole self here and now and hereafter (our physical and hygienic and æsthetic life, our intellectual and economical life, and so on), and for the whole self of every one else here and now and hereafter. Thus it shows us that the physical fitness and the kindness of self and all others are to be prayed for.

Then, thirdly, it shows us in what ways, with what spirit, to pray. The Power being such as it is—just, loving, wise, mighty—we must not worry nor fear; we must not grovel and whine; we must be confident; we must try to realize that we have already received—or that we are receiving—all the best possible things for us; and we must act accordingly.

The man who believes in Reincarnation or life after life, no longer believes in an unjust, unloving, unwise, weak Power; no longer asks for things that will injure others—and hence, eventually, himself also; no longer begs cringingly for what is really his birthright as a son and repre-

sentative of the Power.

Nor, on the other hand, does he pray merely for virtues that do not interest him. He knows that every virtue is indispensable to his present and future success in this and later incarnations.

For he knows why he prays—or, to use another word, why he realizes a better state of affairs than is at present revealed to his senses; one reason being that this realization helps him to work for the reality, the realization or imagination being, as it were, the womb in which the future reality is born and shaped.

He knows also why the prayer is not always fulfilled immediately. Either he has prayed wrongly or for a wrong thing, or else the effect is not yet due. Being aware that every course has its due effect, he prays and works and is content to leave the exact date of the effect in the hands of the perfect Power.

(To Be Continued.)

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 A. B. C. OF SOCIAL CREDIT

A Series of Five Short Articles

By William Rose

No. 2—NATIONAL MONEY

Social Credit would change our money system so that credits now controlled by the banks would be turned into National Money, flowing freely and regularly in controlled volume where it should go. How? That is the subject of this present article.
—Editor.

In article 1 the Douglas conception of real wealth, and the Social Credit method of measuring and "monetizing" it, were outlined.

At this point another heckler, whom we have planted in the audience to ask the right questions, wants to know how to make the change from bank credit money to National Money.

To give a satisfactory answer a "plan" must be submitted, and Douglasites do not like to discuss plans. Reasonably enough, they maintain that it is useless to talk of plans unless enough people understand the principles involved well enough to understand the plan—unless they merely want a plan to satisfy a sadistic urge to tear it to pieces.

This is very easy if the audience has to take the critic's word for anything. There are, moreover, many ways in which the Douglas proposals might be effected, so that I, personally, will take full responsibility for what follows. I believe that my ideas in the matter adhere strictly to the Douglas principles.

First take the total cash, capital and reserve of the banks and subtract it from their total loans of all kinds. This gives the total credit money issued by them which did not exist before they created it—credit based on the willingness and ability of the people as a whole, not on the gold in the vaults or the hearts of the bankers.

Whatever this total amounts to, a figure corresponding to it is written in the Na-

tional Credit Account. The banks are then issued a loan by the Treasury Department to cover their advances to the public, at a small and adjustable interest or "bank rate". The banks then have a dollar of national credit money behind every dollar of current loans. They are 100 per cent liquid, which should please both bankers and depositors.

The important change effected by this move is that the issue and recall of money has been transferred from a point where it cannot be co-related with production to a point where it can.

We now have a new situation in which the banks cannot reduce the level of credit without having an unused advance from the treasury eating its head off in interest charges, and if a new and reliable borrower does not appear they have to cheque the amount involved back to the treasury where it can be issued for consumption, reduction of taxation, or be cancelled altogether. On the other hand, the banks cannot increase their loans to the public without first receiving an advance from the Treasury on new deposits from the public.

The banks cannot thus bring about either inflation or deflation, the two extremes to be avoided, and, as we have seen, the Treasury Department cannot increase the figures in its account without an actual increase in real wealth having first taken place.

Nor can the Treasury exceed the actual increase in real wealth. Like the courts, it adheres to the law, not to public passion; and it is deaf to the monkeyshines of bankers, politicians, boards of trade, and "the boys back home." The members of parliament may fight for their share of the total, but the total can only be increased by technological progress.

Assuming now that this change from bank credit money to national credit money were made right now, we find that industry is working only around 50 per cent of capacity; that is, only half our real credit is monetized.

We made provision for monetizing the difference in Article 1, but not for putting the new money in circulation. This brings us to the National Dividend—Mechanism No. 2—which will be dealt with in our next article.

(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.)

THE NEW CUNARDER QUEEN MARY

By Robert A. Hughes

The launching of the "Queen Mary" is another example of man's disregard of natural law. There exist on record numerous examples of this disregard of astral law; of ill-starred ships of air and sea meeting terrible disaster. The Titanic, Lusitania, Shenandoah, R 101 and the Akron are only a few of the most outstanding examples. All these vessels were launched at inauspicious times under the most malefic configurations of the planetary rays. The word auspicious is an old astrological term for any time that is propitious for the successful culmination of any new venture. An example of an auspicious election is that made by the astrologer Flamsteed, who was the first Astronomer Royal, for the Greenwich Observatory. An institution that has more than justified the validity of astrological elections, as it has added much to human knowledge and still remains the world's foremost observatory.

Everything has a nativity or horoscope, ships as well as individuals. The launching of a vessel is its birth, its period of gestation being the time from its origin to the launching. The ultimate destiny of a ship is shown in the chart cast for the exact time of the launching. The ill-starred Queen Mary was launched at Clydesbank, (Glasgow) Scotland, on September 26th, 1934, at fifty-two minutes past one in the afternoon.

This great liner will be the biggest and

most powerful ship ever to sail the seas within historic times. It is 1018 feet in length and will have turbines able to develop 200,000 horse power, with a cruising speed of thirty knots; and will be able to carry 4000 passengers. It was built at a cost of \$30,000,000, but will cost its owners far more than that sum before it becomes only a memory!

Sagittarius is rising in the birth chart of this ship and its ruler Jupiter is in the ninth house conjunct Mercury. Ordinarily this position would be extremely favourable as this is the house of long voyages, shipping and sea-traffic. As it is this aspect will stimulate travel upon this ship, by those who can afford it, due perhaps to the novelty involved, but much of its beneficial potency is spoiled by an aspect to these planets from Pluto.

At the time of the launching the Moon was just separating from square aspect to Mars and applying to a square of Saturn; at the same time Mars is opposing Saturn and Pluto squaring Jupiter and Mercury, with Neptune conjunct Venus. If ever a ship was "ill-starred" or born under "brooding" stars that ship is the Queen Mary!

Saturn in the second house shows that this ship will be the most expensive toy that the Cunarder Line has ever owned. It will cost far more than it can possibly return. The opposition to Mars from Saturn indicates that much of the financial loss entailed by this vessel will be connected with the disaster that faces it. Though endowed with the latest developments of nautical science, such as a one million dollar gyro-stabilizer, its machinery will continually give trouble.

The nature of the disaster this ship is bound to meet will be that of an accident, a sudden catastrophe upon the high seas. The aspects and positions of the Moon, Saturn and Mars, shows an incredibly large loss of life through accident, obstructions, explosions and fire. The position of Mars in the Eighth with Venus and Neptune and the aspect of Pluto to the

Ruler presignifies that this disaster will carry perhaps thousands to a watery grave.

The sinister aspects influencing the birth of this monster of the seas become complete and operative in nearly five years when it may face its unhappy destiny. At that time the Moon and Mars directly aspect Saturn; Pluto squares Uranus; Venus squares the ascendant; Jupiter and Mercury oppose Uranus. All of which presage sudden and terrible disaster as outlined in the launching chart. The words of Sepharial, great English astrologer now dead, in regard to the sinking of the Titanic can apply also to the Queen Mary: "The whole amphitheatre of the heavens was witness to the indications of the impending disaster".

Were one able to chart completely the course of human destiny and trace the intricately woven threads of life through all their myriad ramifications light would be thrown upon the reason for such a disaster as that of the Titanic or the one faced by the Queen Mary when in active service. We find people for some unaccountable reason drawn into or repelled from centres of disaster such as the San Francisco earthquake. A man of punctual habits misses a particular train and another who had no intention of travel upon that train suddenly takes the journey, and perishes in its wreck. Such are the cross-currents of human karma the result of causes sown in the past which need violent mitigation. Thus the people perishing in a major disaster upon the high seas will be drawn from all walks of life and from all parts of the world to fulfill their destinies.

The drama in which this ship of evil omen will play may be one of horror to the world and a blow to human genius. This ship is, to date, the greatest embodiment of human engineering and ship-building skill—a veritable monster of incredible proportions; but sad to relate its prowess will not long uphold the prestige of British shipping!

DR. ARUNDALE ASKS ADVICE.

Dear General Secretary,

I feel that my general letter to the members of the Theosophical Society needs to be supplemented by a special letter to you, to your Council, and to your members, in order to request both information and guidance regarding any special point of view from which you would look upon the work of our Society in the immediate future, having in mind the various circumstances peculiar to your country and to your membership.

1. Is Theosophy, is the Theosophical Society, looked upon in any special way, by the public generally? Are there any special prejudices to overcome? Are there certain presentations of Theosophy less acceptable than others for public lectures? Are there any deep-rooted attitudes which must not be ignored? Are there any special tendencies which need to be combated?

2. Are the members generally interested along certain special lines of Theosophical study, or of the application of Theosophy to outer world problems? Does Theosophy mean to a majority of your members a very specific type of Theosophy—religious, philosophic, economic, educational, national, etc.? Are your members as a whole interested in the Round Table or the Theosophical Order of Service? If not, why not? Are they interested in any special movements working for Universal Brotherhood, such as Masonry, etc.?

3. In what ways, if any, do you consider that, from the standpoint of your own particular country, the conduct of the Society and the presentation of Theosophy needs modification? In order that THE THEOSOPHIST may become an international organ of public repute, presenting in a dignified way the science of Theosophy, what suggestions have you to make (a) as regards its general size and appearance, (b) as regards the subject matter? Could you say to me: "Do not publish articles of such and such a nature. Stress con-

stantly such and such an aspect of Theosophy. As regards the admission of discussion in the pages of THE THEOSOPHIST maintain such and such an attitude"?

4. Have you any special advice to give to me as President of the Theosophical Society, looking at the movement and at Theosophy from your own national point of view? Are the visits of international lecturers acceptable? If so, under what definite conditions, both as to general arrangements and as to the subject-matter of their lectures? In this connection have you any special guidance or warning to offer to them?

5. Is there any definite way in which I, as President, and Adyar as the Headquarters of the Society, can be useful to your Section? Are there special needs we might be able to meet? Is there any specific help you need for your Sectional journal? Are there any special problems which we might help to solve?

6. What do you consider to be the specific contribution of your Section and of your members both to the Theosophical Society and to the advancement of Theosophy generally? Is there any special support you can offer to the Society, either for Adyar or for the general work of our movement?

7. Have you sent copies of all your various publications to the Adyar Library—including pamphlets, books, magazines, etc.? If not, will you be so good as to do so with retrospective effect? Where necessary, we shall gladly reimburse the postage. Have we at Adyar photographs of your General Secretaries from the beginning, and of some of your leading workers who have been stalwarts in the cause of Theosophy? If not, may we receive copies, preferably of cabinet size, at your early convenience? We should like to have for the 1934 Convention an exhibition of these photographs. We should be glad to have good photographs of your headquarters and of some of the principal Lodge buildings in your section; also of any activities in which your members are

specially interested.

8. Have you any special suggestions to offer regarding the International Annual Conventions, whereby they may become more inspiring and useful to the Society at large? Are there any ways you can suggest whereby Sections which cannot actually take part in the Convention activities may yet exercise their own special influence and have their needs definitely represented, apart from any proxy representation they may have for the General Council meetings? Would you, for example, be in favour of having some special subject of interest selected for consideration at each International Convention, apart from the general Convention lectures, giving the Sections time enough to send in either official or individual contributions on such subject? Can you think of some subject predominantly in the public mind at the present time, and could that subject be selected for international discussion during the course of Convention? Have you any suggestions to offer regarding the Annual Convention lectures?

9. Have you any constructive suggestions to offer as regards the Theosophical Publishing House at Adyar and the Vasanta Press? Detailed views would be greatly appreciated. Have you any suggestions to offer regarding the conduct of business as between the Headquarters and your Section? What improvements in this connection should be introduced so as to facilitate the smooth conduct of business?

10. Are there any means whereby you could arrange (a) for a periodic residence of one of your members at Adyar for, say, six months or a year, so that he (or she) could become a sort of liaison officer between your Section and Adyar, changing the members yearly or as convenient, (b) for a similar residence on the part of some young member so that he might be given an insight into the workings of Headquarters and a certain amount of definite training while he is at Adyar? Could a certain sum of money be allocated annually to-

wards one or both of these purposes? Living at Adyar is comparatively cheap, and probably special terms could be arranged for such representatives.

11. Have you or any of your members documents, pictures, etc., of general Theosophical interest? Could any of these be presented to Adyar, or photographed for the Adyar museum? For the purposes of biographies of Dr. Besant and Bishop Leadbeater could you or any of your members furnish me with important material—letters, articles, photographs, etc., dates and subjects of tours in your country, etc.?

Fraternally,

George S. Arundale.

BROTHERHOOD *versus* "FRATERNIZATION"

The proposal put forward by the Orpheus Lodge that the Canadian National Society sever its connection with the parent body with its headquarters at Adyar has been turned down by the Executive Committee. The reason given was that it would be unbrotherly to desert whatever students of the original teaching may exist in the various National Societies of the Theosophical Society.

Nothing has contributed more to the total emasculation which has overtaken the T.S. during the last thirty years than the insidious spread of servile, sentimental notions of Brotherhood, Harmony, Loyalty, etc., and evidence is lacking that the Canadian Society which claims to follow the Blavatsky tradition has freed itself from this hypnosis.

In the various Theosophical Societies one has a right to expect some real understanding of these values, but those who talk of Brotherhood longest and loudest, have given no indication that they understand what the Brotherhood which the Adepts wanted really is.

In the August number of the Canadian Theosophist Mr. J. Emory Clapp has an Article on this subject entitled "Possibili-

ties of Fraternization in the Theosophical Movement", which we are informed, was inserted as a counterfoil to our "unbrotherly" proposal to sever connection with Adyar. In this Article of Mr. Clapp's which contains much thoughtful material and many quotations on the subject of Brotherhood, is to be found the following passage which could hardly be bettered,—"The very beginning of this effort I believe should be our attempt to understand all that is included in this term Universal Brotherhood. Let us not consider it something so simple as to be unworthy of consideration, for if it is the aspiration of the true Adept, it must be something that is worthy of great effort; something which we should study deeply and analyze thoroughly. It cannot be merely a sentimental or emotional deal. It must be something that is inherent in the very structure and organization of the Universe." If this article does nothing more than make clear that the Brotherhood which the Adepts wanted is not the simple attitude it is generally assumed to be but something very difficult to adequately comprehend, it will have done good work, but it is a pity that the writer does not perceive that the "Fraternization" advocated by the Fraternization Movement has nothing to do with real Brotherhood.

"Fraternization", with the out-stretched hand and the cheery smile, in a thousand years will not lead to Brotherhood. It demands much more than this. Where a real fraternal attitude exists, the meeting together of different bodies of students may or may not take place as the exigencies of the situation dictate, but, the artificial intermingling on terms of forced amiability of groups of students whose "dominant"* ideas are in conflict, and with the tacit understanding of silence regarding con-

*"If you are willing I will send you an Essay showing why in Europe more than anywhere else a **Universal Brotherhood**, i.e., an Association of 'affinities' of strong magnetic yet dissimilar forces and polarities centred around one dominant idea, is necessary for successful achievements in occult sciences." (Mahatma Letters, page 20.)

troversial matters lest "Harmony" be disturbed, is not Brotherhood but a pretence which will lead but to still greater depths of sentimental self-deception. Unity, certainly, as everyone will agree is *the* great need in the Theosophical Movement, but unity in a purely physical sense when there is difference—conflict—in aim and understanding is obviously worthless. A Fraternization which had as its avowed object the courageous resolution of those vital differences which are standing in the way of united effort would be of the highest value and should meet with the eager support of everyone who has the cause of Theosophy at heart. The fact that this is exactly what different Theosophical Organizations refuse to do is proof that it is their differences, and not what they have in common, which is the dominant influence in their minds.

That real Fraternity which will attract the attention of the highest minds, to produce which is the foremost practical aim of the Theosophical Movement, must be based above all on the love of Truth, and until we have inured ourselves to hearing our most cherished beliefs discussed and criticized without it affecting our real attitude toward our fellow students we have not taken the first step toward Brotherhood. Until we have disciplined ourselves in the Search for Truth so that at all times we ourselves prefer truth to comfort of mind and amiable relations, how much can we value truth for others, and how much are our brotherly feelings worth?

For example,—In our Canadian National Society recently it was decided to severely restrict, if not entirely remove, all controversy from the pages of the Magazine. Why? For the sake of amiable relations; for the sake of comfort of mind; because it was considered unbrotherly to say frankly what you thought lest it might hurt somebody's feelings.

Are we children that we should fear a few sharp knocks? Are we so attached to our preconceptions that we cannot bear to listen to an opposite point of view? Is

our Brotherhood so small a thing that it will go to pieces if our feelings get hurt? Of what use is such a sickly attitude as this? What strain will it stand? What a sacrilege to call it Brotherhood!

One of the results, we may note in passing, of this attempt to exclude controversy from the Magazine has been the absence of contributions from two of our most instructed writers, Mr. James Pryse and Mrs. Wilson Leisenring.

The Brotherhood we have to conceive must be a far stronger, far sterner and certainly a much harder thing than we have been nourishing in our midst. It must be based not on amiable kindly relations, but on the love of Truth and the advancement of the cause of Theosophy, and its nature will be that of the strong bond which inevitably arises between those who earnestly and intelligently dedicate themselves to these great values.

Well-intentioned amiability of course is better than sheer indifference, or positive malice, or self-complacent exclusiveness, but it is a shoddy article and absolutely inadequate for those who accept the privilege of championing the greatest philosophy the world has ever seen.

It is assumed that anyone just as he is can be brotherly, yet as Mr. Clapp himself points out, this is still *the aspiration of the true Adept*.

Is it not time that we took a closer look at this ideal and tried to realize what it means to undertake this, the most difficult task we can attempt,—to establish the nucleus of universal Brotherhood?

It is far easier to say what Brotherhood is not, than to say what it is, for that attitude which is designated by the word Brotherhood is too big and high a thing to be described adequately by anyone who has not entered into his spiritual heritage, yet some attempt to indicate what this supreme Theosophical value means must be made.

Brotherhood is that attitude first toward one's fellow students, then to those one contacts, and finally toward all that lives, which arises inevitably in the individual

who awakens into conscious activity his latent spiritual powers. There is no other road to it.

An infallible test is this,—the real Brotherhood always appeals to whatever fineness, whatever strength and courage exist in those it contacts, and never to love of personal stature, love of security, and comfort of mind. Above all, it throws people back on themselves, forcing them to think and make their own decisions and to take full responsibility for them; it has no use for followers, and seeks to grow self-reliant individuals.

The attitude of Brotherhood can never be reached merely by determining to act in a brotherly fashion, any more than strength can be acquired by simply determining to be strong. It depends upon one thing,—the success which the individual student achieves in attacking the one obstacle to Brotherhood,—his own self-obsession. It is egoism, the love of Self, in its protean forms and with its almost infinite powers of self-deception, which is the real enemy of Brotherhood.

There are standards in these things which we should know and strive to live up to. In the early days of the Movement they existed, and exerted an influence which made the Society a powerful force in the world, but we have forgotten them and have allowed ourselves to fall back on the commonplace emotional values of the Methodist and the Rotarian,—perfectly all right in ordinary life, but utterly useless for a Spiritual Movement.

The test of how much Universal Brotherhood means to us is, what effort are we putting into Self-preparation,—the arduous, dangerous, and unspectacular work of striving to overcome the dominance of the Ego over us, by which work alone we can fit ourselves to take part in building a nucleus of Universal Brotherhood which will champion this philosophy before the world and arrest the attention of the highest minds.

It comes down to this, until we can make a clear distinction in our values between

refined self-interest in its many alluring and often superficially beautiful forms on the one hand, and impersonality on the other, we can do nothing in a spiritual Movement. Not that we are expected to be 100% impersonal, or even 50%, but until we can make this distinction and know where we stand and the work that lies before us, we can be nothing but part of the weight to be carried by a Spiritual Movement.

ORPHEUS LODGE OF THE THEOSOPHICAL SOCIETY IN CANADA.

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Albert E. S. Smythe, 33 Forest Avenue,
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OFFICIAL NOTES

We have just received "A B C Ethics from Life's Storybook, Volume 1, by Quan Wing," and "Wraiths", a book of poems by Mrs. Irene H. Moody (The Macmillans of Canada), but too late this month for review.

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Mrs. Lily M. Membrey writes from 78 Nicolson Road, Durban, South Africa, that she has been elected General Secretary for the T. S. there, in place of Miss Margaret Murchie, resigned. We wish our colleague all possible success in her splendid opportunities.

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Theosophical News and Notes, the organ of the T. S. in the British Isles has four plate pages with five fine illustrations of the new Headquarters of the T. S. in England at 12 Gloucester Place, London, W. 1. The new rooms are more spacious and the two libraries are well accommo-

dated. The programmes for the new season's work are extensive and show no slacking in the activity of the Society.

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Mr. H. L. Huxtable, vice-president of the Toronto Lodge during the past year has left for England where he expects to remain for a year at least, writes in farewell—"No matter what the future holds in store I shall be ever grateful to Toronto Lodge for that which I hold priceless—a philosophy which not only answers every question but opens up infinite possibilities. The least I can do is to pass it on, that is, if I am worthy to do so."

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"News and Notes" is the latest form in which Miss Codd has reincarnated the official statements of the T. S. in Australia. It is a little type-written eight-page magazine with cover and contains notes of news, messages, reviews, and a selection from H.P.B.'s messages to the American Conventions, following the policy of the new President, Dr. Arundale. These four pages of Blavatsky may be taken as the token of a new energy and a finer spirit in the work of our Australian brethren. We wish Miss Codd good speed in her work as General Secretary under the new regime.

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It is reported that there is a revival of business, and we trust it will be reflected among our members. They have had a hard trial during the last four years, if we are to judge by the funds received. Many members have become inactive owing to financial circumstances. We trust all who can be reached will be persuaded to renew their active membership. Those two years or more out of membership may renew by payment of current dues, and in these cases we will supply back numbers of the magazine as far as possible. We ask the cooperation of Lodge officials in restoring lapsed members to their rolls and will do what we can to assist any movement of this description.

The article on Brotherhood versus Fraternization is a composite one by members of the Orpheus Lodge, Vancouver, and represents what is, in the opinion of the Editor, the general view taken by nearly all Theosophists who realize that Theosophy is a life to be lived and not merely a system to be read about. The control or transmutation of personality and its final disappearance is the real solution, but it takes a long period of preparation for this process to be completed, and meanwhile there must be much bearing and forbearing. If we could get all the leading members to follow Madame Blavatsky's example and abolish Leadership there would be no difficulty. She refused to be a Leader, but most of the prominent workers wish to be Leaders and claim the title.

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We present another of Dr. Arundale's presidential messages this month. There is still another, directed to the General Public, some passages in which distinctly violate his suggested intention of campaigning for "straight Theosophy." As a matter of good faith, both with himself and our members, this question cannot be paltered with, but we do not wish to be the first to raise it, and hope that he will make it clear that it is really the Theosophy of Madame Blavatsky and not the later emendations and fabrications and psychic mendacities that are to be included under that head. It rests with Dr. Arundale to heal the wounds and clear away the stains left upon the Society in the last thirty years, or to see its further degeneration and decline. The present message calls for suggestions and criticisms, and for advice on various matters of policy and practice, and we trust our members will respond in a hearty spirit of cooperation.

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The winter season is upon us with all the activity and earnestness of the campaign that should be inaugurated in every Lodge once more to appeal to and reach the public. We do not wish the Toronto Lodge to be taken as a model, but the account of

its work as projected in bald outline indicates at least what is possible where the members sink all personal aims and join together in a whole-hearted effort to bring Theosophy before the public. Simple class work for beginners is a real need. Intelligent but not too profound talks at public meetings for the general public, so that the fundamental principles of Theosophy may be thoroughly understood should always be part of the work. Distribution of literature, and a Library for enquirers is needed. Members who are willing to work should be allotted something they can do. Use their powers to the utmost in whatever line they are efficient. Do not criticize captiously. Be helpful and cooperate with every effort where it is possible to lend assistance.

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We desire above all things to avoid making the plans for a fraternization Convention next September or August a controversial topic, but several communications have reached us imputing motives to the other Societies who are taking part in it. This, of course, is unbrotherly, but the retort is possible that proselytizing is unbrotherly also, and that these Conventions are intended to draw members away to other bodies. We might as well admit the justice of any similar charge brought against ourselves. We really believe the meetings are held in good faith and the spirit displayed is what it ought to be and what we should expect. Moreover, the criticisms we have received are from those who have not attended any of the meetings. The T. S. in America and its president have been specially adverse, but if he attends and displays a broader and more attractive spirit than the other speakers he will undoubtedly make a wider appeal. We are dealing with realities in these meetings, not with presumptions. Where people gather together in the Master's Name, he is not absent.

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Our New Zealand contemporary, "Theosophy in New Zealand", places on its

front page of the June issue a definition of "Theosophy" attributed to Annie Besant, which is taken from what was written by the General Secretary of the T. S. in Canada and printed on the programme of the Toronto Lodge in September, 1920. It was subsequently sent to Mrs. Besant and printed by her in "The Theosophist", with the statement that it had been sent to her, but without further acknowledgment. It was subsequently translated into Dutch, French, German, Spanish, Italian and other languages, and usually attributed to Mrs. Besant. It was placed on the altar of the Liberal Catholic Church in Victoria, B.C. Dr Arundale mutilated it and printed it when editor of the Australian Theosophist. It would probably never have received any attention at all had it not been attributed to Mrs. Besant, such are the prejudices and complexes of Leader-ridden devotees. We once more append the full and original text. "God", of course means The Theos, or The Logos, or the Over-Soul, or the Higher Self, or The Master, according to the impersonal understanding of the aspirant. It matters little who writes a message as long as it goes to the hearts of the humble. The question of authorship should make no difference in its value. "The Breath breathes where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." "Theosophy," then, "is not a creed, it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; and the beauty of God in one's dealings with others."



Every life has a message from The Master of Life. Some hear it. A few speak it. A very few live it. It nestles in the heart of all. It is felt in the clasped hands of Brotherhood.

PRESIDENT SMYTHE TO THE TORONTO T. S.

Annie Besant died on the day that we held our annual meeting last year. We are meeting a day earlier this year, but more has happened in this short year in connection with the Theosophical Society than for many years previously. It was definitely the ending of a cycle, and the beginning of a new time. Whether it is going to be a more successful period for the Society than has yet been, remains to be seen. Such success as may be anticipated or hoped for depends upon the members, upon you and me, not upon any one else, whether in high office or in humble membership. Each of us has his place and each of us has his mission. That we fully appreciate our responsibility I cannot believe or our results would be more marked, if not more conspicuous.

"To live to benefit mankind is the first step." This is too frequently overlooked. We join the Society to satisfy our curiosity, as perhaps the lowest motive that impels us; or to receive help in pursuing some course we have been inspired to adopt; or to follow up some line of study that has appealed to us; or perhaps from some trivial cause, the example of a companion or the desire to escape solitude. But even those who are among the oldest of our members and longest in the ranks are apt to forget this first step, to live to benefit mankind.

It is not for any of us to dictate to others what they should do, but unquestionably if we cannot assure ourselves that we are definitely benefitting humanity we cannot be sure that we are in the ranks of those who are builders and not destroyers, positive and not negative in the cause of Brotherhood.

Are we content to allow Theosophy to spread through the world merely, as it were, by capillary attraction, or are we pouring out the healing flood of wisdom wherever we can among those we meet and for those with whom we are intimate? We

have been enjoined to "point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.... Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

This is the simplest and easiest of all our duties, and undoubtedly if we all carried out this injunction there would be more students of Theosophy in the world. But we must not stop at this. We are not to separate ourselves from the rest of the world. We can participate in the affairs of society in endless ways, and as we do so bring in the spirit of Brotherhood and selflessness in all such relations.

In these critical days of social development it is especially incumbent upon us as I see it, that we should let our views of life be understood and be ready to give our ideas of what is right and natural to be done, and the reason for such action and policies in the light of the solidarity of the race, the Brotherhood of Man, the great laws of recurrence, of action and reaction, and of the upward progress of the race.

We are too much inclined to be influenced by what others may be saying or doing in the Society. Karma does not judge a man by the banner he follows, by the allegiance he professes, but by the actual duties he performs, and the definite contribution he makes to the general welfare. It matters very little who is the leader if we have the elements of leadership in ourselves. Then we follow the Leader, not because he is the leader but because we are animated by the same spirit and ideals as he. It is always possible for the Leader to be wrong. And in our struggle, it is what we do, and not what the Leader does that counts in our score. We may be right and he may be wrong. Oh he may be right and we may be wrong. Or we may both be right, or wrong. It is

for us, each of us, to assure himself that we are making no mistake.

This point of personal responsibility is the chief one in which we differ from most societies. For we must learn to be right and also to be brotherly to those who may be wrong in our opinion. Most of us stand a long way off from infallibility. Even the Masters disclaim infallibility. But there are things in which it is possible for us to make no mistake. One of these is in helping others. It is notable that the Theosophical Society is not recognized as a great helping body. We are not identified with the benevolent movements of the day, nor with the social agencies of relief and reform. We appear to be too poverty-stricken to emulate the churches and other bodies in this respect, but individual members should endeavour to do what they can privately to "let their light so shine before men that they may see their good works and glorify"—not themselves, mark, but "the Father which is in the over-world," that is to say, the Higher Self, the Master. It is difficult to get this idea clear without mixing it up with the notion that egotism and selfish display may be involved. No one who has the right conception of helpfulness and cooperation will ever make this mistake. The teaching of Brotherhood and the identity of all souls with the Over-Soul prevents such a view.

We are all familiar with the family relation, at least as we believe it ought to be, and as it is fortunately in a majority of families. Each for all and all for each. All we need to do is to feel that the whole world is our family and that we must live and work for the world family as we work and live for our family brothers and sisters.

Of course all these ideas are ideal and beyond the practice of many people, but that is exactly why the Theosophical Society was needed and why it should take high ground in all such matters as personal conduct and devotion to the interests of others. Our philosophy and science are splendid and outstanding; we must bring

our conduct and our practice of life up to the same standards.

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Mr. Smythe went on to speak of the change in the presidency of the International Society, and the announcements made by Dr. Arundale, all so much in line with the policy pursued by the Theosophical Society in Canada since its organization. There should be no hesitation, he thought, in supporting the new policy to the utmost as it was the policy followed in Canada since the introduction of the Society in 1889 and the formation of the Toronto Lodge, now the oldest on this continent, it is believed, in 1891. Dr. Arundale has pledged himself to a campaign for the dissemination of "Straight Theosophy," and if there are any people on earth who should support that policy it is Canadian Theosophists. It is what the Toronto T. S. has stood for right along and will continue to maintain till the aim of the Movement has been achieved, if the members remain true to the old ideal. It is thought that we should change with the changing times in some quarters, but the real need is a standard of stability, unchanging because in harmony with the great laws of life and with the philosophy outlined by the Elder Brothers of the race, and tested through thousands of years by generations of adepts. There is nothing dogmatic about such fundamental ideas anymore than in mathematics or in physics where the axioms and postulates of science are always open to investigation and corroboration. It is not belief that is asked for, but experience. The Toronto Lodge had done effective work during the year, had increased its numbers, and several of its members had contributed usefully to the new department in The Canadian Theosophist on Theosophy in the Modern World. The three months' broadcasting during the past winter had been the most effective propaganda ever carried on, and had brought more enquiries and added to the attendance at the public meetings to a greater extent than any other activity. It

was hoped that this plan of appeal to the public could be continued. Reference was also made to the cost and maintenance of the work in Toronto and the generosity of those who had in the midst of difficult times kept the work going on. The meagre revenues of the Canadian National Society was a great handicap but as no salaries were paid and much work done gratuitously it had been possible to survive until now when Dr. Arundale's new policy promises to bring unexpected support to the views that have so long been held in Canada as to the proper aims and activities of the Movement.

AMONG THE LODGES

At the last meeting of the West End Lodge, Toronto, Mr. and Mrs. Walker Marsh were welcomed into membership of the Lodge. A resolution was passed unanimously endorsing the action of Mr. Smythe's representative at the Theosophical Convention at Olcott, Ill., in assuring Dr. George Arundale of the cordial support of the membership in Canada in his announced determination to work for "Straight Theosophy." The Lodge decided to pay the dues of any members who were financially unable to do so. Public meetings will be held at 3 p.m. the last Sunday of each month at the home of Mrs. Margaret Shone, 132 Wychwood Ave.—Elizabeth J. Belcher, Secretary.

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The annual meeting of the Toronto Lodge was held on September 19, the president in the chair, and over fifty members present. The funds were reported as having a balance of just over \$3.00, with considerable liabilities ahead, but arrangements were being made as usual to meet all accounts due. The president's address appears elsewhere. The Secretary's report showed an increase in membership and much activity. The following officers were elected — President, Mr. A. E. S. Smythe; 1st Vice-Pres., Mr. D. W. Barr; 2nd Vice-Pres., Mr. G. I. Kinman; Secre-

tary, Mr. A. C. Fellows; with additional members of the Board of Directors as follows: Mr. H. Anderson, Mr. L. Anderton, Mr. J. K. Bailey, Mrs. O. Cable, Miss M. Crafter, Mr. E. B. Dustan, Mr. C. M. Hale, Mr. N. W. J. Haydon, Mr. R. Marks, Dr. E. J. Norman, Col. E. L. Thomson. Mr. G. McIntyre was appointed Auditor, and Mrs. J. K. Bailey has been appointed Treasurer. At a subsequent meeting of the Board of Directors the following Committees were appointed—Property, Mr. Anderton, chairman; Programme, Mr. Marks, chairman; House, Col. Thomson, chairman; Class, Mr. Fellows, chairman; Reception, Mr. Dustan, chairman; Publicity, Mrs. Marks, chairman; Finance, Mr. Anderson, chairman; Library Committee to take charge of the Library till the first meeting in January, Mr. Fellows, chairman; Mr. Haydon, Miss Stuart, Mrs. Dustan, Mrs. Marks, Mrs. Bailey, Mrs. Boddy, Mrs. Somers. Mr. Barr was appointed Editor of the Theosophical News. A committee was appointed to handle the Radio Broadcast of Messrs. Housser, Barr, Harris, Belcher, Marks, Sutherland and Anderson.

IT CAN BE DONE

In order to perpetuate our Society, of which "Universal Brotherhood" is the first object, we naturally must look to the younger generation. It is evident that these souls are seeking Theosophical Truths, and are ready to accept them. Will they so readily accept the Theosophical Society? As things now stand, the answer is doubtful.

This younger generation is made up of old souls come back into new bodies; experienced and in many cases very wise souls. They realize how the Church has failed, how its members are taught at an early age to memorize and write a little ditty called "The Golden Rule", which later proves quite impracticable for application; otherwise wars and depressions would cease.

Are these old souls going to become affiliated with a Society that stands for Brotherhood, Tolerance and Unity, only to find themselves amidst the same petty jealousies, wranglings and disharmonies that exist in so-called Christian centres?

The point is that these "old ones" in new bodies are thoroughly fed up with sham and hypocrisy. They have done with pretty speeches and will immediately reject the idea that it is enough to possess an intellectual grasp of certain teachings in this life, the application of which can wait until some future one. They will see at once that such a procedure tends toward separateness rather than unity. To be quite frank and seemingly harsh—They will shun a Society that professes Brotherhood yet acts contrarily.

The confidence of the younger generation must be secured; otherwise where will our Society be during the last quarter of this century?

In order to convince these old souls, so that they will take from us the Torch and "carry on", we must LIVE Theosophy. Surely we realize that unless we do, we have not begun to have a Spiritual concept of this great "Everlasting Truth". Until we have learned to forget the Personality (this bothersome little "I" that seeks for recognition, that feels prejudice, etc., etc.), we need expect no cooperation from the newer generation. Until we have learned this first lesson, all our fine words, and oratorical outbursts on Theosophical subjects will be as so much idle chatter wafted into space.

If at any time we harbour the least doubt as to the importance of perpetuating our Society, let us study carefully H. P. B.'s "Conclusion" in The Key to Theosophy. This should prove an incentive and inspiration to keep our Society a living, healthy organism, a vehicle fit for Truth. Ours must be an organization to which this generation may come, assured that here is one at last where precept is an absolute requisite.

"All urge is blind save where there is knowledge;
And all knowledge is vain save where there is work;
And all work is empty save where there is love."

Let us work with knowledge, love and selflessness; in this way alone will The Theosophical Society endure.

It Can Be Done.

R. Somers.

THE FELLOWSHIP OF FAITHS

These quotations from the Scriptures of modern great religions will show their unity in essentials of ethical and spiritual teaching, however much they may differ in outward matters.

European discoveries in other religions began in 711 when the Moslems brought their Koran to Spain. Next, in time, came the discovery of the Confucian faith in nine books, by a party of Germans who travelled to "Cathay" about 1350. Then, in 1784, Anquetil de Perron found in the Imperial Library at Paris a collection of parchments written in Pahlavi, which proved to be the Zoroastrian Avesta. He learned to read them and journeyed to Bombay whence he returned with enough to complete this work.

The British occupation of India resulted in the discovery, in 1787, of the Vedic hymns written in Sanscrit; first the Rig Veda, then the other three, which comprise the Bible of Hinduism, the oldest in the world. Finally were found the three Pitakas, written in Pali, the Bible of Buddhism.

Thanks to the labours of European scholars in this field, evidence has been definitely established of their common agreement on:—(1) The universality of all the cardinal qualities of the moral life—justice, temperance, truthfulness, love, etc. (2) The universality of all spiritual sentiments—reverence, awe, aspiration, worship. (3) The universality of the passion for the perfect, the ideal. (4) The

universality of the Golden Rule.

Mr. Martin assembles a series of excerpts in support of his statements, as follows:—(1) The Hindu:—Altar flowers are of many species, but all worship is one. Systems of faith differ, but God is one. The object of all religions is alike; all seek the object of their love, and all the world is love's dwelling place.

The Buddhist:—the root of religion is to reverence one's own faith and never to revile the faith of others. My doctrine makes no distinction between high and low, rich and poor. It is like the sky, it has room for all. It is like the rain, it washes all alike.

The Zoroastrian:—Have the religions of mankind no common ground? Broad indeed is the carpet God has spread and many are the colours He has given it. Whatever road I take joins the highway that leads to Him.

The Confucian:—Religions are many and different, but reason is one. The broad-minded see the truth in different religions; the narrow-minded see only the differences.

The Jewish:—Wisdom, in all ages, entering into holy souls maketh them friends of God and prophets. Behold how good and pleasant a thing it is for brethren to dwell together in unity.

The Christian:—God hath made of one blood all the nations of the earth. God is no respecter of persons but, in every nation, he that revereth Him and worketh righteousness is accepted of Him.

(2) The Hindu:—Go, give to the plants and to the waters thy body which belongs to them; but there is an immortal portion of thee, transport it to the world of the holy.

The Zoroastrian:—At the last day questions will be asked only as to what you have done, not from whom you are descended. I fear not death; I fear only not having lived well enough.

The Buddhist:—The soul is myself; the body is only my dwelling place.

The Confucian:—Man never dies. It

is because men see only their bodies that they hate death.

The Mohammedan:—Mortals ask 'What property has a man left behind him?' but angels ask 'What good deeds has he sent on before him?'

The Jewish:—The memorial of virtue is immortal. When it is present men take example of it and when it is gone they desire it.

The Christian:—Though our outward man perish, yet is our inward man day by day renewed.

(3) This Hindu chant from the Rig Veda is at least forty centuries old:

O Varuna, Thou bright and strong God,
have mercy.

Through want of strength have I gone
astray, have mercy.

Almighty, have mercy.

It was not my will that led me astray;
wine, anger, dice, thoughtlessness,

Have mercy, Almighty One.

Not yet, O Varuna, cause me to enter the
grave.

Almighty, have mercy.

Absolve us all from the sins of our fathers
And from those we ourselves commit.

O Varuna, it was necessity, it was tempta-
tion; have mercy.

Almighty, have mercy.

(4) The Hindu:—The true rule is to guard and do by the things of others as you do by your own.

The Buddhist:—One should seek for others the happiness one desires for oneself.

The Zoroastrian:—Do as you would like to be done by.

The Confucian:—What you do not wish done to yourself, do not to others.

The Mohammedan:—Let none of you treat your brother in a way you yourself would dislike to be treated.

The Jewish:—Whatsoever you do not wish your neighbour to do to you, do not unto him.

The Christian:—All things whatsoever ye would that men should do unto you, do ye even so to them.

—Abbreviated by N. W. J. Haydon,
from an article in *The Freemason*
(London), by Alfred W. Martin.

A SIGNIFICANT PASSAGE

Editor, *Canadian Theosophist*:—In Mr. Clapp's interesting article on the Fraternization Movement there occurs a very significant passage which cannot have failed to arrest the attention of serious-minded readers. To quote Mr. Clapp:—"The very beginning of this effort, I believe, should be our attempt to understand all that is included in this term Universal Brotherhood. Let us not consider it something so simple as to be unworthy of consideration, for if it is the aspiration of the true Adept, it must be something that is *worthy of great effort*; something which we should *study deeply and analyze thoroughly*. It cannot be merely a *sentimental or emotional ideal*. It must be something that is inherent in the very structure and organization of the Universe. Had there been an attempt on the part of the Society as a whole, to understand the true basis of Universal Brotherhood, there would have been no need of a Fraternization Movement to-day. From a collection of individuals of varied type and temperament affinity of ideas is not expected, but when engaged, as Theosophists are supposed to be, in a common effort to uphold and promulgate certain values, we naturally look for personal differences to be resolved in the impersonal nature of their work. It is unthinkable that anything but a spirit of true fraternization should emanate from such a body of people. The fact that Universal Brotherhood is the "aspiration of the true Adept", and that the Adepts admit that they themselves have not attained to a full realization of its possibilities, is an indication of the difficulties confronting Theosophists in any attempt to form the

nucleus which the Masters desired. Mr. Clapp admits the Society has failed to do what was hoped for it through the failure of Theosophists to practice Brotherhood amongst themselves, let alone with the world at large. Yes, we have indeed failed, and largely because we have not *studied it deeply and analyzed it thoroughly*; and the tragedy is that it *has* become, to a great extent, nothing more than a *sentimental and emotional ideal*. In the real Theosophical sense it is of an austere nature and calls out all the courage and fortitude of those who would practice it. It is of the very essence of Spirituality; but is it possible to attain to the perception of this without in some degree experiencing the conflict which arises from the effort to discipline the dual forces within one's inner being? From this struggle is bound to come the discovery that all men are brothers and that all share the same life.

E. B. Black.

Vancouver.

REVIEWS

YOGA-SARA-SANGRAHA

An English translation of "Yoga-Sara-Sangraha of Vijnana Bhiksu", the translation by Ganganatha Jha is the tenth of the T. P. H. Oriental series, a really fine collection and worthy of the Theosophical Society. As we have before noted this is the kind of work that is expected of the Society, and the republication of works that have stood the test of time and experience, as well as of scholarship, is a proper activity of a society whose members are pledged to the study of ancient and modern religions, philosophies and sciences. The Sanskrit text is appended to the volume making it doubly valuable for students of the original. The four sections into which the treatise is divided are Form and Aim of Yoga, The Means of Yoga, Of the 'Powers' or 'Perfections'; and Isolation." In a brief preface the translator says: "In the whole course of my study, I have not come across a better

treatise to be placed in the hands of either 'students' or 'aspirants' to 'Yoga'."

GHERANDA SAMHITA

Still another volume in the T. P. H. Oriental Series is The Gheranda Samhita, an ancient treatise on Hatha Yoga, translated by Sri Chandra Vasu, B.A., F.T.S. It is a Tantrika work and consists of a dialogue between the sage Gheranda and an enquirer called Candakapali. It follows closely in the footsteps of the famous treatise on the Hatha-Yoga known as Hatha-Yoga-Pradipika and a large number of the verses correspond literally with those of the Pradipika. The book teaches Yoga under seven heads dealing with the purification of the body, special attention being given to the dangerous secretion of mucous or phlegm; postures; Mudras; Pratyahara; Pranayama; Dhyana; and Samadhi. The practices, it is noted in the Foreword, "some of them at least, may appear revolting and disgusting, but they are not *per se* impossible." Those who perform them are not necessarily holy or saintlike personages. But the three last mentioned practices are good for all students when undertaken with proper guidance. The Sanskrit text is included with the translation.

THE BOOK OF TAO

This is a pamphlet from the Adyar T. P. H. with notes by the Editor. In the first of its six sections it emphasizes the difficult lesson which gives Westerns an obstacle to their early efforts. "Only those who are empty-handed shall find the Path. The Lords of Wisdom will accept only those who are the poorest of the poor, who are utterly free from possessions, for the entrance is so small that those who would enter must leave everything behind. For whether a man lives in a palace or a hut he will not be accepted if he is a slave to his possessions. True poverty is poverty in all places; absence of wealth does not always mean poverty; the highest poverty is absence of selfish desire." Again, the

man who had great riches and gave all to the poor, sought to be rewarded. The question was asked him how he expected to be rewarded when in the state into which he wished to enter there was no person. Nie'pan or Nirvana implies extinction of personality.

RAYS OF LIGHT

A little book with the above title comes from the University, Lucknow, India, sponsored by R. R. Khanna, Esq., the author being His Holiness, Swami Bhola Nathji Maharaj or "Ghulam-Rue-Zamin", founder of the Divine Love Society. Its 105 pages contain 14 chapters dealing with such subjects as The Secret of Success, To meet Lord Krishna Again, The Secret of Gita Philosophy, Peace of Mind in the Midst of Worldly Anxieties, What is real life, and how can happiness be obtained. This is a very wholesome little book imbued with some of the finer conceptions of Eastern wisdom. The unity of life makes it welcome to all students who can recognize the Master behind all forms and presentations. (2/- from Mr. Khanna).

MR. RUARK'S POEMS

The following notice from the columns of a contemporary will be of interest to the members of the Montreal Lodge, to which Mr. Ruark belongs, and to other members of our National Society:—

"Walkerville produces its first poet, Fletcher Ruark whose book of poems headed by 'Jecila' comes from Curtis Press, Windsor. Few volumes of modern verse contain so much high beauty. This poet also seems to have the Keatsian belief that 'a thing of beauty is a joy forever.'

"Most of the poems are short. They are all metrical. Some of the metres are rather lame. Most of them are simple in diction. Some are stories such as 'Door Without a Key'; many are reflective; some very modern—especially 'Shadow' which has no form and is only a trick poem. But the average of these short poems is high in lyric beauty.

"The title poem, Jecila, is the longest, and it exalts feminine beauty as revealed in the soul—more than the body."

WHAT IS LIFE?

I calmly asked, "And what is Life?"
(As though the question just arose!)
"I cannot see why life should be
So full of worries, work, and woes."

"To live, and love, and learn we're here",
I heard the answer soft and sweet.
"I'd solve the riddle of the sphinx
If answer I could give complete."

"Both simple men and rulers wise
Have asked this question through the
ages—
Just why man lives, and if man dies,
Has often puzzled even sages."

"But things there are that man has learned,
And one is that we are not free
Except as we obey the Law
That leads us to Eternity."

"There are mistakes to overcome
And things we firmly must reject,
Then Karma learn (or called by some
The Law of Cause and its Effect)."

"For deeds and actions you must pay,
And if your present lot is sorrow
Remember that you plant today
The seed to be your life tomorrow!"

"When grave decision has you blocked,
Deep in your heart this adage keep—
'Be not deceived—God is not mocked,
For what ye sow, that shall ye reap.'"

"Then make your choice (and Heaven
guide you),
Thus you mould your destiny.
And 'tis my wish that peace abide through
All your life eternally."

Olive Harriet Kirschner.

Pittsburgh.

OF THE PROLETARIAT

He sweats and bends his back in pain, and
prays

For help; or is it protest that we hear?
(A curse to uninitiated ear)

Yet on he labours through the nights and
days.

He had a God, but, to his stunned amaze,
That Deity is made to disappear,
And in Its place now stalks the Law severe,
A flagellant, omnipotent, which flays!
While drear confusion in his mind exists,
His body must be fed for toil or strife,
Though thrall it is for Plotters of a Plan.

He yet may laugh: and ancient Flame
persists

In trying to illumine the Truth of life,
And show to him Divinity of Man!

Philip Hooper Moore.

Chester, N. S.

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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?

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

IS THERE INTELLIGENCE
BEHIND NATURE?

A book has been published in Canada called "The Great Design" which the reviewer has not yet had an opportunity to read, but which was recently reviewed at length in the Mail and Empire, Toronto, under the heading "Eminent Scientists Emphatic, Intelligence Rules Universe".

The book referred to is a sort of symposium. Frances Mason put the question to fourteen famous scientists "Is there a living intelligence behind Nature, or does the cosmos somehow run itself driven by blind force? Is there a personal creator or merely impersonal energy? Can all life processes be explained in terms of chemical and physical reactions?"

The reply to these questions will be startling to many of those who, believing themselves to be hard-headed thinkers, believe they are taking modern science as their guide when they scoff at the ancients who believed in gods, elementals and demons each subject to an intelligence of a higher order up to the One Unknown whom the initiates would not name and about which Socrates claimed it was unlawful for the profane even to speculate.

The book also shows the distance which science has come since the beginning of the present century and since Madame Blavatsky, one of the founders of the Theosophical Society, wrote her Secret Doctrine which foretold the discovery of many of the truths which science has since sensed. The first fundamental proposition laid down by Madame Blavatsky in the "proem" of the Doctrine was—"An Omnipresent, Eternal, Boundless and Immutible Principle on which all human speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude." (S.D. I:42).

Materialism Out-Moded

In the book "The Great Design", as reviewed by the writer in the Mail and Empire, experts in botany, chemistry, physics, and other branches of science declare almost with one voice that "materialism is not a philosophy which an informed man can hold."

Sir J. Arthur Thomson says: "What science seems to show is that we cannot make sense of the universe and our place in it unless we believe in the reality of purpose, of divine design."

Sir James Jeans, bluntly: "The uni-

verse cannot have originated by chance."

Ernest William MacBride puts it: "We can confidently assert that no natural process known to science will explain the beginning of life".

A. S. Eve of McGill says: "Eliminate purpose and there is no creation and no beginning to the physical universe."

These men, and most of the others quoted in "The Great Design", not only come out and admit that they believe, though they do not pretend to understand, in an intelligence behind Nature and, not only this, but their reasoning begins with what they accept as "the proven unity of everything", another fundamental proposition of the Secret Doctrine. The Doctrine states it as "the fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root." All souls, the Doctrine claims, are a spark of the Universal Oversoul which comes out into incarnation, or form-manifestation, in accordance with cyclic and karmic law. (see S.D. I:45).

A Sign of The Times

The appearance of a book like "The Great Design" of which there are an increasing number every year, is another sign of the times which Madame Blavatsky said would come in the twentieth century. "No one styling himself a scholar", she wrote in 1888, "will permit himself to regard these teachings (the teachings of the Secret Doctrine) seriously. They will be derided and rejected a priori in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but on the contrary simply outlined; and finally that its teachings antedate the Vedas. This is no pretention to prophesy, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every

new century. The times are ripe for a more serious knowledge than hitherto permitted, though still, even now, very limited."

LIGHT: A SOVEREIGN REMEDY

A most significant rediscovery of something known for quite some time in circles not ordinarily considered scientific was announced this summer in Toronto. At a meeting of American Optometrical Association, a Dr. Aleck S. Cameron, read a paper on an instrument he called the Amblyo-Syntonizer. It employs visible sunlight and by well-known means breaks it up into its various colour components, for use in the curing of certain physical, chemical, physiological and psychological ailments.

The eye, as is well-known is, so far as its retina and nervous system is concerned, merely an out-growth of part of the brain, the part known as the optic thalamus. This portion of the brain situated underneath the massive portion known as the cerebrum, and just at the top of the spinal cord is perhaps the most important part in the regulation of body function. It has much to do with the control of respiration and blood-circulation and seems to be the balance wheel between the two antagonistic portions of the vegetative or automatic portion of the nervous system having to do with the control of the involuntary functions of digestion and gland operation.

Control of this segment of the brain, which is responsible for all human action, is what this instrument is capable of, according to Dr. Cameron. He claims that through optical applications of certain colour frequencies or combinations, constipation can be definitely relieved within 10 minutes and can be corrected within a short time. Other colour combinations induce the flow of tears, induce activity or sluggishness or correct either of the latter two.

"Light from a 40-watt lamp is projected through a ground glass screen which filters combinations of seven colours—combina-

tions which have been scientifically arrived at and the reactions to which are definitely known. The colours are red, orange, yellow, green, blue, indigo and violet. These," said Dr. Cameron, "are the colours within the visible range of the spectrum."

The Inadequacy of Human Vision

To show the limitations of the visible range of the spectrum, Dr. Cameron explained that within a thousand-mile range of colour only one inch in the centre would be visible to the human eye. Working away from this one-inch range in one direction are the "ultra-violet invisible" and in the other direction the "infra-red invisible". At one extreme are the cosmic rays studied by Millikan and at the other extreme the long Hertzian waves on which radio transmissions are made.

Practical Application

The patient's chin is placed on a small rest a few inches from the opening of a 2-foot oval chamber. He looks at the screen through which the colours are filtered to the eyes. These filtered colours are said to have an effect on the thalamic area and from reactions diagnoses can be made and human defects corrected.

Through the application of this new treatment it is claimed, the sections of the nervous system can be balanced—either by sensory stimulants or depressants, or by motor stimulants or depressants. A highly nervous man can be made to relax and a sluggish person induced to action.

Red, orange, and yellow are among the colours which are potential stimulants. Green is a soothing colour emotionally and has a great advantage over other colours in that it has no reactionary effects. Blue, indigo and violet, being in the higher frequencies are among the depressants.

Prior Use of Coloured Lights

The use of coloured light in the curing of disease is not a new thing, however, since as far back as 1875 a Dr. Pancoast, whom H.P.B. quotes, was using Red and Blue light for the purpose. He wrote a book on the subject in which he built up

a theory of the action of light on the human body, and described the results achieved in a number of cases. He used only Red and Blue light, exposing his patients to it in a room which was provided with windows having removable panes of coloured glass. With Red light Dr. Pancoast was successful in curing cases of consumption, diphtheria, and nervous breakdown. With Blue, rheumatism, sciatica, cholera infantum and marasmus, and nervous breakdown through overwork were cured. He also used both colours alternately in certain cases.

The theory around which Pancoast built up his practice is somewhat difficult to follow. It is of interest to note however that he definitely rejected the wave-theory of light and inclined more to the corpuscular, with modifications. To him ether was necessary for the purpose of setting up paths along which light travelled from point to point. Of more interest to the Theosophist is the great use Pancoast made of the Kabala. Various colours are associated with a number of the points on the Kabalistic Tree of Life and to each of these in turn various properties, emotions and types of behaviour are likewise ascribed. Pancoast seems to have used the correlations thus established in his treatment of disease.

(This short review of the subject will be supplemented in later issues by a more extended treatment of both modern ideas and old. Further information is now being secured from Dr. Cameron).

W. F. S.

GIGANTIC HUMAN SKELETONS

Have any of our readers any authenticated reports on the discovery of gigantic human skeletons? If so the editor of this department of the magazine would appreciate very much receiving copies of these or some reference to the source of information.

We have several newspaper clippings on file relating to alleged discoveries, but the attempt to verify these has been disappointing. One for example, told of the finding

of five extraordinarily large human skeletons near Council Bluffs, Iowa. The name of Dr. Harlan I. Smith, now of the National Museum at Ottawa, was associated with the discovery. We wrote to Dr. Smith for further details and he advised that he had never discovered any gigantic skeletons—and had never dug in Iowa!

Last April a report from Athens told of the discovery of a huge skeleton in an ancient marble tomb in the district of Kozani. The skull had no eye-sockets but one enormous hole in the middle of the forehead. The skeleton was said to be about 16½ feet in length with a skull larger than any prehistoric skull hitherto found. But this remarkable find has apparently not excited any world wide interest; at any rate we have heard no more about it.

Then in August, India came to the fore with a report of a giant skeleton 31 feet 6 inches in length near Jubbulpore. The huge leg bones are said to measure 10 feet. This skeleton was to be examined by palæontologists and it is perhaps a little early to expect their findings.

How Mistakes Are Made

Judging from an article in the Science News Letter of Feb. 24th, 1934, the Smithsonian Institute receives a steady stream of letters on this subject. Dr. Ales Hrdlicka, the Smithsonian Institute's curator of physical anthropology explains that "the estimate of stature is usually based on the thigh bones of a man of average size. But the person unfamiliar with human anatomy does not know that the upper joint of the femur is several inches higher in the sacral region than would appear from a superficial examination of the living body. The finder makes a hurried comparison of the length of the fossil thigh bone with his own, applying the specimen usually to the front of his body, and from this calculates roughly the size of his hypothetical ancient giant. The height usually appears between seven and eight feet..... "Occasionally the bones

that are thought to belong to giants are not human at all. This is especially true in Mexico, where bones of extinct mammoths are mistaken for some marvellously huge race of men." The article concludes "The Smithsonians will tell you, at any rate that there was no prehistoric race of giants—or pygmies either—among the wonders of America's past."

Are Giants A Fiction?

H. P. B. has an interesting section in The Secret Doctrine beginning on page 289 of the 2nd vol. entitled "Are Giants a Fiction?" She affirmed the existence of prehistoric races of gigantic stature and then says, page 290, "And if the skeletons of the prehistoric ages have failed so far to prove undeniably in the opinion of Science the claim here advanced, it is but a question of time. We, however, positively deny the reality of the failure. Moreover, as already stated, human stature is little changed since the last Racial Cycle. The giants of old are all buried under the oceans, and hundreds of thousands of years of constant friction by water would reduce to dust a brazen, much more a human skeleton."

The Bible asserts that "There were giants in the earth in those days" and the writer of Deuteronomy states "For only Og king of Bashan remained of the remnants of giants; behold his bedstead was a bedstead of iron...nine cubits was the length thereof, and four cubits the breadth of it after the cubit of a man." (There is some question as to the length of a cubit; it is estimated between 17 and 26 inches).

Folk lore, myths, legends and traditions all indicate the existence of a race of giants. Cyclopean ruins in Britain, America, Africa, India and elsewhere offer strong corroborative evidence of such a race. The Secret Doctrine contains hundreds of references to them. It is unthinkable that all skeletons have been destroyed! some day the discovery of these will give science new problems to ponder over respecting the origin and evolution of the human race.

LIBERTY

In every century mankind seems to be called upon to settle for himself the age-old question—what is liberty. The eighteenth century saw the birth of modern democracy, or the political franchise. The nineteenth century saw the abolition of slavery, or the legal right of one man to own the person of another. The twentieth century is witnessing the emancipation of women—not yet completed—and, let us hope, the economic emancipation of society from the conception of economic liberty inherited from nineteenth century democratic commercialism.

Signs are accumulating that the present generation in the United States, and possibly in Canada and Great Britain, will shortly be called on to make up its mind on its own conception of liberty.

As President Roosevelt, in the name of the people, seizes more and more of the so-called rights of big business and banking, the cry raised against him is that he is interfering with the liberty of the individual granted to Americans under the constitution. Ex-president Hoover has written a book about it and the New York Times says that the recent organization of the "American Liberty League" is likely to precipitate "the greatest conflict of constitutional and economic philosophy of our times."

American Liberty League

The American Liberty League is headed by men like Al Smith and other prominent enemies of Roosevelt's new deal. It is reported that Smith may shortly stump the country in the name of liberty and the new deal is likely to be taken into court to test its constitutionality. Wall Street is said to hail the formation of the league as "little short of an answer to prayer". All the exaggerated glamour which English speaking people like to throw around political and social issues is being collected around the league and its ideals.

What the American Liberty League really stands for is big business's idea of

individual liberty as contrasted with President Roosevelt's idea of the liberty of every individual to enjoy "an abundant life" without injuring or exploiting his neighbour. When the constitution of the new league was shown to Roosevelt, he is said to have remarked that it appeared to represent a school of thought which said "love thy God but forget thy neighbour," and that God with this school appeared to be "property." The league, the President says, pays little attention to the commitment of the government to help the unemployed, to make work, to aid people in keeping their homes, to provide facilities for education and those other factors summed up in the commandment "love thy neighbour as thyself."

Old Problem of Free Will

And so the human race is again up against the old problem of free will. Its troubles will never be over until it has found the final answer. In interpreting the myth of Prometheus, Madame Blavatsky shows that by endowing man with the sacred fire of self-conscious intelligence, the gift of Prometheus became a curse. "While saving man from mental darkness, they (the Promethean host) inflicted upon him (man) the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir."

H. P. B. shows in the Doctrine that precisely the reason why the host that is Man is in incarnation and undergoing the tribulations of the cycles of that state is to earn the right to free will, or to be a law unto itself. This of course does not mean that "the Great Law"—the so-called law of Karma by which all things are regulated,—can ever be broken with impunity. Free will implies free will "within the law". When man has won the right to be a law unto himself because he has become a "just man made perfect" as the Scripture puts it, then he will be free because he will know the law and how to work with it and for it and will not wish to use it to the detriment of his fellow men.

Even the Solar Logos has no free will outside of the law to which it is subject. The spirit in man cannot become manifest in a form without subjecting itself to the laws which govern form and this applies to all planes of material existence.

Liberty, whether in the cosmos or in big business carries with it its own responsibilities. It cannot be given to any one who is not capable of governing himself. Those who talk the most about liberty are frequently those who know the least about it. Roosevelt is right when he says that if big business is incapable of governing itself so as not to injure society, then it will have to be governed. It is not yet fit for liberty.

THE UNIVERSE AND THE ATOM

Sir Arthur Eddington, in the Feb.-March issue of "Knowledge" gives a concise statement of the concept of the expanding universe.

"The facts which suggest an 'expanding universe' can be stated briefly. Outside our own great galaxy of stars there are millions of other galaxies which are seen by us as *spiral nebulae*. They are moving away from us almost unanimously. The more distant they are, the faster they are running away; the speed is approximately proportional to the distance. At the greatest distance yet reached in our survey, the speed is 15,000 miles a second."

"It is not difficult to see that the galaxies are running away from each other just as much as they are running away from us. The motion is not directed away from any special point; it is a uniform dispersal in which all mutual distances are increasing in the same proportion. We thus have an expanding system of galaxies, or—since the system of galaxies is all the universe we know—an expanding universe. Thus we may say that the expanding universe is a straightforward fact of observation. Whether it has always been expanding and always will expand is another question."

Although Sir Arthur says that this is a

straightforward fact of observation, he admits that the data upon which this great generalization is based, "are neither so extensive nor so accurate as we might wish." What is actually observed is a red-shift of the spectrum. It is admitted that while such a red-shift is usually caused by a receding motion of the object, it might possibly be produced by some other cause—but what this unknown cause might be "neither theory nor observation has given us any hint."

Cosmic Repulsion

It is suggested that the cause of the dispersal is "cosmic repulsion", which is sufficient in certain circumstances to overcome the mutual attraction of the galaxies. Once the repulsion gets the upper hand, the mutual attraction is weakened and expansion becomes the order of the cosmic day.

In an effort to comprehend this apparent motion in the infinitely great, Science has turned to the infinitely small. "Thus the end of the process of simplification is a combination of the greatest and the least things in our experience—an electron compared with the universe, or the universe compared with an electron."

"I have, as it were, taken the simplest equations of physics that describe the electron (as compared with the universe) and looked at them from the other end to see what they have to say about the universe (compared with an electron); and among other things, I find they tell me all about the force dispersing the universe."

The maxim of occultism "As above, so below" seems to work in physics as well as metaphysics.

Sir Arthur Eddington's article throws light on the paradoxical expression of the expansion idea, "a finite universe, yet limitless", or as Plato said—"Bound and Infinite." The word "Universe" is apparently used to mean "the system of galaxies" and the space into which it is expanding becomes part of the universe, if as and when it is embraced within the orbits of the ever receding galaxies.

D. W. B.

"THE SOUL OF THINGS"

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THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

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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