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SIR ANDREW MACPHAIL AND ST. PAUL

Sir Andrew Macphail falls into the same blunder that so many academic Christians and others like Dr. Goldwin Smith have failed to miss in criticizing the Apostle to the Gentiles on his statement about the Anastasis. Goldwin Smith wrote that St. Paul was guilty of a false metaphor, when the fact was that he did not understand what St. Paul said.

Sir Andrew, writing on the same point, how the dead were raised up and with what body, declares that "Paul's answer that the man was a fool, is not adequate. Still more inadequate is his explanation. (See Cor. xv. 36.). The most elementary child knows very well that the seed to be quickened has never died. Those who conduct funerals would do well to think on this. They might content themselves with Paul's earlier utterance: 'In Christ shall all be made alive'."

Of course Sir Andrew is fighting for the orthodox view, not taking any pains to discover what St. Paul really meant. If he and Dr. Goldwin Smith and the orthodox clergymen are right, then St. Paul did not know what he was talking about. But it is an alternative to be considered that St. Paul was very well informed and knew thoroughly what he was talking about, was too good a dialectician to use false metaphors, and too much of a gentleman to call anyone a fool in the sense that Sir Andrew means, for he did not use the Greek word we use as moron, but

the other word *aphron* which means heedless, a word which exactly describes Sir Andrew and Goldwin Smith in this relation. They jump to conclusions and are heedless of what St. Paul means.

St Paul speaks of a seed which dies in the botanical sense, inasmuch as it gives its life in germination of a larger life. It is buried and is raised to a new life. All these things must come to pass if St. Paul is correct. But they cannot be correct if applied to the dead physical body of flesh and blood. Evidently he does not mean the physical body, and the heedless readers usually pass over verse 51, "flesh and blood cannot inherit the Kingdom of God." What then does St. Paul mean? He implies what is known to all gnostics, and all who were initiated in the Christian mysteries, that the Christ is buried in the flesh of the physical body, the burial taking place at the birth of the physical body when it is sown in weakness, sown in corruption, sown in mortality. Its opportunity to be raised in power, incorruptible, immortal, is given it during the life of the physical body, during that perfecting period which is known as discipleship.

The psyche, which is thus sown, becomes the personality, the changing, transient congeries of opinions, impressions, desires, and fleeting preferences and repulsions which we think of usually as "ourselves" but which change utterly in each decade. Jesus tells us specifically

that this personality must die if we are to have eternal life, but the word *psyche* is translated "life" instead of "soul" in the authorized version, so that the meaning is obscured. See Matthew xvi. 24; Mark viii. 35; Luke ix. 24.

St. Paul was speaking of life, not of form; of consciousness, not of body. To him all were dead who had not spiritual consciousness, and the Christ within is crucified on the cross of psychic consciousness. Merely intellectual persons are "dead" in this sense. The Greeks, moreover, did not mean dead bodies when they spoke of the dead, the *nekroi*, but of those who had left this world and passed to another plane of consciousness. So Jesus says in Luke ix. 60, "Let the dead bury their own dead," a play on words truly, but meaning exactly what was vital and important. Only the spiritually awakened were alive, in the Christian or occult sense. Sir Andrew Macphail and others like him are heedless of these things, and only mindful of what they learned at Sunday school from teachers who were uninstructed, *idiotes* in the Greek sense.

The death of the physical body meant little or nothing to the Gnostic, the Greek Christian like Paul, or the Neo-Platonist. He knew that life was a probation in which he had to attain a certain level. If he failed, he had to try again in a new incarnation. It was no easy matter. "Many are called but few are chosen," warned the Master. "Strait is the gate and narrow is the way and few there be that enter in thereat" is another warning. All this can only be reconciled by the teaching of the Ancient Sages, the basis of all the great religions. St. Paul was a Master Mason, an Archetector, in this wisdom. So he closes his great chapter, when properly translated—"The sting of death is failure, and the measure of the failure is the Law." The thanksgiving is from those who have reached the Christ consciousness.

THE CREST JEWEL OF WISDOM

From the Sanscrit of Sankaracharya
(Continued from Page 229.)

Dynamic Mind-images

The personality subject to desire is formed by identifying the self with the body; that which causes desire is distinct from this. Going beyond oneself to seek union with sensuous things, through attachment to something apart from the Self, is the cause of bondage to the world.

From the maturing of the act comes the maturing of the seed of future bondage; from the destruction of the act comes the destruction of the seed; therefore, let the act be stopped.

From the maturing of the dynamic mind-image comes the act, and from the maturing of the act comes the dynamic mind-image; thus man's cycle of birth and death continues and ceases not. (315)

In order to cut the bonds of recurring birth and death, let him who seeks for control burn up these two; the maturing of the dynamic mind-image comes from these two, imagination and outer act.

Waxing great through these two, it brings to birth the cycle of birth and death for the Self; and there is a way to destroy these three in all conditions, always.

In all places, in all ways, in all things fixing the vision only on the Eternal, through the strengthening of the dynamic impress of true Being, these three melt into nothingness.

Through the destruction of the act comes the destruction of the imagining, and from this the withering of the dynamic mind-image. When the dynamic mind-image has withered away, this is liberation, this is called deliverance even in life.

When the dynamic impress of the Real breaks through and reveals itself, the mind-image of the "I" and the other powers melts away, as before the brightness of the radiant sun the darkness melts away utterly. (320)

Darkness and the works of darkness

which ensnare unto evil disappear when the lord of day ascends; therefore, when the essence of that partless bliss is known, there is no longer any bondage, no longer the savour of pain.

Rejecting all allurements of things seen, entering into the One, the Real, the sphere of blessedness, intent and alert without and within, let him endure until the bonds of former works pass away.

Recollection

Standing firm in the Eternal, let no negligent loss of recollection be permitted at any time, for negligence is death: thus spoke the Master Sanat Kumara.

For him who seeks to know the true Self, there is no evil like negligence; from it comes delusion, from this comes the false "I," from this comes bondage, from this destruction.

Loss of recollection overthrows even him who has attained to knowledge, if he turn toward sensuous allurements, even as an evil woman brings her paramour to destruction. (325)

As the green scum on a pond, when pushed aside, does not so remain even for a moment, so Glamour wraps itself about even the wise man who looks back.

If the imagination, falling back from its goal, be enmeshed even a little in external things, it continues to descend through negligent loss of recollection, like a play-ball fallen on a flight of stairs.

When the imagination enters into sensuous things, it builds up images of their qualities; from this building up comes desire: because of desire the man moves toward them.

He thus loses hold of his true nature; and he who loses hold, falls downward. For him who has fallen, there is no rising again without great loss. Let him, therefore, put an end to this building up of images, which is a cause of every evil.

Therefore, for him who has discerned, who knows the Eternal in soul vision, there is no death other than negligent loss of recollection. But he who is intently

concentrated attains complete success; therefore, be thou intently centred in the Self, with heedfulness. (330)

He who has reached liberation in life is liberated when he puts off the body; but he who makes a division between himself and the true Self, falls under fear: thus saith the Scripture of the Yajur Veda.

Whenever the seeker after wisdom makes a division, even no greater than an atom, in the infinite Eternal, what he beholds through negligent loss of recollection as separate from the Eternal, becomes for him a source of danger.

He who identifies himself with sensuous things, forbidden by a hundred texts of Scripture and sacred tradition and by reason, falls into a host of sorrows upon sorrows; he who thus does what is forbidden, is a robber.

The Steadfast Heart

He who sets his heart on the search for the Real, liberated, enters into the mighty power of the true Self, everlasting; but he who sets his heart on the unreal, falls; this is seen even in the honest man and the thief.

The saint, rejecting pursuit of the unreal, the cause of bondage, should stand firm in the vision of the true Self, saying: "That Self am I"; this steadfast resting in the Eternal brings joy through realization of the true Self, and drives away the great pain caused by unwisdom. (335)

The fixing of the heart on sensuous things causes the increase of evil mind-images progressively as its fruit; knowing this through discernment, and rejecting sensuous things, let him ever fix the heart on the true Self.

From putting an end to sensuous allurements comes quietude of heart; in quietude of heart there is the vision of the Supreme Self; when the Supreme Self is seen clearly, there follows destruction of bondage to the world; therefore the ending of sensuous allurements is the path of deliverance.

Who, being learned, able to discern be-

tween the Real and the unreal, holding the proofs of Scripture, seeing the supreme goal, possessing knowledge, would, like a child, set up his rest on the unreal, the cause of his falling from the true Self?

For him who is attached to the body and its pleasures there is no liberation; he who is liberated has put away the service of the body and its allurements. He who is asleep is not awake, and he who is awake is not asleep, since these two are of opposite natures.

Deliverance

He who, through the Self discerning the Self within and without, in things moving and unmoving, firmly resting in the vision of the true Self, putting aside vesture after vesture, stands in undivided Being through the universal Self, he indeed has reached deliverance. (340)

Through the universal Self comes the cause of deliverance from bondage; nothing is greater than oneness with the universal Self. When grasping after sensuous things ceases, this oneness with the universal Self is attained by standing ever in the true Self.

But how can grasping after sensuous things cease in him who identifies himself with the body, whose heart is set on the enjoyment of sensuous things, who is working the works of the body? It is to be accomplished by those who renounce the rewards that are sought through worldly duties and religious rites, who have taken their stand in the everlasting Self, who know the Real, who seek the bliss of Being in the Self, toiling with strong effort.

The Scripture: "He who is full of peace, lord of himself," enjoins concentration in soul vision on the disciple who, fulfilling the teaching and all works, seeks union with the universal Self.

The Uphill Journey

The destruction of the "I" established in its strength cannot be accomplished immediately even by the wise; except for those who stand unmoved in the soul vision

which is beyond separateness, the dynamic mind-images reproduce themselves endlessly.

The power of distraction, made operative through the power which wraps in glamour, and working through the delusive thought of "I," draws the man into distraction through the potencies of these. (345)

The victory over the power of distraction is difficult to gain until the power which wraps in glamour has been completely overcome. Let him destroy the power which wraps in glamour by discerning between the Seer and things seen, as clearly as water is distinguished from milk, and by the realization of the true Self.

He is without doubt free from bondage when there is no distraction by the mirage of sensuous things; perfect discernment, born of clear vision, truly discriminating between the Seer and things seen, cuts the bonds of delusion forged by Glamour, and thereafter the recurring cycle of birth and death ceases for him who has gained deliverance.

The fire of discernment of the oneness of that which is above and that which is below burns up the thicket of unwisdom completely. For him who has attained to the realization of Unity, how can there be a seed of recurring birth and death?

Through the vision of the one Real comes the end of the power which wraps in glamour; there follow the destruction of false perception and the end of sorrows caused by the distractions which spring from it.

These three perceptions arise together, as when the true character of the rope is seen; therefore, let the wise man know the reality of Being, for deliverance from his bonds. (350)

The understanding enkindled by consciousness, as iron is enkindled by fire, takes the forms of the powers of perception and action; the result is the manifestation of the three, the power that enwraps..

the power that distracts, the sorrow that ensues: a mirage like what is seen in delusion, in dream, in phantasy.

Thence come all the modes of manifested Nature, beginning with the "I" and ending with the body, and all objects of desire; all are unenduring, since they change from moment to moment, but the true Self never changes.

The higher Self is eternal, undivided, partless consciousness, one, witness of the understanding and all the powers, other than the manifest and the unmanifest, whose being is the ideal "I," the realm of hidden being and bliss.

Soul Vision

Thus the wise man, discerning between the Real and the unreal, perceiving the truth through his own awakened vision, knowing himself as the true Self, partless illumination, set free from these things, enters into peace in the Self.

Then are the heart's knots of unwisdom for ever loosed, when the vision of the one true Self is gained through soul vision free from separateness. (355)

The building up of "thou" and "I" and "this" in the higher Self, one and undivided, comes through the fault of the understanding; but when soul vision becomes radiant, this sense of separateness melts away through the firm grasp of real substance.

The saint, who has entered into peace, controlled, ceasing from evil, all-enduring, gains for himself the eternal being of the universal Self; thereby burning up all sense of separateness born of the darkness of unwisdom, through likeness to the Eternal he dwells in joy, free from bondage to works and from the sense of separateness.

They indeed possess soul vision who have dissolved outer things, the allurements of sense, imagination and the "I," in pure consciousness; they, verily, are free from the bonds and snares of the world, not they who merely repeat tales about the mystery.

Through the difference of vestures, the one Self appears to be divided; when the vestures are stripped off, the Self is one; therefore, let the wise man dwell in soul vision free from separateness, that the vestures may pass away.

Attached to the Real, the man goes to the being of the Real, through steadfastness in the one; so the larva, meditating on the bee, is transformed into the nature of the bee. (360)

For the larva, putting away all other activity, meditating on the bee, enters into the being of the bee; so the seeker for union, meditating on the reality of the supreme Self, enters therein through steadfastness in the one.

Exceeding subtile is the reality of the supreme Self, nor can it be perceived by gross vision; it is to be known through soul vision, exceeding subtile in its power, by those of noble heart and purified understanding.

As gold refined in the furnace, putting away dross, comes to its own nature, so the heart, ridding itself through meditation of the dross of substance, passion and darkness, reaches the Real.

When the heart, thus purified by diligent, unbroken meditation, is dissolved in the Eternal, then comes soul vision without separateness, experience of the essence of the undivided bliss of the Self.

From this soul vision comes the destruction of all the knots of dynamic mind-images, the destruction of all bondage through works; within and without, in all ways, for ever, the true Self is fully revealed even without striving. (365)

Let him know that thinking is a hundred times better than hearing, that meditation is a hundred thousand times better than thinking, that soul vision without separateness is infinitely better than meditation.

For it is certain that through soul vision without separateness the true being of the Eternal is attained, and not otherwise; through the unstable emotional

nature, it is blurred and commingled with thoughts of other things.

Therefore, enter in soul vision into the hidden Self, with powers controlled, with heart in unbroken peace; dispel the darkness born of beginningless unwisdom through clear vision of the oneness of the Real.

(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 232.)

CHAPTER XX

IT PUTS US IN A PLEASANTER RELATION TO ALL PERSONS AND ALL THINGS

In daily life we are tempted to be impatient, angry, vindictive with persons and things. This is because we do not realize the relation of these persons and things to ourselves. If they are among our "circumstances," then, according to Reincarnation, we have "earned" them and attracted them by our actions in this or some previous incarnation. They are with us not because of spite on the part of the Power, but because of kindness, that we may make the best of them.

So, if we believe in Reincarnation, we must tend to become patient and sympathetic towards, and even thankful to, other persons and things; and not too hard on ourselves! We must forgive others, and ourselves.

As to others, we really have nothing to forgive: they cannot injure us. What they do to us we have earned in the past and we can use for improvement of our character now and of our conditions hereafter. As to ourselves, we can best "forgive" ourselves our faults by cancelling them with right choices and actions, overcoming the evil with the good.

Thanks to Reincarnation, we recognize ourselves and other persons and things as working together in order to repair past errors and create present and future health, happiness, and helpfulness. Instead of blaming them, we feel that they cannot possibly be unkind to us. Rather, they are bringing our own back to us, and giving us the best possible chance of progressing.

We become kinder and fairer to animals as well as to human beings. Believing that our ego once lived in animals' bodies and got certain invaluable experiences there, we do as little as we can to frighten or hurt an animal, and so—in case this were possible—hinder the progress of an ego within it.

Towards plants and nature in general we may some day hold a similar view. But at present we do not feel towards them so vividly as we do towards animals.

Towards many man-made things we must now have feelings of gratitude. Things in a room—tables, chairs, mirrors, cupboards, bookcases, books, pictures, windows—are there because they have been attracted to us and we to them. We need them. They have something in them to help us, if we are willing to be helped.

We feel more and more a sense of trustfulness. Owing to the Power, the irresistible law of cause and effect, we regard our surroundings not as sources of danger but as reliable.

As to the diversity of things, we see why and how—because of successive lives—things have developed differently. We seek rather to get the best out of these diverse things than to mould them all to one uniform pattern, as schoolmasters usually try to mould boys at school.

All the same, we desire and try to realize and to work for this: that everything may become the best possible expression of the perfect Power—of health, happiness, helpfulness.

Knowing how much each person and thing and circumstance can aid us to train

ourselves and to cancel past mistakes, we should cease to feel resentment, we should cease to feel contempt.

When we see faults, we can look back to their causation in the past, and be slow to judge the present; we can look forward to their removal in the future, and again be slow to judge the present, and quick to help it.

CHAPTER XXI

IT THROWS LIGHT UPON THE PROBLEMS OF DISEASE AND EVIL

There may always be the direct way of learning and keeping to right actions, without making mistakes. The right action may produce results so satisfactory that the wrong action becomes as distasteful as—let us say—tobacco is to an ordinary child. But, if people will not learn and keep to right actions without making mistakes, then the mistakes must teach them by producing discomfort; these people must learn what is right and pleasant by trying the wrong and finding it unpleasant.

The unpleasantness of evil is a warning to be taken in time. We must obey conscience before the mistake, or else be taught by the discomfort resulting from the mistake. This protest against mistakes we can regard as the kind advice of our cell-lives within us, and of our fellow-beings around us, with whom we are so intimately connected in this life and future lives. The apparent disease or dis-ease we can regard as a thorny hedge on both sides of the narrow path of right living, to keep us in that narrow path.

Disease and "evil," then, are not unkind, revengeful, spiteful. They are our friends to teach us that some wrong choice has been made. Their purpose is not to hurt us but to drive us into the way of health, happiness, and helpfulness. They pursue us till they have compelled us to avoid the causes and conquer the results.

Without disease and "evil," we should

not know when we had gone astray: we should not have a test of progress. As it is, we see it to be a means of making us not only "repent" but also—the truer meaning of *metanoia*—change our minds, turn round, and choose and act differently. We should be thankful for the existence of disease and "evil."

Moreover, they do not persist as disease and evil. Having done their work, they go, leaving the lesson behind them, perhaps deep down in our memory, but still in our memory.

Now, if we suppose that we have only one life in this world, disease and "evil" cannot easily be explained as kind. They cannot be adequately accounted for as deserved; they cannot be regarded as teachers. In the case of a person born with a disease, for example, and dying with it, that disease cannot have been fairly earned in this one life! And therefore it cannot teach a lesson: it cannot tell the ego what to avoid. And, if it could, this would be useless unless he had another life in which he could avoid the mistake.

In fact, the justification of most disease and "evil," which is so hard if we suppose one life only, becomes easy if we suppose a succession of incarnations, or life after life.

It is only such a broad survey of lives—rather than a narrow concentration of the gaze on one life, which is only a fraction of the whole—that will enable us to realize that what seems to be evil is, from another point of view, good; somewhat as mud seems bad when it is on clothing, fire when it burns down a house, and so on, though the mud may seem good as a soil for plants and the fire good as a means of cooking, or warmth on a cold day.

Or, to take another instance, it might seem "evil" that I should have had a kidney trouble without knowing the cause of it. Yet, since that led me to a more satisfactory diet, and led me to induce others to benefit by a similar diet, it appears as a blessing. The mistake of one

man—if treated sensibly—may aid him in saving thousands of others from that mistake.

Anyhow, disease and “evil” are not unearned cruelties. They may be punishments. They certainly are teachers. And they are also logical and natural results of causes. If people could make mistakes and yet not incur the results, we should lose faith in the law of cause and effect. To see disease and “evil” following after mistakes is just as important in our education as to see health and good following after right choices.

Many philosophers have felt that disease and “evil” must be the results of mistakes; but they have not been able to find the mistakes, because they have looked for them in one life only. If they considered the idea of Reincarnation or successive lives, they would take it for granted that, when they could not find the cause of a disease or an “Evil,” that cause probably was a mistake in a past incarnation; and that, when they could not find the result of a mistake—namely, an adequate disease or “evil”—that result probably was to be in a future incarnation.

CHAPTER XXII

THE BELIEF IS LIKELY TO DO MUCH GOOD BY ENCOURAGING SENSIBLE TRAINING FOR ALL-ROUND LIVING

Wherever we look—except perhaps among the Japanese and in a few places in England, America, etc.—we find one-sided development. Nowhere do we find an all-round man or woman—adequately trained physically and hygienically and æsthetically, intellectually and economically, socially, morally, and spiritually, and prospectively.

Instead we find here an animal athlete, or a deformed Yogi who has practised a strange form of Hatha Yoga; there an anæmic saint; there an unpractical scholar; there an unwashed scientist.

How is it that people have had no desire or no determination to educate themselves as a whole of many parts?

Partly because the physical animals did not take much interest in any future life at all, and certainly took little in a purely spiritual future life, and the “saints” did not take much interest in any except a purely spiritual life.

Now, had there been a belief that a similar life will follow this life in this world, that we shall be reincarnated, and shall then have the body, intellect, and character that we make for ourselves here and now, there would have been stronger motives to lead to a more sensible training for all-round living.

As it was, people were given to expect that this life would be the only one of this kind, and that the training of the body and intellect would be, to a great extent, wasted in a heaven of hymns and praise.

When however, a man believes that no part of his training—physical, intellectual, or moral—will be wasted, that all will count to the full, he is more likely to educate himself thoroughly.

And the nation, as well as the family, and the individual, that believes in Reincarnation, will have most motives for such a sensible education.

CHAPTER XXIII

THE BELIEF IS UNLIKELY TO DO ANY HARM

The religion of Reincarnation is not exclusive. It does not heed those party quarrels that have disgraced so many other religions. It does not shut out any one of any class. It appeals as much to the poor as to the rich, as much to the sinner as to the saint.

It does not lower any ideal—so far as I am aware—that any individual or any religion may hold and work for. No man or woman need fear that, even in this world, he or she is aiming too high, physically, intellectually, or morally.

It does not belittle any good effort, whether of thought or word or deed or abstinence.

It does not exaggerate any one department of life at the expense of others. It does not say that intellectual excellence is grand, while physical beauty is trivial.

It does not encourage any cruelty or unkindness, any unfairness, any folly or negligence, any weakness.

Its means of converting people is not the sword but reason and the good all-round results that follow its adoption.

(To Be Continued.)

THE A. B. C. OF SOCIAL CREDIT

A Series of Five Short Articles

By William Rose

No. 3—THE NATIONAL DIVIDEND

The National Dividend, sometimes called The Cultural Heritage, one of the unique and most challenging proposals of the Social Credit theory of Major Douglas, is explained here.—Editor.

We have seen how additions to real wealth are the sum of new consumers' goods, produced and imported, plus new equipment produced or imported; and that the subtractions from visible physical wealth are the sum of new consumers' goods used or exported, plus depreciation of plant, plus equipment exported.

Now new equipment or plant are financed partly by profits and savings which are charged into the prices of goods on the market. Therefore if these are reinvested rather than used for the purchase of consumption goods, that part of the cost they represent in consumers' goods on the market will remain unsold until the money returns to consumption by being spent in wages, salaries and dividends in connection with the new works.

We have now moved the unsold goods represented by this sum. But the people who put up the money for the addition to our equipment want their money back.

It has to be charged into the price of the product of the new factories.

If you will check back over these articles you will eventually find that nowhere has this additional purchasing power been placed in the hands of the consumer. It was monetized in Article I in the exact amount but not distributed. The treasury department had written a figure in a book, a credit, against which cheques might be written.

Now this credit exists not as the contribution of any one man but as a result of the constructive effort and thought of many persons and every previous age. Veblen called it the "State of the Industrial Arts." Douglas calls it the "Cultured Heritage."

No man can rightly say that he produced or inherited, any more than a tiny part of it; all can claim to be part inheritors of the racial achievements.

The people who put up the money, the work, and the brains for a new enterprise have a prior claim on its product, but they cannot collect unless the consumer as a whole has the purchasing-power. To the extent that the consumer lacks purchasing power to liquidate the cost of the new plant, a sum equivalent to it must be created and distributed to all consumers—to every man, woman, and child.

Whether the able bodied shall do some socially useful work in return for their share is not for Social Credit to say. It merely notes the economic need, the exact amount, and the point of application at the consumer end necessary on this account to keep industry working at capacity.

The National Dividend automatically raises the level of credit necessary to operate an economy with more plant over an economy with less plant. It recognizes that where there is unused capacity for producing desired goods, any new credits created should be issued directly for consumption, not for more unused capacity, and that where there is a surplus, provision of purchasing power is more import-

ant than making useless work.

In fact, the provision of willing workers under the scheme is also automatic. If any proportion of people refrain from working, in excess of the requirements of technological advancement, there will be a commensurate drop in the amount of the national credit. Consumption will outrun production and the loafers will be the first to feel the pinch.

We will thus return to the economic pressure of the pre-machine era, when one man could only produce enough for himself and if anybody was to go without on account of his laziness he was the man.

The fourth Douglas device, the Compensated Retail Discount, will be discussed next.

(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.)

LETTER TO GENERAL PUBLIC

On Assuming The Office of President of The Theosophical Society

I make bold to presume that the Theosophical Society, founded in New York in 1875 by H. P. Blavatsky and Colonel Olcott, with Sections in 49 countries throughout the world and numbering well over 30,000 members speaking all the principal languages and belonging to every great Faith and some to no Faith at all, may be regarded as a by no means negligible influence in world affairs, and as an international body the policies and principles of which will therefore have a certain public interest.

On assuming, therefore, the office of President, in the vacancy caused by the deeply regretted death of Dr. Annie Besant, by the votes of a large majority of the members of the Society, I feel I am justified in calling attention to these policies and principles—splendidly set forth as they have been for close on sixty years by three successive world-figures in H. P.

Blavatsky, Colonel H. S. Olcott and Dr. Annie Besant.—

For what does the Theosophical Society stand?

It stands for three specific principles:

First, for the recognition of the truth that the brotherhood of life is universal and all-inclusive, be the differences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

Second, for the free search for truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek truth in the great religions of the world so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

Third, for adventuring forth into the unknown to seek and find truth in hitherto unexplored regions of consciousness.

Thus, the Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion: for an ardour for truth breaking asunder its many imprisonments and distortions born of man's ignorance: for a spirit of venturesomeness into the unknown so that truth may grow from more to more.

The greater leaders of the Theosophical Society have ever been breakers of bondages and heralds of freedom, not in the name of the Theosophical Society, for the Society's principle of all-inclusive brotherhood does not permit it to be committed to any specific interpretation of brotherhood or to any specific activity in the name of brotherhood. But they worked and fought as Theosophists, and under the inspiration of Theosophy. H. P. Blavatsky helped to break the bondages of materialism, both in science and in religion, and in her masterpiece, *The Secret Doctrine* lifted the whole conception of life out of a narrow anthropomorphism into a wondrous Plan of spiritual unfoldment

moving forward to unimaginable heights of glory. Colonel Olcott stressed the practical application of the vistas disclosed by his great colleague, and specifically aroused the then lethargic Buddhist Faith into new life and self-respect. Dr. Annie Besant brought the light of her own great spiritual experience to bear upon the work of H. P. Blavatsky and focussed the fruits in a very remarkable series of books and pamphlets. Furthermore, she applied her individual realization of Theosophy to the enfranchisement of life in many departments—in religion, in education, in politics, in social life, compelling the respectful attention of the world by her ceaseless devotion, her insight and her fearlessness. Dr. Besant, like H. P. Blavatsky and Colonel Olcott has left upon her generation the imperishable mark of the influence of a great Theosophist. And no less a mark has been left upon the world by her colleague C. W. Leadbeater—one of those rare personages who from time to time cause the light of hidden Truth to shine amidst the almost impenetrable darkness of human blindness, generally to their own relentless persecution and intolerant rejection on the part of those who have neither the ears to hear nor the eyes to see.

Any student of the achievements of members of the Theosophical Society during the past sixty years, and of the influence of the science of Theosophy upon the world during the same period, is bound to concede that Theosophy, the Theosophical Society, and many of its members, have made a lasting impression upon modern thought and movements. Because of these the world is different, the world has grown, the world has become more free.

What then is the work of Theosophists and of the Theosophical Society in the world of to-day and of the immediate future? To continue to spread the teachings of H. P. Blavatsky and her pupils, more, I venture to assert, in terms of their soul and spirit than in their literal presen-

tation. H. P. Blavatsky would have been the last person to expect any rigid subservience to the letter of her pronouncements. She would have been horrified to think that after her death she would become to some a dogma, a creed, an acid test of Theosophical orthodoxy, and that her books would be regarded as ultimate and final revelations, as bibles, to doubt which is nothing short of heresy and little short of blasphemy. She gave as she heard from Those wiser than herself, and as she knew from her own experience. And she asked no more than that her statements should be examined with an open and unprejudiced mind, and be treated as marks on the chart of the mighty ocean of life for the guidance of those who are eager to venture forth upon it.

A great master mariner was H. P. Blavatsky, to be heard with deep respect by all younger mariners. Her writings indeed constitute the heart of Theosophy as it exists in the outer world to-day. But other master mariners are there who also have voyaged the ocean of life, and whose charts most helpfully supplement and elucidate that of the pioneer voyager herself.

Now what do these teachings tell us? What marks does Theosophy make upon the chart of life?

1. That all life is essentially one and universal, be its forms of manifestation what they may.

2. That the whole of life is within a great evolutionary process whereby an infinite number and variety of life-units move from lowliest unconsciousness, through innumerable stages of unfolding, to heights of self-consciousness of ever-increasing splendour.

3. That this movement is ceaseless and irresistible, under beneficent and immutable law, order and purpose.

4. That world and individual circumstances, prosperity and depression, war and peace, pleasure and pain, joy and suffering, health and disease, good fortune

and ill fortune—all are signs of the evolutionary process at work under such beneficent and immutable law, order and purpose.

5. That each life-unit has the freedom to hasten or to retard the movement of its own evolutionary process: to hasten it by understanding and fulfilling the law, to retard it by ignorance and by seeking to evade the law.

In the greater Theosophical literature these fundamental principles are treated in all detail, so that the struggles of life, the frustrations of life, the inexplicabilities of life, the seeming injustices of life, the apparent aimlessness and futility of life become intelligible, reasonable, purposeful. Life becomes a great adventure. Life becomes worthwhile. Life becomes wonderful even in its drabness, its darkness, its apparent agonies and despairs.

Surely then, Theosophists and the Theosophical Society must spread this precious key to life far and wide; for the whole world, and every individual in it, is face to face with problems, is hedged about with problems, and seeks so vainly for the way out. And there are two ways of spreading Theosophy—by demonstrating in personal daily life the practical efficacy of Theosophy, the way of example; by sending forth the Truths of Theosophy garbed in forms congenial to those who are desired to hear, the way of precept.

Theosophy is an expression of Truth Universal. It has no exclusive appeal. It belongs alike to the votaries of the various religions and no less to atheists and agnostics. It has a message for the scientist, for the philosopher, for the statesman, for the artist and musician, for the worker, for the capitalist, for the priest, for the teacher, for youth, for age. And very specially has it hope for the hopeless, comfort for the afflicted, strength for the weak. Theosophy has inspiration and delight for every individual no matter whether he be young or old. And to the

young is offered a Theosophy and a movement which will help them to express their youth more happily because more wisely.

The Theosophical Society offers to the meditative a Theosophy which will help to make their contemplations deeper and more valuable. It offers to the active, largely through the Theosophical Order of Service, a Theosophy which will help to make their activity more purposeful and vital. It offers to the devotee of a Religion, of a Cause, or of a Person, a Theosophy which will help to make his faith more real and glorious. It offers to the worker a Theosophy which will help to give him a sense of the noble worth of his work, and to the capitalist a Theosophy which will help to give him a sense of the magnificent power and sacredness of his wealth. It offers to the artist a Theosophy which will help him to ascend into ever-increasing heights of artistic creativeness and insight. It offers to the statesman and to the politician a Theosophy which will help him to realize the fundamental nature of polity and the essential principles governing all true statecraft and political activity. It offers to the teacher a Theosophy which will help him to realize what education really is and the whence, how and whither of him who is educated. It offers to the scientist a Theosophy which will help him to realize the nature of that real and eternal science whereby the worlds are formed and are ever nourished and sustained.

And while Theosophy thus meets to serve all on the many different roads on which they travel, yet is it but one Theosophy, just as the different roads themselves converge upon one goal.

Is it not, then, worth your while to study this Theosophy for which, perhaps, so much seems to be claimed, yet which has brought happiness, peace, purpose, to countless thousands throughout the world? And will you approach it without prejudice, without preconception derived from gossip or possible misrepresentation in

books and addresses? Theosophy comes to meet you in no spirit of dogma, or of doctrine, or of creed, not as some other religion or philosophy or science, not as a setting forth of the imaginative vagaries of Blavatsky or Besant or Leadbeater; but as an age-old science of life rich in detailed application to life's circumstances and, if approached with a mind not cribbed, cabined or confined by the orthodoxies and conventionalities of the present age, almost uncannily effective in its simple method of rendering the unintelligible clear and the apparently useless clearly purposeful. It exchanges old values for new, and thus makes life infinitely worth living.

Theosophy asks you to examine, to study. It does not ask you to believe or to accept on authority. But it does ask you not to make up your mind in a hurry, nor to assume that that which your mind does not conceive nor understand cannot therefore be true. And it also asks you to make up your mind for yourself, not to allow it to be made up for you by somebody else, still less by public opinion. Theosophy asks for fair play, for then it will be able, in all probability, to give you wonderful measure in return—by changing the whole of your life for the better and for the happier.

George S. Arundale.

OF STUDYING THEOSOPHY.

(Extracts from notes by Mr. Bowen of oral teachings given by H. P. Blavatsky on the Secret Doctrine and its study, recently published by his son).

The Secret Doctrine is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the world during this coming century. "The World" (she explained), means Man living in the Personal Nature. This "world" will find in the two volumes of the *S.D.* all its

utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in "the world" cannot find any more in the book than the "world" finds. Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge

Reading the *S.D.* page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the Proem. Follow that up by study of the Recapitulation—the numbered items in the Summing Up to Vol. I (Part I). Then take the Preliminary Notes (Vol. II) and the Conclusion (Vol. II)

She talked a good deal about the "Fundamental Principle." She says: "If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the *S.D.* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to *lead towards the truth.*" She repeated this latter expression many times. It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the *S.D.* They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the *Truth*. To accept such interpretation means anchoring ourselves to fixed ideas, whereas *Truth* lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in, the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are,

and will be others, and for them she sets out the following and true way of approach to the *S.D.*

Come to the *S.D.* (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead *towards* the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:

No matter what one may study in the *S.D.* let the mind hold fast, as the basis of its ideation to the following ideas (a) *the fundamental unity of all existence.* This unity is a thing altogether different from the common notion of unity—as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is *one thing*, not any collection of things linked together. Fundamentally, there is *One Being.* This Being has two aspects, positive and negative. The positive is Spirit, or *consciousness.* The negative is substance, the *subject* of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is *All Being.* It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental *One Existence*, or Absolute Being, must be the Reality in every form there is. . . .

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their *real individuality.* It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *S.D.* The moment one lets it go (and it is most easy to do so when engaged

in any of the many intricate aspects of the Esoteric Philosophy) the idea of separation supervenes, and the study loses its value.

(b) The second idea to hold fast to is that *there is no dead matter.* Every last atom is alive. It cannot be otherwise, since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” or ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That’s the common idea. The true idea shows every atom of substance, no matter of what plane, to be in itself a *life.*

(c) The third basic idea to be held is that *Man* is the microcosm. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but *One Existence.* Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others: “As is the inner, so is the outer; as is the great, so is the small; as it is above, so it is below; there is but *One Life and Law;* and he that worketh it is One. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low, in the Divine Economy.”

No matter what one takes as study in the *S.D.* one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjust-

ments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new “brain paths,” the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says. is what the Indians call *Jnana Yoga*. As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

The true student of *The Secret Doctrine* is a *Jnana Yogi*, and this Path of Yoga is the True Path for the western student. It is to provide him with sign-posts on that Path that the *Secret Doctrine* has been written.—*From Bulletin 72, 15th October, United Lodge of Theosophists, 20 Grosvenor Place, S.W.1, London, England.*

ON WORKING TOGETHER

Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make more progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry. — H.P.B., *Revue Theosophique*, 1889.

(From the U.L.T. Bulletin).

CHRISTMAS PRESENTS

A great deal of money is spent on Christmas cards which are rarely preserved except as book-markers. Why not buy books themselves and send them instead of cards?

Might cost too much—says you.

Listen to this!

The Blavatsky Institute has printed four high-class Theosophical books in neat binding and good type, formerly sold at \$1 each, the Institute has now arranged to sell them for Christmas presents at Fifty Cents each. They are:

THE ESOTERIC CHARACTER OF THE GOSPELS

By H. P. Blavatsky

A Classic of Occult Exegesis

THE EVIDENCE OF IMMORTALITY

By Dr. Jerome A. Anderson

A Brilliant Study by a Noted Physician

ANCIENT AND MODERN PHYSICS

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An Amazing Account by the Librarian of the N. Y. World

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OFFICIAL NOTES

It has been suggested that the magazine, "The Theosophist", be translated into Spanish for the benefit of the twelve Spanish-speaking National Societies. The work would be done in Spain, if the idea is adopted, and one proposal is that at first it should be quarterly, the cream only of the articles being chosen for reproduction.

* * *

The Theosophische Vereeniging, organ of the T.S. in the Netherlands, has changed its name to "Theosophia" and "De Theosophische Beweging" is not to be issued in future. With this notification comes also the sad news that Dr. J. J. van der Leeuw has passed away. He was one of the oldest and most earnest students of the Wisdom in Europe. His death was the result of an airplane crash in Central Africa.

The radio broadcast of the Toronto Lodge is given on Sunday evenings at six o'clock E.S.T., from Station CKNC. On Sunday, the 4th inst., Mr. Dudley Barr gave a very fine talk on Reincarnation, backing up his argument with fine quotations from eminent men well known to the public. There is no greater means of propaganda and if The National Society could afford it should carry on a broadcast throughout the year.

* * *

Mr. Cyrus Field Willard requests me to publish his statement that Mr. Judge never appointed Mrs. Tingley as his successor, but that she was hired by Mr. Neresheimer as his nurse in his last illness, and that when Mr. Judge died she was elected by the Executive Committee of the T. S. in America, consisting of Messrs. Neresheimer, Spencer, Griscom, Hargrove and Robert Crosbie, as the new head. "Mr. Neresheimer told me this himself in my house in the presence of my wife," Mr. Willard writes.

* * *

We have received a copy of the British Broadcast Corporation's talk by R. S. L. Polsk, entitled "Theosophy", being No. 3 in a series on "What I Believe", this one being delivered on April 27 last. It sells at two pence a copy and quantities of fifty may be had from the T. S. in England at 40% off for 50 or more. The pamphlet runs to 13 pages and is followed by a list of books by Besant, Leadbeater and Irving Cooper, with one by C. Jinarajadasa, and H.P.B.'s Key and The Voice of the Silence, but they do not seem impressive among 22 others.

* * *

On the 17th inst. the Theosophical Society enters upon the sixtieth year of its existence. It is a good time for the members to bethink themselves of what they have ever done for the Society. Every member should bring in a new member every year. Then the Society would grow. There are some members who never brought in anybody. They did not think

it was worth while. Or they did not make Theosophy attractive enough in their own lives to tempt others to join. The Glad Tidings of Theosophy ought to inspire all who have come within its influence to work harder than anyone else ever worked for any cause.

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In sundry shapes and divers manners The Panama Theosophist has come to hand with the determination that in some Protean form or another it will make its presence felt. First, it arrived in a neat little quarto with the picture of a ruined tower—suggestive of Wilkins Micawber—and with portraits of Theosophical people. The September issue is a typewritten foolscap of eight sheets. The October number is a quarto, letter size with a yellow cover. The great thing is that these brethren have brought out their magazine and stuck to their resolution. They deserve support and we trust will gather friends at their rooms, the top floor of the Royal Bank of Canada, Panama City. Their address is P.O. Box 331, Ancon, Canal Zone, Republic of Panama.

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A special Centenary Supplement issued by "The Observer" of Colombo, Ceylon, which began its career at Colombo in 1834, has one hundred royal quarto pages profusely illustrated, and at least three of the local celebrities, whose portraits are shown, are of interest in theosophical history. On the page devoted to "Educationists and Churchmen" Colonel H. S. Olcott appears in the company of an Archbishop, a Bishop, a Canon and an Archdeacon. On that entitled "Oriental Scholars" there is a venerable head of the Southern Buddhist Church, with whom Colonel Olcott was associated in closing the breach that had existed for three hundred years with the Northern Buddhist Church. The page showing "Notable Women" has a portrait of Mrs. Musaeus Higgins, who founded a school for girls

in Colombo that was for many years supported, in part, by specific donations from the Treasury at Adyar. A handsome folder "printed in India for the Government", in its fifth edition, and entitled "India and Burmah", describes Madras, a sentence reading "Madras is the headquarters of the Madras Government during the cold weather and, at Adyar adjoining, is the headquarters of the Theosophical Society of India."

AMONG THE LODGES

The following Officers were elected by the members of the Wayfarers' Lodge, Canadian Federation, Winnipeg, at the Annual General Meeting held on the 9th October: President, Mr. W. S. Miller; Vice-President, Mr. T. B. Lawrie; Secretary, Mrs. R. Griffith; Treasurer, Mrs. D. Griffiths; Member in Council, Mrs. Roberts; Librarian and Book Purchasing Agent, Mr. T. B. Lawrie. We should feel it is a great privilege if any visiting member, Section or Federation, would use our Lodge Rooms at 209 Kresge Building, 374½ Portage Avenue, near Edmonton Street, as if they were their own—Thomas B. Lawrie.

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The Kitchener Theosophical Study Class got under weigh for the 1934-35 session and the following were elected officers: Mr. Arthur Plummer, 152 Weber St. E., Phone 1022W, President; Mr. H. L. Burkholder, 54 Brock St., Phone 1409W, Vice-President; Mr. Alexander Watt, 58 King St. W., Phone 4090, Secretary; Mr. Carl Speaker, 77 John St., Waterloo, Treasurer; Mr. Dan Shantz, 118 Shanley St., Phone 1259, Publicity Man; Mrs. H. L. Burkholder, 54 Brock St., Phone 1409W, Librarian. Those desiring to attend should apply to one of the officers mentioned. The class was very successful last season and should be equally so this year.

PRESIDENT COOK TO THE AMERICAN T. S.

The American Theosophist for November contains the report of the National President of the year's work of our brethren to the South and it is a fine record of purpose and achievement. It might well be pointed to as an answer to the question often asked, Has the Theosophical Society failed? We may not always see eye to eye with our friends but there is no doubt that the fundamental principle of the Movement, Universal Brotherhood, is promulgated by all the National Societies, as well as by other Societies not under Adyar jurisdiction, and to the extent that the principle is practised by the members the Society has succeeded. At the same time the continued existence of the Society rests on such material well-being as Mr. Cook is able to report, and that is the testimony to the general public of success.

We need not go into statistics unless to comfort ourselves in Canada with the reflection that we are doing no worse than others are, relatively. Mr. Cook thinks that it "seems safe to predict that the bottom point has been reached. "In the three years 1927 to 1930, an average of 1600 members per year dropped out of the U.S. Society, and the net loss of membership in the three years was 2500. In the year just closed, the membership drop was 281, of which 88 represented the transfer of Philippine members to form a separate section, so that the Society's actual loss of membership was less than 200." The membership is now 4263.

"At this point," says Mr. Cook, "I should like to place before you the views that I hold as to the essential nature of our activities as they are expressed in present policy. For a considerable number of years the Society went through a period of intensive physical up-building, resulting in a maximum membership of 8500 and the achievement represented in our headquarters building and estate.

These were fine accomplishments, but from 1927, when this maximum coincided with the erection of the building, there has been a steady falling off of interest. This recession was in progress long before the days of national economic depression. It commenced in and carried through the period of so-called prosperity. It was the cyclic reaction to the stress placed upon this particular line of development, and while the Headquarters estate remains to us, a great part of the membership has been lost."

Discussing the means by which membership is gained and retained he goes on to say: "I should like to add a deeply felt expression of gratitude to our older members. In a period of change when we must stress the place and the need of youth and progressive thought, we should remember with profound appreciation and respect for their constancy the more than 700 members with youthful hearts who have to their credit a membership of more than twenty years." He notes that the national magazine cost the Society \$4791, and a referendum elicited the response that it was the almost unanimous opinion that the magazine was a vital essential among the activities of the Society. The loss was equivalent to the subscription of those who were furnished free.

The report of the lecture activities reveals some interesting facts. Only 20% of the Lodges can guarantee large audiences to the lectures. This 20% represents approximately one-third of the Lodge membership, leaving 80% of the Lodges and two-thirds of the membership entirely uncared for by the national lecturers. He points out further that of the 468 new members who joined the Society during the year, 158 were received into the Lodges visited by the national lecturers, but a much larger number, 230, were received through the smaller Lodges that national lecturers do not visit, while 80 came into membership through casual contacts, through our literature and

otherwise.

Does it not seem reasonable, he asks, that we must prepare ourselves and the Society to hold new members before we expend our efforts and our funds to obtain additions to our membership? "Doesn't it naturally follow that if we can build up our Lodges, not in membership only, but in live interest in Theosophy and its relationship to other fields of thought, by inculcating in them an understanding of the methods and need of study, by aiding them to develop their own speakers, by education as to the conduct of meetings and the preparation of Lodge halls, and through an aggressive programme of Lodge development, that they will themselves be able not only to attract new members but to retain their interest afterwards?"

Mr. Cook quotes Dr. Arundale on this point.

"If at the end of a well-conducted and inspiring campaign a new member finds himself face to face with a dull and lifeless Lodge in which the fire of Theosophy burns but feebly, in which there is little if any enthusiasm and only a disheartening repetition of sentences out of books, not only will his membership soon cease but he will begin to be absolutely repelled by the remoteness of the practice from the preaching, and Theosophy and the Theosophical Society will have gained an enemy instead of ensuring a friend."

Among other things in a wise and heartening discussion of these points Mr. Cook says many good things, a few of which we append. "There is no need to fear if we do our part with vision and intelligence. If we look upon our membership as the vital link it is, the greatest and most important contact with truth that we have ever made, seeing that its power is kept alive in us through study and through an open mind and overflowing heart, if we ensure that our Lodges shall in every way breathe forth the spirit of truth and active brotherhood to

all, we shall attract to our Society those who can enhance its membership through their own inherently natural response to fine unprejudiced thinking and true brotherly living. A membership card in the Theosophical Society will then never need to be offered as a premium for attending a course of lectures or a series of classes.

"Nor can I support a programme that seeks to offer Theosophy to the public diluted with some pseudo-science or other philosophy, or as a scarcely discernible kernel within a sugar-coating of less useful material. It is not an emotional appetite we desire to satisfy, but the need of human hearts and minds for that understanding that derives only from the Ancient Wisdom. Theosophy needs no other vehicle than the unquenchable enthusiasm of true Theosophists—no adulteration or disguise by something smaller and less desirable than Theosophy itself. Its grandeur is its only needed credential and introduction. We should teach Theosophy unadulterated, Theosophy as related to every other legitimate field of thought and endeavour, never Theosophy subordinate or secondary or in disguise."

A NEW LODGE HANDBOOK

The President of the American Theosophical Society has kindly sent us a copy of the new Lodge Handbook which has been compiled for the use and instruction of the United States Lodges. It is a most admirable idea and for the most part admirably carried out.

It "deals with lodge problems and theosophical relationships—member to lodge and Headquarters, officer to lodge, lodge to Headquarters, and all to Adyar and to the work and its purpose. Perfection of organization, making lodges strong and practical in their work, but still flexible and adaptable to the expression of an out-poured life, is the purpose of the book," according to Mr. Cook's Introduction.

The matter is filed in a strong and handsome portfolio or binder, which is a difficulty for our Canadian lodges which might wish to get one, as we are advised that the customs duty on these is forty per cent., which would render them somewhat expensive. The sheets are letter size, and cover the following heads—Theosophy and the Theosophical Society, Administration, Lodge Rooms, Lodge Programmes, Lecture Management (a splendid set of suggestions), Entertainment, Lodge Finance, Library Work, Class Work, Training Lecturers, Youth Work, The Theosophical Order of Service, Federations, and Theosophical Centres. These sections in the portfolio are divided by stiff sheets tabbed with celluloid markers, for easy reference. Altogether the completeness and value of this Handbook must be seen and studied to be appreciated.

Having read it carefully we are sorry to have to find the least flaw, but it seems hardly fair to imply, as in the section headed "The Inner Leadership of the T. S.", that some Theosophists are all astray and that only an elect body belonging to the Adyar jurisdiction are "loyal". We need not go into the question of the so-called "secession", when Col. Olcott had the principle of affiliation expunged from the Constitution in 1896, but on page "A-6" it is implied that all are against the Masters who do not choose to admit that certain persons represent Them. It is they who do the will of the Master, who are His elect, independently of what they believe or profess. We ought to be broader in our views than this suggestion, copied from an article by Mr. Jinarajadasa in *The Theosophist* for April, 1933, represents us to be.

Mr. Jinarajadasa does not do justice to Anna Kingsford in this article as anyone who reads pages 350 and 353, etc. of *The Mahatma Letters* must perceive. It was the same problem then as now and on other occasions, some arrogating to themselves the sole right to represent the

Masters, as Sinnett did. And what did the Master say? "I must not close without letting you know that in the Kingsford row justice is no longer on your side. Though unwilling to confess, you show *spite* Sahib, personal spite. You have defeated her and you now would mortify and punish her. This is *not* right. You ought to learn to dissociate your consciousness from your external self more than you do if *ye would not lose K. H.* For he is much annoyed at what goes on."

People may make mistakes but they are not forever to be pilloried as Mr. Jinarajadasa pillories the Judge society, the Tingley society, the Hargrove society, the Dower society, the Vollrath society and all the rest who are outside the blessed pale of Adyar. Anna Kingsford is good enough company for any of us. The Master tells us that even Fifth Rounders are not exempt from bigotry, and we of Adyar should keep this in mind. And we all have much to learn.

CORRESPONDENCE

TO OBLIGE MR. JINARAJADASA

Editor *Canadian Theosophist*:—The request of Mr. Jinarajadasa to you for information that would enable him to identify some of your correspondents who have been responsible for the surprisingly accurate and interesting things you so frequently print, is characteristic of that gentleman. He, himself has such a peculiar sense of honour that he is almost entirely unconscious of the fact that his request is tantamount to an insult and he will be guilelessly surprised when you fail to respond to his supplication. However, not to disappoint him, I personally, admit being *one* of your sources of information. I have openly and often asserted my conviction that one of the several motives that impelled Mr. Leadbeater, when a dying man and in an excess of clairvoyant blindness, to make his vain attempt to reach Sydney, was his sudden desire to destroy

his correspondence. I still hold that conviction and believe that C. W. L., was dissuaded from this intention by interested persons.

I have a vivid recollection of the sensation caused at Adyar and elsewhere by the putting in as exhibits in the Madras Court Cases (or Saidapet?) of a number of Mr. Leadbeater's letters. Also of the anguish and unhappiness consequent on his bitter and ill-natured references, in those letters, to several fellow Theosophists who had been, at various times and in various ways, closely associated with the Arhat! Many of them broke with Theosophy for this life over the unbrotherly comments in those letters. And it occurred to me that C. W. L., might have remembered that happening, and that a sudden bourgeoning of a quality in which C. W. L., was always very deficient—consideration for others—might have moved him to repent his uncharitable remarks and avoid possible injury to the feelings of many to-day by the immediate destruction of both his own and Mrs. Besant's letters to him. It also occurred to me that, while admitting that I would derive a certain enjoyment from reading *all* the letters, if ever printed, I am certain that the printing of this correspondence with its many personal references, would not redound to the credit of the principals, and would only provoke further recrimination and trouble. I therefore make bold to suggest that, all things considered, the best course will be to burn the whole correspondence. Mr. Jinarajadasa will probably claim that the correspondence is his property and that he is the person to decide. That is not so. The correspondence was written in reference to T.S. matters by personalities in the T.S., and therefore, in the last analysis, that correspondence should be now disposed of by the responsible officials at Headquarters.

I could say much more on the mixed motives that moved Mr. Leadbeater in certain directions, but I think I have re-

plied effectively to Mr. Jinarajadasa's request and "enough is as good as a feast".

Hugh R. Gillespie.

Vaughouse, N.S.W., Australia.
25-9-34.

IS THERE A HIDDEN HIERARCHY ?

Editor Canadian Theosophist:—Permit me, as one of your satisfied Subscribers to your Journal, to call your attention to an article in your September Number, dealing with Mrs. A. Bailey's so-called "Tibetan".

I wonder, whether you have read the pamphlet by Mrs. Cleather and B. Crump, strongly criticizing Mrs. B.'s several writings and voicing a well founded suspicion, that behind the so-called "Tibetan", a hidden Christian Hierarchy is trying to "chisel in" on the Ancient Teaching.

The phrase used by the "Tibetan" in the article referred to: "the Christ Himself" seems to me to verify this suspicion.

A. C. Constable.

Honolulu, Oct. 5.

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.

PAMPHLETS REVIEWED

Archaic Human History

We are having a good deal more attention given to The Secret Doctrine in recent months, and no doubt students will feel more satisfied with the logical and definite information given by the Masters than with the speculative and wildly misleading material furnished by the psychic researchers. Dr. Gertrude W. van Pelt, M.D., M.A., has issued a fine study in pamphlet form running to 52 pages entitled "Archaic History of the Human Race, as recorded in The Secret Doctrine by H. P. Blavatsky." It is published by the Theosophical University Press, Point Loma, California, at 25 cents and should be in the hands of all those who do not possess The Secret Doctrine itself. Dr. van Pelt's lucidity of statement and orderly marshalling of the varied information supplied in what must be regarded in many instances a diffuse and scattered fashion by H.P.B., will be a real help to students who wish to get an intelligent grasp of the whole scheme of occult development in the Cosmos. With Basil Crump's "Evolution" it would not be difficult for the most casual reader to get a clear understanding of the trend of human development in relation to the Universe, and of his own position in Nature.

There never was a time when a proper knowledge of our relation to the Universe was more necessary. The daily papers have been reporting the protest of Churchmen against the textbooks supplied in Nova Scotia to school children, giving them a false conception of science and its teaching of the origin of life and of man. Though it is not likely the Churchmen will immediately accept the Secret Doctrine view, we can join them heartily in their protest against the assertion that science demonstrates the descent of man from the brutes. Only some scientific men accept this view, which is gradually

being discredited. The Church view is the literal acceptance of the story in Genesis, which has no scientific corroboration. That story has been derived from earlier sources, distorted to suit the minds of the contemporary writers who edited it for current consumption, and it represents in folk tale form the truth as handed down from immemorial times. The Church, or at least intelligent Churchmen, will be glad to have an accredited version of the original traditions, from which the Genesis account is indirectly derived. And also the scientific corroborations of that original account, which modern Theosophical literature, following H. P. Blavatsky's transcriptions, amply furnishes. The story in Genesis is true in principle but wrong in detail. The so-called scientific account is well-meant, but misses the scientific purpose by twisting evidence to support a theory which has not been established. The Archaic theory fits all the facts that science has discovered, and should therefore be given attention by men of science, but many of them are as prejudiced and bigotted as the Churchmen they oppose. Theosophists should be neither prejudiced nor bigotted, and are happy to present evidence which fits all the facts on both sides of the Church-Science argument.

Christ in the World Today

Mr. C. Jinarajadasa has published his lecture given in London last December on "The Work of the Christ in the World Today" and it will appeal to a wide circle of those who cling to the Church, while feeling that it does not meet all the needs of the time nor of men and women who wish to enter into the spirit of the Christ Life. To Mr. Jinarajadasa, at least in this pamphlet, Christ is a person, not a principle, but he will be the more acceptable to many Christians on that account. "The Christ whom I know," he says, "is not one sitting in Heaven, surrounded by Angels, but one who is ever striving to organize the world, using for that the

powers of Divinity which He has won by His sacrifice. A mighty work is being done for all mankind, and He stands behind it, guiding and directing. He is not one sitting on the right hand of God the Father, merely receiving adoration, but one more busy, more active, and more full of work, than the greatest monarch or administrator, for He has to direct the organization of the whole world and of all its departments, trying to bring together men of various temperaments and creeds and races." "The T. S.", says Mr. Jin-arajadasa, "was started by two Masters of the Wisdom, who are His disciples and and who have stood behind it," and "the Theosophical Society is the precursor of the great ideals of the future."

Occult Teachings of the Christ

Josephine Ransom is the author of "The Occult Teachings of the Christ according to The Secret Doctrine." As implied, it is largely a collection of the references by H. P. Blavatsky to the Christos, to the Mysteries and their initiations, and to the truths which are imparted to the postulants. Mrs. Ransom concludes the summary that fills 50 pages, in this vein: "Whether man is primitive or civilized, there is the constant care on the part of the Wise, the Sages, the Hierophants, from whatever quarter of the Universe they may arrive, to instruct him in the meaning of his true destiny. He is never allowed to be so immersed in externals that his soul, his Self, or God within, is stifled. Teacher after teacher exhorts, warns, loves and encourages him to be up and learning that it is not for the sake of the senses that the worlds are created but that the Inner Ruler Immortal shall indeed be such, through love, through wisdom born of contacts which bring the realization of what are called pleasure and pain."

Druidic Teachings

Here is a pamphlet by D. Jeffrey Williams, which, having read many books and dissertations on the Druids, I think will give the ordinary reader a better and truer

conception of what Druidism is than anything I have ever seen before. The Bardic Order was of great antiquity and served its nation by maintaining a degree of civilization which the world today might be glad to possess. Their object was peace and justice and these were maintained till the Roman invasion destroyed the system and maligned its followers. Their religion was of a nature to preserve the highest morality and strict chastity. Mr. Williams says that Stonehenge was not of Druid origin but preceded them, but their religious rites were associated with the Sun and its movements.

Indications of A New Culture

The Blavatsky Lecture for 1934 has been published under this title and is by Adelaide Gardner. The point of view is of one that holds the Anglo-Saxon to be the root-stock of everything that is best and desirable. "It would seem," says the lecturer, "that the Manu has used all sorts of inducements and devices to keep the live, active intelligence of that race dominant, and to develop it along the lines of flexibility and expansion. He has used the mixture of Latin, Keltic, and Slavic blood to make the typical American mind more interested in theories and more flexible than the average Anglo-Saxon in Europe." Observers in America are sometimes more inclined to attribute the development of a new culture to the incarnation of old egos from Atlantis, Egypt and the Red races generally than from mere heredity and descent from European stocks.

Communalism and Its Cure

Bhagavan Das has written a pamphlet on "Communalism and its Cure by Theosophy, or, Spiritual Health the only sure basis of Material Wealth." Like all the writings of this author it is most instructive and suggestive. By Communalism he does not mean what we understand as Communism, but what we usually call Sectarianism or Tribalism. Here is an interesting paragraph that is applicable to

other faiths than that mentioned: "Buddhism declined, together with its corresponding magnificent civilization, i.e., its special language and literature, its architectural and other arts, its forms of worship, its ancient manners and conventions, because, it would seem, of the loss of 'virtue', and the gradual growth of indolence, love of ease, luxury, avarice, vice, sin, *tantrika* practices of 'black magic', jadu, hypocrisy, crimes, and, finally, political 'intrigues' in the great *viharas*, the monastery-universities; and because of the fostering of excessive Buddha-idol-worship, and literalism and formalism outside the *viharas*; in consequence of all which the priests had lost the trust of the people." A final warning may be quoted: "Whoever placeth faith blindly in anything *outside* of himself, *other* than him-*Self*, be that thing priest, or ruler, religion, or religious scripture, or this or other world, or god or anything or any being—he will be taken advantage of, deceived, enslaved, by that other. Therefore ever bear in mind that these all are in thy-*Self*, that whatsoever they are to thee, thy-*Self* hath given that aspect unto them, that they depend upon thy-*Self*, and not thy-*Self* upon them The *Self* is verily all."

Curative Medicine

A lecture by Khan Bahadur Dr. J. K. Daji, before the Grant College Medical Society, Bombay, has been sent us for "exhaustive review". We can hardly undertake a task of such magnitude. The lecture is an open-minded discussion of the relative merits of homœopathy, allopathy and other systems in which the learned author indicates an eclectic preference for the treatment that proves most effective, independently of the system to which it belongs.

Adyar Pamphlets

Nos. 183 to 186 of the Adyar Pamphlets have been issued, the titles being "Dr. Besant: Warrior"; "The Third Object of the Theosophical Society"; "Life as Ceremonial"; and "Dr. Besant as a Comrade and a Leader."

THE SEEKER

O Seeker of Truth, still wandering down
the infinite ways,
Singer of visions and dreamer of time
that is greater than days,
Space that is greater than this round of
clouds and of stars and of sun,
Holding our few mortal senses in thrall
since the day was begun.

O sing of your visions and live them till
the earth is your radiant sun,
And the stars of coming and going with
the infinite sands that run
Into the Heart of the Absolute and out to
the Cosmos of fire,
Are but swift thoughts from your spirit
to lighten a world's desire.

O link your soul to the Cosmic laws where
the powers of Nature are Love,
And in the deeps of the Infinite seas you
find more than you sought above,
Light that is past all seeing, life that is
past all tears
Or laughter, dawn of your soul from the
dawning of wonderful years—

From a breath of the great I AM came
your spark to a movement of clod,
Till raying in glorious suns shall your
spirit show forth a God.
Come, is the vision not worth the beat of
your feet on the road
And the drops of your blood on the high-
way with the swaying beneath the
load?

O sing on, toil-worn Wanderer, for out
of the dust comes a Star
That wakens the worlds when a Master of
Destiny comes from afar.

Evelyn May Vermilyea.



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

MORE ARYAN BUNK

The Aryan origin of the North-European races has been hotly disputed for many years in scientific circles, and from a purely academic point of view. When first the Aryan hypothesis was proposed by Max Müller, it was put forward to explain the many identities existing amongst the languages, not only of the Latins but also the northern or so-called Germanic or Teutonic tribes. These identities seemed to indicate a common origin for all these various races, somewhere north or west of India, and seemed to point to the Sanskrit as being the mother tongue of all. Resting thus on the somewhat insecure foundation of language alone, the Aryan hypothesis was open to attack and of late has largely fallen into disfavour. In so far as language is concerned, it is now recognized in a somewhat attenuated form under the heading of the "Indo-European Group of Languages". Greek, Latin, the Romance tongues, the Teutonic languages, together with the Sanskrit, are recognized as the major members of the family.

Racial Types

Language, however, is not co-extensive with racial type, and Indo-European languages are spoken by racial types which have no claim to common origin. Yet there is a substantial identity in racial type between certain of the peoples of India and certain others (only) of the peoples of Europe and the term "Aryan" can be here used to group these together in a somewhat loosely knit fashion.

The high-caste Hindu, the fair inhabitant of the Caucasian mountain region, the fair-haired Athenian of Homer together with the olive-skinned Latin, and the freckled, fair-haired Nordic of the Baltic

are all members of the same racial family, the Aryan, or as the Theosophist would say, the great Fifth Root Race. In Europe, two general sub-groups of this race are to be distinguished, the so-called Latin with olive skin, delicate features, long head and dark hair; and the Nordic, fair-haired, fair-skinned, inclined to tallness and with a head somewhat broader in shape.

That these differences in physiological characteristics are not altogether superficial is seen in the fact that they extend throughout the whole anatomy. The skeletal configuration throughout differs as between racial types, profoundly as between the Aryan and Non-Aryan, and less markedly as between Aryan sub-groups; blood-group characteristics differ as do also the relative balances existing between the endocrine glands or glands of internal secretion such as the thyroid, pituitary, pineal, adrenal and sex-glands.

Mongolian Types

Differences are far more marked when one considers the Aryan and the Mongolian or fourth-root race type. Here we have the extremely broad head across the cheek-bones, with short length—from before backwards, we have a different skeletal configuration and an entirely different body metabolism. The type is distinctly recognizable in the Chinaman with whom we come into direct contact; it is not so commonly known, however, that much of our so-called Aryan population is distinctly Mongol in characteristics and type. One needs only to recognize this to be able to pick out in the peoples one meets, in every-day life, those of Mongol characteristics.

The Mongol strain in European blood has largely entered through successive migrations of Mongol tribes from the

steppes of Central Asia, that under Jenghiz Khan being the most important. The bulk of the population of south-eastern Europe is Slavonic or of Mongol descent as is largely southern Germany, (Bavaria in particular).

A Prostitution of Science

So when the German of today talks of his pure Aryan descent he is talking pure moon-shine. He is even more silly when he talks of his pure Nordic blood. For only a small proportion of the Northern German population is pure Nordic, more are of Aryan but Latin descent, and the majority are pure Slavonic or Mongol origin. The square-head, of which Hindenburg was a classical example, is more Mongol if anything than are the Chinese.

This the German scientist knows full well, and his present loud-mouthed rantings about Aryan blood are not only false in tenor but betray the most shameful prostitution of scientific prestige to base political motives. It is perhaps the most conspicuous and the most evil betrayal of Science which has ever occurred, and it is all the worse since it has arisen within the ranks of Science itself.

Unconscious Humour

Yet the present situation in Germany has its humorous side also. For Germany and Japan have been driven closer and closer together by economic and political interests, by their mutual antipathy towards Russia and by the isolation from the rest of the world which the policies of both countries have brought about. In Germany today an intense effort is being put forth to foster pro-Japanese sentiment. Schools for the teaching of Japanese language, Japanese geography and culture have been established, and German militarists are reorganizing the Japanese army. So there has arisen a need for an amelioration of racial antipathies engendered by the Aryan heresy. And this need has been met in true German style by the naive process of recognizing the Japanese as true Aryan blood-brothers.

Blood-brothers they may be; blood-brothers they are; but they are Mongol blood-brothers, not Aryan. W. F. S.

THE GLOOMY DEAN

The recent retirement of W. R. Inge as Dean of St. Paul's causes us to recall the work of this great thinker in his attempt to bring religion, science and philosophy into harmony. The "Gloomy Dean" is one of the comparatively few religionists who are dealing with the basic meaning behind the Christian Church. Fortunately, through both the spoken and the written word, he has made his ideas available throughout civilization.

At this time we refer particularly to one of his books, "Personal Idealism and Mysticism". This series of lectures expresses many of the teachings of Theosophy in terms readily understood by those who have been trained in a Christian environment.

The object of these lectures is to urge the claims of Christian Platonism as a corrective to certain tendencies in modern thought. He sincerely regrets that Neoplatonic philosophy should be so much neglected in our time. Madame H. P. Blavatsky, the prime founder of the present Theosophical Society, in her great work "The Secret Doctrine" (1888) on page 19 of Volume I., writes that occult secrets have been carried down through the ages "by the great Adepts, from Pythagoras and Plato down to the Neo-Platonists". Theosophical students agree that Inge is on the right track to get to the true meaning of his religion.

Obstacles to True Christianity

He points out that one of the obstacles in the way of a true Christian faith is the neglect of the doctrine of the actual mystical union with the glorified Christ which seems at once the most blessed and verifiable part of the Christian revelation. Theosophy states that this "glorified Christ" symbolizes the Christos Principle in man. Man is capable of developing

himself so as to make CONSCIOUS mystical union with this glorified Christ. " 'Even the devils are subject unto us in thy name' (Luke x., 17). Now 'Thy name' means the name of Christos, or Logos, or the Spirit of true Divine Wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the Higher Self, in short." (S.D. II., 241, ft.).

Dean Inge's endeavours to broaden the popular conception of the Deity should prove both thought-provoking and stimulating to the orthodox Christian. Stilted definitions and descriptions of the Absolute have been all too prevalent in religious education. To Inge, "The God of religion is not the Absolute, but the highest form under which the Absolute can manifest Himself to finite creatures in various stages of imperfection."

Avenues of God

Of interest to students of Yoga are Inge's comments on what he calls the 'avenues to God'. The approach of the primary three avenues mentioned are through action, reason and love, which correspond exactly to the Karma-Yoga, Gnana-Yoga, and Bhakta-Yoga. He further maintains that this is the normal order of their development which is in accordance with Western ideas on the subject of how At-One-ment may be achieved. He deplores the prevalent trend of thought in considering God's only motive for his creation to be an ethical one or God to be a purely ethical Being. "The True and the Beautiful seem also to be roads up the hill of the Lord, as well as the Good; and though we are fully convinced that they all meet at the top, we are doing considerable violence to parts of our experience if we determine rigorously that God can have no other motive in His creation except a purely ethical one." "It seems to me that Truth and Beauty are ideals too august to be ever regarded as means only." "I believe then that the moral consciousness is not the only faculty by which we apprehend God; but

that the laws of Nature and the beauty of the external world are also revelations of His being."

Nature One Piece

Inge does not agree with the many modern thinkers who separate man from Nature and consider, as does Huxley, that man's highest ethical ideas and the cosmic process are hopelessly antagonistic. This separation of man and his surroundings has basis in neither science nor sound philosophy. These teach us "that all Nature is *one* piece, animated in various degrees by one and the self-same spirit and obeying the self-same laws."

This statement by the erstwhile Dean will receive hearty endorsement from students of the Ancient Wisdom which maintains that all manifested matter is evolving simultaneously; that all is the one cosmic process, and that man's destiny is inextricably interwoven with that of every form in our manifested Universe.

The fearlessness with which Inge has broadcast his carefully reasoned beliefs for many years, is to say the least, encouraging to those who have felt concern over the manner in which the Church as a whole has been content to laze through the doldrums of blind, unthinking faith. May his influence not be lessened in an unofficial capacity!

Maud L. B.

CRYSTALS AND LIFE

In the October issue of The Magazine Digest is an article which should be of great interest to Theosophical students. The article has been condensed from a French Scientific Journal, "Science et Monde", and is called "Crystals, Mathematical Marvels".

The writer of this article, Andre Falcoz, is quoted as saying: "It is difficult to conceive of this perfect object (a crystal) as the result of pure chance. First, certain elements had to meet and combine; second definite thermal and physical conditions had to be present to assist in the

work of crystallization. The result was the birth of a finely-proportioned body, which, moreover belongs to a family with similar characteristics. Inanimate matter, without the vital breath of life? Surely not."

Reading further in the same article, the writer states that it is possible that all matter is crystalline in form if only the human mind was cognizant of the whole mathematical possibilities inherent in Nature, and a complete understanding of the musical and rhythmical combinations possible were known. In other words, with a complete possession of the facts haphazard arrangements of molecular groupings of matter would no longer be seen as haphazard, but crystalline in form.

Breath of Life

To follow his admission to its logical end, as he sees in crystals the presence of "the vital breath of life", and admits the possibility of apparently complex groupings in all matter, he immediately admits the presence of "The One Life" in all matter.

This tenet has always been upheld by Theosophy as evidenced by the following quotation from *The Secret Doctrine* by Madame Blavatsky (I-268). "It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, 'inorganic substance', means simply that latent life, slumbering in the molecules of so-called 'inert matter' is incognizable. ALL is LIFE though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism".

It is a great privilege to stand on the side lines and see one by one the teachings of the Ancient Wisdom accepted and to realize that never has one of them been disproved. This strengthens Theosophists' contention that Theosophy is the great "Middle Path, the catalyst, which shall eventually join all opposed branches of thought."

J. K. L.

YOGA AND WESTERN PSYCHOLOGY

Seldom does a book fulfill its purpose so adequately, as "Yoga and Western Psychology", by Geraldine Coster (Oxford University Press).

It is addressed to the "many people at the present day who from time to time become aware that they are excitingly and tantalizingly near to a door opening into a new place, into a hidden garden of which the keyhole is within a few inches of their groping fingers."

In spite of the disillusionments of adolescence and youth, with some people this sense of expectancy persists throughout life, and the question is asked: "Is it possible to come to any definite and satisfying understanding with this craving for interior happiness, or is the level at which this craving for interior happiness, or is the level at which we habitually live the best we have to expect?"

How far modern analytical therapy has gone in supplying an answer, and wherein its answer lacks finality, is well brought out in this book. Notice is taken of the fact that of recent years some individual analysts have looked to Eastern psychology and philosophy for further guidance, and have found there suggestive and illuminating ideas, but that the efficacy of these ideas is vitiated by the Western public's unfamiliarity with the basic and elementary ideas underlying Eastern philosophy.

The author sees the need for some individual who has a partial knowledge of both sets of ideas to make a "humble beginning" at correlating them, and states: "The object of this book is to undertake such a beginning by attempting a comparison between analytical psychology and Yoga, Yoga being one branch or aspect of Eastern psychology.

"Yoga and Western Psychology" exhibits a knowledge by no means superficial of both subjects, and compares them admirably.

Divisions of The Book

Part One sets out a comprehensive summary of the development of modern analytical therapy and its present position, "the fundamental thesis of the analyst being that the ills of humanity are due to ignorance and more especially to self-ignorance, and that the way to healing is by the path of self-knowledge."

Part Two treats with Raja Yoga (the one form of Yoga, by the way, against which Madame Blavatsky in her writings does not warn all students of Theosophy). There is an excellent chapter on "The Basic Principles of Patanjali's Philosophy", followed by a paraphrase of the Yoga Sutras, the standard of all works on the subject, which the author introduces as "merely a careful interpretation of one aspect of their meaning", and adds: "That they have other and deeper meanings I am fully aware."

Part Three, "A comparison", amply demonstrates how much farther along the road to real self-knowledge the psychology of the East has progressed than that of the West. The chapter headings speak for themselves: "Modifications of the Thinking Principle: Confused Thought: Clear Thinking; The Five Obstacles; Overcoming the Obstacles; Suggestion and Contrary Production; The Seer and the Seen; The Progressive Development of Consciousness".

The conclusion ends with the words: "I would once more reiterate that extension and intensification of consciousness are attainable by the individual who is prepared to pay the price of achieving self-awareness, and that no price is too great to pay for that attainment."

The book is a splendid contribution to the better understanding of Eastern concepts by the people of the West.

E. B. D.

TWO VIEWS OF POWER

"The Story of Power", an article by E. J. Tangerman in the June '34 number of the technical magazine "Power", presents

an interesting summary of the development of technical knowledge in that field from the time, "countless thousands of years ago", when "man was power", through the successive employment as "prime movers" of slaves, animals, wind, water, steam, gas and electricity, up to our present mechanized age; and concludes that, "Thanks to power alone, man is at last physically free after a million years of slavery to his own muscles".

This exemplifies the familiar Western attitude to the application of applied knowledge together with its assumption that man's development has been in the form of a "straight ahead" progress since his appearance on earth. But there is another attitude, typified by the axiom "As above so below", the attitude of the East, and of Occultism.

In the Secret Doctrine, (I., 563) Madame Blavatsky says "Now if we state the truth openly and in full sincerity that the ancient Initiates had a far wider knowledge of Physics, as a Science of Nature, than is possessed by our Academies of Science all taken together, the statement will be characterized as an impertinence and an absurdity, for the physical sciences are considered to have been carried in our age to the apex of perfection."

The Atom

In this connection, Madame Blavatsky's discussion, from an occult standpoint of the then current "Billiard Ball" theory of the atom, to which were attributed the properties of indivisibility and elasticity, is extremely interesting. "The atom", she concludes, "is elastic, ergo the atom is divisible, and must consist of particles or sub-atoms. They are either non-elastic also and in that case they are subject to further divisibility, and thus ad infinitum. But infinite divisibility of atoms resolves matter into simply centres of force; i.e. precludes the possibility of conceiving matter as an objective substance". (S.D. I:564).

This is practically the stand taken by

the mathematical physicists of to-day, more than forty kaleidoscopic years after the above words were written. Sir James Jeans says in his *The Mysterious Universe*, "Forever solid matter melts into insubstantial radiation, forever the tangible changes into the intangible".

Madame Blavatsky goes on to say, (S. D. I:565) "It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom that the whole science of Occultism is built. It opens up limitless horizons to substance informed by the Divine Breath of its Soul, in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists".

Two Viewpoints

Both of these approaches has a legitimate place in the development of the race, there is no reason why man should not use his knowledge to ease his physical burdens, but what happens when this is made an end in itself, when the noumena behind the phenomena are lost sight of, is tragically apparent in the crisis in which our civilization finds itself to-day?

The way out of our predicament lies in synthesizing both attitudes. We must learn not only to utilize and possess the things around us, but also to understand them in their true nature and their real relationship to ourselves.

Herein lies one phase of the message of Theosophy to the Modern World.

E. B. D.

WITHOUT DISTINCTION OF SEX

In Italy, Mussolini orders the women back into the home; they must marry and have babies. In Germany, Hitler entertains the same ideas. On the American Continent, women are aspiring towards equality of the sexes, and in Russia women have achieved equality.

The women of the American Continent will be interested to find out if the Italian and German women intend going back into the home to produce large families,

for the purpose of slaughter, because two fanatics are drunk with ambition and temporary power.

Mussolini in one breath says this is an economic move and that all boys of 8 or more are to receive military training. In other words, as far as women are concerned, they are considered as machines, to produce targets for machine guns.

The other side of the picture, in Russia, offers such a startling contrast, that we can scarcely believe both attitudes can exist in the same age.

In an article, in the September, '34, issue of the *Magazine Digest*, Nerina Shute speaks of the Russian Women. She calls them "The World's Most Modern Women". She describes these women as being idealistic, courageous, self-sacrificing and intelligent. Their equality with men in every walk of life is stressed. Marriage, she says, is "enduring companionship, but marriage is only *one* of the many companionships, children are only *one* of the keys to the future." This equality which she speaks of is the dream of intelligent women of this Western world. It can best be expressed in Nerina Shute's own words—"There is not the slightest trace of sex discrimination in work. Schools and Universities take women with equal readiness; they enter all jobs and professions, receiving equal pay for equal labour.

Madame Blavatsky tells us, (S.D. I., 410) that "The pre- and post-Vedic woman was as free as man." With the advent of the Semitic Races, and the Mohammedans, she says, came the degradation of woman. H.P.B. does not belittle her own sex; she champions it.

From a Theosophical standpoint there should not be the slightest doubt as to equality. There is only One Self or Oversoul, and we are all, male and female, different expressions of the Self. The differences, biological and otherwise, between the sexes are confined to the vehicles through which the Self finds expression;

but these forms of expression are complimentary and their cooperation in every field of activity is essential to the balanced progress of the Race.

R. S.

INDIVIDUALISM AGAIN

In an endeavour to crystalize a creed for the so-called individualist who believes in the right of man to exploit his fellow man without interference from society, Alva Lee, a writer in the New York Analyst, gets himself badly tied up in knots. The article is one of a series being run on individualism *vs.* socialism.

The very first premise Mr. Lee lays down as a basis for the logic of Mr. Hoover's "Rugged Individualism" is—"that no precautions need be taken to prevent wealth falling into incompetent hands by gift, inheritance, luck or otherwise. In such case it is very promptly distributed by the operation of economic law without the intervention of government. When it is not so redistributed the evidence is conclusive", says Mr. Lee, "that such wealth is being managed efficiently i.e. for the benefit of both the owner and society."

Evidence of Competence

One does not have to be a socialist or a communist to protest against so obvious an error as this. When no steps were being taken in the United States to keep wealth out of so-called incompetent hands, the result was not at all as Mr. Lee pictures.

Of course when he says that if wealth is not distributed it is a sign that it is in competent hands and being used for the benefit of society as well as the owner, one has to decide what is meant by "competent." A bulletin recently published by the New York Trust Company shows that back before 1929, 11,650,000 families with incomes of less than \$1,500 a year received in the aggregate little more than 36,000 families with incomes in excess of \$75,000. This was the competent way in which wealth was managed in the U. S. A.

in the days of unregulated individualism.

Great Questions Raised

One of the significant things happening to-day is the revaluation of words and ideas which had certain accepted meanings placed on them in a former era. One of these words is "individualism".

The eastern philosophers teach that the root problem of progress in the path of occultism is discrimination between the self and the not-self or, as Walt Whitman called it, the personal and the universal. Theosophy shows that the one self is the many and the many is the one self. Until from long meditation and experience the meaning of this paradox and its reconciliation is understood, confusion will continue to exist when the race attempts to interpret the true meaning of individualism. Until this is learned liberty or freedom cannot be understood and democracy will continue to stumble up blind alleys from which it will have to retreat and restart.

The issues being fought out to-day in the economic world have profound philosophical depths for earnest thinkers to probe. The questions are not primarily economic or social but spiritual and occult. The true meanings of freedom, individualism, self-government, democracy, justice and many other root questions are in the melting pot for this generation to place its own interpretations upon.

F. B. H.

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