

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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THE UNITY DIVINE

The great archangel took his trump and sounded in his ire,
He vowed by heaven and all its hosts the earth should end in fire.
Then out of Space the lightnings flashed, the thunders rolled
their din,
And earth was left a cinder lump because of all its sin.

Antares, art thou Virtue's throne? and Betelguese, art pure?
What holiness doth Vega boast? Ah, Sirius, art thou sure?
Canopus, can we trust thy faith? Arcturus, art thou true?
And doth compassion, Rigel, rule the very heart of you?

We know you not, ye Titan lives who march the endless way;
We give you glory for your grace, and worship while we may.
But can you tell us wiser things than earth-flowers at our feet?
Or whisper sweeter words than those that pass when lovers meet?

And can you stir our hearts to praise the universe we know
With greater joy than overcomes the sorrows of our woe?
For though this tiny home of man is lost among your throng,
We celebrate its joy in work, its loveliness in song.

For all our insignificance, our ignorance, small worth,
One Life inspires, one Law controls great stars and little earth.
One heart, one mind, one destiny, one Justice and one Love,
Rule all the wonderments of Time, beneath, within, above.

A. E. S. S.

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H. P. B. AND BROTHERHOOD

II.

Those people who can take the poets and their findings will see Colebrook's succinct summation of the *Rig Veda* useful in the matter (of Brotherhood): Nor Aught nor Nought existed: yon bright sky

Was not, nor heaven's broad roof outstretched above. . . .

The only ONE breathed breathless by ITSELF!

Other than IT there nothing since has been.

Those who are intrigued more by philosophy will find the Sankhya as epitomized by Krishna in the *Gita* a further elaboration of the poet's terse verse; the somewhat ambiguous, "There is no non-existence for that which exists, nor existence for that which not exists," appears to parallel "Other than IT there nothing since has been;" for as presented there, there seems to be nothing left than spirit after Krishna's survey of the field.

Behind the Sankhya, or Krishna's summary of its salient points, is the Logos or Verbum idea which gains some expression in John i. This Unmanifested Logos is Parabrahm—see John i. 1.—the Self or Consciousness side of all that lives. In manifestation IT sees ITSELF as Parabrahm or veiled by Mulaprakriti, or the Avyakta of the Sankhyaists. Manifestation, then, is a voluntary Maya, or death (Yama), as it is tantamount to the SELF pleasing to view ITSELF as other than ITSELF. "May I become Many" as some Scriptures have it.

The idea is simplified when the Buddhist conception of countless Logoi appearing in the Brahman is considered, as the temporary or æonian nature of immortality is thereby demonstrated. Brahman alone IS: the countless Logoi arising with IT being merely sporadic attempts at disporting themselves as

being other than IT, which, though coming into the Kalpa, must end, precisely as does the manifested life of the human being. *Ut supra, sic infra.*

The pertinent question at this point however, is, What causes the end of the Maya or self-induced Death? Or to use another phrasing, What causes the end of the Lila (pastime) of imagining Itself to be other than I and realizing that there can not possibly be An-other? Is it not Brotherhood—that exquisite perception of inner identity within outer dissimilarity? Else, why the Primeval Prodigal, and, as correspondences hold, the Great Sacrifice and the thousand and one shades of emotion engendered by the vastly varying outer conditions that go to make up human life? "And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and have not charity, I am nothing,"—Nothing!

All of which seems to point towards privation. It has been stated, however, that mechanical civilizations have developed side by side with the spiritual life, and to imply that the latter must go hand in hand with the ascetic life is to court trouble for those advancing the idea. The camel, then, has found a way to wriggle through the needle's eye! Such statements, taken together with a special brand of occultism or yoga to be developed in the West, have doubtless given the impression to some, that it is possible to have the cake and eat it at the same time. Or that it is possible to serve two masters, whereby the Svadharma—one's own duty whose practice means the beginning of the end of Maya, and that "it is twice blest, blessing him that gives and him that takes;" of helping another power than one's own self—is explained away on account of such an one's indigence—that denial of help to such would be justified on the grounds that the state of the sufferer being karmic, was therefore essential to his well-being, etc., a point to be

decried, as the "honey of wisdom is gathered from thorns, not roses!" But successfully to adopt this role, the history of the case must be known; also that the sufferer knows and accepts the duress of the body to be the opportunity of the spirit, and that the would-be judge is fully aware that the powers of suggestion in the guise of much advertised nostras for more and more mechanical supports to life is not affecting his judgment.

Howbeit, it is not denied wholly that the spiritual life may not be lived amid material comforts, as strictly speaking it is independent of the externals of richness or poorness; but that evidence of such seems to be lacking at the moment. Possibly the two ideas of asceticism and luxury can be synthesized by viewpoint and valuation, which, stated roughly, means that the condition of the outer life is relatively of minor importance compared with a further objective, *albeit it matters much which side is placed first.* (N.B. The Jew co-operates to enhance material possessions).

Such seems to be the theme of the *Gita* if the introductory chapter, dealing with the disposition of forces, is considered as applying to the Kshatriyan type, or those whose past lives enable them to hear the reveille of the Avatar. In this case the casual, almost perfunctory summation of the various extant philosophies for the benefit of doubt-ridden Arjuna, culminating in the final answer embodying Svadharma or Brotherhood, is seen in its true perspective. "The subject of the Vedas is the assemblage of the Three Qualities. Be thou free from them." Because it is impossible to be intrigued by the qualities and have at the same time an object of the steady constant nature demanded by the definition of spirit given by Krishna in the Sankhya. In short the *Gita* begins where the system leaves off—with those who are beginning to

tire of Myalba's dense atmosphere, unless such can find within its shadows those looking for release, in which case the consciousness, being raised thereby, it is not, strictly speaking, Myalba's atmosphere.

Madame Blavatsky herself also furnishes an excellent example of the case in point. Many strictures anent the conduct of the "old woman" as she called herself are before the public for it to regale itself with, including the somewhat enigmatic "From H. P. B. to Mme. B. with no kind regards." The latter may be read in the light of the famous case of the Salpetriere Leonie I, II, and III according to predilection. It is comparatively safe to say, however, that owing to the highly competitive educational system we are burdened with, Mme. Blavatsky would be almost certain to be eyed askance and of course H. P. B. immortalized. Yet the same "old woman" foresaw the mess we were in and prescribed the remedy. Mrs. Cleather in one of her books records the intense feeling experienced by Mme. Blavatsky on her return from her frequent visits to London's streets—definitely *not* sentimental. Now whatever the indomitable old warrior's gaucheries, peccadilloes and what-not may have been, certes they fade into nothingness when compared with this feeling and her known work for humanity. Since there is hope for man only in man, I would not let one cry whom I could save.

In short, the stereotyped and parochial intrigued Madame Blavatsky but slightly, not that there is much amiss with them, but because she hadn't the time, being fully occupied with an objective of "steady, constant nature." Theosophy has been happily described as sanctified common sense, only the accent has been placed on common sense, which gives in places the impression of lumps of Roman concrete. Underscore sanctified, and the impression may

prove different: for then it will be realized that Blavatsky, Judge and the Mahatmas must perforce "pull legs" simply in profound homage to the ALL, the contemplation of which demands humility. Certes, the Mahatmas are men, though strictly speaking they are MAN, therefore incapable of assimilation by those who, although outwardly highly intellectual, have not the inner requisite which makes men, MAN. The poets, however, do have a way with them, being able to say so much in so little space, hence:

Behind the mask of every face he hid,
God, Very God—

I knew it not.

The Right had fallen into Wrong—the
true into untruth—

I knew it not.

The Lord of all the worlds—in mud and
mire—he begged from door to
door—

I knew it not.

On every page of Scripture he was writ,
but I—I could not read—

I knew it not.

The rust of selfishness o'erlay my
heart—I had forgot my Self—

I knew it not.

But now my Soul, My God, my Self,
my All,

Thou magic-maker of this vast mirage,
Juggler of joys and sorrows, loves and
hates—

Thee, Soul, I know: 'An-Other, I know
not.'

Maybe too high for us, but no reason
why we should not think, will and pray:
"Thy will be done—ON EARTH."

"That we all labour together, trans-
mitting the same charge and succession.
We few equals, indifferent of lands, in-
different of times." J. B. C.

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UNEMPLOYMENT PROBLEM

BY GEORGE E. CREED, M.Sc.

*President, The League For Economic
Democracy.*

In previous generations widespread poverty was inevitable because people had not yet learned how to produce sufficient of the necessities of life for everyone.

Now, however, we have a different problem. Man's inventive genius has developed mass-production machinery and new processes which make it possible for us to banish poverty completely and to provide a comfortable living for everyone. Yet in the midst of this potential abundance, hundreds of thousands of people are living in enforced idleness and want.

There are many who claim that there is no real solution for the problem of "poverty in the midst of plenty" and that unemployment is a permanent evil which society cannot overcome.

Let us not be too ready to accept that defeatist attitude, however, but rather enquire into the fundamental causes of enforced idleness and want, to see whether those causes can be removed.

Unemployment might be due to any or all of the following causes:

- (a) Not enough work to be done.
- (b) Scarcity of raw materials or productive facilities.
- (c) Unwillingness of people to work.
- (d) Inability of unemployed to perform useful work.
- (e) Inability to distribute goods which could be produced.

Let us consider, one at a time, these possible reasons for unemployment and see whether we can determine the real cause.

(a) *Over-Production.*

Over-production has been widely proclaimed as the cause of unemployment. Even with all our machinery and mass-production methods however, there is

an enormous amount of work to be done.

We need hundreds of thousands of modern, comfortable homes. There are new roads to be built, dangerous crossings to be eliminated, reforestation projects that should be undertaken, and so on. We need many new schools, hospitals, sewage systems and parks, to say nothing of more and better food and clothing. Actually we haven't enough of anything, because there is not enough production. It is hardly justifiable to blame over-production as a cause of unemployment, when there is so much urgent work to be done.

(b) *Productive Facilities.*

Canada is probably more richly blessed than any other country in the world, in proportion to population, as far as natural resources are concerned. We have an abundance of raw materials and many factories which are operating at only a fraction of their full capacity. Therefore we can rule out that factor as being responsible for unemployment conditions.

(c) *Willingness To Work.*

Numerous people have expressed their belief that the unemployed are lazy and do not want to work. No doubt it is true in some cases. However, we should recognize that that is a mental attitude more or less to be expected under such conditions. When people have been denied employment for several years, it is only natural that they should lose the habit of working. For some of us it is hard to start working again, even after two weeks' vacation.

The fact remains that most of the unemployed are eager to work and are doing everything possible to find jobs. To prove that, one has only to see the long lines of applicants outside the factory employment offices, almost begging for a chance to work and earn.

(d) *Ability to Work.*

Of course there will always be a proportion among the unemployed who

must be considered as unemployable. For instance, there are many old people, as well as the blind and otherwise incapacitated. It is the duty of society to look after these weaker members adequately.

Many of those now classed as unemployable are able-bodied persons who have lost their skill through years of idleness. These people could be salvaged by retraining them, and such action is being taken in England. It is interesting to note that Ernest Bevin, British Minister of Labour, announced recently that "the process of rapid training under the Government's plan is providing enough skilled workers to provide for the employment of at least an additional 1,000,000 in a short period."

(e) *Faulty Distribution System.*

Having ruled out these various possible causes of unemployment, we come now to the question of distribution, that is, the exchanging of our products with one another.

In early pioneering days this was no particular problem. Each family grew its own food, made its own clothing and shelter and was thus quite self-sufficient. Gradually, however, people learned to specialize on the kind of work they could do best. Then they exchanged their products with one another by bartering. As the number and variety of products multiplied, bartering became impracticable and it was necessary for the people to agree upon some "medium" which everyone would be willing to accept in exchange for goods and services. This medium of exchange, we call *money*.

In order that people may work and exchange their products with one another, there must be an adequate supply of money in circulation. If the supply is kept scarce, wages cannot be paid, goods cannot be bought and sold, and the result is widespread poverty and unemployment. That is our great-

est economic trouble today—a perpetual scarcity of money in circulation. Unquestionably, it is the basic cause of unemployment.

Most people think of money as consisting only of notes and coins, such as we use to pay the grocer. That kind of money is only our petty cash, however. Approximately 95 per cent of all business is carried on with bank deposit money, which is circulated by means of cheques.

The Government has surrendered to the chartered banks the power to manufacture this bank deposit money and to collect interest for its use. As private business institutions, naturally the banks will lend money only to those who can afford to pay them a high rental fee (interest), regardless of the primary needs of the people. We do not need to look any further to discover the reason why there is a perpetual scarcity of money in the hands of the average person.

In order to eliminate unemployment and its related ills such as slum conditions, poverty and under-nourishment, the cause of the trouble must be removed by abolishing the private money monopoly. The Federal Government should exercise the sole right to create money (this is already provided for in the Constitution) and maintain the proper amount in circulation at all times.

Remember that lawful money is simply a receipt for goods and services rendered to the Government, which receipt entitles the bearer to exchange it for equivalent goods and services whenever he chooses to claim them.

When the Government is in control of the money system, it could use the Bank of Canada to lend money for a continuous construction program of houses and needed public works, sufficient at all times to provide full employment for every willing worker. As soon as a state of full employment had

been reached, the lending of money by the Government would stop. This ensures that new purchasing power would always be paralleled by new production, so as to prevent inflation.

The money would be paid out to the workmen, contractors and others who constructed the houses and public works. As these people spent the money, it would soon circulate through all other branches of industry, thus bringing prosperity to these other branches.

Those who used the houses and public works would be required to repay the money gradually, *without interest*, over a period of years as these properties depreciated.

MASTERSHIP

How and When It Is Acquired

Back in 1918, when I was first seeing my Master in his real nature, I remember very well that this was the first question I asked him: "How soon can one acquire Mastership?" We were in full view of the Pyramids of Ghizeh in Egypt, at the time I asked this question; so he looked at me and said, "It is too bad that we are not in view of Everest instead of the Pyramids, so I could answer your question more accurately; but this will do." Then he pointed out the great Pyramid to me and asked, "How long will it take to climb this?"

Although I somewhat understood what he meant, I scratched my head and said, "It all depends I suppose how fast and how steady I climb it, is it not?" "Of course," he took up quickly, "it all depends how much 'burden' you have on your shoulders to dispose of (karma to wear out), then how fast and uniformly you will pursue the path of Mastership and how long you will go, without committing serious mistakes, and thus renewing your 'burden', your bad Karma. Now suppose that you had an actual weight over your shoulders that was

made of ice, yet could not get rid of it by any other way except by climbing.

"Again, suppose that it weighed twice as much as your own body, then how long will it take you to get to the top? Some people scale it in a comparatively short time, because it seems that in the past or present incarnation, they have not accumulated too big a supply of bad Karma, and meanwhile they do not sleep on the way. Naturally when you have only a small supply of Karma to wear out, and you are earnest and sincere at it, naturally it will take only a short time for you to acquire Mastership.

"You can accomplish this in only a few years' time, yet it depends on you also to accomplish it in seven incarnations and perhaps NEVER; exactly as you scale the top of this Pyramid here, or the Mount Everest. Many start on their way, but never reach it, because they find it very difficult to ascend and very easy to drift. Needless to say that it is far easier to drift than to climb, and therefore many are those who enter therein but few keep on progressing."

"But why is it made so difficult," I argued?

"It was not so in the beginning," he replied, "but as mankind kept on descending the slope of the mountain of life, down deeper into the ravine or canyon of wrong or sinful life, it is only since then that it has become so, because what in reality was the natural way of living, (what we term the path of Mastership); and easiest way of living, has now become the 'unusual way' and the hard way, simply because we have a whole mountain of Karma to dispose of, before we reach back to the 'plateau' of natural life again. But even now the path of Mastership is not quite as difficult as some people have tried to picture it. The unfortunate situation is that the majority of those who have tried to describe this path, have never passed by it and all that they

write or speak about it, is based on theoretic surmises and it is naturally bound to be unsatisfactory and difficult to undertake."

"What then, in your opinion, is the best and shortest road to it?"

"There is no shorter road to Mastership than what you find in that simple and yet most misunderstood book, the Gospel of Jesus, and irrespective of the fact that most people scorn and disregard the Gospels as a source of information or of guidance on the path, still I have to confess that no one as yet has ever been able to give as clear and as concise an explanation of the path of Mastership, as the one given in the Christian Gospels.

"Indeed, only one thing is necessary to attain Mastership in a single incarnation, and that is 'To love God with all your heart, with all your mind, with all your soul and with all your strength, and your neighbour as yourself' and as a cumulative method, 'you must seek the Kingdom of God and his righteousness' (the full freedom allowed to Spirit within yourself to take full charge and control of your life) in other words, the right use of the Principle of life in your life, and you will become a Master, in a comparatively short time.

"But please do not forget, that your love and attachment to God, MUST be at least as much as your love and attachment to money is at the present time. Indeed, as soon as you do succeed in attaching yourself to God, the Innermost Spirit of life within, with the same intense attachment everybody has for money, you become a Master, because you have lifted your desires and your aims to the highest reality of life to the unchangeable factor and Principles of Life, your whole being assumes the aspect of eternity, of Omniscience, of Omnipresence, of Omnipotence; and you yourself become part and parcel of it, because where your desires and attachments are, there is your soul, and

where your soul dwells, your body follows.

"Thus, the limited material man (attached to money, etc.) becomes unlimited because he dwells in and with the Unlimited by natural cohesion, which we have called Love. The mortal and corruptible form, becomes immortal and incorruptible. The limitations inherent with materiality give way and disappear, as you increase your love and devotion to God and your service to your fellowmen. You cause the shell of the material self to burst and break asunder from which the real or true Self emerges with perennial perfection.

"You have now returned to the household of your God and Father. He is always waiting for your return Home, to embrace and to welcome you. It makes no difference how sinful and mistaken you have been it suffices that you recognize your Divine origin and act in accordance with that Divinity.

X "By devotion and service, by definitely accepting the reality of Spirit and by also definitely knowing that the world is your home, God is your Father, mankind your family and every human being your actual brother or sister, and by sincerely doing your utmost to help them advance in all things good, you are co-operating with God, you are living in and with God, and if you keep this progress up for, let us say, two or three decades steady, you are paying your Karmic debts so rapidly, that soon they become exhausted and will let you free to finish the 'climb' unburdened, which is really a pleasurable effort from there on.

"You see that the Path of Mastership is not quite so hard as others have conceived and pictured it, is it?"

"Yes, I must confess that it looks easy enough," I admitted, "but how can it be done?"

"First of all you must have patience with your work or progress; hurry will get you nowhere. Remember that you

have to overcome your material self. It is not such an easy task as it appears, then remember also that 'the wealthy will never enter in the Kingdom of God;' understand that it is not only the one who has a desire for possession; because desire for possession is just as much the root of all evil now, as it was when this phrase was spoken.

"Your love and devotion, which originally were with God, now are taken away from your Divine Parent and given to money. Therefore money has become your god and so long as this attachment continues, your longing for wealth, the gates of Heaven are decidedly closed to you, you will never enter there. I know; you now want to argue that you do not love money as much as that. That is what most people think too, but you are mistaken.

"To prove that I am right, just sit down for a moment and try to analyze your desires and try also to 'measure' the love that you have for money, and it will indeed surprise you. You will soon discover that in fact you do actually love money (not God) with all your heart, soul, mind and strength, and so long as this state of mind prevails in you, you will never be able to love your neighbour as yourself.

"Money is a mineral element; by loving it, you anchor your soul to it, and finally, it causes your falling back. God is Spirit, by loving Spirit,—the most advanced element of Life,—eventually you become It, and your progress becomes very easy."

In summing up the various instructions I received from Him at various times, I have concluded that:

"Although there are many procedures in the Path of Mastership, yet the Masters are very emphatic on the stress that 'no one can attain full Mastership in a single lifetime, save through the path of devotion and service.' In fact, my understanding of Their belief is, that there is no other path that helps

one to become a Master, outside of the path of Love. Self-denial, asceticism, anchorism, etc., are only temporary attainments, and have nothing permanent in them. That the Divine part of man is not the whole being, not even the soul (Atma, Buddhi Manas combined) but Spirit only, which with the average individual, is only a protoplasmic portion.

"In other words, we are not Divine, in the sense we would take man as body, soul and Spirit, except in the latter portion only, and without special unfolding, Spirit in man is only a 'seed,' a mere 'thread' and nothing more. Once we recognize Its presence in us and begin to Love It, and specially when we begin doing the works of Spirit, then It begins to unfold, like a seed or like the protoplasm in an egg, and gradually it converts the entirety of the corruptible, mortal part of us, into its own substance, as the egg-protoplasm converts the inert white and yolk, into living tissue, the future bird. As the egg may perish, if the heating process (incubation) is not uniform for the 3 weeks' period, and as the seed may perish if a severe frost is allowed to attack it before full growth, likewise our efforts for attaining Mastership, MUST be uniform, steady and persistent. Halting on the way, is fatal to the soul, because the candidate-Adept will decline more rapidly than the non-initiated. So I learned to observe that there is a very good chance for the average disciple to become a Master in a single incarnation, even at this difficult period in Life, though circumstances have never been more unfavourable."

In a summary way the following regulations were laid before us as an unmistakable "formula" for the attainment of Mastership:

1. Devotion; regular daily prayers, at an increasing rate as one keeps on with progressing. Later on prayers are substituted by meditation.

2. Service; unconditional help, ex-

tended to the greatest number for the good and welfare of the greatest good to all.

3. Abstention; from eating meat, smoking, or drinking liquor, taking drugs or any stimulants. Specially from reading destructive articles, books, magazines, etc. Only Spiritual and constructive literature is recommended. They believe that no one is immune to contamination, all are liable to fall, if they keep on reading evil news so to say.

4. Breathing exercises; are also considered essential to prepare the body for "spiritualization" and for healthy life. At least one hour a day is indispensable.

5. Steadfastness; in idealism, devotion, service, self-purification, breathing and will power.

The first two are the fundamental rules, the other three are only supplementary, yet important.

A. B. D.

THE WAR

The wanton and ruthless torpedoing of the City of Benares with its long passenger list of little children and other refugees with the result of the deaths of 77 children and over a hundred adults has added another crime to the infamous list of the Hitler atrocities. This is not war in any civilized sense but mere cold-blooded murder. The callous state of mind of those who side with Hitler was demonstrated by Japan which signed a tri-partite treaty with Germany and Italy in September. It was remarked on this that a man with a prosperous business does not take in partners.

Mr. Hitler can dodge that reflection if he can. He has already found that it is not feasible to invade England with the equipment he has provided. Nor can he break the spirit of the English people in the way that he has found to succeed elsewhere. His attempts at

blockade have been unsuccessful. He has been unable to treat for peace, since no one accepts any promise he might feel disposed to make. His word has been discredited by his acts, and he has no honour left, not even the honour current among thieves, for Mussolini knows he cannot trust him, and Japan will soon know it too.

In these circumstances he has invaded Rumania in order, he says, to train the Rumanian army. But this is only part of a plan to approach the Black Sea, to attack Egypt and the Suez Canal, and to block the passage to India of the British. Italy has rather fallen down on this job, and unless this part of the plan is to be abandoned, Hitler himself must support it. This may be done through the Balkans, or by marching troops down the Brenner pass and across the Mediterranean through Sicily, which would be excellent for the British Navy; or over the Pyrenees and through Spain, subduing Gibraltar by the way, and crossing into Africa there. All these plans have difficulties which might prove to be as insurmountable as the Straits of Dover, and this naturally annoys a man of Mr. Hitler's well-known temper.

Japan has a bad habit of counting her chickens before they are well tucked under the mother hen in the form of eggs, and this leads to confusion. China has been admirably obdurate in refusing to recognize the New Order which the German martinets have devised. The Burma road which was closed to appease Japan, Halifax being still obsessed with appeasement views, is to be opened by the Prime Minister, who has no appeasing tendencies. This satisfies the United States, whose Mr. Hull had no pleasure in seeing it closed. Russia was notified in a friendly spirit that the road was being opened again on the 18th inst. So Britain, the United States and Russia are agreed upon this point. They may agree about some other

matters also.

Britain is prepared for a long war, which can only end with the superiority of the British air force, and the consequent destruction of all munition and arm factories in Germany, and the stoppage of all supplies for their manufacture or transport. There is no intention to harry and ravage civilians by air bombing; this has been plainly stated by Mr. Churchill. But war is war for those who wage it, and not till Germany returns to the ethics of her poets and philosophers of the age and thought of Goethe will that war be suspended. It is not a war of peoples but of principles, and touches the eternal destinies of Mankind.

An astonishing thing about the War—about any war—is the apathy of millions of people whose interests are yet closely involved in its issues. Millions were far more interested in the result of the world series of baseball games than they ever were in the war. A new comet has appeared. Can we imagine that the cosmic powers are more interested in it than they are about the concerns of this very minor planet and the creatures that infest it?

RESPONSIBILITY FOR THE WAR

It is rarely that the man on the street thinks of having any responsibility for the war. He would not urge it on if it depended upon him to give it energy. He would stop it if he could. Only when inflamed by hatred or fury at some dastardly act of the enemy that comes straight home to him with his sense of injustice and cruelty stirred beyond control, does he feel that he wants to fight and destroy the foe.

The instructed Theosophist does not see The War in this way. He understands or should understand that The War is a working out of terrestrial inharmonies, created by the diverse interests, the greeds and selfishness, the

hatred and egotism of mankind. He has had more or less share in these discords, and he knows that he must bear his burden of the disaster and shame of The War. But he does it cheerfully because he feels that the Great Law of Justice will determine all its issues in mercy and in compassion, and that those who overstep the limits of our common humanity will suffer over and beyond the immediate settlement of the vast debits that have been presented for balance in this cyclic accounting.

There is another phase of the settlement that Theosophists to the extent of their instructedness must understand as their own special liability. In joining the Society they pledged themselves to work for the formation of a nucleus of Universal Brotherhood, and whether they understood that to be a nucleus of the existing Brotherhood or an effort to establish a nucleus of a Brotherhood to be, they had a specific duty to fulfil in whatever way they deemed fittest for their effort and capacity. Failing in carrying out that duty their responsibility became that of those who knowing their duty, neglected it. They may begin with one consent to make excuses, but The Law recognizes no excuse.

The Society as a whole—any Society—is mightily to blame in this respect, and the collective responsibility of the Society or Societies cannot be evaded. The Society was pledged to Universal Brotherhood and has in most cases degenerated to the level of sectarian intolerance, the members refusing to fraternize with any who do not belong to their special community, or who are not regarded as "loyal" to some special individual official or teacher; as though Universal Brotherhood depended upon some poor mortal person whose echoes of the voices of the Great Ones were more important than the Voice of the Silence itself.

We have never yet heard of any contention about the loyalty of members of

this or that Society to either of the Masters who assisted in placing the Secret Doctrine before the Western world. They enshrouded themselves in Silence and Secrecy, and if we can accept appearances many members appear to think that loyalty to this or that Official Head or Platform Orator or Fluent Book-maker is more to be regarded than loyalty to the Principles and Ethical Standards that the Silent and Secret Ones laid down for our information and guidance. Indeed, many act as though they never heard of the Great Ones, or doubted their very existence. The Great Ones are not affected by this, nor do they seek recognition, setting thereby an example which the leaders, orators and book-makers have been slow to follow.

How can a Movement be Universal which requires loyalty to a Person or a Personage? How can Adyar lead a Universal Movement which sets up a new Religion to compete with all the existing religions? How can any Theosophical Society be Universal which insists that membership in its ranks is the only Path to Universality? Can we invite Brotherhood among the great Religions of the world by devoting all our attention to a new sect that antagonizes all the other faiths, by showing that we regard this new sect or Church to be the most important activity we possess? We profess that the Truth is one and underlies all the Religions, Zoroastrianism, Brahmanism, Buddhism, Jainism, Shintoism, Islamism, Judaism, and then we start a new form of Christianity which all the other Christian Churches say is fraudulent, and is definitely repudiated by the Old Catholic Church from which it alleges it derives its authority, and we allow ourselves to be dazed into the idea that Universal Brotherhood can be promoted thus.

When we hear our Leaders ranting and raving in support of their special conception of religion, let us remember

that it is Brotherhood that we seek and not belief in a religion or belief in any other alleged panacea. The world has been dragooned for centuries into the habit of believing, and now millions of people believe in Hitler, and other millions in Mussolini, and still others in the Mikado and his advisers. But none of these millions believe in Humanity.

It was thought that Humanity was such a wonderful thing in the Creation of the Cosmos that when its origin and destiny had been explained to men—they would flock to the banner of its Truth, its Justice, its Love, and that it would be easy and simple to get men and women and little children to listen to the message of Life, enduring and evolving through the ages, developing from one incarnation to another, always by the individual effort of each entity on its own course, self-directed, self-energized, self-reliant, guided from within, ruled by the Master-Soul which is the Light of Lights in every man's heart. Whatever faith a man professes, by that one Light he is led and strengthened till he finds the Unity of all Light and understands the Brotherhood Universal of Humanity. But this Light has been hid under a bushel at Adyar and shines but little elsewhere.

A PROPHECY BY DISRAELI

To The Editor of The Times

Sir.—This prophecy of Disraeli's, written in 1859, would seem to be nearing its fulfilment; and it is indeed a heartening message from the past:—

"Remember always that England, though she is bound to Europe by tradition, by affection, by great similarity of habits and all those ties which time alone can create and consecrate, is not a mere Power of the Old World. Her geographical position, her laws, her language, and her religion, connect her as much with the New World as with the Old. Still, if ever Europe by her short-

sightedness falls into an inferior and exhausted state, for England there will remain an illustrious future. We are bound to the communities of the New World, and those great States which our own planting and colonizing energies have created, by ties and interests which will sustain our power and enable us to play as great a part in the times yet to come as we do in these days, and as we have done in the past. And therefore. . . I say it is for Europe, not for England, that my heart sinks." Yours truly,

Iona Davey—*In the London Times, Daily of August 24th, Weekly Edition of August 28th, 1940.*

MRS. HASTINGS STATES FACTS

Open Note to Theosophists. Please Copy

This is the gist of a considerably more vigorous reply I had written to the attack made on me by the late Capt. Bowen in the "O.E.L. Critic."

Capt. Bowen's "sympathy" with my work for the Defence of H.P.B. was confined within the limits possible for a Leading Theosophist who has no intention of doing much and I have a letter from the only member of his circle who showed any activity saying: "My efforts to form a F.M.B. group were neatly blocked. (That is a story which might be applied to other Theosophical groups.) Capt. Bowen stated that I "was really sitting on two stools from the start. She disclaimed any connection with Theosophy, yet had to depend for support almost entirely on Theosophists. The result was that Adyar saw in Mrs. Hastings an agent of Point Loma; Lomaites saw in her work the cloven foot of the U.L.T., and so on."

A pretty picture! And I wonder what the late Capt. Bowen saw in me! I knew nothing whatever about all this chaos called the Theosophical Movement. It was from Mr. Barker that I learned even that there was more than

one T.S. As for the U.L.T., I only learned about that much later, "and so on." All that is no disgrace to me anyway. If I had known what I know now, I would probably not have touched the thing at all, certainly not in the way I did. My defence of H.P.B. begun before I knew one single Theosophist, would have been left as a literary legacy to my family along with other MSS. As it was, after I saw the Hare attack, I became enthusiastic and so earned the apparently unending and relentless enmity of "Theosophists." A sickening business.

It is very difficult to reply to a dead man. I cannot ask Capt. Bowen from whom he got his information. I can only say it is once more untrue and slanderous to the point of libel. He states that Miss Debenham paid for the "Hall," by which must be meant the larger of the two rooms I had for the F.M.B. (Capt. Bowen never came once) and that only she herself had the right to use the room for any purpose other than that for which it was provided. He goes on to say that "large numbers of the Friends," among whom presumably himself was included, were indignant with me and thought that, if I were "ready to use the hall for her political ends, it was not unlikely that she might use the funds for the same purpose." O Charity, thy name is Theosophist!

The facts are that Miss Debenham paid for the rooms up to Dec. 7th. I understood that after that she was not prepared to go on. I think that she might have been persuaded, but I am not willing to persuade people to go on with things—and I had arranged with the landlady to give up the big room and to keep on the office at my own expense, the which I did until April.

But, here is the cream of the matter. There was only *one* evening's use made of the big room for my Democratic Liberty campaign, which had nothing

to do with "politics" in the party sense. At that one meeting, middle November, of only five persons, including myself, Miss Debenham was present and contributed to the campaign as she had already done. The room was never used before or after that. Now will the NEXT accuser come forward?

The late Capt. Bowen's opinion of my qualifications to defend H.P.B. were his own and there is now no need for me to trouble with them. I have said all along that my object was to "collect data" for the defence. I have done that pretty well, I think. What Capt. Bowen calls my "apparently" unselfish labour was absolutely unselfish labour. The same kind of labour I have put in ever since I ever printed a word, for all sorts of Causes. For years I fought for every cause of freedom and thousands of people know it. When Sylvia Pankhurst published an extract from my first democratic pamphlet, she referred to me as "the well-known lover of freedom," and so I am and always will be, Theosophists notwithstanding.

I think I should place against Capt. Bowen's astounding assertion that my "handling of the Coulomb letters was more calculated to injure than to help," the judgment of the secular Indian "Pioneer:" that "Mrs. Hastings has made out a shattering case against Madame Coulomb." Also, I may correct a notion, first launched by Dr. Stokes—one of his few mistakes—that I made a personal attack on Rebecca West. I informed Dr. Stokes that I had a few years back written a whole, quite personal book on the old "New Age" where I might have "attacked" Miss West had I thought her worth while. I never mentioned her name. I only told my story to show what a very *honourable* party was slandering Madame Blavatsky and accusing her of dishonesty. Now perhaps that canard will cease to circulate? Again, Capt. Bowen's reference to my "personal attack" on "Ephe-

sian" is simply silly. If Theosophists cared nothing about the defence of H.P.B. my reply to "Ephesian" in "New Universe," No. 4, would be circulated by the million.

Finally, I shall continue the "Defence" as and when I think fit. The F.M.B. will never die.

Beatrice Hastings.

4 Bedford Row,
Worthing, Sussex, Eng.,
Sept. 25, 1940.

CORRESPONDENCE

ILLUSION OF KNOWLEDGE

Editor, Canadian Theosophist: — I suppose one of the strangest urges towards Occultism is the hunger for knowledge. Now we must always watch that we are not chasing after the shadow and forgetting the substance. In searching for knowledge we may be only piling up possessions that will hamper us on our journey inwards, and will prove to be more illusions added to those already clinging to us and from which we should be trying to free ourselves.

We are told that the "Kingdom of Heaven" is within, and within that Kingdom is all knowledge, glory, dominion and power. So if we would seek knowledge, we must first seek the kingdom that contains it.

Never can It be reached by outward strivings, never by piling up all the knowledge in the world, but only can it be reached by freeing ourselves from the bonds that separate us from It.

Therefore let us free ourselves from these illusions of knowledge that lure us away from our inward quest, seeing them for what they are, the beckoning fingers of Desire, and let us keep our eyes fixed only on "that which is formless."

Within is the Fount of all Knowledge and as we withdraw from the outer life step by step, we draw nearer and near-

er to that Fount, and its blessings are showered upon us.

It is *we* who must do the work of that withdrawing. This is the only Knowledge we can carry with us.

E. M. Dawson.

25 Windsor Rd., Rathmines,
Dublin, Eire.

ELEMENTARY SCIENCE

Editor, Canadian Theosophist: — When studying the Secret Doctrine, I felt the need of more understanding and information regarding such topics as Atoms, Molecules, Hydrogen, Oxygen, Carbon and Nitrogen; radioactivity, relativity, gravitation, energy, light, gamma, alpha, and beta rays, the Hertzian waves, wave lengths, the quanta, etc., before I could comprehend paragraphs relative to the subjects above mentioned. One of the recently published books which I found most helpful, and which is written in a way which can be easily understood, is a book entitled: "Planets, Stars and Atoms," by Geo. E. Frost, published by The Caxton Printers, Caldwell, Idaho. When I showed this book to one of our older students in the Toronto Lodge he agreed with my opinion that it would be a very helpful addition to all Theosophical libraries.

A. D. R.

INTRINSIC KARMA

Editor, Canadian Theosophist:—The articles and letters that have recently appeared in the C.T. must have aroused a great deal of interest and speculation on the whole subject of Karma and that, in itself, is a good result. You write in your Office Note (p. 110): "To fast for a week is not in itself an evil experience. It may be a necessary step in development not to be had otherwise. It would probably react differently on each member of the family according to his karma. It is not necessarily evil that results from an experience which some people would regard as undesir-

able." These words embody or imply two considerations that, I think, ought to receive a great deal more attention than is often given them. The first is that the experiences and conditions of our earth lives are endured or enjoyed solely for the benefit of the evolving ego. The evanescent happiness and unhappiness of the "shadow that lives and vanishes" are of no real importance whatever except as affording experiences necessary for that evolution.

The other idea implied in your words that Character has far more to do with happiness or unhappiness than outward events or circumstances, for it is the way in which we react to them that counts, should be constantly remembered. For these reasons it is a mistake to suppose that if we do our best to live meritorious lives we shall surely be rewarded when next we return to earth by being born into more desirable circumstances. Can any of us be certain that we have overcome all the temptations peculiar to lives of poverty?

W. B. Pease.

Victoria, B.C., 23/Sept./40.

THAT VICARIOUS DOCTRINE

Editor, Canadian Theosophist: — On page 131 of your July issue, the Maha Chohan states, apparently, that certain highly evolved human beings "might again be subjected to misery, imprisonment in flesh and all the sorrows of life" by their own choice, in order to "become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind!"

It seems to me this statement is in direct contradiction to the whole teaching of Karma and Divine justice and, in particular, to a preceding statement on the same page near the top of the left column where this authority states "teach the people to see. . . that our own Karma. . . is our saviour in future lives."

Doubtless, you will have no difficulty in dissolving this contradiction which, on the face of it supports the whole Christian fallacy of the vicarious atonement and its consequent mischief throughout the whole of this Church.

I brought up a modification of the idea in my first quotation, in the question period following the first address at our recent Convention, "Reincarnation" by Mrs. V. Brackett; and asked whether an incarnation of an unpleasant character could be chosen by an individual as a period of strict training for some difficult duty to be undertaken in a following incarnation. Just as an athlete denies himself pleasures and imposes austerities on his physical equipment, as preparation for some severe test of fitness in some feat of endurance.

I don't remember that Mrs. Brackett made any reply, but the chairman saw fit to state that any such idea was merely pandering to one's self-conceit! However, be this correct or not, I still hold to my question as a reasonable hypothesis.

N. W. J. Haydon.

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OFFICE NOTES

There will be world-wide regret among humane people over the very serious illness of the great Indian poet and philosopher, Rabindranath Tagore. No more Christlike man has appeared in our time, and his beautiful face was a happy index of his great and pure and spiritual mind.

* * *

The suggestion of anything amorous being objectionable to some readers a substitute line for one on the front page may be used by them—"Or utter kinder words than those that pass when comrades meet?" The concession is made without prejudice, but without any intention of cultivating prudery. We have enough hypocrisy around without adding to it.

* * *

We are happy to have such a clear statement from Mrs. Hastings of the facts involved in the discussion of her

work by the late Capt. Bowen. Extraordinary pains have been taken to obstruct every effort to place Madame Blavatsky's life and work in its true light. The members of the Theosophical Societies have shown little gratitude in this respect, and Mrs. Hastings has had to rely on the help of outsiders in the defence of the greatest of all Theosophists of our time and knowledge.

* * *

Dr. Arundale announces that the Subba Rao Medal has been awarded for 1938 to Mrs. Josephine Ransom, who began her literary career with volumes on *Indian Tales of Love and Beauty*, *Irish Tales of Love and Beauty*, and *Schools of Tomorrow in England*. The Medal for 1939 was awarded to Professor D. D. Ranga, whose four books on *Where Theosophy and Science Meet*, worthily merit the honour. This year's medal goes to Mr. E. L. Gardner, but the book of the year will be recognized as that of Dr. A. B. Kuhn, *The Lost Light*. It is too bad that Adyar had not broader vision.

* * *

Dr. G. I. Christie, president of the Ontario Agricultural College, Guelph, speaking at a picnic of the Niagara Peninsula Ayrshire Breeders' Association, on June 15, declared that "considerable criticism was heard about the preparations for war. There was much talk of Canada being too far behind in its war effort, but he remarked that any administration which would have suggested five years ago that the country spend 500 million dollars on armaments would not have continued in power for any length of time." This is a point on which nearly all our people need education. The assertion was made that we could not afford it. The reason we could not afford it was that the system of private and corporate control would not permit it. Hitler and Mussolini saw this and abandoned the system, which Britain also did as Prime Minister Churchill has declared.

Mrs. Adelaide Gardner, General Secretary for England, writes inspiringly in the *September News and Notes*. We quote from two paragraphs: "Do we, Fellows of this wonderful Society—so rich in wisdom, in inspiration, in guidance for critical periods—lack something of the reverence and devotion that evokes the best understanding of the occult laws, now called Theosophy? Are we, perhaps, content to take from that store just the little that eases our own strain, without committing ourselves more and more deeply to the devoted service of mankind for which our Founders and leaders so incessantly strive?—a service, moreover, that opens the seals of both power and wisdom? Do we not rather coolly intellectualize its teachings, and fail to call down the fire from heaven which is only evoked by devotion to a cause larger than anything present in our merely personal lives? On all sides during the war we have seen that devoted enthusiasm can richly enhance capacities in people who were otherwise quite mediocre. So let us open our hearts to the cause of human brotherhood as people commit themselves to war work: whole heartedly, with complete devotion, for life itself hangs upon this, and upon us to fulfil the demands of life. And let us be among those who practise far, far more than they preach: who give far more than they demand."

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It is unfortunate that it is but seldom that a prophet has honour in his own country. We know how Canadian poets like Bliss Carman and Wilson MacDonald have to cross the border to get proper appraisal of their wares. So it gives us pleasure when we get such appreciation for our pamphlet on *Evolution, Divine Wisdom, Brotherhood*, as was recently received in a western letter. The West is really more appreciative than the East in such matters, as will be evident from the following: the

result of the perusal of a discussion which failed on account of lack of knowledge of things Theosophical: knowledge which requires dissemination:—"Nothing can do this better than the two reprints from Judge's Oriental Department papers given in the little book for which I have to thank you very much. The book is a perfect jewel of the real thing in its various aspects put into pocket form; a great achievement of compilation on your part. Katherine Hillard's two lectures on Evolution will be interesting to many enquirers who find her *Secret Doctrine Abridgement* too stodgy, and perhaps lifeless, to peruse. Dr. Pandia's letter rounds out the compilation on broad and brotherly lines. I have sent for a dozen of these booklets to the Blavatsky Institute, presuming they are for sale." Every student who wishes to further the circulation of pure Theosophy should follow this example. The booklets are 15c each or two for 25c. Eight for a dollar post free provides one with excellent reading for strangers to the Wisdom.

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Mr. Haydon's letter, greatly daring, finding discrepancies in the views of the Maha Chohan, appears to have overlooked some of the obvious elements of Karmic action mentioned in our note last month. Suppose an Ego does undertake to descend upon earth to help his fellow beings, what on the earth or under the sun has that got to do with the dogma of vicarious suffering or vicarious at-one-ment, for that matter? If your ox fell into a pit on the Sabbath Day, Jesus asked, would you not pull him out? Is that vicarious suffering or atonement? Do let us use our common sense and not be carried away by the nonsense of the theologians who were a set of know-nothings as far as occult law is concerned. Man's great gift which he inherits as a Son of the Most High, is free will. He can exer-

cize that free will in helping his neighbours, like the Good Samaritan, or by incarnating in an ignorant nation and giving it an ideal to live for, or he can use it to advance his own progress towards Pratyeka Buddhahood. The total folly of the Theologians in failing to understand the parable of the Crucifixion, as they failed to understand practically all the other parables, taking them for literal history, instead of parables, which means myths or fables, has misled even some of our supposedly intelligent Theosophical students. Leading a blind man past an open ditch is not vicarious suffering nor anything like it. It is an expression of compassion, of love, of brotherhood, and is just the sort of thing that any Theosophist should be ready to do. The Maha Chohan's letter, read in this light will not exhibit any discrepancies nor contradictions unless the reader is determined to import his own meaning into plain English.

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Mr. N. W. J. Haydon calls attention to what he describes as an error in Miss Welch's article in last month's *Canadian Theosophist*. She states, he quotes, that "the Sanscrit language has two words for Truth: Satya, meaning objective truth, and Rita, which means truth as it exists in the mind and belief of a given person." H.P.B.'s *Glossary* tells us that Satya means "absolute or subjective truth," just the opposite to Miss Welch. As this source does not mention Rita, he says he looked it up in Max Muller's *Theosophy, or Psychological Religion*, since he was a great Sanscrit scholar, and found his definition of this word as (page 390) "law, or reason, or the Right," and this, too, is quite different from personal belief. In her following paragraph, Mr. Haydon quotes Miss Welch again, where she states "Rita can over-ride the dictates of abstract truth," thereby contradicting her previous explanation of Satya, and

does so again further on, he points out. "I have looked into the use of *Sat* as a prefix in Sanscrit," writes Mr. Haydon, "and find that it is used so often as indicating the divine associations of qualities; as to suggest its being never used in any human or 'objective' connection. I trust you will see fit to use this comment on Miss Welch's paper, for the sake of correct use of technical terms." Dr. G. de Purucker's *Glossary* defines *Sat* as a Sanscrit word meaning "the Real, the enduring fundamental essence of the World." This *Glossary* does not define *Rita*, but Theodore Besterman's defines it as "the right, in the ethical sense; also, the world-order; almost a system of ethics."

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A lot of people are becoming ashamed of the word Theosophy, probably because they do not owe it anything. You cannot get anything out of it till you put something of yourself into it. Hence the shame. Dr. de Purucker has an excellent article in the October issue of *The Theosophical Forum*, on "Technical Theosophy," in which he exhorts all good Theosophists to follow the principle embodied in the sentence: "Seek out him who knows still less than thou, and let him hear the Law." *The Forum* reprints, by permission, Mr. J. B. Priestley's article on "What I Believe," An extract from a letter from P. A. Malpas, M.A., about *The Acts of the Apostles* in which he naturally questions its historicity. Mr. Ryan reports on recent science, including the calculation that the planet Pluto is about the same size as Venus, but only one-fourteenth as bright. The valuable "Leaves of Theosophical history compares notes made of H.P.B.'s statements at the seventh meeting of the Inner Group, making it clear that the human physical body has no place in the human principles, or the human septenary. It is an upadhi rather than a principle, and is an illusion body in fact. The article

shows how Mrs. Besant changed these matters in Volume III of *The Secret Doctrine*, this evidence confirming what Mrs. Cleather has already made clear in our pages. These reports are immensely important and should appear in more permanent form.

THE GENERAL EXECUTIVE

A meeting of the local members of the General Executive was held at 52 Isabella Street, Toronto on Sunday afternoon, October 6. The Minutes of the previous meeting noted that the General Secretary had ruled out of order the motion by Mr. Belcher that Mr. Kinman be appointed Treasurer for the Executive. The reason was not mentioned but it was based on the bylaw passed in 1925 with others which were printed in *The Canadian Theosophist*, volume VI, pages 221 and 222, in the issue for February, 1926. The bylaw dealing with this point reads: "3. The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires." Some members appear to be unwilling to accept the verdict of the recent election, and while raising difficulties and refusing co-operation seem to desire to impose their will upon the majority. In spite of the explicit directions in the Constitution that all moneys be paid to the General Secretary, whose functions as Treasurer were never questioned until last year, and the explicit terms recognizing his treasurership in the bylaw, giving authority to appoint an "Acting" treasurer if he so desires, Mr. Belcher stated he had read the Constitution and saw nothing in it to suggest that the General Secretary was Treasurer. The matter was left over till next meeting so that the bylaw could be consulted and Miss Crafter's nomination confirmed. A statement of the finances for the past

quarter was submitted by the Acting Treasurer. The receipts included dues, \$405.35; magazine subscriptions, \$57.50; Donations, \$15.15; sundries, \$2.56. Payments included printing, \$300; Postages, etc., \$26.29; Membership cards, \$4.59. With a balance on hand from last year of \$80.56, the present balance at October 1 was \$230.23. It was pointed out that donations which had been relied upon to sustain the magazine, were cut off by the war. After some discussion it was decided to carry on the magazine till February. Unless donations of at least \$500 come in before that date further publication is problematical. The question of membership was discussed and letters from Kitchener and Winnipeg and a report of the Hamilton situation considered. No suggestions were made regarding the subjects mentioned on page 209 of the September magazine and in previous issues. The General Secretary suggested that the approaching semi-centenary of Madame Blavatsky's death in 1891 should be made the occasion of a wide recognition of her work and of the fulfilment of her predictions and the realization of her forecasts in *The Secret Doctrine* of scientific progress based on the principles she had expounded.

YANG CHU—PRECURSOR OF TAOISM

(Concluded from Page 198)

III

The sources of our information about the thought of Yang Chu are extremely meagre. The largest single source is the chapter entitled *Yang Chu* in the Taoist compilation, *Lieh Tzu*, which happens to have been a forgery, a product of some unknown writer of either the Wei or Chin dynasty, between the third and fifth centuries, *anno domini*. The theory of complete hedonism there-

in propounded differs considerably from Yang Chu's own doctrine and, at best, it might have been the record of thought of a follower of Yang Chu.

Mencius injected a bit of criticism into his exposition when he described Yang Chu's doctrine as follows: "The principle of Yang Tzu is 'Each for himself.' Though he might have benefited the whole world by plucking out a single hair, he would not have done it." Judging from other sources, it seems that Mencius, through his eagerness to uphold the teachings of Confucius, put Yang Chu's doctrine in a worse light than was warranted. The central idea would be more accurately reflected if we are to put it thus: "If one would benefit him by giving him the whole world, and hopes thus that he would pluck out one of his hairs, he would not do it."

The *Lu-shih Ch'un Ch'iu* says: "Yang the scholar valued self." The *Han-fei Tzu* contains a reference: "Here is a man. His policy is not to enter a city which is in danger, nor to remain in the army, and for the great profit of the world he would not give one hair of his shank. Rulers inevitably follow and pay him courtesy. They value his knowledge and exalt his conduct, because he is a scholar who has slight regard for mere things and holds life as something important." And the *Huai Nan Tzu* records: "The orchestra, drum and dance for the performance of music; obeisances and bowing for the cultivation of good manners; generous expenditure in funerals and protracted mourning for the obsequies of the dead: these were what Confucius established and were condemned by *Mo Tzu*. Universal love, exaltation of the worthy, assistance to the spirits and anti-fatalism: these were what *Mo Tzu* established and were condemned by Yang Tzu. Completeness of living, preservation of what is genuine, and not allowing outside things to entangle one's person:

these were what Yang Tzu established, and were condemned by Mencius."

From these sources we may conclude that Yang Chu taught that every one should be for himself. Self is valued. He advocated the completeness of living, preservation of what is genuine, and not allowing outside things to entangle one's person. A follower of Yang Chu, therefore, even were he to be given the world as a return for pulling out one of his hairs, would not do so. Such a person "has slight regard for mere things and holds life as something important." He does not place too high a value upon mere things, because the world, though large, is still something external, whereas a hair, though small, is still a part of one's own person and life. Therefore the former may be regarded lightly, whereas the latter should be looked upon as important.

The *Hui Han Tzu* passage is valuable furthermore as showing the historical order of development of the doctrines of Confucius, Mo Ti, Yang Chu and Mencius. Between Confucius and Mencius there had intervened the philosophers of Mo Ti and Yang Chu, so that by the time of Mencius, the Confucians, Mohists and Yangists had become like the three legs of a tripod. It was natural, therefore, that Mencius, as perpetuator of Confucianism, should exert all this strength to "oppose Yang and Mo."

That Yang Chu's doctrine was not one of extreme hedonism is easily demonstrated. The *Lu-shih Ch'un Ch'iu* said: "Now my life is my own possession, and its benefits to me are also great. If we discuss what is noble and mean, even the honour of being Emperor could not compare with it. If we discuss what is unimportant and important, even the wealth of possessing the empire could not be exchanged for it. If we discuss peace and danger, were we to lose it for only one morning, we could never again bring it back.

These three points on which those who have understanding are careful. There are those who care too much about life and so injure it. This is because they have not reached an understanding of the qualities of human life. Without such an understanding, of what avail is caution? . . . Among the rulers and nobles of the world, whether worthy or unworthy, there are none who do not desire to live long and see many days. Yet if they daily obstruct the course of their life, of what avail is such a desire? All long life consists in non-resistance to it. What cause such resistance are the desires. Therefore the Sage must first of all put his desires into proper harmony." Such stress on the importance of life does not mean an uncontrolled giving in to the desires, for desires, when uncontrolled, are injurious to life. For this reason, the same passage states that "rich meats and strong wines" are "foods which will spoil the stomach" and the "tender cheeks and white teeth of women" are "axes which destroy our nature." Another passage says: "Therefore the Sage, as regards sounds, colours and tastes, accepts those that are beneficial to his nature and avoids those that injure his nature. This is the way to achieve complete preservation of one's nature." The same work says: "Heaven has produced mankind endowed with longings and desires. These desires have their natural tendencies. The natural tendencies have their restraints. The Sage cultivates these restraints to halt his desires, and, therefore, does not allow his natural tendencies to run to excess. Thus the ear's desire for the five tones, the eye's desire for the five colours, the mouth's desire for the five tastes: these constitute the natural tendencies. In these three things the desires of noble and humble, foolish and wise, worthy and unworthy, are as one. . . The way in which the Sage is different, is that he keeps con-

trol over his natural tendencies. By acting in accordance with the principle of valuing life, one keeps control over one's natural tendencies. By not acting in this way, one loses control over them."

From these quotations, it is clear that if we are to value life, we must first restrain the desires. But the reason why life is something to be prized is exactly because through living we may enjoy sounds, colours and tastes. Therefore we restrain the desires because we hope in this way to gain long life, and thus to have still further time for enjoyment; not because such enjoyment is improper, or because the desires are evil. The same chapter continues: "When the ear does not delight in sounds, the eye does not delight in colour, and the mouth finds taste no longer sweet, there is no choice between this life and death. The men of old who attained to the true Way lived their lives to a great old age, so that they might long enjoy sounds, colours and tastes. How was this? It was because their principles were early determined upon. Their principles being early determined, they early knew how to be sparing of themselves. And knowing early to be sparing of themselves, they did not exhaust their vital forces." It is only when the ears and eyes are able to enjoy external things, that life assumes meaning. Not to do so is to value, not life, but death. If we wish to have this enjoyment for long, however, we must already at an early age decide not to enjoy to excess.

IV

We must now turn to a different question: Why did Yang Chu's doctrines seem to disappear after Mencius? Was Mencius so successful in opposing him that Yang Chu's thoughts were wiped out? No, we have evidences to show that he had followers even after Mencius. The *Lu-shih Ch'un Ch'iu* records many passages which must

have been quoted from followers of Yang Chu rather than from Yang himself. The theories of one of his disciples, Tzu Hua Tzu by name, are still preserved in *Lu-shih Ch'un Ch'iu*.

Why is it that little was heard of this school of thought in latter times. The explanation probably lies in the fact that Yang Chu was followed by such Taoist philosophers as Lao Tzu and Chuang Chu, formulated at the same time many ideas which had certainly not been conceived of by the latter. Yang Chu, as a consequence, became overshadowed by Lao Tzu and Chuang Tzu, which would explain the seeming disappearance of Yang Chu-ism.

In the present-day version of the *Lao-Tzu*, there are many passages expressing this idea of prizing life and despising material things. For example:

"He who in his conduct values his body more than he does the world, may be given the world. He who in his conduct loves himself more than he does the world, can be trusted with the world."

Again:

"Name or person, which is more dear? Person or fortune, which is more important?"

The present-day version of the *Chuang-Tzu* also contains several passages in which the doctrine of "Completeness of living" is expressed. Suffice it to quote only one. Chuang-Tzu described in Chapter iv a sacred oak which, because its wood was good for nothing, had been spared the axe. The oak said in a dream: "There are hawthorns, pear trees, orange trees, pumelo trees, gourds and others. The fruits are knocked down when they are ripe, and the trees are maltreated. The large branches are broken, and the smaller ones torn away. The life of these plants is one of suffering, because of their productiveness. They, therefore, cannot complete their natural term of existence, but come to a premature end in

the middle of their time, and bring upon themselves destructive treatment from men. It is so with all things. For a long time I have been learning to be useless. Now I succeed in being useless, which is of the greatest use to me. If I were useful, could I have become so great?"

These passages may indicate how the doctrines of Yang Chu continued to find expression in the works of Lao-Tzu and Chuang-Tzu. However, they do not constitute the most profound ideas of Taoism. Yang Chu was only concerned with ways to prevent us from injuring our own life. He gave no clue as to how to avoid being injured by other than ourselves. His way was not very far advanced from that of the recluses who fled from the world of men.

Human affairs are ever in a state of flux and in the final analysis, there are forms of injury which cannot be avoided. Lao Tzu's philosophy attempted to reveal the laws underlying the transformations of things in the universe, so that by knowing these Laws we might apply them, and thus hope to "end our lives without calamity," as Lao Tzu says. Chuang Tzu also tried to show how we may enter human society and yet not receive its wounds. None of these methods, however, can suffice to protect us wholly. For, amidst the flux of things, there are too many unseen elements. Hence Lao Tzu sometimes speaks with still deeper insight, as when he says:

"I suffer great disaster because I have a body. When I have no body, what disaster can there be?"

Chuang-Tzu went Lao-Tzu one better when he speaks of "equalizing death with life, and making others identical with oneself."

To conclude, Yang Chu systematized the thought of the recluses of Confucian times by expounding the theory of "The completeness of Life." Lao-Tzu advanced Yang Chu's thought by one step

forward while Chuang-Tzu pushed it yet another step to culminate in the flowering of Taoist philosophy.

AMONG THE LODGES

Dr. Alvin B. Kuhn began a two weeks' engagement to lecture and conduct study classes for the Toronto Lodge, on Sunday evening, October 6. His lecture was on "The Four Arms of the Cross," which he illustrated with the signs of the Zodiac and the passage of the Sun through the four nodal points of the solstices and equinoxes. An excellent audience listened with marked attention. Mr. D. W. Barr presided and Lt.-Col. Thomson read a passage from Dr. Kuhn's new Book, *The Lost Light*. Mr. Claude Donald of Hamilton gave a beautiful rendering of an exquisite Melody by Bach and a fitting companion Adagio by Godard, which were loudly applauded.

✻ ✻ ✻

Mr. Fellows, as Secretary, reports that the Toronto Lodge held its Annual Meeting on Wednesday, Sept 18th, at which the following were elected Officers and Directors for the ensuing year: President, Mr. G. I. Kinman; 1st Vice-President, Mr. D. W. Barr; 2nd Vice-President, Miss M. Stuart; Secretary, Mr. A. C. Fellows; Treasurer, Mr. A. Emsley; Directors: Mrs. I. Bassanesi, Mrs. O. Cable, Mr. E. B. Dustan, Mrs. E. B. Dustan, Mr. N. W. J. Haydon, Mrs. G. I. Kinman, Mr. E. Norman, Mr. I. Orenstein, Miss M. Stark, Mr. D. A. Tong. The reports of the several Committees, the Treasurer and Auditor were received and adopted.

REVIEWS

"THE LOST LIGHT"

Dr. Kuhn's felicitous title for his new book should be a signal to all who are interested in the growth of true religion in the world. "Let there be Light" was

one of the first ideas in the Jewish system, and Jesus told his disciples "Ye are the Light of the world." But they have largely forgotten this fact where they have not repudiated it, and Dr. Kuhn's work is intended to bring them back to a consciousness of the real message of Jesus as well as of all his predecessors in the great gallery of religious symbolism. We cannot blame the people in the pews so much as the people in the pulpits who have deserted the Greek Testament in favour of the English translation, the dominance of which over the truth of the original is astonishing. Even when all the scholars of the Church assembled and prepared a revision giving in many respects a truer version of the text than the interpretations of three hundred years ago, yet after fifty years of the revision the old and less correct version is read in the Churches. And yet the parsons profess to be the heralds of truth. No wonder the Church is losing its influence. Even Dr. Kuhn himself yields to the old glamour and on page 6 speaks of the "Natural" body, which ninety-nine out of a hundred readers will understand as the physical body when it is the psychic or astral body that is meant. The late Dr. Goldwin Smith accused St. Paul of using a false metaphor in the 15th chapter of I Corinthians, because he thought St. Paul meant the physical body that was sowed in the earth, when the Apostle clearly meant the psychic body that was sown in the physical. It must die that the spiritual body may appear. Dr. Kuhn is, of course, well aware of all this, and as he says (page 38) "Modern science has itself re-established the ground for such a predication in its recent findings with regard to the more sublimated constitution of matter, making a way for the reification of bodies of sub-atomic or ethero-spiritual composition, in which a unit of soul might find subsistence when disengaged from a full substan-

tial body." The triple evolution of the physical, the psychic and the spiritual or pneumatic is involved in all this, leading to that complexity of the human entity which is so difficult for himself and for those who try to explain it all on the basis of either a material or a spiritual basis alone. Dr. Kuhn's book runs to some 300,000 words and we must give it a full perusal before we can attempt to suggest the wealth of information and wise interpretation it contains. He traces the dogmas of western religion back to Egyptian sources and with the advances of modern science is able to reveal many mysteries which the Church Fathers of the dark ages could not have imagined to exist. Those who have read *Isis Unveiled* and *The Secret Doctrine* will find up-to-date confirmation of Madame Blavatsky's now classical expositions of the Ancient Wisdom. This edition is almost out of print, and those who wish to possess the volume and its successors under the publishing scheme which we have already described should make haste to secure it. The book is dedicated to the memory of the late Dr. Robert Norwood, and we rejoice to know that his memory will thus be perpetuated by what promises to be a lasting memorial. (*Published by Dr. Kuhn, 218 West Jersey Street, Elizabeth, N. J., \$5.*)

"LAVA"

Irene H. Moody has already made her name in Canadian literary circles, and her admirers will welcome this new evidence of her fine spirit, her sense of beauty, and her command of poetic language. The critics will probably have their usual dispute over the problem of verse-form, and these arbitrary measures adopted by the new writers are certainly open to challenge. But the proof is in their appeal, and if there are more readers satisfied with the new

forms, than with the rhythms and metres of the past, it lies within the judgment of the poet himself which method he will follow. Tradition dies hard, but it must die in the presence of real art, and there can be no question of the art that is involved in presenting poetic thought in the new forms. Take the fine fantasy of "China" on page 86. Here is drama, philosophy, eloquence, beauty, power, and an ancient myth restored to a new life. It is doubtful that the old metrical verse-form could have presented the thought with such impressive clarity. Mrs. Moody covers a wide field in this volume and there runs throughout the golden thread of the consciousness of the One Life which inspires all true poetry whatever the subject. (*Toronto: The Macmillans of Canada, \$2.*)

THE KISS ETERNAL

Already we have much, if we can hear
 In tangled rhythms of the present
 hour,
 Through clashing passions, over jibe
 and jeer,
 A patterned symphony of greater
 power;

A measured wave, a beat that glows and
 fades,
 A breath upon the waters of abyss,
 That which precisely moves the lines
 and shades
 To patterned purpose softly with a
 kiss.

The kiss eternal, measured to our needs
 From timeless, formless spirit of the
 deep;
 A wave which all infallible proceeds
 Until we waken from ironic sleep
 To know its rhythm, listen to its song,
 Give lip to lip and so to it belong.

H. L. Huxtable.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE SOUL OF THE UNIVERSE

This is the title of a book by Dr. Gustav Stromberg, a member of the research staff at the Mount Wilson Observatory since 1916. Dr. Stromberg was born in Sweden and there received his scientific training in mathematics, physics and celestial mechanics, he became a naturalized American citizen in 1922. "He has completed and published many investigations dealing with statistical problems relating to the motions and luminosities of the Stars and the structure of the Universe," says Dr. Walter S. Adams in the preface, and adds that the author brings to the discussion of some of the major problems of the human race, "resources of knowledge and understanding, and a simplicity of statement which can hardly fail to arrest the attention, and stimulate the thought and imagination of the intelligent reader."

It is indeed a book for the Theosophist who, as H.P.B. said, "is any person of average intellectual capacity and a leaning toward the metaphysical. . . who loves Truth, Goodness, Wisdom, for their own sake, not for the benefit they may confer."

Dr. Stromberg regards his book as a journey of exploration whose goal is the discovery of the Soul of the Universe. This, of course, is the Age-long Quest of man's mind, and seems to involve two distinct requirements—accurate observation and recording of phenomena, and some idea of the limits of our possible knowledge and our powers.

The author says the most important question asked by man is the meaning of it all, particularly the meaning and significance of human life. In his introduction he says he proposes to present certain facts from physics, biology and physiology, and then try to inter-

pret their meaning. "An honest attempt to find an answer is better than being content to remain ignorant, and make no attempt to penetrate that Great Unknown of which we are a part."

It is just this question of interpretation of known facts which is so interesting to students of Theosophy, and we are deeply grateful to our scientists for the few crumbs of fact which they let fall from their tables. It is not easy to shake the Truth out of them, and yet, we notice, they are among the greatest who will take the trouble to make intelligible in simple language some of the facts they have discovered.

Theosophy Provides Framework

Theosophy in its essentials, provides a vast framework, an amazingly truthful picture, an outline of the Universe. We are constantly filling in the blank spaces with significant pieces, which glow like jewels when they are properly "related."

So the author, very properly, in the course of twelve chapters begins with Space; next discusses Time; then Matter, and through to the human Mind and Soul. Many of the facts are known to some students, but this is one of the first attempts to relate the whole field of knowledge to the discovery of the meaning behind the different aspects of "Science."

In the first chapter dealing with Space, "one of the most fundamental entities in the universe," a partial statement befitting a scientist, he says that it exists primarily in our consciousness, and its counterpart in the external world is physical Space. This kind of Space is associated with the number Three because it has three dimensions—the reflection "on earth" of the Trinity "in Heaven" say Theosophists—the other dimensions he explains as a math-

ematical artifice used for special purposes.

This Space is a tremendously powerful regulator in the phenomena of motion which requires the fourth dimension "time," to complete the description of a moving body.

From observations made, Space appears to have a "structure" which determines the direction of the propagation of light and moving bodies like the swinging pendulum; and it has been found that the earth itself rotates in a certain relation to this structure.

Time and Memory

Time has one dimension and two opposite directions and it is this sequence of time in our consciousness, which depends on our memory, that distinguishes the "now" from the past and the "next." The symbol for time is an arrow. The velocity of light with no obstructions, known as the speed of light in vacuo, is a property of time as well as space, so that the new concept of space-time is a unity in which all physical phenomena appear to take place; and here, says the author, this dual unity gives us "a glimpse of a Reality beyond men, earth, sun, stars."

Although no visible link exists between space and time, they are bound together by a certain constant relation which we call the velocity of light." He says, too, "this Space-Time is a ghost which seems to quiver with something akin to life and consciousness." Hermann Weyl in "The Open World" (1932) says, "if it is not a god, it must be a superhuman giant."

The third and fourth chapters deal with matter and its "fields," and he begins by saying that it is idle to enquire what matter intrinsically is. We can only describe the sensations we receive from it, the properties of different kinds of matter, and the laws which seem to hold good for this mysterious substance.

Therefore, in describing the atom, he says that for some unknown reason the negative electricity does not combine with the positive electricity in the centre. Mysterious forces hold the nucleus together and separate the positive and the negative charges.

That part of the universe which we call material, is mostly concentrated in stars of which our sun is one. "Our sun is a Central Star." S.D.

We cannot say that matter is the cause of the metrical properties of space-time, but matter manifesting space-time properties is one of the many aspects of the universe.

Only Concern of Physics

The description of the space-time properties is the only thing with which physics is concerned, the ultimate nature of electricity and magnetism is not involved.

Hence what the universe is apart from these space-time structures involves problems which belong to some other field than that of physics, chemistry, astronomy, biology. This other field is largely unexplored, access to it is gained by investigation of the intrinsic nature and origin of life and mind, he says, "We must study matter from within and not solely from without; we must study the substance and not only the shadows." This leads on to the consideration of the wave-structures of the universe.

Schrodinger has shown that the particle aspect of matter is guided in its motion in the same way as light is guided by waves. These pilot-waves as they are called, can determine the position of an electron at a future time with a certain degree of probability. "The electron is within the pilot-wave, but where it is and how it is moving within the wave is not determined by any physical laws at all," He has some very interesting things to say on the different constituents of the atom and a note

on p. 46 says that recent experiments have shown that "neutrons are probably more fundamental constituents of matter than protons." Speaking of Causes, he says that the connection between the guiding field, the guiding waves and the particles guided by them is still very obscure and many physicists regard them as different aspects of an unknown reality of which the human mind has only a very imperfect comprehension.

A particle does not know where to go or where to stay; the field and the wave determine its position and motion, though still within limits fixed by the size of the quantum of action, i.e., the energy emitted by the atom divided by the frequency of the radiation is always equal to a certain unit of action and this is the quantum. Putting in human values for this picture, it might very well represent the field of labour at any moment and in any emergency.

Yet there is hope, for on p. 48 he says that though the propagation of the particles is governed by the field acting on the wave systems, yet the particles themselves seem to be responsible for the essential space-time properties of the system.

Relation of Matter and Mind

Next, dealing with the relation of matter and mind; there is another world than that of space-time, and the two are not completely separated; they interact at certain points or sources around which we observe wave-systems of different types; some we identify with Material particles; through some of them electricity enters the domain of space and time; other contact-points are immaterial and these are the sources for living-wave-systems of differing degrees of complexity. Some contact points are associated with certain nerve centres in our brain and these are the roots of our consciousness and the sources of all our knowledge

(all this reminding us of the Kabalistic tree of life.)

The reason for this is because all our knowledge of matter is directly or indirectly inferred from mental sensations. The pictures in our consciousness which we see with our eyes are mental pictures. Our mental framework of space and time has made possible our cognition of a physical world.

Later he says that it is necessary to assume that the immaterial wave-system governs the position and motion of an electron and not vice-versa so that the removal of an electron from an atom is here supposed to be the effect rather than the cause of a change in the immaterial structure. This immaterial structure of an atom or of a crystal has no observable existence in the absence of material particles, it can only become observable when these structures interact or are in association with material particles. This seems to be true also when he goes on to talk of the origin of life on earth. "We must postulate the existence of certain factors with space-time properties as carriers of the structural characteristics. These must be stable because they must convey the hereditary structural properties through a long series of generations. They must be immaterial themselves and hence appear as a field of force with an extremely complex inner structure. This cannot exist without sustaining sources. In an electric field the sources are the electrons and the atomic nuclei; in a gravitational field the sources are in the atoms, probably the neutrons; in a "living" wave system its essence springs from the living sources which must be regarded as immaterial.

The Play of Shadows

However, he does not attempt to penetrate these sources and says, "We only study the play of shadows cast in our consciousness by the living organisms around us."

In the discussion on the cell and its growth he says that chromosomes are regarded as built up of smaller units called genes.

A gene is only a potentiality. To change this into an actuality something is needed which is called a hormone, from the Greek "Hormao" I arouse to activity. Hormones are chemical substances secreted by ductless glands in the bloodstream, and they actuate special organs. There are many kinds.

At this point he coins a new word, "Genie" to describe the organizing field, the wave of organization. It may be thought of as that which determines the structure of a human, a dog, a rose, a butterfly and so on.

In cell-division the split occurs first in the sources and this splitting does not occur in space-time. It involves *all* the properties of the genes and those of the waves or genii, and not only their physical attributes.

Here the student of Theosophy must link up this nomenclature with the Secret Doctrine teachings on the nature of the Dhyān Chohans, the devas, and the pitris who, in their building, act now as particles and now as waves of influence, according as they come from arupic or rupic levels.

The analogy between hormones in living bodies and radiation in the chemical elements is interesting and suggestive; "both are non-living carriers of energy and special frequencies; hormones between living wave-systems, and radiation between non-living wave-systems; both cause activation and expansion."

Page 143, it is significant that new forms of life have appeared on earth rather suddenly and that both ancient and modern organic life is represented by standard types and species of organisms, instead of by a more uniform sequence of living forms, as might be expected, if the change had been more gradual.

"Mutations" Insufficient

No wonder some authorities in biology are now convinced that "mutations" are insufficient to explain the origin of life and the more radical changes in evolution. He continues, "as the matter in the earth is part of the original matter in the universe, so the life on the earth is part of the original life in the universe; but we need not assume that all the characters of present-day life were involved in the first organisms on the earth." He calls the genes and genii in a fertilized ovum by the collective term "ova genes" and says, "Ova genes of many kinds exist in cosmical space. They have conveyed the elementary hereditary characters to the living organisms on the earth. They can exist and can retain their properties even when they are not associated with matter.

Page 161. The ova-genes may have come to earth as individuals or in groups. In musical language they may have come as tones, tunes, melodies or as a symphony. They are still coming, it seems likely, as a symphony; but the first resonators (the molecules) on the earth were only able to respond to the simple tones or tunes of the cosmic symphony which vibrated through space.

Gradually resonators developed which could reproduce many tunes of the music. A certain group of animals which we call Men responded to, and reproduced, some important accords in the symphony. This human reproduction of the cosmic music is as yet an imperfect, incomplete and often disharmonious imitation of the celestial symphony.

Finally in speaking of colours in the chapter on mind and matter, colour-blindness is due to a defect in the Gene system contained in the X-chromosomes. The transformation of radiation into colour seems to open the gate to an entirely new realm, a realm not character-

ized by its space and time properties, beyond the observer and his brain. The colours spring from a fount which is not "here" or "there"; it flows everywhere in the universe. Our ordinary conceptions of space and time should not be applied to this world-transcending source."

Have Cosmic Foundation

So he puts forth his hypothesis that "Our sensations and other mental attributes are not by products of atomic configurations in each individual brain, they have a cosmic foundation and ultimate origin common to all individuals." Hence the genes and genii which are the hereditary factors determining our physical characters and mental characteristics now appear in a new light. To our organ of sight and in our mental imagery they appear as wave-systems or space-time structures. But they are *more* than that. The essence of the living entities is their *sources*, and these spring from and lead to a world beyond space and time. The entities connect plants and animals, their cells and their organs, their life and their mind, with the Soul of the Universe which, projected in the human mind, obviously must appear as something "mental."

The memory genie seems to be extremely stable, perhaps more stable than any other immaterial living structure. It may exist after the death of the individual, and for all we know it may be entirely indestructible for all "eternity." The soul is the "owner" of the memory, the personality behind it, and we have regarded it as inseparable from the memory genie. If the individual memory is indestructible and eternal, then the soul must also have these properties. There are good reasons for making the assertion that a soul is indestructible and immortal. As an individual it has a beginning but seemingly no end. The difference between human souls, animal souls, plant

souls, seems primarily to be in the capacity of conscious activity, self-contemplation, and of receiving *ideas* from the Cosmic Consciousness.

The surface of the planet Earth seems to be a place for the breeding and incarnation of souls. Organic life may well be necessary for the *splitting* of genes, genii and potential souls; this is perhaps why earth must serve as a breeding place for such entities. Man is a part of Cosmos, and the part of Cosmos of which he has the most intimate knowledge and which he can most directly study is in his own brain. There he has an inherited endowment of living cosmic elements, which have never lost their connection with their world-transcending source and origin.

Secrets of the Soul

With the aid of these elements he can learn much more about certain aspects of matter, of life, of himself, and of his mind. He can even learn a few of the secrets of the soul of the Universe. The genes, the genii and the potential souls came originally from the World-Soul and were transmitted to earth. New genes and genii and even some souls with greater capabilities than those of the present man may appear at any time on the earth. If the absorption takes place in the nerve cells, an individual with quite new faculties might make his appearance. If the absorption takes place in the germ-plasm, a new inheritance might gradually be unfolded, among his descendants, and then a new race with superhuman powers and faculties would be produced on the earth. An individual by great mental exertion or by an indomitable desire can open up channels to sources in the realm beyond space and time, sources which previously have been inaccessible to him and to his race. In our own mind lies the creative power that can open the gates to this unfathomable domain in Cosmos.

A clue to the fundamental change

which we call death is found in the disintegration of the molecular pattern, no longer sustained by any living source and wave-system. The sources have actually lost their association with space and time. Yet if the proper hormones are present, the "free," "unbounded" or "transcendental" sources begin to develop their wave-system so quickly that they are immediately chained to the world of atoms and molecules; in other words they are re-born; this happens in cell division, and may be a clue to the process of re-birth in the human realm.

On the last page the author expresses his belief that "charity, tolerance, peacefulness are rewarded by longevity, happiness and beautiful mental development; and though sometimes they are rewarded by death from cruel hands, yet the profit to the individual, since the development, goes on for all eternity"

The book is extremely readable, and although the condensation of facts leaves one asking many questions, that in itself is esoterically useful, we may be prodded thereby to dig out the answers for ourselves.

Our thanks are due to Dr. Stromberg for providing us with a mental hormone activating archaic and modern teachings. Our picture of the Universe will grow more beautiful for this evidence of one human's beautiful mental development.

There is hope for the race, even in a period when the world is exhibiting a lust for destruction, to know that the lines of beauty are stable and indestructible. Since beauty, goodness, truth, are of the nature of the Universe.

The Soul of the Universe is published in Canada by The Musson Book Company. Price \$2.50.

Surya.

THE STARVING EARTH

Theosophical thought is distinguished from purely intellectual thought chiefly by the characteristic of probing to essences, rather than being concerned with effects. The chief object of all personal training in meditation as a parallel to the study of esoteric philosophy, is to equip the individual to make his way safely past all appearances, or illusions, to the heart of the object which he undertakes to contemplate. It is a means of arriving undeluded at the essence of any problem or situation. In that sense there is a vital need for sound theosophical thought to be applied to the world problem as we know it today. We can no longer think even in terms of national problems alone; in this thing at least the world is a unity, its "problem."

The causes of this war go so deep that it is impossible for any one human mind to grasp them completely, nor the significances of the changes which loom immediately and inevitably ahead of us. We have great need of group thinking, and of the grasp of the importance of perhaps half a dozen related contributions to one phase of the world problem, all of which may come to us from different directions. We must all learn the knack of thinking in terms of synthesis; of looking about for the missing parts of any problem and being willing to discover them even in unlikely places. There will be nothing gained in the peace after this war, if we merely change over from one social or political or economic system to another, and take over with that system the faults which had previously destroyed the old system.

The changes with which we are going to be faced will be so complete, if we come out of this war any wiser than we went into it, that it will not be a matter of one "system" overthrowing another "system" but of a new objective in which we will all be glad to co-operate

for one purpose, — recognizing the preciousness of human life and of human personality,—and all working, perhaps rather desperately, to protect these against catastrophe.

The truth is that the illness which we perceive does not isolate itself in man's political, economic or social life. This illness is an illness of the bodies of men, of animals, of plants, and of the very earth itself.

There have been men who for decades have been trying to warn us of what was ahead. There are new and louder voices speaking today in the midst of the whirlwind. Thirty years ago F. H. King, D.Sc., of the U.S. department of agriculture, in "Farmers of Forty Centuries" pointed out explicitly *why* the Chinese remained a prolific and virile race on soil worked exhaustively for at least four thousand years, while America with mass agriculture and monoculture, would be a doomed and decadent continent within one century.

In the League of Nations report of the Committee on Nutrition, in 1936 there was revealed the appalling condition of human beings all over the West, due to lack of nutrition. This condition was bad, not in China, but in England and the United States. These things would appear to be even worse if our standards of health were based on a healthful human norm. But our standards today are based on the average unhealthy person. The absence of disease seems to us to indicate health. We have no concept of health as something positive and archetypal, so we are content to accept un-virile, not-diseased specimens as our standards of health. In no field are our illusions so great as in the field of health.

The problem of nutrition is coming into the international limelight today not because of any humanistic regard for the whole life of the individual, but because malnutrition has become a defence problem. Sir John Orr in a little

brochure called "Feeding the People in War Time" makes these statements:

"The wars of the past were fought by armies and were lost or won on the battlefield. This war is different; it will be lost or won in the homes of the people. . . . Victory will depend as much on the morale and powers of endurance of the civilian population as on the efficiency of the fighting forces. Morale and powers of endurance cannot be maintained unless the whole population is on a diet good enough to maintain it in health. . . . The greatest difficulty is not to maintain the supply but to ensure that the poorest third of the population gets its proper share. . . . The strength of the Home Front depends upon the spiritual and physical stamina of our people. The spiritual is even more important than the physical. . . . If the war is prolonged, it may well be that we shall be led to victory, not by sober politicians reared in the traditions of the past but by young men who have a fervid faith in their vision of the future and who have the power of instilling that faith into their fellow countrymen and inspiring them with an enthusiasm which will make them willing to sacrifice everything, even life itself, to win the new world."

But medical science itself has taken a recent step out beyond the boundaries of the nutrition problem as we have known it. It has passed beyond the problem of *diet*, actually into the problem of *health of the earth as an entity*. Medical science is coming perilously close to the ancient wisdom.

In "The Wheel of Health," Dr. Guy T. Wrench gives the story of what is perhaps the most important single step in medical research since the last war. It indicates an upheaval in the group mind of medicine, which is changing the focus of its analytical eye from disease to health. Medical science is penetrating beyond the appearance of disease, past even the causes of disease, to

the source of health. And in that new journey medical science has suddenly come upon the earth as an entity. Some day we shall realize that the intuitive poets were not simply romantic in their worship of Mother Earth.

The healthiest people in the world are a tribe of Hunza, about fourteen thousand people, in a valley which is in the mountain-knot where the Pamirs, the Himalayas and the Kuen-lun mountains meet. The work of Sir Robert Mac-Carrison, the distinguished British research man, who has worked for more than thirty years on problems of health arising out of India, is the foundation stone of the new research work. His laboratory was combined with a farm at Indore in India. The Hunza people have become the norm for health in the new investigations.

Reports on this new work prove already that disease is merely a censor to warn that health is undermined. Disease is not inevitable. It is due to deficiency, to our misuse of the instrument of the physical body in failing to provide it with proper sustenance. As Plotinus said very long ago: "Nor is it by prayers that the fruits of the earth are obtained; they are produced only by labour. Nor can one have good health without taking care of it. If the evil cultivate the earth better, we should not complain of their reaping a better harvest." The inference is that those who aspire to the "good" should use all intelligent methods of dealing with physical and material problems, to meet the "evil" on terms of equality *plus* the wisdom of the "good." Wisdom is badly handicapped by ill-health and at a disadvantage with a well-fed opponent.

"The Wheel of Health" is a wise and a stirring book and should be required reading for every intelligent thinker, whether his specific field is sociology, economics, philosophic, or anything else. It is a book basic to all well-being,

and it contains within it a clue to the causes of the world problem.

B. D.

CORRESPONDENCE

ENTHUSIASM NEEDED

Editor, Canadian Theosophist: — As a partial remedy for some of the "ills" of the T. S., may I suggest that a little more enthusiasm on the part of many members would go a long way. Each and every member can do his or her share, even if it is only attendance at, and interest in meetings. We should consider ourselves privileged to belong to a Society of free-thinking individuals, a Society which is not commercialized, and which does not ask us to swallow the *hokus pokus* teaching of many so-called occult organizations. If some dubious doctrines are found within the T. S., let us remember that "No statement, made on behalf of the T. S. has any authority beyond its own appeal".—It was never intended that Truth should be served to us on a silver platter. Wake up Theosophists! Work up a little enthusiasm of Theosophy and the Society. Put petty prejudices and personal opinions aside, and give the Law of Harmony a chance to work in your lodges. The T. S. will then become a better vehicle for the Ancient Wisdom, so that many seekers for Truth will not turn away in disappointment.

J. L. M. "Libra."

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

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