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EDITED BY ALBERT E. S. SMYTHE

FOR

THE THEOSOPHICAL SOCIETY IN CANADA

Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within . . . This is not unpardonable, but very dangerous . . . doubt, eternal wavering—it leads one to wreck . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.—*H. P. Blavatsky.*

TORONTO: THE T. S. IN CANADA

52 ISABELLA STREET

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Divine Wisdom

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SPIRITUAL MONOPOLIES

It should not surprise us, in this age of business monopolies, that the commercial world, the world of affairs, the only world of which many people have any consciousness, that the general habit of mind should be extended to the world of religion, so that the Christian Church members act as though they had patent rights on Jesus, the Buddhists of some stripes wish to claim the world for Buddha, the Mahometans hold their territory as sole agents for The Prophet, and the Brahmins also claim exclusive privileges. Of course it is little men who assert these rights, which, after all, only become tangible in the collection of royalties. One of the unfortunate aspects of the delusion is that it has crept into the ranks of the Theosophical Movement which was originally intended to abolish all such arbitrary and unreasonable assumptions and unite all reasonable people in St. Paul's broad conception that though there be Lords many and Gods many, to sensible people there could be only one Lord and one God. Yes, at once agree the sectarians, that is Our Lord and Our God. But no, dear friends, you may call him by any name in any language you please but still there are not many but One Reality. Some of our Theosophical friends appear to think they have a monopoly of the Masters, and one enthusiastic sacerdotalist asserts that Adyar is their home. He should remember that the

only home of a Master is a True man's heart. This might possibly exclude some presumptuous localities. The Master Jesus, who was wise enough to tell his disciples to call no man Master, took world-wide views of his functions. St. John affirms that God, the Theos, so loved the World that he gave his Son to save it. Christians limit this and say it only means the Church that was to be saved. Early Christians knew that saving the world was a prolonged process, achieved slowly through individual progress by earnest men and women, very few in any generation, for, though many are called, few choose to respond, and the effort to reform goes on life after life, incarnation after incarnation, till—not to the Church, the Temple, the Pagoda or the Mosque, but to the Love and Wisdom of the Eternal—all the lost sheep are brought home. What else did the Master mean when he said, "Other sheep I have, not of this flock; them must I bring, and they shall all be one fold, one shepherd." That means Brahmins, Buddhists, Christians, Moslems, Jews, Turks and heathen, all recognizing each other as brothers. That is the Universal Brotherhood idea of the Theosophists of 1875. Go and see such a picture as "With Which We Serve" and reason it out for yourself if any other solution is possible for the profound problems of Life.

INTRODUCTION TO "SERAPHITA"

BY GEORGE FREDERIC PARSONS

It is highly probable that "Seraphita" cost its author more than any other of his intellectual offspring. The evidence of this appears in his correspondence. Writing to Madame Zulma Carraud in January, 1834, he says, "Seraphita is a work more severe than any other upon the writer." What he thought of it may be gathered from another passage in the same letter, in which he speaks of it as "a work as much beyond 'Louis Lambert' as 'Louis Lambert' is beyond 'Gaudissart.'" As he proceeded with it his labour became more intense. In March, 1835, writing to the Duchesse de Castries, he says: "The toil upon this work has been crushing and terrible. I have passed, and must still pass days and nights upon it. I compose, decompose, and recompose it." He did not delude himself as to the kind of reception it was likely to encounter: "In a few days," he observes, "all will have been said. Either I shall have won fame or the Parisians will have failed to understand me. And inasmuch as, with them, mockery commonly takes the place of understanding, I can hope only for a remote and tardy success. Eventually appreciation will come, and at once here and there. For the rest, I think this book will be a favourite with those souls that like to lose themselves in the spaces of infinity."

There is a legend to the effect that Balzac first conceived the idea embodied in "Seraphita" while contemplating a beautiful sculptured figure of an angel in the studio of a friend. It is possible that he himself may have made this statement, for he was fond of picturesque and dramatic incidents, and might easily have ascribed to a trivial occurrence a significance greater than it was entitled to. The true genesis of this, perhaps the most remarkable and un-

questionably the most elevated work of fiction ever written, is fortunately not doubtful, for the proofs are in the book itself. "Seraphita" is the natural crowning flower of that philosophic exposition begun in the "Peau de Chagrin," and developed so much more fully in "Louis Lambert." The latter work moreover may be said both to have adumbrated and necessitated "Seraphita;" and it is proper to state here that whoever wishes to grasp the full meaning of this book must first read "Louis Lambert," which introduces and to a considerable extent explains the present work. The profound system embodied in the oracular fragments which fell from the lips of the rapt young sage, and were taken down and preserved by the faithful and clear-sighted Pauline contains the interpretation of the marvellous being Balzac's genius has set in that most harmonious and appropriate frame of the Northern skies and snow-covered plains, frozen fiords and black, ice-clad mountains. Indeed there is nothing more striking in this masterpiece than the beauty and exquisite taste of its setting. Theophile Gautier without exaggeration styles it "one of the most astonishing productions of modern literature;" and proceeds: "Never did Balzac approach, in fact almost seize, the very Ideal of Beauty as in this book: and the ascent of the mountain has in it something ethereal, supernatural, luminous, which lifts one above the earth. The only colours employed are the blue of heaven and the pure white of the snow, with some pearly tints for the shadows. We know nothing more ravishing than this opening."

It is all true. Nowhere have Balzac's artistic delicacy and spiritual subtlety been so victoriously employed as in the conception and execution of "Seraphita." There is no change in it from lower to higher regions. The author launches himself like an eagle from a

cliff, high upon the bosom of the loftier atmosphere, and his powerful wings sustain him to the end at an elevation which enables the reader to separate himself with facility from the existence of vulgar commonplace, if it does not help him to respire easily in air so rarified as to be scarcely adequate to the expansion of gross and fleshy lungs. To Balzac himself, whose versatility and sympathetic range were almost as broad and deep as those of Nature, this final flight of his philosophical and theosophical exposition was painful and laborious. Like Nature he could compass all forms of existence, but, like Nature too, he was most at home in the free working of tangible matter. In the "Comédie Humaine" he had however undertaken to picture and to analyze life as it existed in his period, and to him this meant all life, from the lowest to the highest. Shakespeare is the only other writer who shows the same marvellous breadth of scope; to whom every state and condition of humanity is sympathetic; who sees into and apprehends every form of existence; who can put himself in the place equally of the outcast and the saint,—the soul black with sin and shame, and the soul white with good deeds and noble aspirations. These two, Balzac and Shakespeare, have in common the qualities which most emphatically denote the highest form of genius. Among those qualities the precious endowment of Intuition ranks perhaps the highest. It is this mysterious and magical gift which explains the influence upon the human mind of the few great souls—Specialists, as Louis Lambert styles them—that have appeared at long intervals through the ages and have left their mark upon generations and centuries.

Louis Lambert declares that Jesus Christ was a Specialist, and the interpretation of this is that he possessed the power of striking that chord which vibrates in all hearts, of embodying in

words those thoughts whose expression appeals to the largest audience and awakes the deepest and purest emotions. The great Mother of us all, from whom we proceed, in whose bosom we must lie, has the same characteristics, the same fecundity, elasticity, comprehensiveness, and sympathy. Jesus, indeed, came at a time when there was little laughter in the world. Life was very stern and grim when Rome was the mistress of the known habitable globe. It could hardly have been deemed worth living if measured by modern gauges. As in the time of Gautama Buddha, five centuries before, the central problem was the wretchedness of existence. We who, surrounded by the comforts and luxuries of the nineteenth century, stand perplexed at the dark and gloomy views which those old races seem to have held in so matter-of-course a way, fail sufficiently to realize the actual pressure of misery upon the great majority of human beings at those periods. In sad truth, life was to them a painful puzzle. They were not, like us, chiefly occupied in determining how best to employ it and derive from it the greatest happiness or usefulness. Most of them were born into conditions escape from which was hopeless and continuance in which was intolerable. They were helpless and they suffered. What wonder if they looked bewildered to the unanswering sky, questioned the dumb face of Nature, and lost themselves in sombre speculations as to the why and wherefore of their existence, and the causes of the seemingly purposeless chain of being. To them deliverance from incarnation was the first requisite of a rational gospel; and this deliverance was offered, though in different ways, by the two great Teachers whose wisdom and promises have been respectively the Light of Asia and of Christendom.

To understand "Seraphita" it is necessary to take a somewhat wide pre-

liminary survey. We must begin by fixing in our minds the scheme of evolution which it is intended to illustrate and to carry to its farthest mundane development, while projecting the vision even beyond this point, and foreshadowing the outlines of a higher and an incorporeal state of existence. Human destiny, according to this theory, is a painful course of elevation and emancipation; a working out of what we call Matter into what we call Spirit,—but which really is merely different conditions of one primal substance. There are three worlds: the Material, the Spiritual, and the Divine. These three worlds must be traversed in turn by the souls of men, which in these journeyings must pass through three stages, namely the Instinctive, the Abstractive, and the Specialist. Now the soul is guided on its way and raised gradually by the influence of Love. First, Self-Love stimulates and urges it onward and upward until the clogging stagnation of Savagery is escaped, and progress toward Barbarism and thence to what is now termed Civilization, is secured. Second, the love of others, Altruism, supersedes Self-Love in the most advanced men and women, and then the time is ripe for the establishment of those great religions which in their infancy, when the central doctrine is pure and fresh and full of magnetism, sways peoples and countries so powerfully, and changes the direction of the age. It is Altruism which has produced all the highest and noblest works the human race possesses today. It is that which is at the root of Duty, Honour, Faithfulness, Loyalty, Self-Sacrifice. It did not indeed have to be invented anew for modern humanity as the lost arts in many cases have been, for Altruism was never dead. But for long ages it was overlooked by man, for its hiding-place was then in the breast of Woman, whose tender heart served as the Shechinah—the Sanctuary of exiled Unselfish Love.

Woman practised the long-forgotten virtue while suffering in silence the tyranny to which her constitutional weakness condemned her. From the beginning she has been the chief conservator of this indispensable aid to the higher life. If she has not succeeded in manifesting so strikingly as advanced men the serviceableness of Altruism to material progress, it is because the repression from which she suffered through so protracted a period stunted her intellectual growth, and thus rendered her deficient in the capacity to apply practically what she cultivated almost instinctively. On the other hand, her aptitude was greater in the direction of the Divine. There her facility in renunciation assisted her greatly. Her experience in sorrow and self-sacrifice through daily life, her culture in the philosophy of patient endurance, her habit of expending herself upon others, all fitted her in an especial way for ascent towards those lofty heights of emotion, aspiration, and ecstasy, which are as a rule known only by name to men. It is by the Love of God—the Divine LOVE—that the soul must be guided and supported in its passage through the third sphere, which is called the Divine World; and to this cult the woman-nature addresses itself with less reluctance and repugnance than the masculine spirit, so deeply attached to material interests, so unaccustomed to what seem the cold abstractions of divinity. As the Abstractive condition prevails more and more it carries with it a scepticism which to the timid spectator appears to threaten Religion with total extinction; and as the tide of materialism flows ever deeper and wider the cult of the Supreme, of the Unmanifest, of the Spiritual generally, is maintained by women almost single-handed. The French Revolution might have banished Faith from the soil of France had not the women refused to abandon their altars. Even to-day,

in the same country, the spiritual elements of its civilization are being supplied mainly by the same humble believers in the Over-Soul. As to the men, materialism has smothered their higher feelings, and caused them for the time to imagine that they are or can be content with a world from which spirituality is excluded.

(To Be Continued.)

THE LEGEND OF THE GRAIL

BY R. MACHELL.

The Legend of the Grail is familiar to most people of this country in the three versions popularized by Malory in the *Morte D'Arthur*, by Wagner in *Parsifal*, and by Tennyson in his poem of "The Holy Grail." But these are all drawn from a mass of legend and romance which has been well analyzed and examined in Nutt's book on the subject. There is to be found a varied choice of legends on the subject, the majority having many features in common and some differing in most important points. The difficulties of the commentators and students of these legends are enormous, when they are tied down by the ordinary units imposed by Western science and history. But the student of Theosophy may see a possibility of finding clues that must remain hidden for one who does not recognize the existence of a central body of myth and allegory from which all the traditions have sprung, whether they be myth of Hercules, of Krishna, of Christ, of Arthur, or of the Sleeping Beauty, or any other folk tale or sacred myth. All true myth is in its essence sacred, that is, secret.

The great mass of the legends, romances, poems, &c., of the Grail and Arthurian cycle seems to have come into existence about the twelfth century; but this does not interest the student who seeks the meaning rather than the history of the stories, the jewel in the casket rather than the measurements

and date of the casket itself.

The forms of the legend are many and varied, and it is useless to attempt an examination of the many variants in a paper of this kind; but we may well examine somewhat the main story, which is more or less to be found in all the versions. First there is the tradition of the existence of the mysterious court of the Rich Fisher, the fisher king who fishes for a mystic fish, and at his court are kept the Grail, the spear that drips blood, and the broken sword and the silver dish: and whoso finds the court, which is ever difficult to discover, and mostly is found by chance after long wanderings, if he ask concerning the Grail, the spear and the sword, shall be enlightened and great benefit shall accrue to all the land, and the maimed king shall be made whole who was wounded by a spear for his hardness in essaying to draw the sword, and who may not be healed till the Grail Knight come. Also in some of the legends the King Brou knows certain secret words which he must impart before he can die to him who achieves the great adventure of the Grail quest, and who becomes in turn the guardian of the Grail and the successor to the throne. All these three kings are in some cases mixed up and become one, and the names are changed; in one case it is Gawain who finds the Grail Castle and in another it is Percival, and again Parcifal, and later it is Galahad. Then the monks had much to say in the matter, and the old Celtic myth became converted into a Christian poem, and an origin for the cup, the spear, &c., was invented in accordance with the accepted version of the Christ myth, itself I believe a form of the same mystic initiation mystery.

The Grail is always a cup except in one version, which claims an independent origin, and in that the Grail is a stone, which of course at once suggests the philosopher's stone, as the mystic vessel containing the blood suggests the

Elixir of Life: those two strange symbols of that school of mystics who concealed their philosophy under the guise of alchemy.

In some of the legends the incidents which lead to the quest of the Grail are not alluded to, and in others the object of the quest seems vague and prominence is given to the various trials and difficulties met by the knight who essays the adventure. There are two versions which are extremely interesting, and which, though differing very widely on the surface, are brought into place at once by the application of one or other of the keys supplied by the teachings given out in Theosophical writings, and more particularly in *The Secret Doctrine* and in *The Voice of the Silence*, by H.P.B. The one is the version found in Sir Thomas Malory's *Morte D'Arthur*—printed by Caxton at Westminster in 1485—and which has been to a great extent followed by Tennyson in his "Morte D'Arthur." This version is cast in a mould which shows that the old myth was applied to tell of a school of mystics or a body of occultists and cast in Christian terminology and made to fit the current Christian mysticism, but still the old myth shows through the outer garment in spite of the change of form. We have the Round Table all assisting at the feast of Pentecost, and with Galahad, the new knight, knighted by Lancelot, who is said to be his father. And the mystic character of these two great knights is shown when Queen Guinevere remarks that "Sir Launcelot is come but of the eighth degree from our Lord Jesu Christ, and Sir Galahad is of the ninth degree from our Lord Jesu Christ; therefore I daresay they be the greatest gentlemen of the world." Galahad shows himself the promised knight by the trial of the sword, for he alone can draw forth the sword which is found stuck in a great stone that is seen "hoving on the water," and then he ac-

complishes a similar trial with a shield, and proves himself the best knight in the tournament and sits in the Seige Perillous, wherein no man can sit and escape with his life except it be the promised knight who is to accomplish the adventure of the Sangreal. Then in presence of all the knights of the Table Round and the King, the mystic vessel passes veiled through the hall, and the hall was filled with strange odours and every man found the meat that he most desired spread before him — which sounds very prosaic if taken literally, but if we take the vessel as the symbol of Wisdom which contains the Truth, and which even when veiled is a mystery that is only seen for a moment by a few and face to face only by the successful candidate, who devotes his life to the pursuit and is strong to achieve, by virtue of strength, which he must have acquired in previous life and effort. For in all cases the chosen knight is shown powerful beyond all other men even before he begins his career—as in the *Lay of the Great Fool*, and in the Welsh *Mabinogi of Peredur*, and in *Parcival*; as also in the *Light of Asia* we read of the triumph of the young Siddartha, who later becomes the Buddha when he too has found the Truth. This quest is not for all at this time, but for all who will, when they shall have brought themselves in harmony with the laws of their own nature and so become able to meet the enemies they have to encounter.

Then Gawain swears to seek the Grail for a year and a day, because he had not seen it except veiled, and so all the Knights of the Round Table swear to go on this quest, and are bitterly reproached by Arthur, who tells them they are not fit to attempt a spiritual quest, and by so doing they are abandoning the preservation of the kingdom which was in their hands to follow false lights, will-o'-the-wisps, and all deceptions, being not pure enough to distinguish

the true from the false, and so his goodly fellowship of noble knights be destroyed, yet, for that their vows must not be broken, they must go. And so they depart, each alone, though their ladies and wives would fain accompany them, but the hermit Nacien forbids that any knight shall be accompanied by his lady on that quest. Here we see the monkish influence coming in, and the woman looked upon as the evil side of man. And perhaps in nothing is it more difficult to distinguish the true myth from the overlying variants than in the question of the sex relations. For we find at the same time the aspirants bound to strict celibacy and absolute purity of thought and deed, and at the same time united to the released damsel, and sometimes to several others. I think the confusion is due to the allegorical accounts of the union of the various principles in man; such as the emotional soul with the thinking soul, and the soul with the spirit, and so on in various degrees and subdivisions, coming down to the numerous magnetic centres in the body in which the different currents are united, and which are personified in the most elaborate manner in the ancient Hindoo myths. Then sometimes the parent force after giving off a branch re-absorbs it, and this may be described as a father marrying his daughter, and so on, and so long as the original allegory remains in its first form, it may possibly be read again, and instruction in psycho-physiology be obtained; but once it has been bowdlerized into a conventional story of a good king and a wicked knight and a false queen, all that allegory is destroyed. Then, on the other hand, a simple account of the struggle of a soul to obtain enlightenment by means of self-conquest, would shew the aspirant as fighting against all his lower passions, and consequently as living celibate and in strict asceticism. But when the modern student of folklore finds

these different stories all told of the same hero, he is put to great extremities to reconcile the two, and usually falls back upon the useful explanation that these things are due to the poetic fancy of the writer.

So Tennyson makes the attachment between Arthur and the wife of King Lot of Orkney purely platonic, but in the Malory version Modred is born of that attachment, and Merlin prophesies that the incestuous union will ruin Arthur and the realm. Tennyson also omitted to mention the massacre of the Innocents which Arthur ordered in order to destroy the child that should be born on May Day, and who should cause his destruction. Thus we have the good King Arthur playing the role of the wicked King Herod, and so on; the foundation remains, but all else is turned topsy-turvy to suit the particular form of religion prevailing in any particular country.

In the *Conte du Graal*, there is a prologue which seems freer from the later Christian interpolations, and therefore more interesting. "The Story tells of the 'Graal,' whose mysteries, if Master Blihis lie not, none may reveal," and this at once stamps all that follows as more or less allegorical. "The wells and springs of the rich land of Logres harboured damsels who fed the wayfarer. But King Amangous did wrong to one and carried off her golden cup, so that never more came damsels out of the springs to comfort the wanderer." Here we are at once reminded of the myth of Truth who lived in the well, and also of the stories of ancient races that enjoyed knowledge and power over the forces of nature, until these powers were turned to ill account, and were then removed. Thereafter the springs dried up, the grass withered, and the land became waste, and no more might be found the court of the Rich Fisher, which had filled the land with plenty and splendour. Arthur's knights then, hearing of

the ill done to the damsels, resolved to restore them, and sought long the court of the Rich Fisher, and Gawain found it, but failed to ask the necessary questions as to the Graal, the spear that dripped blood, and the broken sword, and before him, Percevauld le Galois found the court and asked whereto the Graal served, but nought of the spear and the sword, so that he had again to seek the court which had vanished—having only partially succeeded in the trial—and the court was found seven times. The land in the meantime was repeopled by a caitiff set who sprang from the wronged damsels, and these people built the Castel Orguellous and the Bridge Perillous and the Rich Maidens' Castel, and the Knights of the Round Table fought with them and destroyed them.

(To Be Concluded.)

INDIVIDUAL AND COLLECTIVE CHAOS

BY ELSA WHITTAKER

It is acknowledged freely that material problems: economics, geographic barriers, an international currency and policing system, freedom of speech and religious worship, a guaranteed standard of living, etc., are now all before the eyes of those whose business it seems to be to arouse public opinion and, ultimately, make themselves responsible for the actualization of these utopian reforms. Only the naive will accept the statements made too sincerely; there will remain a skeptical portion of humanity which fears and hears the human-all-too-human promises with a quiet "we shall see!" Perhaps it will finally be left to these skeptics really to perform most of the work of accomplishment.

One fact seems to escape the otherwise politically astute. They should realize that all this mess has not originated in the material spheres alone. The

seething maelstrom of the human mind is also one of the cauldrons in which has been brewed the Devil's broth. Perhaps, however, they in their turn are not so naive as to propound a changing of men's minds?

The occultist knows from where the greatest push will come towards these accomplishments. He, too, will be in the vanguard of humanity in trying to accomplish these stupendous tasks, but he will centre his hopes and dreams far above the chameleons of politics and public opinion, that is, if he is wise.

The deeper study of *The Secret Doctrine* is futile unless one has at least a working knowledge of astrology. When one has even that small knowledge what treasures of intuitional sensings are glimpsed behind the statements made therein. There is great prejudice against this mother of sciences, even amongst theosophists, and as one who has fought a losing battle against it, I can appreciate the position of the die-hards; only unbiased study can dissolve this Saturnian attitude and the repayment from a study standpoint will be a hundred-fold. However this is no plea to such as cannot even bring themselves to the point of true investigation, but rather a warning to students of *The Secret Doctrine* that their efforts will remain below a certain level and the vast knowledge contained in the books an enigma, in special instances, without this knowledge. Indeed, certain "blinds" are made that can be overcome by this one key. The very symbols, memorized and brooded upon, seem to open the intuitive levels of the mind as mere words and statements fail to do.

During the latter half of the 19th century, a cycle unfolded in which great discoveries were made in various fields, and every student of *The Secret Doctrine* and astrology is keenly aware of cycles and their portents, if not aware at all of the special meanings they will carry. These discoveries included the beginnings of psycho-analysis, which

study is still being furthered by various individuals who have benefitted by the pioneer work of that great man, Sigmund Freud and who, in their turn, have, by their various findings, expanded the movement beyond the Freudian concept. It is, under the fearless studies of Carl Jung, coming closer in its findings to the statements and teachings of the kabbalists, Tibetan yoga, ancient Chinese philosophers, and the various schools of Buddhism. In fact, Jung has climbed out so far on the limb, that, naturally, he has suffered the castigations of his conferees for his extreme investigations.

It was Jung who sounded the note, prior to the last war, of warning regarding the results to be expected from the unrestrained mass libido and collective unconscious and, *per se*, the individual unconscious. The further results are now being demonstrated again in the upheaval of present madness, not alone in the Teutonic sickness resulting from an unparalleled return to the doctrine of Blood and Soil, but the accompanying phenomena of mass response to primordial fear and despair of the victims who, by their indecisions and split-personalities, paved the way for the monstrous Kali-dance performed on their own bodies and souls. Whatever future historians dig up against Winston Churchill, this much must be said for him: by his sane, courageous repudiation and audacious utterances of contempt and defiance, he hurled sanity of voice and vision above the vibrations of death-drums and the screeches of the medicine-men of Europe. Whilst men collected their wits and their weapons, this lone Englishman first stemmed the tide of unconscious primordial fear.

As every student knows, we are in the process of passing from what is termed the Piscean age to that of the Aquarian age; and in so doing, are "progressing backwards" in an astrological sense "in a major cycle from Pisces to Aquarius, and in a minor one

from Mars to the Moon." (David Anrias).

This occultist-astrologer also states, in this connection, that this change of age and sign will be "a marvellous opportunity to realize basic truths contained within the race unconscious."

Although there has been a cautious and skeptical pseudo-acceptance of psycho-analysis, this branch of healing is still in its infancy. Mr. Anrias makes the statement that, "In the coming age, under Aquarius, a mental sign, the disease will be largely of mal-adjustment between the conscious and unconscious minds, or a mental inability to keep pace with the rush and ruthlessness of modern life."

Only the student of astrology and occultism can, perhaps, gauge the tremendous energy and power poured out upon the planet from, what is termed in a remarkable set of books put out by or under the direction of Nicholas Roerich, as the "fires of the far-off worlds". These worlds are Uranus, Neptune and Pluto. The first discovered in 1781, whilst the latter two were discovered in 1848 and 1930 respectively. A student of history can quite easily appreciate the intense acceleration of events poised between the 1781-1930 dates. This data is stupendous when culled from mundane events; the unrecorded maelstrom of psychic upheavals in the mental world can only be grasped by looking into one's own inner world and, vainly, trying to multiply its import by a knowledge of one's fellow creatures.

Mr. Dane Rudhyar, with that extra-perception and foresight with which he is unusually gifted, attributes these three planets to the sphere of the collective unconscious depths, and other astrologers, by actual test-cases on horoscopes are getting remarkable results when so attributing their influences.

To revert back to Mr. Anrias: he contends that "the sub-conscious or conscious mind of the Western psychologist is correlated to that centre called the

"Web of Life" by Indian Occultists, and is associated with Libra, Virgo, Scorpio." He further states that the *modus operandi* of psycho-analysis is related to Aquarius, which has been subject to Saturnian domination; that the new approach to this Aquarian study will be of an Uranian nature. But the amazing and important note he sounds, is that "there would be a trine aspect between Uranus and Neptune from 1938-1941, which would be utilized by "advanced types" to co-relate the sub-conscious with the conscious mind through this unusual combination in a *physical way*, as earthly signs are involved". (Italics E.W.) This trine aspect continues into Libra and Gemini from October 1942 until June 1945, "which should be beneficial for advanced types either born or working in the U.S.A.,—and that as the Libra decanate of Aquarius is the first of its airy decanates to react upon earth as we move *backwards* from Pisces to Aquarius, the sub-conscious element in man is likely to be first affected. Hence the necessity for developing control of that centre during the centuries to come".

We all realize that the post-war era will be no less a trial period than the present chaotic carnage. Unless man is willing to face his own inner blitzkriegs and blood-and-soil contents, the present struggle will avail nothing. Man is now face to face with his own inner world; afraid to acknowledge the "ape" within. Until he does so, no advance can or will come. The ring-pass-not of the Saturnian world must be crossed, and he must learn to be master of the fires of the far-off worlds. He must accept the crucifixion and descend into Hades if he would arise unto his Father in Heaven. No man is alone in this struggle: no man has been allotted perfection out of the blue. Only the sanctimonious, the whited sepulchres, stand still. Life is something to be continually faced and lived—a continual becoming.

The student, then gains an important aspect of life and the study of *The Secret Doctrine*, becoming more aware of cyclic action, if he will accept astrology—not as the stupid quacks present it, but as a key to himself and the manifestations of the Great Without. His own horoscope becomes a mandala for meditation, and his knowledge of the Greater Mandala (what he can know of it) becomes his hope and opportunity to grasp time and cycles, wiping out the sheer imbecility of the one-life-one-death theory.

To meet and wrestle with the Dark One Within, and to rise again (to gather together the carved up pieces of the Osiris-god) means integration of personality,—and much more! It is a continual hard struggle, in which one encounters defeats and victories. But a study of *The Secret Doctrine*, supplemented by the modern findings of the psycho-analysts, and the age-old Mother-Wisdom, astrology, helps one to assess and struggle, above all to know that one's sins, despairs and terrible darknesses of the soul are but the result of humanness. One no longer (or should not) hide under the complex and the mask, but tear them continually aside to see the face of Osiris, the God he must gather together to become whole.

It is to be digested that the slayer of Osiris was Set (duality) and Set was "the evil Shadow of Osiris, his brother"; that when the newly-born Osirified soul was to be judged before the awful tribunal of the Great Judge in the region of Amenti, a *lie* was said to outweigh the greatest crimes.

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MR. CRUMP AND
DR. EVANS-WENTZ

As a friend of over forty years' standing and for some years secretary to Mr. Basil Crump in his journalistic and literary work, I feel I must, in his absence in India take up the defence of the statements be made in your August number, without waiting for his permission or corroboration of my words, through the slow and erratic posts from India. This is the more necessary since it is nearly half a year since Mr. Crump's article now under criticism appeared in your columns, and in view of the attitude of Dr. Evans-Wentz towards the facts set forth. From what I may call the biblio-archæological point of view the research work of Sir John Woodroffe, Lama Dawa Sandup, and the Doctor no doubt has great interest for the ethnologist. But it forms a dangerous lure to a new student of Eastern Wisdom, with its pernicious teaching and abominable sexual rites. To one who has even remotely touched the fringes of Spiritual Vision through the output of ALL WISDOM in the last decades of the 19th century the books and their teaching are anathema. This is for the benefit of your readers who may not have read, or even perhaps seen Mr. Crump's article. In it they will find fuller answers to the present lengthy exposition of the Doctor's beliefs, than I can here give.

As Mr. Crump and many of us discarded the name "Theosophist" soon after H. P. Blavatsky died, preferring, with her, the name of Buddhist, it is beside the mark for the Doctor constantly to refer to him as a theosophist. It may be noted here by the way, that the word "theosophy" occurs only eight times in the 1474 pages of the "Secret Doctrine."

It is merely as a humble student of the BUDDHISM (note the one d,) for which H.P.B. stood that I wish to coun-

ter some of the Dr.'s misrepresentations. To answer his contentions categorically would necessitate going over in detail the evolution of "man", his passage from Unity, through the androgyne, to separate physical sex-life, "when the 'supernatural' real worlds had passed away, and the 'natural' or *delusive* worlds began evolving along the '*descending* Microcosmos' or the arc of the great cycle". ("Isis Unveiled" II. 445) To reach "enlightenment" man—in the sense of mankind—has to find his way BACK along the *ascending* arc of the cycle, *leaving behind* his divisional sex-life, going through the androgyne—at least mentally (by aspiration towards Mahat) to reach the original ideal of ONENESS. Thus, any lingering in the ephemeral region of physical sex accentuation, any dallying with what he may not acknowledge or perceive is the wrong use of Sakti, *prevents any progress* on the upward path of liberation towards the only goal worth striving for. If an individual is unwilling to discard the beliefs belonging to any particular minor cycle where Karma in his evolutionary progress from life to life has placed him, if he has not the courage to tear the bandage of impure faith from his eyes when glimpses of the truth dimly pierce the veil of matter, he must wait for a further incarnation to attain true Knowledge. But, in the meantime, if he stresses unduly the temporary understanding to which he clings, and drags his fellow travellers into side tracks, he incurs a tremendous responsibility in keeping static that which should be fluidic, and stultifying the fluoric passion of the Soul for its real home.

The Doctor accuses Mr. Crump of an inhibition, but I find that it is Dr. Evans-Wentz whose inhibition prevents him from recognizing that there has been a further liberation, since Gautama the Buddha's time,—correcting that of the Lamas to whom he is

devoted—of Divine Truth, of Buddhism (note the one d) sent out from the source of All WISDOM the repository through the ages of Wisdom for this Manvantara. This teaching, from the standpoint of which Mr. Crump speaks, condemns the dugpa school in no measured terms too long to quote here except in one reference in "The Voice of the Silence" p. 51 ". . . the 'Brothers of Shadow'—the murderers of their Souls, the dread Dad-Dugpa clan," and the comment to this on p. 90. The effort made by Tson-Ka-Pa in the 14th century was to purge Buddhism from the adulteration with the tenets of the old Bhons religion whose votaries had degenerated into Dugpas. ("Theosophical Glossary" pp. 53 and 98).

For the Dr. or the Lama to make quotations from "The Voice of the Silence", that most mystical book, as if the remainder of the book might give support to the teaching given out in their books, is an unworthy trick, which may however act as a boomerang if it sends the inquirer to the book itself where he will find a strong condemnation of those Red Caps and Dugpas whom the Dr. defends and admires. It is a pity that so able an advocate is so obsessed by his reactionary preoccupations that his eyes are held from seeing the statement of Buddhic truth and further revelation given out at the end of last century—a critical period in the history of our globe and just 2500 years after THE Buddha of that period. For the believer in that Buddha, and would-be follower of the Path cleared by Him, all intermediate schools, sects and doctrines go down before this new statement: I refer of course, as readers of *The Canadian Theosophist* will understand, to the body of teaching given out under direction, by H. P. Blavatsky in *The Secret Doctrine* and other works, which I have always imagined would be their chief study.

If the learned Doctor feels "rever-

ence" where Mr. Crump and others in view of the facts given above, feel disgust *en face* the tantric "paraphernalia", surely it is evidence that he is still held by that symbolism "which", to use his own words, "is not the highest method of imparting occult teaching", and has not yet by-passed its bog. The founding of the Dugpa school in the twelfth century ("Voice of the Silence" p. 51 and comment p. 90) came in the period of the decline of Buddhism in India, dating from the beginning of the eighth century as Dr. McGovern states in "Introduction to Mahayana Buddhism". This book may be recommended as an antidote to the later erroneously called Buddhic teaching of Padma Sambhava; who is completely ignored by H. P. B. and the "Masters" of the "Letters to A. P. Sinnett"; as is Milarepa. Dr. McGovern says that "it" the "Yogacharya School must be considered the full blossom of the Mahayana Philosophy, the high water mark of metaphysical Buddhism", (p. 195).

Since Dr. Evans-Wentz refers to the "Theosophical Glossary" will readers look at what is there said of Tantra. I will quote in part:—"Certain mystical and magical works, whose chief peculiarity is the worship of the *female* power, personified in Sakti. Devi, or Durga (Kali, Shiva's wife) is the special energy connected with sexual rites and magical powers, *the worst form of black magic or sorcery*" (Italics H. P. B.'s). Then if they will read carefully the following note on Tantrika they will realize that it is the worship of the black side of Sakti, which the Glossary gives as "Universal Energy," which is "good" or "bad" according to the use made of it, just as a poison may kill or cure.

Placing quotations out of their context is a specimen of the Dr.'s method of criticism, a ruse he employs also with extracts from the "Letters of the Mahatmas". By this method it is possible

to prove anything, as politicians well know! Mr. Crump in his article quotes the following from a letter by the Master K. H.: "It is impossible to worship both sides of Nature at once. One or the other must predominate, and then the disciple becomes a black magician. Only by following the absolute sexless Unity can the White Path be trodden. Hence the necessity for chastity"; and remembering that UNCHASTITY begins in the mind, the thoughts, and that these can be easily roused through the eye by obscene and suggestive pictures such as those cherished by the Tantra school. But the whole of this article contains a complete answer to Dr. Evans-Wentz, and one hopes that readers have still the August number in which it appeared and will compare it with the present issue.

That a magazine with the title "Theosophist" should print what is practically propaganda in a detailed argument for a cult utterly condemned by "Theosophy" seems strange to a lifelong student of *The Secret Doctrine*. It is most confusing and subversive when compared with the point of view of the great Founder of "Theosophy" and her works, which contain the "essence of all" religions. "Sprung from it in their origins, the various religious schemes are now made to merge back into their original elements out of which every mystery and dogma has grown, developed and become materialized". (S. D. preface p. viii) For theosophy is not limited to what is generally called Buddhism—but should be more correctly named "Buddhism". In the 2500 years since Gautama the Buddha preached his doctrine, endless cults have arisen, and some pre-Buddhist ones resuscitated, claiming His name, all now superseded by a restatement, and an opening up of some part of hitherto concealed portions of the "WISDOM RELIGION"—which is the inheritance of the nations the world over".

All the talk of the succession of Abbotship in Bhutan is as useful to one in search of Buddhist Truth as a history of the Popes would be to a Christian Mystic.

The facts as to the marriage of the Dr.'s Guru as set forth now, not only confirm Mr. Crump's statements but involve a remarkable disclosure. The Lama broke his vow after initiation, to please his father on a purely mundane matter, and begot not only the necessary—from that point of view—son, but three children. To compare this marriage with that of the immature young Prince Gautama unaware of the realities of world life, who, immediately he became aware of its misery left everything, even his unborn son, to search for a solution of life's riddle for the benefit of suffering humanity, and then adopting the ascetic's robe and role, is fantastic. The one acceded to the father's plea, the other, later, converted his father to the higher point of view.

Though statements in *The Secret Doctrine* may mean nothing to Dr. Evans-Wentz, they will I am sure find acceptance with the subscribers to this magazine, and I will therefore call their attention to a passage in Vol. I at p. 169. In re "the four Vidyas" we read of the second "Maha Vidya", the great (magic) knowledge, now degenerated into Tantrika worship" and it is only "Atma-Vidya", or the true *Spiritual and Divine Wisdom*, which can throw absolute and final light upon the teaching of the three first named". Without its help the other three" remain no better than *surface sciences*, . . . A good deal can be given out and explained from the three first named sciences. But unless the KEY to their teaching is furnished by Atma Vidya they will remain forever like the fragment of a mangled text-book" *et seq.* It is not unfair in view of the above for us to believe that it is of these "mangled fragments" that Dr. Evans-Wentz consti-

tutes himself a late come custodian and missionary.

In concluding, no unbiassed reader and searcher after truth could prefer the words attributed to the dying Milarepa, assuring his pupils that if they follow the precepts they will in the end meet *him*, "and finding me (sic!) ye shall attain Buddhahood", with its confusing personal touch, to the goal given in the "Seven Portals"—the last section of "The Voice of the Silence"—(Peking edition), where may be found "the only true exposition in English of the heart doctrine of the Mahayana and its noble idea of self-sacrifice for humanity". In Peking this was given the strongest and most authoritative *Tibetan* and Chinese endorsement. The Buddha does not stand between the aspirant and his goal.

It is to be hoped that no "Theosophist" will be caught by this clever piece of propaganda, rising to its emotional climax in the quotation from Milarepa.

A. A. Morton.

Ockley, Surrey, England.

THE MAGAZINES

The following magazines have been received: *Revista Teosofica Argentina*, February; *The Federation Quarterly*, January; *The Aryan Path*, Bombay, October; *U. L. T. London Bulletin*, January; *The Theosophical Movement*, Bombay, November and December; *The Theosophist*, Adyar, November, December and January; *The Theosophical Worker*, Adyar, December and January (November not received); *The American Theosophist*, February; *Evolucion*, Buenos Aires, December; *The Indian Theosophist*, Benares, December; *The Kalpaka*, Tinnevely, July-September; *Y Fforwm Theossofaidd* (The Welsh Theosophical Forum), Cardiff, January-February; *The Bombay Theosophical Bulletin*, December; *Theosophy*, February; *The Theosophical Forum*, Covina, March.

THE WAR

Supporters of the Allies should not be surprised to wake up one of these mornings and find that Europe has been invaded as suddenly as Dieppe and as unexpectedly as North Africa. The vast operations of the Russian armies which have been attended with successes beyond all expectation, have left the German command in a distracted condition when an attack by the Anglo-American forces would have results not possible under other circumstances. We may be confident that the Allied command will not miss any such golden opportunity. Grave warnings against over confidence have been frequently issued by leading authorities, but it is difficult for the ordinary individual not to place himself in the position of the average German or Japanese and try to imagine what he would feel like in similar circumstances. Optimism is natural as a result. Japan is martyr to an idea—that her Emperor is a God and can do anything he wills. He can send out fleets but he cannot guarantee their safety. He has lost 522 vessels already under this delusion. Many European nations are now the victims of poor judgment on the part of their rulers or leaders. They believed the boasts of Germany, and accepted assurances from a nation notoriously unscrupulous and unfaithful to her word. Rumania, Bulgaria, Jugoslavia, Finland, Vichy-France and others are now suffering from the decisions of incompetent or self-seeking leaders. Others who trusted to neutrality as a protection now find that in war as waged by buccaneers there is no neutrality. Four great nations have found themselves through the war and this is its only justification. China, Britain, the United States and Soviet Russia have realized what good faith, co-operation and service mean when nothing else stands between them and ruin. The four leaders of these nations are the

most potent apostles of peace the world has known. If they can guide their peoples into wise ways of life the war will prove a blessing to the world.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April.

Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine.

Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary.

Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained.

Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before. Much delay is sometimes caused by leaving things till the last minute.

Ballots should be sent out as early in April as possible and voting will close on May 24th so that scrutiny of the ballots may be set for May 29th.

Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

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THE CANADIAN THEOSOPHIST

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OFFICE NOTES

Owing to pressure on our space many of the following notes were held over from last month.

* * *

Dr. George Washington Carver, the most famous negro scientist, who died recently at Tuskegee, exploited the possibilities of the soy bean, the peanut, sweet potato and cotton. From the peanut he developed more than 300 synthetic products, including cheese, soap, flour, ink and medicinal oils. "When I get an inspiration," he explained once, "I go into the laboratory and God tells me what to do."

* * *

A new magazine, *Aspiration*, has made its appearance from P. O. Box 116, Vista, California, 25c a copy, or \$2. a year. There are 20 pages, 4 inches by 7 with cover. The editors are Flower

A. and Lawrence G. Newhouse, representing the Christward Ministry. California is notorious for its psychic atmosphere. Flower places on record: "At night, when we have taken our toy shepherd, Laddie, for a long walk in the foothills, we have found ourselves in the presence of glorious Company. Recently, a walk was lengthened so that I might observe a Being of considerable size who proved to be a Director of the Weather Angels". Those who like this sort of thing, a la CWL, may tap this new source.

* * *

Among other correspondents I receive many notes and some letters from Pacifists, who like the Pacific Ocean, are sometimes the stormiest of mortals. Mostly they quote the text from the Sermon on the Mount: Blessed are the peace-makers, for they shall be called the children of God. That is exactly where the Pacifists interpret the text amiss as they are apt to interpret Life itself. Blessed are the Peace-MAKERS. Jesus envisaged conditions of war on earth as common. If there were to be no wars there would be no need for Peace-MAKERS. Roosevelt and Churchill in their aim to bring peace on earth are more likely to be rewarded as the text suggests than the timid people who sit around and would permit Hitler and his hordes to conquer God's people. Peace does not come of itself. We have to make it.

* * *

The death of Mrs. Bertha Hetu, aged 79, on January 7, has deprived Edmon-ton of one of the oldest and at one time the most active members of the Society there. At the funeral on Jan. 12 the pall bearers were Messrs. D Wilson. A. Ormsby, A. Brown, L. Goodrich, T. Lauder and J. C. Fraser. Rev. A. B. Argue officiated. Mrs. Nellie Dalzell writes that though Mrs. Hetu had been inactive through illness for some years, she did not lose her interest in Theoso-

phy. She met many people and Karma and Reincarnation were two subjects which she always introduced in her conversation. She was a graduate of Alan Leo's School of Astrology. Mrs. Dalzell testifies that she was a very good and true Theosophist. She was the owner of the Queen's Hotel and the General Secretary has himself enjoyed her hospitality there.

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A Russian scientist has chopped through 50 feet of ice in the Altai Mountains of Siberia and uncovered a log stable hewn by bronze age axes. In the stable were the well-preserved bodies of ten horses, saddled and bridled. This must date to the cataclysm of some twelve thousand years ago when the Rocky Mountains were thrown up, the St. Lawrence river was diverted from the Mississippi valley to flow eastward into the Atlantic, and the central prairies were lifted out of the ocean bed. It was at this time the last remnant of Atlantis in the island of Poseidonis sank according to Plato, and the Bible legend of the deluge got its foundation in the flood that swept from central Asia across the broken barriers of the Caucasian mountains over Asia Minor into the Mediterranean sea. The discovery of mammoth carcasses in Siberia frozen in ancient ice, still fresh enough to be eaten, will be remembered.

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The British *Economist* points out that social security legislation is meaningless unless combined with the maintenance of tolerably full employment, and a high level of foreign trade upon which will depend the British standard of living, the level of national prosperity, and the possibility of social security. Unless the international relationship of the present United Nations ascends morally far beyond what existed in the period following the last war, none of these conditions can be reached. One tremendous problem is that of airplane

transportation and commerce generally. What Britain attained by her merchant marine, some other nations may usurp by an airplane fleet. Will the four or five leading nations be magnanimous enough to divide justly and fairly among themselves and their neighbours the abounding wealth of the planet so that all may have enough and none be in want?

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Many members of the Theosophical Society when they find out that the Adyar officials have been deceiving them, leave the Society to its fate. At least 100,000 members have left the Society since it began to abandon its original programme and go back to sacerdotalism, psychic revelations, reliance on "trained clairvoyants", alleged occultists, bogus churches and other delusions. The result has been that a majority of the members consist of people who believe all they are told without investigation, and perhaps without the strength of mind or sufficient wits to be able to investigate. Had these people been taught by faithful stewards of the Secret Doctrine there would have been a different story to tell. As it is all who try to be true to the trust committed to them, can only continue to set forth the fundamental principles, acceptance of which was hoped by the Masters of Wisdom to bring the world through the perilous period it was entering upon in 1875. Egotism, ambition, ingratitude, and other weaknesses displayed by the leaders, shattered the ranks of the members, and comparatively few have stood by the Society in spite of the unbrotherly opposition to which they have been subjected. Yet it has been well worth while to stand and uphold the old ideals. Here and there eager hearts awakened to the need for something real instead of the silly ceremonialism and psychic folly that is palmed off on guileless members as celestial revelation. We

have just heard of a Lodge whose members have seen the light and after investigation have discovered how gravely they have been misled. They had been astonished at Canadian opposition to Adyar policies, when, after two years of investigation, as a correspondent writes: "I had begun to think that my wife, myself and about twenty others were the *only* honest people in the entire T. S." The nucleus of real Brotherhood grows slowly, but it is growing, and when honest men begin to investigate and use their common sense, the Theosophical Society will begin to pull away from the impediments that now hamper its progress.

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Time discusses an article in *The American Journal of Psychiatry* by Dr. Howard Hanson on the agreeable effect of consonances in music and the disturbing effect of dissonances. These effects are not to be confused with those of harmony and discord. Consonance depends on the degree of fusion of the two tones of a musical interval. Some combinations of tones blend together and appear to be smooth, others to be rough. The smooth or consonance intervals correspond to simple numerical relationships between the number of vibrations of their components. All the harmonic partials with frequencies 1:2 (octave), 1:3 (twelfth), 1:4 (double octave), and so on, are perfectly consonant. Then follow in order of lessening consonance the intervals 2:3 (fifth) and 3:4 (fourth); then with increasing dissonance 3:5 (major sixth), 4:5 (major third), 5:8 (minor sixth) and 5:6 (minor third). Dissonance was attributed by Helmholtz to roughness produced by overlapping of the vibrating areas of either the primary tones or their harmonics. To return to *Time*. Palestrina, it states, expressed himself almost entirely in consonances. But Bach and Wagner used dissonances liberally, Bach especially in his impas-

sioned, emotional moments. The widespread use of dissonance worries Dr. Hanson. "I hesitate to think of what the effect of music upon the next generation will be if the present school of 'hot jazz' continues to develop unabated. It should provide an increasing number of patients for psychiatric . . . hospitals, and it is therefore poetic justice that musical therapeutics should develop at least to the point where music serves as an antidote to itself." So Dr. Hanson. But if he and the musicians would study a table of correspondences between the sounds, colours and the seven principles of the human organism with their seven sub-divisions, corresponding to some extent with the seven or eight octaves of a piano and the seven notes of each octave, they might begin to understand the subtle occult relation that exists between each sub-principle and each tone in either the sound or the colour scales. The dissonances throw the sub-principles into discordant vibration, affecting the elemental lives associated with them, and creating inharmonious conditions outside the normal process of evolution. Usually the result is a revival of backward tendencies, the recall of processes long abandoned in normal life, and therefore degeneracy. The types of degeneracy may be stirred into activity sufficient to supplant the operation of the normally dominant principles. Suppose the octaves were lettered A to G, then any note on any octave would set in vibration the similar note in any other octave. Combinations of notes whether in consonances or dissonances would have similar effect. One can imagine what confusion could be created in this way in the consciousness of those unable to protect themselves from such agencies.

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Buddhism in England writes: Can you possibly spare us another issue of *The Canadian Theosophist* containing

that excellent leading article by Dr. Evans-Wentz? As you will see from our own correspondence column, it has attracted considerable attention. We should much like to have one for the editorial files, as our president wishes to retain the original copy.



A correspondent asks why I left out the sixth stanza of Julia Ward Howe's "Battle Hymn of the Republic" in our January issue. Our contributor sent it in that way and I was not conscious of any omission. But here is the stanza as our correspondent supplies it:

He is coming like the glory of the morning on the wave;

He is wisdom to the mighty, He is succour to the brave;

So the world shall be His footstool, and the soul of time His slave;

Our God is marching on!



The "Introduction to *Seraphita*" appeared first in 1887 in an edition of Balzac's works published by Little, Brown & Co., of Boston, George Frederic Parsons, the author, was associated with leading members of the early Theosophical Society and by some was supposed to be one of the Founders though his name does not appear in any of the records. This Introduction is a distinctly Theosophic document and will, we believe, be appreciated by our readers, who should also read Balzac's great series of occult novels—*Peau de Chagrin* (*The Ass's Skin*), *Louis Lambert*, and *Seraphita*.



Mr. Charles J. Ryan in a review of *East and West* by Rene Guenon, provides an article so rich in Theosophical teaching we should like to print it in full. He quotes W. Q. Judge as defining "the transcendental nature of the Lodge of Masters and their chelas who work for the spiritual advancement of humanity, as being governed by unwritten laws that contain within them-

selves their own administration," and that "if the motive is wrong or perverted it instantly throws the person out of the ranks by the very nature of the case" as "it is not like exoteric societies which depend upon favour or mere outward appearance. H. P. Blavatsky's great book, *The Secret Doctrine*, was not written on the consecutive, 'scientific' plan which the Western reader is used to in such a work," observes Mr. Ryan, "but in a way that will provoke thought and arouse ideas latent in the mind, the Traditional method. Mr. Ryan also quotes the Master M. "that what is commonly regarded as *fact* is merely a *result*, unworthy of attention in view of the *primary fact*, or producing Cause."



A good friend, Mr. H. C. Williamson, of Boston, sends me a letter which has been printed in the Boston Globe on the subject of A World Language. He evidently wants my co-operation but as I can talk with all the people I want to talk to in English I cannot be expected to be very enthusiastic about learning any new tongue. Mr. Williamson wants to establish Esperanto, but I have written him that as it is expected that Sanscrit is to be the fashionable language in the cycle when we would normally incarnate it might be well to continue any studies we may have made in that classical tongue. With English or Americanese and Spanish one can travel all over the world. If the Germans had behaved themselves and suppressed vulgar bounders like Schickelgruber their language would soon have been competing with Spanish, but the Germans have never learned to behave and must go to the foot of the class. Meanwhile Russia is nearest to Sanscrit in construction and radicals.



Mr. John Coates, General Secretary for the T. S. in England, has sent out a letter offering all those members of

other National Societies who are for the moment either stationed in the Services or are refugees in England "all possible hospitality during their stay." He suggests that any members leaving for England should be advised of this, "telling them how glad we will be to render them any service on their arrival." Such members should notify the International Centre Secretary, Mrs. Eedle, 50 Gloucester Place, London, W. 1., and they will be furnished with a copy of Theosophical News and Notes giving notices of lectures, members' meetings, etc. The Library at Gloucester Place will also be available to them. Voluntary contributions from others interested in this work to cover incidental expenses will be gratefully received by Mrs. Eedle.

AMONG THE LODGES

Harry Adaskin, violinist, with Frances Marr at the piano will give a Descriptive Recital at the Theosophical Hall at 52 Isabella Street, Toronto, on Monday evening, March 15th, at 8.30 p.m. The programme, which will be prefaced by a short commentary by Mr. Adaskin, includes the Concerto in E minor by Mendelssohn; Sonata, Opus 21 by Medtner; En bateau by Debussy; Novellette by Sibelius; La Capricieuse by Elgar; Copacabana by Milhaud; Gypsy Airs by Sarasate. As one of the original members of the Hart House Quartette, Mr. Adaskin travelled all over Europe, the United States and Canada, giving concerts with that organization from 1923 to 1938. After leaving the quartette he became known from coast to coast as a radio commentator and solo violinist, and he is now on the staff of the Toronto Conservatory of Music, and divides his time between teaching, concerts, lecture-recitals and radio. Readers of *The Canadian Theosophist* will no doubt remember a very interesting article on Music

which appeared about a year ago written by Mr. Adaskin, who gave it as a lecture at the Toronto Theosophical Society, where he is a member.—M. K.

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Toronto Lodge held a very successful and enjoyable Valentine Tea and Book Sale in their Social Rooms at the Hall on Isabella Street on Saturday afternoon, February 20th, from three to six p.m. Mrs. Dudley W. Barr was convener of the event and was assisted during the tea hour by Mrs. J. Cunningham, Mrs. P. Ringert, and Miss Ann Heaps. Refreshments were served to about fifty members and friends from the long tea-table centred with vases of daffodils and presided over by Miss K. M. Lazier. The book-table, in charge of Miss Mary Stuart, the Librarian, assisted by Mrs. E. B. Dustan was a constant centre of interest and many of the visitors availed themselves of the opportunity to obtain one or more desired books for their own collection. Miss M. Hindsley "read cards" for the guests, and this feature was looked after by Mrs. G. I. Kinman. Home-cooking was well patronized, in fact was a "sell-out", with Mrs. H. J. Cable in charge assisted by Mrs. R. Illingworth. Miss O. Olive drew out the lucky number for the "door prize" which went to Mrs. E. J. Norman.—M. K.

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On Feb. 17th Mr. H. Huxtable spoke for the Toronto Lodge on the occult significance of Peer Gynt and music from the Greig Suite formed an important part of his presentation. The whole effect was excellent and prompted several of our members and friends to ask whether the Society could not purchase a record reproducer for similar use on other occasions. Several offers of donations towards the cost were received. The amplifier used on that evening was hired and the records were loaned by Mr. and Mrs. Dustan. The Board had previously considered the

matter of installing a reproduction set but the problem of money raised its ugly head. To duplicate the set used at Mr. Huxtable's lecture would cost a great deal, even if the parts could be purchased at this time, which is doubtful. However, the Board will consider adapting another set for record reproduction and this may be within our financial limits. The presentation on Feb. 21st of Aeschylus' 'Prometheus Bound' which has been arranged by Mr. J. W. Sutton from James M. Pryse's rendering of the play will be another occasion on which music could be used. The Russian composer, Scriabin, who was a member of a Theosophical group in Russia and whose music is an expression of his own mystical experiences, wrote a composition named, 'Prometheus—the Poem of Fire'. This, with portions of his composition, 'Poems of Ecstasy' would be very appropriate.

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On Sunday, February 7th, a very enjoyable tea was held in the Montreal Lodge Room, daffodils decorated the tea-tables. The occasion was in honour of Miss Caroline Burroughs' 90th birthday, our Honorary President, a Charter Member and considered the Mother of our Lodge. She was unable to be present. Miss Burroughs has always been a help and inspiration to all members of the lodge. After tea the flowers were delivered to her by Mr. Thomas, our president.

To Miss Burroughs

There are not many who can say with you
That they have spanned the course of
ninety years,
And of that number there are all too
few
Who've glimpsed, beyond the hopes and
tears
They've seen go by, a Plan, so true and
steady.

That there remains within their hearts
No doubt whatever that this life is just
a span

In yet a larger life—a life of many
parts—

A larger life whose parts, when all
combined,

Sum up Perfection.

These people find,

As we, your friends, know you have
found,

That Friendship's a foretaste of the
End;

That in respect and love for those
around

We light within ourselves a spark, to
blend

With many other sparks into a Fire of
Pure Divinity—

A fire to burn out Hate and Fear, till
they are shorn

Of all their power to hurt, and then
across Infinity

Shall blazon forth the Banners of the
Dawn.

And so, Miss Burroughs, we, who know
you as our friend,

Greet you this day, and trust that your
tomorrows

Will bring you in their arms no greater
sorrows

Than will but serve to strengthen you,
and lend

Your Flame an even warmer glow than
that it has already.

The above poem was composed by Mr.
Cedric Weaver in honour of Miss Bur-
roughs' 90th birthday.

BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels
and the Gospel; Thrice-Greatest Hermes, 3 vols.;
Apollonius of Tyana; Did Jesus Live 100 B.C.?
The World-Mystery; The Upanishads, 2 vols.;
Plotinus; Echoes from the Gnosis, 11 vols.; Some
Mystical Adventures; Quests Old and New;
Orpheus; Simon Magus; The Pistis Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,

London, W.C., 2, England.

“THE CHRISTIAN PARADOX”

Mr. Cyril Scott, in the Preface to his book *The Christian Paradox*, speaks of “the almost incredible childishness of that part of the human race which is pleased to call itself civilized.” In setting out on the laudable mission of reforming Christianity he says quite truly: “The so-termed man in the street does not grasp the full significance of the original teaching of Christ, seeing that centuries ago it was perverted and misrepresented by the early Church and the moulders of the Christian creed. And it is just these facts that should be more generally known if the Christian Religion is to be saved from the effects of an increasing spirit of doubt, indifference and materialism.” Then he strikes this key note: “What the Christian nations have failed to learn throughout the whole of Christendom is that the Christian ethics (which are not exclusively Christian but universal) are the only sound ethics on which to base human and hence international affairs. And as far as their truth is concerned, it is of no more importance whether they were expounded by Christ or a hermit in the jungle or by plain Mr. Smith.”

The great Law of the Universe is the Cosmic Law of Attraction and Cohesion without which the whole Universe could not be held together and would fall to pieces in a moment. Christ expressed this Law by the one word Love. “As soon as we contravene that Law, the final outcome is destructiveness instead of constructiveness.” This book is a practical necessity in the (THE) Theosophical Society where its leaders are trying to force the artificial dogmas of the dark ages on its members. “Certain unscrupulous bishops” of the early centuries (the breed still exists) established the doctrine of the exclusive divinity of Jesus, though the original message was that all men were Sons of God. Where

the statement is made in the New Testament it is translated “children of God.” In 325 A.D. the bishops of the Northern Sees were opposed to the idea so the bishops of the Southern Sees rushed the doctrine before the Northern bishops could arrive to register their votes, “and the Churches have left it at that for believers to believe and for skeptics to scoff,” adds Mr. Scott. This is not the only dogma foisted on the people and a representative one is the Immaculate Conception, of which Dr. Arundale is a characteristic exponent. On the other hand the Churches or the bishops in those early days suppressed important truths such as Reincarnation and the Law of ethical causation, which Jesus expressed in saying that every man would be rewarded according to his deeds, and not his professions. If one believed, the bishops taught, one would go to heaven; if one reasoned one would go to hell. Thus, says Mr. Scott, “the Church blackmailed the Western peoples into becoming brainless believers and mental slaves.”

This book is not chary in its collection of the “not-to-be-forgotten delinquencies of the Church.” Among these is the mistranslation of the Scriptures and the student will welcome the many examples and hints given on this score. A notable one is the transposition of a comma in the statement—“Before Abraham, was I AM” that being the sacred name in all religions of the Eternal. The whole question of salvation has been juggled with largely for the benefit of the sacerdotal systems. “To begin with,” says Mr. Scott, “men need to be saved from perpetrating all manner of follies during life; secondly, they need to be saved from harbouring evil emotions which have their bad reactions on the superphysical planes after death; thirdly, but fortunately more rarely, they have to be saved from annihilation as the result of loving evil for its own sake. The entities, however, who come

under the last heading are solely the so-termed 'brothers of the Left-hand Path' who consciously work against the Divine Plan of Evolution for their own selfish ends, and are rightly called the Powers of Evil."

In dealing with ceremonial and ritual Mr. Scott points out the magical power of mantramic language which the Roman Church retains in its use of Latin, though the knowledge of its use is limited even among the ministrants. "But in any case, the Christian ceremonial was never intended for all time, and in the coming New Age it will be no longer effective nor applicable." Those who are now trying to flog a dead horse into activity are losing their pains.

The problem of the Church and War occupies a good deal of the author's attention. He thinks the whole attitude of Jesus was expressed in the sentence—"He that takes the sword shall perish by the sword." The simple and obvious truth, he says is, "that, knowing human nature, Christ foresaw that people would violently quarrel about him and his teachings, just as they quarrel about anything which affords them the least excuse for contentiousness—and that is all there is to it." He quotes Lord Bryce: "Unless we end war, war will end us." The prime cause of war is greed, the scramble for wealth. Glancing through these well-packed pages the student will find almost innumerable issues raised for him to consider and make up his mind about. He may not accept the verdict of the author in every case, but he will be compelled if he be sincere and earnest, to register a verdict of his own. And this means growth and development. He may find occasion to change his mind on many points, but that also means growth and development. He is the true conservative who lops the mouldered branch away, as Tennyson reminds us. The first part of the book on Religion and the Churches brings this home to the thinker.

Part Two on Religion and Politics is equally urgent in its indictments. The superstitions of Science are almost worse than those of Religion. "Although no doctor would nowadays ask us to take the excrement of even a healthy young horse into our stomach, he has no compunction in injecting the filthy toxins of a diseased old horse into our blood." "He has simply become the victim of medical superstitions." When people pray to God they ought to pray that doctors would recover their common sense. "An old horse that can be purchased for £18 can, by the infliction of great suffering, be made to yield thousands of pounds' worth of serums. And all to what purpose?—seeing that an increasing number of wise doctors and honest investigators have come to the conclusion that the increase of grievous or fatal diseases is the aftermath of introducing filthy substances into the bloodstream under the delusion that they will prevent illness or effect cures." One of the recent results noted from the serumizing of young children was a growing number of them are being afflicted with asthma.

As to politicians, Mr. Scott remarks that "one might almost describe a successful politician as a man who behaves like a gentleman on a small scale and like a scoundrel on a large scale." He gives instances of "great statesmen" who descended to violations of the code. The present War is the direct result of the wrangling peace-makers after the first world-war. "Had the Allies not humiliated Germany, had they not kicked a fallen foe, had they not refused to help her when she most needed help, had they, in short, forgiven their enemies, the notorious demagogue with the power-complex would have remained in harmless obscurity instead of rising up to destroy the peace of the world."

Of course that is not the whole story. Mr. Scott speaks of Bismarck the un-

scrupulous, "who was not above falsifying a French telegram and making it sound insolent." "Just as freedom is in the blood of the Englishman, bondage is in the blood of the German; and Bismarck was largely responsible for this when he made the King of Prussia the Emperor of Germany."

Mr. Scott regards Hitler as a medium for the Dark Forces. These "evil spirits reinforce the baser emotions in Man and exploit them for evil purposes. Especially adept at this are those entities known in the arcane Schools as the Dark Forces or the Brothers of the Left Hand Path . . . And their mediums on the earth-plane are men who, like Napoleon, Mussolini and Hitler, manifest that same insidious passion . . . Hitler's inordinate ambition, his distorted character and his whole mode of life favoured this overshadowing. An ascetic who gave up meat and alcohol—not from exalted motives but, it is said, from fear of inherited cancer—he rendered himself an easy victim of obsession."

As an example of the working of the immutable Law of reaction Poland is selected as an example of Nature's retribution. Poland had been guilty of the same offences for which we now reprobate Germany. The anti-Jewish persecutions and the hundreds of Pogroms in which Poland indulged and the horrors which Poland inflicted on the Ukrainians are reasons enough that Russia will not permit them the opportunity of being repeated.

Similarly Russia was not given friendly treatment by Britain. "Instead of following the precepts of Christ and loving our neighbour, we gave Russia the cold shoulder and had to pay dearly for our lack of Christian wisdom." The actual facts are recounted and we are certainly fortunate now that Russia is not treating us in kind. The record that Mr. Scott presents should be read with shame of a degree commensurate with

our claim to moral probity.

The eternal root of contention is the love of money. "In fact," observes Mr. Scott, "the love of money had so blinded the wrangling politicians that they demanded that Germany should pay reparations to Britain by selling goods which at the same time they told her she had no business to sell." The objection of the bankers to recognize money as a medium of exchange solely and not a commodity is quoted from an official circular issued by the American Bankers' Association to its branches: "To restore to circulation the Government issue of money will be to provide the people with money, and therefore seriously to affect your individual profits as bankers and lenders." The people are not to be allowed to use their own money.

Part Three of this remarkable book has only 30 pages but it takes up some aspects of Science and Research. Still urging the folly of serums it quotes the official figures of the losses at Gallipoli. Killed, 25,270; Sick, 96,684. "We have to remember that of this great host of invalids almost every man had been rigorously inoculated." One is in danger of being locked up nowadays for contravening medical authority which is assuming the infallibility professed by some churches and some psychics. But there are plenty of honest doctors who defy their brethren, and understand that the true road to health is through a balanced diet, moderation in everything, and the avoidance of all drugs and poisons including liquor and tobacco. Those who can afford to live on cereals, green vegetables and fruits need no doctors, who cater to the meat eaters, the drinkers and smokers and encourage such habits as result in fees.

This little book of 144 pages will bring the student up to date on the subjects of the hour, and provide him with mental ammunition to face the errors that established habit has imposed on

the public. It is published by Rider & Co., Princes Gate, London, England, at Eight shillings and six pence.

A. E. S. S.

CHINESE CULTURE

In all the degeneration of human relations which this war has caused there are certain great compensations which by devoted human endeavour can lead to a victory over the lower selves of mankind. And the most amazing, surely providential, of these compensations is the coming together of the three most extensive and populous worlds of human activity, China, Russia and India. Few can yet have realized what that quiet and sudden visit to India of those two Christian leaders of China may portend. To me it was a cause of intense happiness, an omen of things of far greater value to humanity than the revelation of unexpected military strength in the whole fabric of the Russian people. For these three peoples, the Chinese, the Indian and the Russian, are all nearer to the heart of things, the core of human evolution, than any others in the world. It is they who, above all others, have preserved untarnished the treasures of intuition which in the West have been surrendered to the fugitive and often phantasmal achievements of cerebral rather than cordial activities. There are unsounded depths of power and beauty in India, China and Russia which no war can disturb. Just below the surface of this harassing modern life there are inexhaustible stores of restoration for those who feel that they are living in a world without meaning.

I know that India is aching for something or some companionship which will rouse her spiritual yearning into creative activity. She has shown herself capable of mastering all the intellectual procedure of the West, whether philosophical speculation, mathematical ad-

venture, or physical research, with its practical results. But her critical faculties, by ceaseless discussion, have lost vital efficacy. There is a universal sense of frustration, which is the inevitable outcome of over-absorption in mental formulation rather than in the logic of the heart.—*From an article by Professor Ernest E. Speight, on "The Culture of the Chinese People" in The Theosophist for November, page 119.*

THE THREE TRUTHS

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

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

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

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

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

WORTH WHILE BOOKS

To Be Had from The Book Steward,
52 ISABELLA STREET, TORONTO.
Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
The Key to Theosophy and The Voice of the Silence by H. P. B.
Magic White and Black by Franz Hartmann;
The Perfect Way, by Anna B. Kingsford;
The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;
Reincarnation by E. D. Walker;
The Light of Asia, by Edwin Arnold;
Light on the Path and Through the Gates of Gold, by Mabel Collins;
Letters that Have Helped Me, by Wm. Q. Judge;
Raja Yoga, a collection of articles by H. P. B.;
The Mahatma Letters, by Two Masters.

HAIL TO THE UNBORN

In a small town in Yugoslavia there lived a man named Peter. He read many books, dabbled in politics and married a girl named Maria.

When Maria was heavy with child, the Germans occupied Peter's village and took over his home and his business. Peter left to fight in the woods with the Yugoslav Partisans. He was shot several weeks later but before he died he took a stub of pencil and wrote a letter to his unborn son.

Partisans found Peter's body and the letter. While they waited for a chance to deliver it, the letter was passed from hand to hand and became in time a part of guerilla folklore. By now it may have been sharpened by the literacy of other men and given added eloquence by the nobility of other men's minds. But what it said was as true when it was scrawled on a scrap of paper in a great whispering forest as it was when last week it reached London and the outside world:

My child, sleeping now in the dark and gathering strength for the struggle of birth, I wish you well. At present you have no proper shape, and you do not breathe, and you are blind. Yet, when your time comes, your time and the time of your mother, whom I deeply love, there will be something in you that will give you power to fight for air and light. Such is your heritage, such is your destiny as a child born of woman—to fight for light and hold on without knowing why.

May the flame that tempers the bright steel of your youth never die, but burn always; so that when your work is done and your long day ended, you may still be like a watchman's fire at the end of a lonely road—loved and cherished for your gracious glow by all good wayfarers who need light in their darkness and warmth for their comfort.

The spirit of wonder and adventure,

the token of immortality, will be given to you as a child. May you keep it forever, with that in your heart which always seeks the gold beyond the rainbow, the pasture beyond the desert, the dawn beyond the sea, the light beyond the dark.

May you seek always and strive always in good faith and high courage, in this world where men grow so tired.

Keep your capacity for faith and belief, but let your judgment watch what you believe.

Keep your power to receive everything; only learn to select what your instinct tells you is right.

Keep your love of life, but throw away your fear of death. Life must be loved or it is lost; but it should never be loved too well.

Keep your delight in friendship; only learn to know your friends.

Keep your intolerance—only save it for what your heart tells you is bad.

Keep your wonder at great and noble things like sunlight and thunder, the rain and the stars, the wind and the sea, the growth of trees and the return of harvests, and the greatness of heroes.

Keep your heart hungry for new knowledge; keep your hatred of a lie; and keep your power of indignation.

Now I know I must die, and you must be born to stand upon the rubbish heap of my errors. Forgive me for this. I am ashamed to leave you an untidy, uncomfortable world. But so it must be.

In thought, as a last benediction, I kiss your forehead. Good night to you—and good morning and a clear dawn.

Here the letter ends. The day that the avenging Partisans swept back into Peter's village they found that his widow had been murdered a few days before her child would have been born. The letter that his comrades could not deliver has become instead a letter to all the unborn children in the great, mad world.—From *Chicago TIME*, January 25.

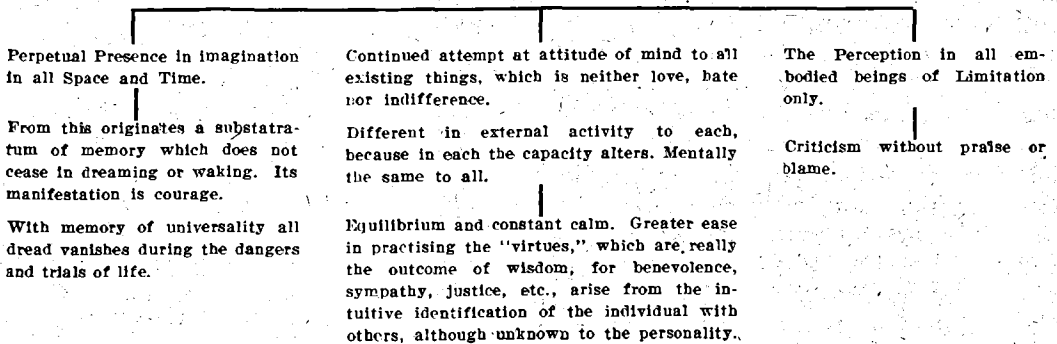
DIAGRAM OF MEDITATION

Dictated by H. P. Blavatsky to her Inner Group in London, 1887-8

First conceive of UNITY by Expansion in space and infinite in Time.

(Either with or without self-identification). Then meditate logically and consistently on this in reference to states of consciousness. Then the normal state of our consciousness must be moulded by:—

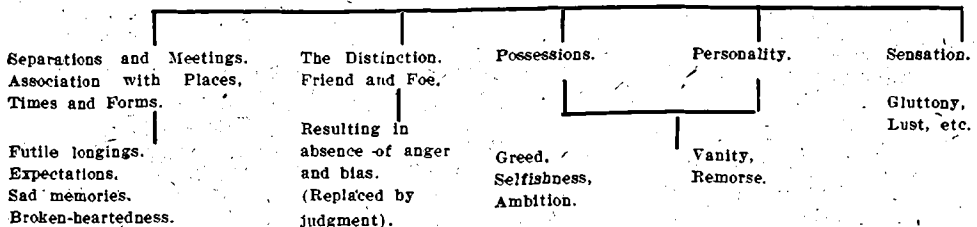
ACQUISITIONS



NOTE: *Acquisition is completed by the conception "I am all Space and Time." Beyond that . . . (It cannot be said.)*

DEPRIVATIONS

Constant refusal to think of reality of:—



NOTE: *These deprivations are produced by the perpetual imagination—without self-delusion*—of "I am without;" the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation, "I am without attributes."*

*There is no risk of self-delusion if the personality is deliberately forgotten.

GENERAL NOTE.—*All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.*

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE REGULATOR OF PROGRESS

In the September and October issues of this magazine two articles were presented on the subject of economic growth. In the first of these it was shown that our economy was rapidly approaching a saturation point, that production was gradually climbing upwards toward a plateau; after reaching which progress would cease. This is the maturation theory now being strongly upheld by certain economists, and just as strongly opposed by others.

In the second article of the series, discussion centred around the more widely held opinions as to the cause of this approaching stalemate. It was demonstrated that if saturation should come about, it would do so long in advance of the exhaustion of our natural or technological resources, and in advance also of any appreciable satiation in the demand for more goods and services. It was also shown that, the effects of extravagant living on the part of some, and the diversion of productive energies to cultural pursuits were negligible in their effects. Furthermore, it was concluded that "planning" by itself offered no solution but would only lead to an increasing stratification of society, in the preservation of vested interests for a time, and ultimately to a species of Fascism.

Where then, is the source of stagnation?

In a society of any degree of complexity, production rises above the level achieved by individual effort, by reason of co-operation and differentiation of function. This is the advantage of society and a society does not exist until these are achieved. Natural aptitudes also, even in a primitive society, lend to this differentiation in function and to the division of labour. Efficiency is in-

creased and the production of goods is enhanced. By reason of these things together with the necessity for providing for plant and maintaining it, society becomes organized, becomes the social analogue of the living organism, a mechanism capable of growth and change.

But by virtue of the complexity of society, there also arises in time the necessity for the apportionment of labour and the securing from each some share of the total social contribution. Not all can apportion their time equitably between the making of consumption goods and their distribution, and the creation and maintenance of plant. These are the necessities if society is not to lapse back again into barbarism. Capitalism is a mechanism accomplishing this purpose.

On the basis of the more usual orthodox exposition of the capitalistic mode of production, it is argued that plant and other means of production can only be maintained and expanded through a foregoing of immediate benefits for other benefits to be enjoyed later on. The savings of the many, or more correctly, the foregoing of consumption goods on the part of the many, in lieu of direct statute labour or other forms of direct contribution, are pooled and go to the creation of capital goods and plant. Such savings return to society as a whole in the form of cheaper goods made available through increased capacity to produce, whilst in the end, the prudent reap their reward for abstinence.

One speculates, however, if this mechanism by itself would ever have sufficed to raise production to the levels now attained. On the basis alone of savings out of funds currently circulating, it is possible that industry might

have progressed much beyond the mercantile era. For capital formation through savings antecedent to construction might be thought to be not only a means of enhancing production but also of limiting it, and it is so argued in the literature. It is said that while it is true that savings spent on capital expansion ultimately find their way back through consumption goods channels, nevertheless they have to be accumulated and have to find their way back in a roundabout manner through capital goods channels. The inefficiency of the process would be apparent during periods of growth, and the measure of the loss would be given by the *rate* of capital goods increase. There would be a continuous dealing in futures, a continuous growth in abstinence, which would reflect itself in the consumer market and, in consequence, in a lessened demand for plant for production. Eventually, it might be thought, though the matter is quite involved, that some sort of moving equilibrium would be reached, but at the cost of a production of goods lower than that which otherwise might be the case.

We must recognize, however, that the process of capital formation is now, and has been, ever since say the founding of the Bank of England, in the last years of the 17th century, to a great extent independent of savings antecedent to construction. The whole investment process can be reversed, since the banking system is permitted to create credit on capital account just as it does for the carrying on of ordinary, business transactions. When a bank underwrites a bond issue for a new power plant it accepts the bonds as collateral, and advances credits to the entrepreneur who thereupon goes out into the open market and expends his credit on brick and steel and concrete, on hydraulic turbines and the like. The money necessary to the purchase of these goods is new money and it circulates within the

economy for a time, finally to end up in individual savings accounts or their equivalent. Finally, these savings accounts are reduced in magnitude by the purchase of the bonds by private investors and the transaction is closed. Money has been created for a specific purpose. It has circulated within the economy and has been retired, but only through the establishment of a continuing debt.

The invention of the underwriting procedure probably gave a much needed measure of freedom to the expansive forces of technology; certainly *in its immediate effects* it can be thought to be not restrictive of production—rather the reverse. Inflationary price rises, boom periods, and rising levels of production have followed or have been accompanied by immense volumes of new-capital issues—ever since the days of the South Sea Bubble.

It is generally conceded, indeed, that the present system would fail to function were it not for the stimulating effect of the flow of new capital. For instance, in the Cleveland Trust Company *Bulletin* for March, 1939, it is said that "There is nearly general agreement among students of business cycles that one of the important causes of our recent relapse (the recession of 1937) was a sudden shrinking of borrowed funds that had been contributing to national purchasing power. The capitalistic system requires a continuous flow of new capital".

We may well ask ourselves why this flow of new capital should be required, even during depression years when little plant expansion is under way, when savings are at a low ebb, and when the total volume of production is well below its normal trend value?

The situation is as if new life-blood had to be transfused continuously into the veins of the economic system, to replace that lost somewhere, somehow. There would appear to be a loss of pur-

chasing power or a continuous drain of it away from society, this being still another way of saying that some other competitive utility exists, one other than those among goods and services by themselves.

It is as if money were to be created both on current and on capital account, this money flowing through the channels of trade down to the ultimate consumer, who, instead of using all of it to purchase goods of one sort or another, lost some of it and did so in a continuous manner. His resistance to the purchase of commodities would thus be increased, and of equal importance, the productive capacity of society would be decreased, for the entrepreneur would cut his production to fit the situation so created. The net effect would be a lower production and, finally, a lower maturation value. One could conceive, even, of a universal bankruptcy occurring were it not for the stimulating effect of fresh transfusions of new capital via the capital goods industries.

But it is known with certainty and it is of course obvious that money, save in infinitesimally small amounts, is not so lost. The monetary system is a double entry system, and over long periods of time, as well as short, its books must balance, save for periods of wide-spread economic distress when banks themselves may fail and when both their notes and the deposits of their clients become worthless. Bankruptcies of individuals and businesses do not affect the situation as long as the money system has the ability to write off its bad debts.

There remains, however, the possibility that there is a steady diversion and ultimately a loss, not in money itself, but in the use of money; and this conceivably might be the indirect consequence of inequality of income.

The chief argument for capitalism is that it does, through the medium of rents, interest, and profits, provide a

sure means for capital formation, and for the growth of production. That it has accomplished these objectives, that it has enabled us to reach high levels of production, and that on the whole it has enhanced the standard of living goes without saying. Nevertheless, it is common sense to recognize that the present method of capital formation is exceedingly inefficient, for in it is embodied no regulatory means whereby the volume of money-use detoured through capital construction channels is supplied exactly, no more, no less, in the measure of the need for it. Indeed, there is a strong presumption that much more than is needed is so diverted, the excess being lost on the way back to consumptive goods channels.

The process would seem to be such that, once any economy gets into its stride, the volume of money temporarily withdrawn from the channels of trade for investment purposes must ever increase at a rate greater than the value of production which ultimately sustains it.

It has been observed by economists that since some portion of rents, interest and profits is always reinvested, with the creation of new liens or equities, the debt of one portion of society to the other exhibits a tendency to grow according to the law of compound interest, and if so this debt or unbalance would follow a law other than that which is obeyed both by the physical volume of production and by its value.

Stalemate would thus ensue, sooner or later, and retrogression would set in if economic rigidities were too great for several countervailing influences to be of effect.

Capital has been increasingly efficient in respect of production, thanks to technology. Technology has operated continuously to enhance the productivity of capital and at the same time to find room for, indeed to require, the plowing back into plant of ever greater

and greater percentages of income. Thus a circulation through consumptive goods channels has to a degree been maintained and on the whole the standard of living has at the same time been enhanced. Labour, likewise, has received more than a living wage.

Then too, the underwriting procedure, as long as conditions remain favourable for its employment, furnishes a means whereby society has been able to build new plant, to keep itself going, and, paradoxically, to enjoy the fruits of going further and further into debt. But this palliative, which perhaps has enabled us to avoid early stagnation such as was experienced in Rome, and which proves efficacious for a time can be thought finally to add fuel to the fire, since liens and equities are created by it, and these are indistinguishable from those created by savings antecedent to construction. All require their rents, interest, and profits, and the unbalance for a time grows ever greater even though at the same time prosperity is enjoyed. In other words, whereas in boom periods, inflationary tendencies are present, new constructions are undertaken, and the standard of living rises, the process can be thought even so not to be wholly efficient, now to be capable of continuance over long periods of time. Eventually a reaction sets in, a reaction initiated by psychological, metrological, or financial influences. One may suppose for instance, and with good reason, that not all the money circulating finds its way through consumptive goods channels to sustain the volume of trade which would be requisite to keep both old and new plant at a high level of output. One need only consider the money poured into the stock market in the final years of a boom period to see that there are indeed ways and means for its diversion from strictly useful channels.

Hence the business cycle. It can be urged that it furnishes us with a mech-

anism whereby the balance in society is from time to time restored, the means whereby finance capital which has done its work in the creation of plant, and which subsequently accumulates in greater volume than is required to keep investment funds coming along in the right proportion, is reduced greatly in amount. The business cycle can thus be considered, and it has been so argued by many, as the self-regulatory means under capitalism whereby this system is constrained to follow fundamental economic laws, is constrained to keep its books balanced, and so keep the wheels of industry turning, albeit somewhat sporadically. Without the business cycle debt would rise to colossal proportions and the charges thereon would soon become an intolerable burden.

There is at least another way in which the evil of an excess of investment funds is mitigated. It is largely out of surplus funds that finance capital is formed for export, even though at times a favourable balance of trade is paid for in gold. Idle funds are invested, in foreign markets, and from time to time underwritings are floated for the same purpose. In all cases current funds for business purposes are increased and a measure of prosperity is enjoyed. The effect is much the same on the economy of the exporting nation as that which would result from the creation of capital goods though one difference is, however, especially to be noted. Goods exported in excess of those imported are lost to the economy which *enjoys* the favourable balance of trade and so the stimulation of purchasing power which results from the exploitation of world markets works at a low efficiency, system losses being in the amount of the favourable balance.

These several corrective influences can be thought to have worked reasonably well during the period of active industrial growth, though in spite of accelerated progress and a continually

rising standard of living the whole process can also be thought to have worked at something less than one hundred per cent. efficiency. It is doubtful if any of our modern economics has ever worked for long at what for the time being was its maximum rate of production and growth. Possibly this maximum may have been attained, or nearly so, during boom periods, such as the "normal" twenties, but subsequent depression periods have always served to lower the average production rate, to slow down advance, and on the whole both to increase the *average* economic resistance and to lower the *average* driving force which makes productivity effective.

One is justified in arguing that the potentialities of society are more to be measured by its performance during periods of prosperity than by its overall performance. During such periods, it would appear that restraints of a purely monetary nature are greatly reduced.

There is nothing wrong with boom periods except that they do not last. The problem, obviously, is to harness productivity in such a way as to make it work at full efficiency all of the time.

W. F. S.

(To Be Continued)

END OF WANT PREDICTED

Washington, Jan. 24—(AP)—Vice-President Wallace, one of the foremost exponents of postwar planning, summed up today his vision of the nation's future.

The 52-year-old vice-president, who doubles as chairman of the board of economic warfare, declared:

"The more private enterprise succeeds in maintaining full employment, the less government spending will be required.

"Individual initiative and enterprise, and government responsibility for the general welfare, will continue to pull in double harness, for a better life for our people."

He classed as "nonsense" any con-

tentions that postwar aims cannot be discussed now "without rekindling peacetime controversies and emphasizing peacetime disunities" and scoffed at those who talk "in dark whispers of the collectivization of American life, of the destruction of free enterprise."

"We need the driving force of self-interest to get most of the work of the world done," he said.

"Businessmen will be encouraged to do what competition has always tended to make them do—to reduce prices as costs fall, to increase the levels of sales and employment, to use profits only as an incentive to increase production or lower costs.

"To the extent that there are areas of unemployment left despite these efforts by business, government must and will step in to see that all people have opportunities for work and to establish such minimum standards of living that no member of the community suffers even though business temporarily and in part fails to provide opportunities at good work for all people.

"Men must work for what they have. By and large their material reward will continue to be based on how skilled they become."

Most Americans, the vice-president asserted, visualize the nation of the future as made up not of "propertyless workers," but rather an America "where all can become members of the middle class," sharing such things as private homes with modern conveniences, including electrical appliances, "a car neither old nor ramshackle, decent clothes and books," and recreation.

"If we can work out the ways to keep production going on an equally high level after the fighting ends, every family can enjoy a comfortable income, even though there continue to be wide differences between what is earned by skilled professional men, or inventors, or daring business men, and what average workers earn," he asserted.