

THE CANADIAN THEOSOPHIST

Divine Wisdom.

Brotherhood

Occult Science

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THE FUTURE OF THE THEOSOPHICAL SOCIETY

H. P. BLAVATSKY

August 1831 — May 1891

Enq. Tell me, what do you expect for Theosophy in the future?

Theo. If you speak of Theosophy, I answer that as it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

Enq. Pardon me; I meant to ask you rather about the prospects of the Theosophical Society.

Theo. Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Enq. I quite see the importance of their being selfless and devoted, but I do not quite grasp how their *knowledge* can be as vital a factor in the question as these other qualities. Surely the literature which already exists, and to which constant additions are still being made, ought to be sufficient?

Theo. I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

Enq. But if this danger be averted?
 Theo. Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.

Enq. A truly delightful picture! but tell me, do you really expect all this to be accomplished in one short century?

Theo. Scarcely. But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters", of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of

each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

Enq. But how does this bear on the future of the Theosophical Society?

Theo. If the Present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all

(Continued on Page 90)

SENTIMENTALITY, KARMA AND SELECTIVE THINKING

BY L. FURZE MORRISH

How far is "Personification" to be introduced into the laws of Karma? In fact how far are we to personify the laws of Nature? What is the difference between Sentiment and Sentimentality? Can we defeat the ends of Karma for a time by adopting a sentimental attitude when we ought to adopt a realistic one? These and other questions are discussed by the author in the following article.

There are quite a number of reasons for accepting the statement that "we are passing from a Piscean Age to an Aquarian Age". As most students of theosophical matters will understand more or less what that means, we will not go into explanations of how this change takes place. It is sufficient to point out that the world is definitely undergoing changes of outlook and method. We are passing from an age of theories into one of facts; from an age of spiritual-emotional ideals to an age of material-intellectual results; from one of sentimentality to one of realism; from one of Religion to an age of Science. A great deal of our theosophical background is Piscean, religious, sentimental, pious and theoretical. It is often very difficult to get many of the older type of theosophical students to criticise their beliefs, personal leaders, theories and customary modes, and to "get something done". People are heard to say, "What a wonderful thing it would be to have a Theosophical University where these things can be seriously investigated by trained thinkers with qualifications, and where real research may be undertaken to link up Spiritualism, Psychology, Astrology and Extra-sensory Perception in an atmosphere free from superstition." And yet

nothing ever seems to be *done* to implement this. It remains a mere theory and ideal. Let us therefore consider this question of ideals, facts, sentiments, etc., in the light of karmic laws.

For instance, the sentimentalist speaks longingly of the time "when the kingdom of heaven shall be on earth". This is a fine, noble aim, and most right-thinking people would welcome it. But would this desirable state of affairs include absence of difficulties? Would "everyone be equal", as some believe? What about masses of primitive Egos of our Earth System, or those who have come from more backward systems to learn earth lessons? Are they to enjoy "soft" conditions? The realistic fact seems to be that primitive Egos incarnate to learn certain simple lessons of application to tasks, simple honesty and conscientious behaviour, etc. If they are given unduly soft conditions this end is being frustrated, and the primitive Egos lose their opportunity. Is that right? When masses of primitives work long hours to scrape a living from the soil, against famine, plague and disease, that is what they have come to learn. By dying of disease they learn to avoid the causes of disease. They have to learn the hard way. Therefore we ask—Have the more evolved, and softer-minded people any right to deny them?

Again, let us take the vexed question of criminal laws. There has for a long time been a campaign to "soften" criminal law, to "teach the criminal by love". A splendid ideal which does credit to those who envisage it. But the real question is, Does it do the criminal good? One thing is certain that if we want to speak to anyone, we must do so

in a language he understands. St. Paul, greatly revered as a teacher and an "occult" student of the past, once said: "I am become all things to all men". That is, he spoke to everyone in terms they could understand; and there is a whole school of Yoga based on that mode. If we wish to speak literally to an audience of Greeks, would it wise to talk in German, in English, Hindustani, or in Greek? When talking to brutal, primitive types one may have to use brutal language, even literally besprinkled with oaths, but certainly in terms understood by that type. British police in territories administered by Britain know that when dealing with primitives, you must first beat them at their own game to prove your superiority, then GIVE THEM AS NEAR UTTER JUSTICE AS YOU CAN.—So that they know that to do good brings reward—to do ill brings punishment. The simple law of karma in its most elementary form. On this principle there is quite a good argument in the idea that to take a brutal, violent criminal and place him in a comfortable goal, with all home-comforts and tell him he is naughty, simply makes him laugh at you, and aim to get out and do it again. It is an uncomfortable thought that comes over one, after reading of some of the disgusting brutalities perpetrated by gangsters for their own ends, that the Law of an Eye for an Eye is true as far as those at that level are concerned, and that the Law of Love is only for those who talk the language of love. Again, is the sentimentalist really doing any good, or is he actually doing harm by not thinking clearly and definitely.

One of the characteristics of the "Piscean", as astrologers will know, is a kind of "woolly" sentimental attitude to life. His thought-forms have not clear outlines. After all, Neptune-Pisces is universal. Neptune is called the "Universal Solvent". It dissolves

all crystallised formations and makes them One with the Total Life. This is mysticism, and true in the ultimate. BUT AT THE POINT WHERE HUMANITY STANDS AT PRESENT (an important distinction), it simply means crooked thinking, woolly thinking, sentimental, emotional thinking, which needs adjusting to circumstances. Again it is Theory versus Fact. The author is not trying to affirm that people should "get tough", or throw away the humane standards which have been evolved. He is pointing out that these problems cannot be solved merely by glib phrases, by sweeping emotional sentiments,—but have to be considered clearly and by hard thinking.

The Law of Karma is just. "Utter true" its measures, as the Light of Asia mentions. As the Persian mystic wrote, or rather as Fitzgerald translated Omar Khayyam, "the moving finger writes, and having writ, moves on; nor all thy piety and wit can call it back, nor alter half a line of it". We are inclined sometimes to personify these Laws of Karma too much. There is probably truth in the idea that nature is peopled with "lives". Many have sensed or even perceived them knowledgably. But maybe we take a too anthropomorphic view of all this. We can see what happens when we allow our personal feelings and beliefs to dictate our attitude to these laws, for example when we sentimentalise too much over the primitive and the criminal. Things have come to the point in most British countries, that when a brutal criminal has violently assaulted and robbed some helpless citizen and is caught, there is a campaign to prevent him being dealt with by law. The sentimentalists do not seem to feel any sympathy for the poor victim; he is allowed to get on as best he can. But the poor criminal must not have any pain inflicted on him,—the only way by which he will ever learn

what violence means. He is insensitive. He has little or no imagination and only knows what he himself feels. To tell him that violence is wrong, simply leaves him unmoved. But make him feel a lash, and he immediately realises what his victim has felt. These are hard questions, but much truth is hard.

As usual, the solution seems to lie in selective thinking, or "viveka", which is the term in sanskrit to denote that essential quality of Discrimination. To so many sentimental mystics this quality of "discriminating between the real and unreal" simply means escaping from facts into fantasy-thinking, in which the last state is worse than the first. To many of these, the dream is real and the mundane fact is unreal. Maybe it is IN THE ULTIMATE. But we have not yet reached the Ultimate and when we have, it will not matter. To discriminate between the Real and Unreal means just this very straight thinking which we have mentioned above. It means facing facts, when to do so is unpalatable. "God give me strength to face a fact, thought it slay me", said the scientist. But many rank and file scientists still prefer custom to original thinking. The author was speaking to a prominent scientific professor at a university on one occasion and the professor admitted his interest in Astrology, as containing something of value to humanity, but, said the professor, "please do not tell anyone I said so, or I shall lose my job". So it would seem that real open-mindedness has not yet reached down into the scientific world, and still remains a sentimental theory.

Perhaps one might paraphrase the quotation above and say "God help me to develop Sattva".

A PSYCHOLOGICAL AND CURATIVE VIEW OF COLOUR

E. FOUNTAIN

As Freemasons, we are trained to study the hidden mysteries of Nature and Science and some benefit may be obtained if, in our times of concentration, we seek to probe these mysteries, by directing our thoughts upon the different auric shades that surround each of us as individuals. By so doing we can stimulate the faculty of seeing auras clairvoyantly, until it actually becomes an accomplishment.

The human aura is composed of vibrations emanating from the Physical and Psychic bodies. In reality this aura is without colour, but it produces colour through its electro-magnetic radiations.

Our thoughts and actions are reflected in the shades of our auras. Some people are so gifted that they can see these shades clairvoyantly,—shades encircling the physical body and enveloping it in its different hues. It could be said "By their auras he shall know them", for the purity or otherwise of the shades or colour, are an indication of the character. The very fact that we are Freemasons will have created a certain shade in our auras, and although each one of us will have our own particular shades, denoted by the horoscope at birth, we shall no doubt, have some indication of a colour produced by our lofty ideals.

More will be said concerning this after we have considered colour. There are seven colours in the spectrum, and seven different planets in the zodiac—Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune—give them forth in different hues, tints and variations of shades, according to the sign of the zodiac which the planet rules or occupies. Additional shades to these are given by the sun and moon.

Colour plays a more important part in our well-being than most people realize. Certain shades soothe or irritate us, therefore it is necessary for us to surround ourselves with the colours that are beneficial, and wear clothing of agreeable shades. If we do this, we shall have a sense of joy, contentment, and comfort. Right shades are good for the health for they give vitality. Some people are more susceptible than others to the vibrations of colour. This arises from their peculiar sensitiveness to them.

Two persons sitting side by side in a lecture room, although absolute strangers, may feel happy—or otherwise—in their close proximity without knowing the reason why. This is caused by the rate of vibrations of colour in one person's aura, being in harmony, or attunement—or otherwise—with the vibrations of colour in the aura of the person sitting so near to them.

We know that white is not a colour but is made up of all the colours in the spectrum. On the other hand, black is the absence of colour. Our grandmothers used to wear red flannel for rheumatism, chest complaints, and other ills, and there was wisdom in it, for red is the colour that warms, stimulates, and invigorates.

Every shade of colour we know has its own special value to the right person, but it must be in harmony with the aura of such an individual to give the best results.

To some persons, red may work wonders by stimulating and energizing both mind and body; but if an individual has red as a predominating colour in the aura, then to wear red, or to have it very prominent in the decoration of a living room, would not be good for either the health or the temperament; for it would cause restlessness and excitement, resulting in irritability. Green would be a better shade for such

a person, as this shade would soothe and calm the mind.

The statement "Red rag to a bull" explains itself, but wise nature, with her fields of green grass, which provides his food, gives solace to him through his refreshment.

How may we know the shades most suitable for us? The answer, of course, is that our likes and dislikes of certain shades of colour, instinctively lead us to choose the correct shades, those that harmonise with our aura.

The natal horoscope of a person informs the astrologer of the colours in the aura of that individual on the day of birth.

(1) The zodiacal sign of the sun in a horoscope gives the shade that surrounds the innermost self, that self, which is within the physical body, and the aura of which is seldom seen, except by those who are clairvoyant.

(2) The sign of the zodiac which the moon occupied at birth, gives the personal aura, or the shade surrounding the human physical body, and nearest to it.

(3) The sign rising on the eastern horizon at the moment of birth, gives the auric colour surrounding the outer edge of the one indicated by the moon's position. This is the outermost shade, which gradually merges into the atmosphere. If the hour of birth is not known, it is possible for an astrologer—should he (or she) have the gift of seeing the human aura—to fix the rising zodiacal sign on the ascendant, and by thus seeing clairvoyantly the outer auric shade, the hour of birth could be fairly accurately calculated from the sign on the ascendant.

By using our gifts and talents as we progress through life, we develop other colours in the aura.

These shades and hues will be included in our aura of the next incarnation, indicating the qualities and powers we

(Continued on Page 91)

ANNUAL REPORT BY THE GENERAL SECRETARY

Generally speaking the condition of the National Society in Canada is much the same as at this time last year. But there is however a slight improvement regarding the financial situation and that of membership as well as increase in the number of subscribers to the magazine. It is to be regretted that donations to the various funds have dropped off thus curtailing our activities somewhat. The increase in membership is heartening but the number of those not in good-standing renders the net improvement very small. As will be seen from the "Standing of the Lodges" published in this issue there is very little change, a total of eleven members for the year. Toronto Lodge brought in the goodly number of twenty-six, Montreal six and four others five each making a total of thirty-seven new members for the year. But it will also be noted that there are thirty inactive members on the list. This is unfortunate as otherwise our total membership would have exceeded four hundred. We lost nine members by death, two resigned and one joined on demit leaving the grand total of three hundred and seventy-six. The magazine continues in a very healthy condition and is spoken of most highly and I am glad to note that the number of new subscribers is increasing. A Fraternalization Convention was held in Toronto on September 4/5th, 1948, where the Toronto Lodge was the host and assigned its headquarters for the purpose. Here congregated members and friends of the various lodges round about, some coming from as far off as Kitchener. Mr. Emory Clapp was the prime instigator and I was appointed chairman for the occasion. An interesting programme for the two days had been arranged and Mr. Clapp gave a

talk that was later printed in the magazine. It was felt that this convention should be held even though there was not the co-operation from other branches of the Society that was anticipated; in order ostensibly to keep the idea alive, and although it was not the success it deserved to be, it however showed that there are among us many who consider that we should all pull together and present to the world an united front demonstrating the first object of the Society and that unity among ourselves which is so very necessary. In the past twelve months we have had a number of outside speakers visit the various lodges, among them being Dr. Alvin Kuhn, Mr. Sri Ram, Mr. Rupert Lesch, Professor Ernest Wood, Mr. Cyril Benton and others. By special invitation of the Theosophical Society, Covina, I went to Toledo and spoke to the lodge there, where I had a most friendly reception. I was very happy to do this, as I feel all branches of the Society should cultivate the most friendly relations between themselves. Our President, Mr. C. Jinarajadasa who in visiting America was to have visited many of our lodges, was unfortunately prevented by illness, but happily recovered sufficiently to carry out part of the programme and was able to visit Vancouver, Toronto and Montreal. Whilst in Toronto the General Executive entertained him to luncheon at the Royal York where all the available members foregathered. In August, 1948, I attended the American Convention in Chicago and again in June this year. Whilst there I spoke in a Symposium and afterwards presented a painting of mine for their headquarters in Olcott which was very much appreciated and will, I feel sure, do much to cement the good feeling existing between the two Sections. Much pleasure was also aroused by the presence of our

(Continued on Page 90)

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OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Travelling Librarian, 52 Isabella Street, Toronto, Ont.

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Some months ago a short article on *The Man with the X-Ray Eyes* appeared in our columns. A somewhat similar story about a South African boy 17 years of age has been receiving a bit of newspaper notice recently. He is Pieter Van Jaarsveld and the accounts of his ability to "see" underground gold, dia-

monds and water are amazing. He claims that when he crosses a gold reef a black ridge appears before his eyes. Buried diamonds, he says, give off a haze similar to a heat haze, while rays like moonbeams indicate the presence of water underground. Such manifestations of 'powers latent in man' may become more common when we approach the next century mark.

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Paul Brunton the well-known author of many books of Theosophical interest, has been awarded a doctorate in Philosophy by 'McKinley-Roosevelt College of Chicago' according to a recent catalogue from Rider and Company. Dr. Brunton has travelled extensively in the Orient, studying the ancient wisdom of the East and his books reflect his deep understanding of mysticism, yoga and philosophy. Copies of most of his works are available to readers in Canada through the Travelling Library of the Toronto Lodge.

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The Illustrated London News for Feb. 19, 1949, has an interesting article on vestigial and rudimentary organs, containing a couple of paragraphs on the pineal gland. The author states "In the Tuatara or Sphenodon, of New Zealand, . . . it (the pineal gland) has the structure of an eye, with a more or less distinct retina and lens, the stalk being the optic nerve . . . there seems to be little doubt that in geological times certain vertebrates had a third eye in the top of the head". The author considers that the present function of the vestigial 'third Eye' in mammals 'is difficult even to guess'. Many occult students consider that in man this now 'vestigial' organ may re-become 'rudimentary' and that the 'third eye' will be the organ by which future men will perceive now invisible planes of being.

STANDING OF THE LODGES
FOR THE YEAR ENDING JUNE 30, 1949

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1948	Total 1949
Calgary	1	1	1	...	...	1	...	6	8
Edmonton .....	...	...	...	...	1	...	3	19	15
Hamilton	1	...	1	...	1	...	3	24	22
Kitchener .....	...	...	...	...	...	1	...	3	2
Montreal	6	...	1	...	...	...	4	42	45
St. Thomas .....	...	...	...	...	...	...	...	2	2
Toronto	26	...	10	...	5	...	17	209	223
Toronto West End	1	...	...	...	1	...	...	8	8
Vancouver .....	...	...	...	...	...	...	1	21	20
Orpheus	2	...	...	...	...	...	1	20	21
Victoria .....	...	...	...	...	1	...	...	2	1
Vulcan .....	...	...	...	...	...	...	...	3	3
Members at Large .....	...	...	1	...	...	...	1	6	6
Total	37	1	14	0	9	2	30	365	376

STATEMENT OF FUNDS
YEAR ENDING JUNE 30th, 1949

RECEIPTS	EXPENDITURES
Balance from last year:	Per Capita, Adyar\$ 99.00
General A/C, .....\$718.03	Magazine Cost:—
Special Fund 78.00	Printing .....\$1100.00
.....\$ 796.03	Postage 43.82
Lodge Fees and Dues:—	Spec. Art. 13.00
1949 829.35	Envelopes 78.62
1950 190.00	Indexes 30.28
.....\$ 1019.35	.....\$1,265.72
Magazine Subscriptions 308.15	General Fund:—
Magazine Donations 319.42	Postage 24.18
General Sales 85.77	Office 11.00
General Fund Donations 71.85	Extras 74.54
Bank Interest 16.89	Stationery 42.49
.....\$ 2,617.46	Fire Insurance 5.00
	Special Fund 75.00
	Pamphlet 33.48
	Funds in Bank 987.05
	.....\$ 2,617.46

E. L. Thomson,
General Secretary.

THE ANNUAL REPORT

(Continued from Page 87)

editor, Mr. Dudley Barr, who accompanied me. A large amount of work in connection with a back-log caused by the transition from the old regime to the present and I may say unavoidable owing to various circumstances has been caught up, and the machinery of the Section is now in good working order. There was no election for the General Executive this year as all the lodges designated their desire that the status quo be maintained, therefore as we take office for another term we trust that our efforts will justify that decision and that the work we perform plus the necessary enthusiasm of the lodges themselves will bring about those ideals which imbue us all.

E. L. Thomson,
General Secretary,
Theosophical Society in Canada.

GENERAL EXECUTIVE

The Annual Meeting of the General Executive of The Theosophical Society in Canada was held at 52 Isabella Street, Toronto, on Sunday July 10th, with the following members present: Miss M. Hindsley, Messrs. Dudley W. Barr; George I. Kinman, N. W. J. Haydon and the General Secretary. The Annual Report by the latter was read and approved (A copy of which appears in this issue). The Financial Statement was discussed and passed as was also a report on the Standing of the Lodges. A suggestion was made that to celebrate the seventy-fifth anniversary of the Society next year a special cover be put on the magazine for that year only and that thereon be printed a list of the various International Theosophical Societies throughout the world thus emphasizing co-operation between all branches of the Theosophical Movement. This and the exact form it should

take to be decided at the next meeting. Colonel Thomson explained the new situation regarding his private affairs in which he is about to leave the employment of the Hydro Electric Power Commission of Ontario on pension and take up a new position in the Guild of All Arts, a place situate just outside Toronto, and that he would be able to carry on his duties as General Secretary which for some time appeared to be somewhat doubtful. The next meeting of the General Executive was arranged for the second of October.

THE FUTURE OF THE
THEOSOPHICAL SOCIETY*(Continued from Page 82)*

this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison to what it is now!

The Key to Theosophy.

THE THREE TRUTHS

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.

A PSYCHOLOGICAL AND
CURATIVE VIEW OF COLOUR
(Continued from Page 86)

shall then take with us to be used to promote our progress, and to help others.

If we live to the highest and noblest within us, we keep the auric shades pure and transparent, but if we sin, or live immorally, or are uncharitable in thought or deed, or carry out mean practices, then the purity and transparency of the auric shades disappear, and they become muddy and intercepted by colours of dismal hue.

The seven colours belonging to the seven planets—and also the golden shades of the sun and the silvery ones of the moon, denote special qualities and characteristics when found in the human aura.

THE SUN,—ruler of the zodiacal sign of Leo,—Shades of orange and gold. These are vitalizing shades and are potent for healing. Those who possess these shades in the aura, generally have a high sense of honour, are kind, sympathetic and hospitable. They have the ability to rule and govern.

THE MOON—ruler of the sign of Cancer,—Colours are silvery shades, mauves, and pale violet. Those who are mediumistically inclined often have these auric shades. They should choose their friends and acquaintances with care, for all who have the moon's shades are very sensitive to the minds and conditions of others.

MERCURY—ruler of two signs, Gemini, and Virgo. Shades of yellow.

Geminian yellow is a pure shade, the colour of primroses and daffodils. These colours denote intellectuality.

Virgo yellow is deeper—tinged with the earth, and is the shade of ripe corn. This is the colour indicating a desire to be of service to others.

VENUS—ruler of two zodiacal signs, Taurus, and Libra. All shades of blue,

In the case of Taurus, the shade of blue is that often seen on distant hills, a shade that is tinged with earth.

The blues of Libra are pure blue, such as pale sky blue, transparent indigo-blue. Artists possess Venusian blue in the aura.

These shades help to develop intuition and perception. They have a soothing effect on the nerves.

MARS—ruler of the sign of Aries and also ruler of Scorpio.

In the case of Aries, bright red, vermilion, and clear rose, but those of Scorpio are of deeper hue, such as damask-rose, and Venetian reds. Martian shades are stimulating, but they can also be dangerous, for too much of them tends to cause restlessness and irritability, and inclines towards combativeness.

"I saw red" is sometimes quoted after a display of high temper, and this can be actual fact, for under the vibrations temper creates, red can pass before the eyes as a blinding shade, obliterating for the moment everything else. Red creates enthusiasm and has wonderful healing qualities. It is often in the aura of a military officer or soldier.

JUPITER—the planet ruling Sagittarius and Pisces.

In the case of Sagittarius, sapphire hues, amethyst shades, deep helio blue and indigo shades.

The shades of Pisces are the blues of the sea, Mediterranean blue and bluey-green shades. These are shades found in the aura of the spiritually minded. They indicate a desire to study occultism, religion, higher-thought subjects and science. Blues are soothing, calming, and quietening both to the mind and nerves.

SATURN—ruler of Capricorn and Aquarius. Shades of pure nature's greens, and emerald shades.

These colours in the aura indicate stability, ambition, persistency, and de-

termination, also a desire to gain knowledge. Green in a valuable shade for healing purposes. It comforts and soothes.

URANUS—ruler of Aquarius. Shades of light and dark greens intermingling with flecks of flame blue and sun-red, to form a plaidlike pattern wherein green predominates.

In the aura of an individual these colours indicate ability to understand human nature. There is often a desire to join companies, or associations, societies (secret or otherwise). Uranus is a planet that stimulates the inventive mind. The flame blue has very powerful healing qualities.

NEPTUNE—ruler of Pisces (with Jupiter).

Shades of the sea, sea-blues and greens, eau-de-nil.

When in the human aura, the colours of Neptune denote magnetic healing power, and also the sensitiveness of the psychic body. Those who have Neptune's shades and colours in the aura are usually those "who see visions and dream dreams."

We know that there are certain specialists who use colours in the treatment of those suffering from nervous complaints and mental breakdown. Such specialists employ lamps of different shades, and provide rooms wherein one shade of colour predominates. If a patient is suffering from melancholia—which, by the way is a saturnine trouble—then the stimulating shades of Mars, which are red and rose-pink, will be likely colours for curing this indisposition.

On the other hand, a Martian ailment of the mind, which is often brought on by overwork, or by going to extremes in some direction, will require the soothing influences of blues or greens.

It has been said that for "every ill there is a healing balm in nature". It may also be said that for very ill there

is a healing colour to help towards a cure.

What zodiacal sign and colours are likely to be associated with Freemasonry? Surely the sign of Aquarius with its numerous shades of green interwoven to form a plaidlike pattern, with streaks of electric blue and flecks of red and sun-gold.

Interpreting these shades, we find the principles of Freemasonry to be very well indicated, for are we not all seeking to aid humanity, to understand human nature, to be "all things to all men" and to unite in brotherhood "for mutual defence and support"?

Some Freemasons may have been born when the sun was passing through the signs of Aquarius. If so, the Ego brought with it these plaid-like greens when it came to this earth to manifest through a physical body.

Others may have been born when the moon was passing through Aquarius, and some persons at a time of day when the sign of Aquarius was rising on the ascendant. There may be those who have none of these positions in the nativity but the ruling planet of the nativity—or many planets—may be in the mundane house of Aquarius, for in the majority of persons in our Brotherhood, it is almost certain that there will be these Uranian shades in the aura.

In the case of the few who may be the exceptions, they will, by their constant endeavours to forward the aims and ideals of Freemasonry, create these plaidlike shades during this earth-life. In that case they will take them into the next incarnation to be used as "powers" for the benefit of themselves and others.

As Freemasons we must build with exactitude on the principles of the S. and C. so that our characters shall be honourable and upright. In this way we shall have shades of purity in our auras engendered by our lofty ideals.

From *The Speculative Mason*, July,

TWO OPINIONS

An elderly friend of our T. S., now living in retirement, sent the following interesting reminiscence in a personal letter. We offer it for our readers' consideration.

"In 1900 I attended a meeting of the British Society of Psychic Research in a small room in London. The late Mr. Balfour was there, also Conan Doyle and several other British Psychists. I was the Secretary of the Canadian Branch, sitting in the rear unknown and unnoticed.

"During the discussion some one discovered that I was a stranger and I was asked to explain the reason for my presence. When this was done I was given all the honours due to my rank, with some more. The only face I knew was that of the late Mr. Balfour. He is far from being demonstrative, but on this occasion he threw aside his armour. I asked him afterwards to give me his definition of Religion. He it is:

"Religion is a form of Belief providing an extra sanction for that class of conduct in an individual, where his interests and the interests of society are antagonistic, and by which the former are rendered subordinate to the latter in the general interests of the evolution which the race is undergoing. Religion therefore has a super-rational sanction but it contains no element of Supernaturalism."

"The next time I met Goldwin Smith I handed him this definition. Here is his reply:—

"This definition of Religion contains no mention of the name of a god or any form of Deity, nor is there any thought of a god or Deity implied in Mr. Balfour's definition. That is to say, Religion is something entirely apart from any conception of God."

"Later on in the interview, Smith said:

"Philosophy is Something that IS
Religion is Something that ought to be
but is not.' "

N. W. J. H.

TRUTH

(From *Great Are the Myths*)

Great is the quality of Truth in man;
The quality of truth in man supports
itself through all changes,

It is inevitably in the man; he and it are
in love, and never leave each other.

The truth in man is no dictum, it is
vital as eyesight;

If there be any Soul, there is truth; if
there be man or woman, there is
truth; if there be physical or moral,
there is truth;

If there be equilibrium or volition, there
is truth; if there be things at all upon
the earth, there is truth.

O truth of the earth! I am determined
to press my way toward you;

Sound your voice! I scale mountains,
or dive in the sea after you.

—WALT WHITMAN.

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RACIAL PREJUDICES AND SOME MODERN BOOKS

ALBERTA JEAN ROWELL

The racist theory that inspired the Nazi dream of world conquest was considered an abomination to all humanitarians. Yet the myth of racial superiority continues to have unblushing propagandists in the citadels of democracy.

This is a matter of grave concern, not only to Theosophists for whom human brotherhood is a basic truth, but to liberal-minded people the world over.

Many influences have been at work to exorcise the ugly spirit of racial discrimination. And although neither religious idealism nor governmental edicts¹ have proved strong enough to stem the tide of racial hysteria, whether in America or remote Africa, the dramatising method of the novelist, more potent than the dispassionate reasoning of the sociologist or anthropologist, has unleashed stinging scorpions of *Paccuse* to disturb the minds of smug men for whom racial inferiority is an accepted fact.

According to certain masters of the pen, who have wielded the cudgel in defence of minority groups, racial prejudice bespeaks a woeful lack of moral ripeness. Sinclair Lewis, in *Kingsblood Royal*, lashes out with a crusader's zeal against racial bigotry. He casts artistic canons to the wind in the effort to hold the mirror up to nature and reveal to myopic "whites" the extent of their spiritual degeneracy.

The story centres around the bitter experiences of Neil Kingsblood, assistant cashier of the Second National Bank

of Grand Republic, Minnesota, when he decides to pass as a Negro² after making the discovery that a distant ancestor had bequeathed to him a drop of Negro blood. Martyr-like he determined to expose his "white" sensitivity to the snarls and fangs of rabid racists, bent on destroying him socially and economically by ostracism. That his most fanatical persecutor should be a fundamentalist evangelist is psychologically significant.

Neil's ancestor's attitude to his own physical differences, as revealed in an old letter, is rational in the extreme. Rebuking the remark of a friend for imputing to duskiness too great an importance the Minnesota pioneer stalwartly demands—"But why should I explain it or think about it at all? Why should a man with red hair excuse it to men with black hair and brown and straw hair. You white men set yourselves up as the image of God, but, which of you have seen Him?"

Lewis in his tolerance of miscegenation, outstrips in his progressive views most liberals who have worked for the

² The public were electrified recently by the experiences of Ray Sprigle, reporter for the Pittsburgh *Post-Gazette*, when he travelled in the deep South for four weeks masquerading as a Negro. His description of the Negro world to which he gained access by camouflage made vivid if harrowing reading. His articles appeared under the caption, "In the Land of Jim Crow", and were syndicated in a number of newspapers. The treatment meted out to coloured folks in the deep South almost passes belief; but we cannot doubt the veracity of his unadorned factual record.

¹ According to the Fifteenth Amendment to the American constitution race and colour are not to constitute any bar to suffrage.

political emancipation and social advancement of the Negro. From a Negro chemist Neil elicits the information that "in a union of a 'coloured' and a 'white' person, the children will not have one chance in ten thousand of being darker than the darker parent."

However, one feels that Lewis caught up in a flood of righteous indignation at the numerous abuses heaped upon kindly and harmless individuals has permitted his judgment to be warped a bit, unless it is that, like Dickens, he purposely distorts to drive his message home. One cannot help getting the impression from *Kingsblood Royal* that only coloured people are the salt of the earth and that all "whites" are *canaille*, so despicably mean, so vulgar and insensitive, and so lacking in humanity and understanding.

Nevertheless, Lewis's basic assumption is sound: that it is the race-proud Caucasian who stands in need of mental overhauling, of some moral catharsis that will wash him clean of childish superstitions and fear complexes, and of the vicious irrational hostility for members of the Negro race that stems from these.

Fannie Cook, in her social novel *Mrs. Palmer's Honey*, likewise demonstrates the racial question to be fundamentally a "white" problem but with this difference. Not all the Negro characters in her book are good and not all the "whites" are cruel and unfeeling. Although the coloured heroine, Honey, suffered, along with her people, both injury and insult, she had the magnanimity as well as the insight, to pity the "white folks" who have to "live with a bad conscience, knowing what's right but not knowing how to live by it".

It is also the defective attitudes of white-skinned barbarians that are exhibited in Nevil Shute's skillfully woven narrative *Chequer Board*, which cannot be said to probe deeply into the prob-

lems arising out of interracial relations. But this book will be warmly applauded by the cosmopolitan for its presentation of the racial question in a manner that fosters racial tolerance. Inter-racial marriage³ is seen as part of a new orientation in a changing world, something that is "catching" and shorn of all tragic novelty. In the story, the pastor who held "unconventional views on controversial subjects" administers a gentle rap to so-called Christians who harbour colour squeamishness in their thoughts. On viewing the yellow-brownish baby of parents with opposite pigments he remarked that the child was "about the colour of Jesus Christ."

Racial prejudice harks back to barbaric times, when the stranger was accounted an enemy. As in the past, so to-day. He who is beyond the pale, who is "different", is held to be objectionable. Sometimes a man is "different" because he does not conform to the accepted social and religious pattern. Sometimes the difference resides in physical features.

For some reason or other superficial traits like kinky hair, dark pigment, or epicanthic eye-fold are associated in the popular mind with undesirable psychic qualities. Like the unsophisticated connoisseur of Hollywood stars who identifies physical attractiveness with person-

³ Recently the Toronto *Saturday Night* (March 22, 1949) in an editorial under the caption of "Mixed Marriages" took as optimistic a view of miscegenation as the Bishop of Birmingham in his recent Galton lecture to the Eugenics Society of London, England. The *Saturday Night* commented: "There is hope in the fact that racial mixture is going to be immensely more common in the future, and that that which is common eventually ceases to be regarded as deplorable."

ality magic, the average man, conversely regards an unusual physical appearance as symbolic of inferiority. Yet it is a truism, as Shakespeare phrased it, that there exists no art to read the mind's construction in the face. It has never been scientific to correlate physical traits with mental abilities or psychological characteristics.

The Asian⁴, when transplanted to Europe or this hemisphere, in a surprisingly short time adapts himself to the complexities of an industrial civilization. Hence prejudice against him is based chiefly on the fact that he has a dusky skin, since his behaviour (or at least that of his descendants) does not differ in any essential respects from the actions and reactions of Europeans, or Americans whose ancestors were exposed to the New World tradition for several generations.

The orthodox Jew, as distinct from the growing number of progressive Jews, has aroused animosity for another reason. His strict observance of traditional customs and dietary taboos has set him apart from the rest of the society. Non-Jews who have a temperamental aversion for anything that smacks of the strange and unfamiliar are quick to disparage him for his obstinate non-conformity.

Then the manners and attitudes of certain members of the Jewish faith who have been denied the advantages of a liberal education, even as have certain members of other religious persuasions, have invoked resentment. The faults of the few have been unjustly imputed to the whole group.

However, it would appear, that a superiority complex is not confined to the detractors of the the Jew. The cult

⁴ At the Inter-Asian conference held in Delhi, India, those assembled preferred to be called Asians.

of Israel has given to the dingiest rag-collector a sense of superiority, an ego-inflation which is as much of the stuff of romance as the overweening pride of some Gentile racists.

From the point of view of Arthur Koestler the Jewish problem is a "human" problem. His hypersensitivity and his bumptiousness alike stem from a Semitic intensity exposed to unfriendly influences. This is the thesis developed by Mr. Koestler in his novel *Thieves in the Night* a creditable performance as "tolerance" propaganda. The chief protagonist of the story, Joseph by name who faithfully grinds his author's ax, diagnoses the basic disease of the Jew as that of psychological rootlessness. The struggle to achieve normalcy, growing out of the fretted sense of not belonging, is intimately linked with the soft curves of Palestinian hills. Yet the author never suggests for a moment that there is anything romantically wayward in the Jew's identifying the mystic El Dorado of his dreams with a definite geographical area.

(To Be Continued)

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