

THE CANADIAN THEOSOPHIST

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MR. A. P. SINNETT'S POSTHUMOUS VOLUME

Next to Madam Blavatsky herself, no other person in the early days of the Theosophical Society did more for the spread of the knowledge of its aims and principles. Mr. Sinnett was not satisfied with such recognition, however, and in recent publications, notably in the preface to "Collected Fruits of Occult Teaching," he takes credit for having given rise to the Theosophical Society itself. All his later writings are tinctured with this prepossession, and the present volume is no exception. H. P. B. is mentioned on pages 65, 66 and 67, but her name is consistently omitted from the index, and he here repeats his former assertion that the information he received and published in letters from the Master "was as new a revelation for Mme. Blavatsky as for myself." The incompatibilities and in some important particulars the actual contradictions, existing in Mr. Sinnett's writings, when compared with Mme. Blavatsky's, have been dealt with before in these columns, but it will be sufficient to confine attention to the present volume, "Super-Physical Science" (London: The Theosophical Publishing House, Ltd., 6/-).

Everyone who has read anything of Mr. Sinnett's writings is aware of the pleasure of his style, lucid, easy, cultured. A few mannerisms have become accentuated in his later work, but as a whole his literary quality stands very high among Theosophical literature.

A touch of the marvellous is added to the interest of this new book. The preface states that since about 1910 "arrange-

ments were made by the Masters especially concerned with Theosophical work, to put me in trustworthy touch with them and thus provide for a continuous flow into my possession of information that would expand my comprehension of Super-Physical Science." His best course, he decided, was to put this material into shape for ultimate publication. "For a good many years this work quietly went on, until a fairly bulky manuscript had come into existence. Then, about the middle of the year 1919, this mass of written paper disappeared *en bloc* from the locked drawer of my writing-table, in which it resided. I had to turn to and write it all over again." If we accept this statement, then we must accept the implication that if the Masters had not desired the publication of the early "Mahatma Letters to A. P. Sinnett," issued this year by Mr. A. Trevor Barker, they would have abstracted the manuscript in the same way now described, and the consequent objection to the publication of these Letters must fall to the ground. There are other dilemmas for those who are inclined to give Mr. Sinnett's work *ex cathedra* value.

Mr. Sinnett was always anxious to be in harmony with current physical science, and he betrays the same anxiety here. He declares his book to be "in almost complete harmony with the results of physical research," a very doubtful compliment, when it is remembered what an entire abandonment of positions held fifty years ago in phy-

sical science has taken place since, and the prospects of similar advances and changes in the future. The desire to anticipate any possible future discovery in scientific research has influenced many writers on occult subjects, and Mr. Sinnett did not escape this ambition. But he is quite correct in stating that "some appreciation of the results obtained by physical research is necessary to the comprehension of the more advanced knowledge acquired through super-physical senses." More than this, he proceeds, is needed. "The reader must be referred back, if quite unfamiliar with the way the movement began, to my own earlier books descriptive of the circumstances under which I myself came into touch with certain representatives of exalted adeptship, and thus gradually acquired the wide-reaching information which, as far as it is possible to do so in plain language, is set forth in this volume."

The Masters, he says, had determined as far back as 1830 to lift to some extent the veil which obscured from ordinary human knowledge the conditions of life in its next phase beyond the physical," and "they deliberately inaugurated the movement that has come to be known as Spiritualism, definitely launched on the world about the year 1849." It is not to be forgotten that after 1889, as he states elsewhere, he relied on other channels than Madam Blavatsky for his information, and represented the Masters as concealing from her the fact that they were communicating with him. Those who can accept this theory will have no scruples over the present volume.

Lest one be accused of captious criticism, let it be said at once that apart from the special subjects on which contradiction of The Secret Doctrine is to be noted, Mr. Sinnett's exposition of the main principles of Theosophical doctrine is not surpassed. The chapter, for example, on "Humanity and the Divine Hierarchy" gives a broad and general view of the teaching "that a divine trace exists in every representative of the human race," with an application of Job's conception of the sparks flying upward to the real immortal essence of human consciousness,

and the further development of Master-ship, which, he says, "simply represents one (condition) which, at some inconceivably remote period, must be attained to by the whole human family." These Masters, he says, are distributed all over Europe and America.

In his chapter on The Growth of Humanity, he represents the Lipika host as more intimately concerned with the individual development of men than accords with the conceptions of utter impersonality that have been current about the action of cosmic law. His theory of sex alternation in incarnation as governed by stages of progress in a group of lives in one sex followed by a group of lives in the other sex, is not improbable, but not necessarily a general rule. Symmetrical development is required, however attained.

Mr. Sinnett's treatment of the subject of reincarnation cannot but prove helpful to many readers, and while objection may be taken to some of his speculations, it should be remembered that each student is expected to do his own thinking and work out his own problems. His theory of Satanic attack upon our present humanity is more open to objection. That there should be a possibility of overthrowing the laws of Karma, which it suggests, if it does not require, cannot be acceptable to those who understand the immutability of Law in itself, nor that other statement that "Compassion is the Law of Laws." Mrs. Kingsford's theory of Satan is a more reasonable and acceptable one, and there is surely evil enough in humanity itself to account for all the horrors of the last ten years without calling in an extramundane influence to complicate our destiny. Mr. Sinnett postulates the existence of a vast amount of undeserved suffering in the war, but this is begging the question. It would be necessary to read the Karmic records to be assured on this point, and it is inconceivable that they would reveal an absence of previous causes for the results brought about in the war.

Mr. Sinnett cuts one of his Gordian knots by declaring, with regard to the septenary constitution of man, that "there is no such septenary constitution to be

thought of as an absolute fact in nature, and the trouble that students may have taken in trying to harmonize the various inconsistent statements concerning the principles which I have quoted above has been—I will not say altogether wasted—but is only to be looked upon as an intellectual exercise preparing the mind to grasp what I hold to be the simple truth now, that the seven principles of man have no real existence as such."

Mr. Sinnett has evidently become a Spiritualist in the general sense of that term, adding reincarnation and a belief in the Masters to the current views held in the seance rooms. There is an immense literature of the borderland accumulated in the last fifty years, and those who have read Andrew Jackson Davis, P. B. Randolph, Allan Kardec, Dr. Peebles, Emma Hardinge Brittain, of the older group; Sir Arthur Conan Doyle, E. Katherine Bates, Elsa Barker, Osborne Moore, Florence Marryatt, Vale Owen, to name only a few out of a multitude of the more recent, will not be astonished at any of Mr. Sinnett's divergences from The Secret Doctrine. That, as Mrs. Besant has said, "remains the Secret Doctrine." When Mr. Sinnett recommends, as, on the whole, a trustworthy account, a book entitled "A Wanderer in Spirit Land," we can only wonder why Mr. Leadbeater has been overlooked.

Mr. Sinnett's special revelation is of the Sirian Cosmos, and if this does nothing else, it will assist many minds to enlarge their horizon beyond the petty limits of orthodox thinking. His projection of sex into the distant realms of Space and Time should not be misunderstood. He represents the female principle as centred in the great sun Sirius, and as having been worshipped by the Egyptians as Isis. This power has to do with the form aspects of evolution, and the conception may be useful as a symbolical representation of a vast principle in action. The chapter on The Human Aura has some interesting suggestions about Prana and the interaction of trees upon human beings in the use of this energy. A chapter on Elementals and Devas draws distinctions between these two kingdoms of manifesta-

tion. He has an interesting passage concerning the human elemental on pages 169-170, and states that "it is the same body elemental that clings to each specific human being all through the series of his earth lives."

His chapter on "The Future of the Century" is one of the most interesting in the book, and no doubt he brought his own wide experience and knowledge of human affairs to bear upon his interpretation of the suggestions made to him through the "reliable channel" he has described. He speaks of the "cloudy conviction" prevailing pretty widely that "the world is going to be blessed by the advent of a new sublime, spiritual teacher, whose coming will, in some way, provide for the inauguration of a new spiritual condition vaguely identified with the phrase 'Universal Brotherhood.'" Some great truths and all-important events, "assuredly provided for in the future, lie behind these more or less misleading ideas," he says, "but the prospects awaiting us are far too unfamiliar to experience to be defined by any familiar phrases." After a long explanation, in which the anthropomorphic conceptions of the Christ principle are invalidated, he states, "Towards the end of this century, we are assured there will certainly be another definite manifestation on the physical plane of the sublime Christ impulse emanating from the Logos, and following, in one way, the same course as the former." He confirms this view on a later page "With confidence I leave on record my solid conviction that the Second Coming of Christ is to be looked for towards the end of the century, and not sooner."

His chapter on "The Brotherhood of Sacrifice" is a very beautiful exposition of an idea which is implicit in all the great religions. "Let us at once realize that no pressure, even of a grain weight, is put by divine powers on any living person undertaking to do his share of the mighty work in progress. But humanity, however we may be shocked by some of its glaring attributes, includes capacity for noble devotion, the beauty of which cannot be overrated." On this high note we may leave the book, which at least

presents a less puerile conception of occult law and the developments of the human race and its helpers than we have had from some other sources.

A. E. S. S.

OCCULT MASONRY THE PENALTIES

By MATTHEW GIBSON

In the preceding article I have spoken of certain grave dangers attendant on the telestic or purifying work which is said to be the culmination of the steps to liberation. These dangers are described as the result of trying to raise the *speirema* or serpent fire in the abdomen before the nerve chains leading to the head are pure enough to carry it safely.

What would purify them? Evidently, if they are, as our greatest thinkers have insisted, nothing in themselves but merely the images here upon earth of interior principles, it follows that with a purification of the inner principles there would be a corresponding cleansing, or increase, let us say, in the conductivity of nerve thread as well as of nerve centres.

It is these nerve centres that seem to be of greatest importance, or at least the physical organs about which most is said, the seven principal plexuses situated along the sympathetic ganglial system, and they play a part in all mystery systems as well as in all symbolic religious literature. They appear therein under various guises. The most illuminating description of them is in Buddhism, where they appear as the *chakras* or whirling discs, as descriptive of their appearance on the inner plane when seen clairvoyantly. In the physical body they are mere clumps of nerve tissue more like railway junctions than anything else. In the so-called astral or starry body, the etheric double to which the fleshly body coheres, they are described as centres of force, rather like nebulae at first, each having its own characteristics and corresponding to a principle in the seven principles which I discussed in the article on "The Apron." The implication is that each of the inner forces plays through one of these centres, and as the inner prin-

ciple comes into control a process identical with that of the gathering of a nebula into an orb occurs in the astral centre, producing a corresponding modification of the fineness of the physical plexus.

These plexuses are, in ascending order, the sacral plexus behind the rectum, corresponding to the physical body itself, and with the sense of form; the prostatic plexus, near the prostate gland, corresponding to the astral or sidereal body, and with the quality of centres of force; the epigastric or solar plexus, corresponding to the vital principle; the cardiac plexus, behind the heart, corresponding to the emotional nature, and with the qualities of desire and affection; the pharyngeal plexus, in the throat, corresponding to the mental vehicle, and with the quality of intellect; the cavernous, the pituitary body, under the brain, corresponding to the spiritual vehicle, and with the quality of spirituality, and finally, the conarium or pineal gland, attached to the floor of the third ventricle of the brain, corresponding to spirit itself—the fabled third eye of the myths, and our bright morning star. It is also the All-Seeing Eye and the true Master's Jewel.

This will not mean much to a reader who is securely wedded to a materialistic theory of the universe, but it is rapidly being demonstrated in his own books on psycho-physiology that these centres do play a great part in life, are, as it were, secondary brains, and that the manifestations of each do present striking analogies to the corresponding interior functions I have listed. That, for instance, a pressure of foeces on the sacral plexus will produce a curious loss of the ability to appreciate size and form. That affectional deprivation or a fit of anger does actually produce pain at the heart, and the mood can be dispersed immediately by concentration on the heart plexus. That the sustained vibration of the voice in public speaking will produce mental clarity—a sort of illumination well known to orators.

The plexuses appear in Tantric literature as the seats of the *shaktis* or powers, and the dangerous books of soiled magic in the East are full of tricks for the arti-

ficial development of them. The best known in the West is the system of *hatha yoga* or control of breathing, a peculiarly perilous method of approximating results that should only be attained by a high morality, steady thought and spirituality.

In Hinduism proper, the plexuses are the lotuses which are said to unfold as the corresponding higher principles are developed. In our Apocalypse they are the seven seals of a Book which has to be opened, and there is an intriguing hint for Masons in the statement that only the Lion of the tribe of Judah shall prevail to open them. They are figured also in Egypt as the seven great cities along the Nile. Each is dedicated, as the saying goes, to a god or a divine power, which gives rise to that quaint absurdity of our Egyptologists, who say that whereas the people of this city worshipped So-and-so, the people of that city worshipped Somebody-else. They are the seven temples of Bactria and many other things, and one aspect of them is always this physiological one.

At the moment three of them most concern us, the pharyngeal, the cardiac and the epigastric, the one in the throat, the one in the thorax and the one in the abdomen.

I have spoken in an earlier article of the insistence placed on the ability to say perfect words—the Keng of Chinese occultism. The conclusion to be drawn from many evidences is that the transition from the first stage of our work into the second or from the moral into the mental, is to be achieved by a kind of inner prayer, those mutterings, as they are called, and spoken vows against the things of the lower world that the philosopher Patanjali lays so great stress upon, and that an offence against the work of the first degree would result in a disabling of the mental powers whose node is in the throat, and whose means of utterance is in the tongue. In this sense the throat is merely a symbol, but the suggestion is given a literal implication by the recorded fact that premature efforts to raise the serpent fire do result first in the destruction of the

pharyngeal plexus. There are at least two well-known cases in the past few years of such an occurrence. This is part also of that symbol of strangling with the noose-cord so frequent in the first entry into mystery rituals.

In an earlier article, also, I have spoken of the dangers of pursuing the intellectual side of occultism without compassion. Every system of occult study sets up as its first essential a belief in brotherhood or fellowship, without which entry into the mysteries is not permitted. It is only the play of this devotion to men round about one and to fellows in the quest that can make safe the rugged path to mastery over life. Jesus' "new commandment," our Masonic pledges and a host of others of the sort, are not dictated by sentimental considerations. They are the mountain-climber's life-line, without which he is in imminent peril. Is it possible then that to blaspheme against the essential of our second stage is to court the destruction of the forces of affection which manifest in the heart centre and therewith the heart centre itself, their manifestation on earth?

Is it possible, also, that a blasphemy against our third work is punishable not by men but by the forces of nature, with the destruction of the very centre of life itself?

I wonder if it is mere coincidence, also, that when any of these disasters has occurred it is identified first with the meeting point of earth and water, of body and desire, which the place of that animal nature the Entered Apprentice must know and purify; second, in the air, the ancient symbol for the realm of mind the Fellowship in all mystery systems must conquer, and third, in fire, the old name for the realm of spirituality in which the work of raising must take place?

* * *

"It is well said, my son," said Abgarus. They lift the veil of form and go to the shrine of the reality, and new light and truth are coming to them continually through the old symbols."—Henry Van Dyke, in "The Story of the Other Wise Man."

THE CHRISTMAS FESTIVAL

"It was the work of the Christ," says Mabel Collins in her book, "When the Sun Moves Northwards," "to show the meaning of the Cross, and to teach the great lesson of sacrifice, which means that none shall seek Freedom till all are saved." The Christ, the "Sun of Righteousness," in Christian phrase, is the Light of the World, in the words of the Gospel, and "this is that Light that lighteneth every man coming into the world." This is a very different idea from that of the Solar Myth which fifty years ago dominated the scholastic interpretation of the great religions. The basis of truth in the idea was misunderstood and materialized. The Sun was not worshipped, but the God of the Sun was revered as the Lord and Giver of Life, and the unity of all Life was better appreciated and more fully understood by the ancients than it has been in Christendom for a thousand years. Such reverence and worship was a source of joy and praise, and not of hypocritical gloom and suppression. The excesses of reaction in either direction are unwarranted, and are always penalized under the unerring laws of Nature. But the promise to those who lived a "godly, righteous and sober life," of life more abundantly, is but the just and natural outcome of the Life whose coordinates are Love and Wisdom. There is no evil in the Universe that has not come by man, we are told by all the occult authorities. "And as by man came death, by man came also the anastasis of the dead." The word anastasis, translated raise, rising, resurrection, in the King James version of the New Testament, is given in Liddell and Scott as a making to stand or rise up, awakening, a restoration, a setting up again, rebuilding. While dogmatically applied to the materialistic idea of a recovery of the dust of the long dead body out of the earth and its instantaneous reorganization into a "resurrection" body, this view is no longer held by students of comparative religion any more than among scientific investigators. More and more the western world is coming round to the belief held almost universally in the

east, and in the west also up till its repudiation in A.D. 553 by the Second Council of Constantinople, that the soul is separable from the body and can clothe itself in a new body when necessary. It is "clothed upon" in each new birth on earth, and there is this basis of truth in the resurrection idea, it is said, that in the miraculous alchemy of Nature the living substance which has once passed through a human organism is attracted to it ever again in new forms reacting on the centre of consciousness according to the impulses which that consciousness may have at any time communicated to it. Thus we are in a position to understand St. Paul's cryptic remark, that "as by man came death, so also by man comes the anastasis from the dead." Man has to divest the substance of his body of the taint that he may have given it, and this is his penance, his discipline and his emancipation—his redemption. It is just that he should redeem himself, and it at least does more for his self-respect than some other beliefs. Whenever the Sun-God begins his northward course in the heavens there is a renewed opportunity for those who would enter upon the path of regeneration, of new birth. Thus we have the birth of the Christ Child set on December 25. And St. Paul pathetically exclaims: "My little children, of whom I am again in travail until Christ be formed in you!" So the Christmas Nativity is the birth of the Christ in each of us. And no man can be born for another, but each man for himself.

A. E. S. S.

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Mr. L. W. Rogers, national president of the American Section, writes in *The Messenger* that the title of National Lecturer "does not confer any authority upon a lecturer and a Lodge is as free to reject one who bears the title as one who does not. Every lecturer should stand on merit alone, and the test should be the quality of the work. Is sound Theosophy being taught? Is the presentation of the teaching such that it is creditable to the Society? Does it give a good impression to the public? It is generally useful? Such questions, not a title, should be the test."

ON COMBINING FOODS

After having read, with great interest, the article on "Overeating," by Mary N. Roebuck, in the September issue of "The Canadian Theosophist," and noticing particularly that the writer of the article in question mentioned that one of the greatest errors in eating foods (although healthful) was by partaking of the wrong combinations, I present the table given below for the guidance of those who do not, as yet, possess a knowledge of correct food combinations.

Personally, I am not a dietician, but I am a bit of a "dietetic crank"—at least, that is what some people with whom I am acquainted call me. I advocate at all times the consumption of as much raw foods as possible, which tend to build up the body and cleanse the blood.

It has often been said that "What is one man's meat is another man's poison." Yes, that may be true if wrong food combinations are indulged in. One man's stomach will stand the gastric attacks resulting from the wrong food combinations for years, while another partakes of the same food for only a short time with fatal results. But I am convinced that a raw diet such as may be combined from columns 1 and 2 below (excluding meats) will be poison to no man.

Meats are not included in my personal diet in any shape or form, but I have included them with the acid foods in the list below for the benefit of those who still feed off the bodies of the lower animals.

With the exception of the last two items in column 3, it will be noticed that the starchy foods must be cooked before they can be eaten. Heat (of the cooking temperature) not only "kills" the vitamins in foods, but takes away the magnetism—the very life-giving properties.

To those who must have their foods cooked, I would suggest when boiling cabbage, spinach, etc., that only sufficient water be used to just cover the vegetables, and when the boiling process is completed, retain the water and serve with the "greens" as though it were a stew.

For the person who wishes a good substitute for meat, try the following recipe

—a nut roast: Two cupfuls whole wheat bread crumbs; two cupfuls mixed nuts (preferably almonds and walnuts) put through mincer; one cup fresh cream; pinch of salt; flavour with sage, if desired. Mix thoroughly, place in a roasting pan and place in a medium oven until nicely browned. This makes a very palatable cooked dish, and contains body-heating properties.

In my opinion, raw foods are what nature intended for us, and the sooner we realize this, and eat only of these foods, will we become "civilized".

No. 1	No. 2	No. 3
Acid Foods	Neutral Foods	Starch Foods
All Meats	Lettuce	Potatoes
Poultry	Onions	Rice
Game	Endives	Tapioca
Fish	Asparagus	Macaroni
Acid Fruits	Peas (fresh)	Spaghetti
Pumpkins	Celery	Flour
Berries	Squash (sum'r)	Corn
Citrus Fruits	Beans (string)	Beans (dried)
Peaches	Artichokes	Peas (dried)
Pears	Carrots	Bananas
Cherries	Turnips	Sugar
Tomatoes	Spinach	
Dates	Bruss. Sprouts	
Etc.	Cabbage	
	Cauliflower	
	Eggplant	

Any combination in No. 1, or combined with any in No. 2. All in No. 3 may be combined or eaten with those of No. 2. No. 1 and No. 3 *must not be combined*.

VICTOR W. R. B. BALL.

Banff, Alberta.

ATLANTIS

Lewis Spence has written a book on "The Problem of Atlantis," in which he has treated the subject in a scientific manner availing himself freely of recent evidences of prehistoric European civilizations, the advent of which in Western France and Spain from some unknown quarter has been puzzling the ethnologists. Notable biological and geographical authorities are cited and full use is made of the results of Central American archaeological investigation. The price is ten shillings and sixpence (William Rider & Son, Ltd.). Copies may be had from the Toronto Book Steward, \$3 post free.

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OFFICIAL NOTES

In the five months to the 1st December there have been 52 accessions to the membership of the Canadian National Society. This is a greater number than in any previous similar period.

* * *

No finer Christmas present can be made to a Theosophic friend than a good Theosophical book. The fourth volume of The Canadian Theosophist has recently been bound up and may be had for \$2. Volumes One, Two and Three may also be had for \$2 each. Title page and Index of any volume free for a postage stamp.

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Secretaries and other Lodge officials are once more urged to endeavour to have the inactive members reinstated on the active roll. New members do not wholly supply the lapse of old ones, and there should be sufficient interest created to induce members to hold fast to their Lodges. The real inability to pay dues should never be permitted by any Lodge to reduce its membership. Earnest members should be kept in good standing.

In thinking of Christmas gifts, our Book Steward suggests that books should not be overlooked. In addition to those on the regular list there have been several books published lately which would make very suitable Christmas presents. "The Mahatma Letters" is a handsome volume, post free, \$6; William Kingsland's "Rational Mysticism," \$4; A. P. Sinnett's posthumous volume, "Super-Physical Science," \$1.50; "The Brotherhood of the Rosy Cross," by A. E. Waite, \$7.50; "The Problem of Atlantis," by Lewis Spence, \$2.50; "The Masonic Initiation," by W. L. Wilmshurst, \$2.50; "Civilization's Deadlocks and the Keys," by Annie Besant, 60c; "The Rosary of Fan," poems by A. M. Stephen, \$1.75; "The Garden of the Sun," poems by Albert E. S. Smythe, \$1.50; and other new books may be had from Mr. George McMurtrie, 65 Hogarth Avenue, Toronto.

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Mere numbers do not count for much in a movement like the Theosophical Society, but they naturally indicate the growth and spread of Theosophical ideas. In the last general report of the Society, Canada had 795 members in good standing, and by this reckoning was 13th of the 37 National Societies enrolled. Preceding Canada were the United States, India, England, France, The Netherlands, Australia, Dutch East Indies, New Zealand, Czecho-Slovakia, Sweden and Cuba in this order, followed by Austria and Germany with 728 and 683, all the others much below this from Finland with 562 down to Egypt with 85. The accessions to membership place Canada 14th, beginning with the United States with 1,453, England 491, India 447, France 323, Germany 262, The Netherlands 217, Australia 158, Austria 152, Dutch East Indies 135, Italy 123, Scotland 121, Cuba 116, Sweden 115, and Canada 79 new members for the year. The withdrawal of over a hundred on demit and the lapse to the inactive list of 168 more will place our membership much lower in the new report, but we trust the Lodges will keep in view the desirability of restoring our Dominion to its place in the first dozen national societies. One of the best ways

to do this is to get the inactive members back into the Lodge. Visiting committees and the display of a little human and social interest often does much in this direction. New members should be made cordially welcome, but not embarrassed by buttonholing solicitation. One thing is certain. Where Lodges are not doing active propaganda work, the Lodges will not grow. The world is hungry for Theosophical truth, and it only needs that it be spread abroad to increase our membership as rapidly as any of the church bodies.

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Errata are to be noted in last month's issue, on page 140, bottom of the second column, Me should be He; and page 144, the eleventh line, exoteric should be esoteric.

AN ABLE MAGAZINE

"Theosophy" for December, the Los Angeles magazine, is a remarkable number. "The Cycle Moveth" is to be a feature article, it seems, and the present one is not to be overlooked by students. It recalls the comforting prediction by H.P.B. in 1888 that "the few earnest reliable Theosophists *will prevail*" in the coming "death struggle" with the world in general and with the "other—nominal and ambitious—Theosophists." Attention is also called to the valuable hints strewn throughout the first six volumes of "The Theosophist," those under her own direction. The necessity for the student to search and discover these for himself is noted. "The adepts in life and knowledge, seemingly, giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can be obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself." In an article on "Esoteric and Exoteric" the old rule of "Know, Will, Dare, and Be Silent" is reverted to, and the last point is emphasized. "It is

a wise practice to impose on oneself the obligation of secrecy in reference to certain metaphysical and psychical teachings or spiritual and mystical practices. In doing so, care must be taken that the student does not fall prey to the assuming of a mysterious attitude, which is still another form of egotism. 'What thou hast to do, do it in quietude though a multitude surroundeth thee; what thy right hand receiveth or what thy left hand giveth let only thy Hidden Heart know'—such is the aphorism of old, and the rules of the Spiritual Path are the same to-day as of yore." Another valuable article is on "The Antiquity of Man," and still another deals with "A Novelist on Masters." Here it is said, "Perhaps one reason the Mahatmas are assailed is that they and their chelas teach, that it is wicked to accept money in return for spiritual services. No teacher of the true eastern esoteric doctrine would demean himself or stultify himself by accepting a cent or a favour of any kind from anyone whom he saw fit to help or to teach." Most notable of all, "The Theosophy Company announce the early publication of a new edition of The Secret Doctrine, to be an exact reprint of the original edition of 1888, word for word, line for line, page for page, as H.P.B. had it issued. It will be printed on thin Bible paper, and will sell for \$7.50. This suggestion was first made to Elliott Page in the old Headquarters at 144 Madison Avenue in 1896, and now that it has come to be realized, it seems like a sign of the times. The Theosophy Company also announce their history of the Theosophical Movement, revised, corrected and brought up to date, giving a full account of the "Tingley succession" after the death of Mr. Judge. This will sell for \$5, or the two volumes to subscribers to the magazine "Theosophy" for \$10.

* * *

Thou seest, O Child, how many bodies we must pass through, and how many choirs of daemons, and continuity and courses of the stars we must accomplish, that we may hasten to the One and Only God.

—Guthrie's Plotinus.

AMONG THE LODGES

Vancouver Lodge is pleased to report that it has entered upon a cycle of renewed activity and satisfactory progress. Mr. Charles Lazenby's series of public lectures, extending over two months, has resulted in a substantial increase in membership and an increased attendance at the various classes and other meetings. Under Mrs. Edith Fielding the Tuesday evening class for inquirers is a centre of great interest, while the return of Mr. and Mrs. Buchanan from their visit to Great Britain has meant that the Lotus Circle and the Juvenile Classes are again in energetic and capable hands. Mrs. Emily Teeple, President, who recently returned from Eastern Canada, conveying the greetings of the Toronto Lodge and the General Secretary, is a welcome addition to our strength. Various city organizations have sought her services as a member of the Vancouver School Board, and she has accepted the nomination. Her social work and active participation in parent-teacher activities will fit her for useful service to our city, if elected. The Lodge has recovered completely from the temporary set-back due to the defection of the members who seceded from the Section in order to form the Hermes Lodge. It is now stronger in every way and more than ever fitted to do effective work for Theosophy in Canada.

* * *

Montreal Lodge reports that during October and November activities had been well sustained, and two noteworthy events were to be recorded. The first was the visit, on October 13th, of Miss Mary Watson, Canadian Delegate to the Order of the Star in the East Conference, at Arnhem, Holland, on her return journey to Vancouver. A very interesting account of the Conference was given, and an inspiring address on the work of the Order. Mr. Roy Mitchell also spent November 15-16 in the city, and in addition to the regular Sunday evening meeting, a special meeting was held on Saturday, at which meeting lectures entitled "What Is Theosophy?" and "Occultism in Daily Life" were given. These were

much appreciated, and were well attended. A talk to members was also given on Sunday afternoon, and it is believed that lasting results will come from Mr. Mitchell's fine explanation and description of our Philosophy. It is hoped to have the pleasure and benefit of a further visit from this able exponent of Theosophy, in the near future, to complete or further develop the interest which has been already manifest from this all too brief visit. It has not been possible to accomplish all that was hoped or planned, but in reporting this, it is felt that all members should realize their duties and responsibilities, and by doing whatever they can, uphold the Lodge work, and further the cause of Truth.

FELLOWS AND FRIENDS

The Headquarters of The Theosophical Society in France has issued a set of eighteen postcards illustrating and commemorative of the air flight of Mrs. Besant and her party by airplane from London to Paris and thence to Arnhem in Holland. Fifty years ago this would have been regarded as a canard of the most flagrant description, but it is as natural now to travel by air as by water, and much pleasanter. The annihilation of time and space will continue in other directions, but these photographs meanwhile serve to point a serviceable moral as to the fleeting character of all marvels. The fashion of this world passes away, but the Word of the Master endures for ever.

* * *

Fellowship Lodge, Ottawa, has suffered the loss of H. C. Ross, who died on October 27. He had never fully recovered from the effect of two operations which he had undergone last year, and the death of Mrs. Ross early this year was a great blow to him. Since then he has been failing, but the end came rather suddenly, as he had been about the previous day. Mr. Ross was one of the oldest members in Ottawa and one of the few survivors of the first Theosophical meeting addressed by Mr. Smythe in the old Russell House there about the year 1890.

Mrs. Maude Lambart-Taylor, who has lectured in Canada with much acceptance, has published her lecture on "Theosophy in Dante's Divine Comedy." It has been issued by The Theosophical Press, 826 Oakdale Avenue, Chicago, price 35 cents, or direct from the author at 115 Vermilyea Avenue, New York City. Mrs. Lambart-Taylor's health has been quite broken, and she has been compelled to give up lecturing. Theosophical students of Dante will be interested in this lecture, and it is to be hoped that it will command a large sale.

CORRESPONDENCE

THE SHADOW OF A GREAT ROCK

Editor Canadian Theosophist: Plato teaches that the knowledge at which geometry aims is knowledge of the eternal, and not of aught perishing or transient. The said aims, along with their implement of power, having penetrated transient territory, should be held liable for any rental or co-operative benefits which the transitory can possibly exact.

If any good old prophet, strangely close to Plato's position, has waved a morning salute towards the eternal statics, there is no good backing we can afford to refuse. In a later example, let Herbert Spencer be caught in the act of seizing a certain scientific "Unknown," which he generously placed in a glass house and re-labelled the Indefinite. This and a sense of adjacency for things which come forth, do indeed like mountain and streamlet, reflect the glances of meditation, and Herbert is entitled to additional thanks.

Good backing implies all the anchorage required, and explains why routinists, evolutionists, etc., must not lose their relish for bumps lest Thackeray should come back to re-regret that, always to be right, always to trample forward, and never to doubt, are so stretchedly the great qualities whereby dulness takes its lead in the world.

Yes, there is a terrible risk involved in some quotations, but I have been a pirate among the isosceles islands of a quadrant and wish to make amends.

Unavoidable inventory:—

1. Among flowers the Morning Glory gives first honours to the pentagonal triangle, but a certain Pythagorean, some $1.74^\circ +$ broader based, agrees better among whole numbers, and may be regarded as a rectifier of the table functions.

2. An equilateral occupies a presidential seat because it can talk across the lines more or less.

3. In all cases but one, remnants cut off by contained squares are more than half the area, and, for this one rebel, exactly one-half; but the rebel owes allegiance to the quadrant rather than to the archipelago.

4. That is to say, one isosceles rebel and a single Pythagorean doubly loyal, together make a coat-of-arms for the quadrant, but how they were made to fit so exactly is a secret of the crest.

So out of all their deep for nothing depth two tractable face values are prominent. In the first instance our practical world being only a partial master of its own affairs, occupies the same relative position toward the Indefinite as those contained squares do toward their superior ramparts about them.

Consider also that cycles and epicycles are in the almanac more for boundary reasons than to roll down the weather zones in medias res when basal features of history and tradition are chiefly concerned. Then may tradition ask a question of its own; was it a formful or only phenomenal aspect of a scene Isaiah contemplated as he announced it—The mountain of the house of the Lord shall be established in the tops of the mountains, and all nations shall flow into it.

Pastor Russell's followers to the contrary, it is a mistake to treat a real inhabitant of our cosmic jail as if he were an inmate merely. The difference is very well illustrated by the fact that whereas the habitant, by the very tenor of the utterance in question, had the azure for his garment, an inmate may possibly accept a cocoon, if one of Nebuchadnezzar's dreams will spare the material. Nay, if this outstanding prophet could trust the cosines of an all-sufficient eminency, so may all the elves of hills, brooks, standing lakes and

grove, have confidence. A certain place of honour accorded him, and incidentally to Cyrus, his Persian fellow at Capernaum, seems to convey the kind of hint that stock bibleism has always been prone to ignore before the face of all people. But taking the record as it stands, the inference remains that such morning stars of the east as a Zoroaster were closer to that situation than Moses and all the prophets but one, and that one the man so great in attitude as to put others in a contributory position.

One instance of a rather Karmic quality may be noted in this regard during our Decembers, when the sylvan shade of a Herod is detected with an axe in one hand and some millionth victim of a Christmas tree in the other.

Going back, a few remarks will suffice as to the face value of our so-called coat-of-arms, that is a right-angled member whose other half projects outside the quadrant, and its companion as before described. The first is the more co-operative as its vertical, multiplied by half the radius, gives the area of the second, and the same vertical squared gives the area of both in one. The second with all its contents, as it were, equal to each other, must co-operate with its neighbour or disobey the laws of coat and quadrant alike. Square the diameter and divide by ten, we again have its area, divide $\sqrt{20}$ by ten, we have the nearest obtainable sine as well as some indications of a tendency toward radio habits.

Semi-technical considerations like these, of course, are not of the first order, either here a little or there a little. They belong to the size of life which a true spirit of obedience, may obtain without apologizing to the idea of a jail, that is run to suit the expedience of its own furniture and machinery.

A. I. C.

Scarboro.

GEORGE MACDONALD

The centenary of George Macdonald which is being celebrated this year should lead to a renewed interest in the works of one of the greatest Theosophists of the nineteenth century. He was in fiction what Robertson of Brighton was in the pulpit,

and Frederick Denison Maurice in theology, and he was the forerunner of, or perhaps one might say the fountain of the stream of fiction which branched off into the work of R. L. Stevenson, J. M. Barrie, and the "Kailyard School" of Ian MacLaren, W. S. Crockett, and minor writers like Edna Lyall and their successors. What the ultimate influence of Macdonald's writings may be only the karmic records can unfold. Those who have not read "Robert Falconer," "David Elginbrod," "Alec Forbes of Howglen," "Sir Gibbie," and a dozen others of his novels cannot understand the development of liberal thought among the middle classes of Great Britain. His children's books, too, are unrivalled for their humanity, their simplicity and their grace of fancy and poetic imagination. "At the Back of the North Wind," "The Princess and the Goblin," "Curdy and the Princess," "Ranald Bannerman's Boyhood," "Gutta Percha Willie," and others should be in the hands of every child. "Phantastes" is a kind of introduction to white magic, and the real occultism of life is dominant through all his writings. The healthy tone of Macdonald's books may well be contrasted with the morbidity of much recent "occult" literature. Knowing is only one element in life where doing and being are fundamental.

BODHISATTVAS

The later or neo-theosophic teaching about Bodhisattvas appears to differ considerably from that embodied in the Secret Doctrine. The definition given in the Theosophical Glossary is, literally, "he whose essence (*sattva*) has become intelligence (*bodhi*)"; those who need but one more incarnation to become perfect Buddhas, i.e., to be entitled to Nirvana. This, as applied to *Manushi* (terrestrial) Buddhas. In the metaphysical sense, *Bodhisattva* is a title given to the sons of the celestial *Dhyani* Buddhas." *Manushi* Buddhas are defined as human Buddhas, *Bodhisattvas*, or incarnated *Dyhan* Chohans.

"The Delphic injunction has to be fulfilled: man must know himself in order

to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple." S.D. iii. 63.

On page 378 of S.D. iii. the following hints are given: "Shankara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's 'Astral' Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Shankaracharya."

"And now what is meant by a 'Bodhisattva'? Buddhists of the Mahayana mystic system teach that each Buddha manifests himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kama (concupiscence or desire—the sensuous universe or our earth—in the shape of a man; in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as Dhyani-Buddha. The latter prevails eternally in space and time, i.e., from one Maha-Kalpa to the other—the synthetic culmination of the three being Adi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their inter-relation is the following: The Dhyani-Buddha, when the world needs a human Buddha, 'creates' through the power of Dhyana (meditation—omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha."

On page 381 (*ibidem*) there follows this statement: "It is absolutely necessary to study the doctrine of the Buddhas esoterically and understand the subtle differences between the various planes of existence to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha; who had, esoterically,

Amitabha for his Bodhisattva and Avalokiteshvara for his Dhyani-Buddha—the triad emanated directly from Adi-Buddha—assimilated these by his 'Dhyana (meditation), and thus became a Buddha ("enlightened"). In another manner this is the case with all men; every one of us has his Bodhisattva—the middle principle, if we hold for a moment to the trinitarian division of the septenary group—and his Dhyani-Buddha, or Chohan, the 'Father of the Son.' Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them."

Again on page 383 (note) we read: "Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyani-Buddha. . . . A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence" (*Descent of Buddhas, p. 17, from Aryasanga*). "I am the Way, the Truth and the Life: no man cometh unto the Father but by me" (St. John, xiv. 6). "The 'way' is not the goal. Nowhere throughout the New Testament is Jesus found calling himself God, or anything higher than 'a Son of God,' the son of a 'Father' common to all, synthetically. Paul never said (I. Timothy iii. 16), 'God was manifest in the flesh,' but 'He who was manifested in the flesh' (Revised Version). While the common herd among the Buddhists—the Burmese especially—regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him."

In another note on page 405 it is stated that "the presumably 'dead' Yang-Chhub are simply living Bodhisattvas, some of those known as Bhante ('the Brothers')." It is also explained that "to the west of the 'Snowy Mountains' 160 leagues from a certain spot and by a direct road, is the Bhante Yul (the country or 'Seat of the Brothers'), the residence of the Maha-Chohan. . . ."

THE JOANNA SOUTHCOTT BOX

Specially written by

J. CARPENTER SMITH

Perhaps one of the most conclusive proofs of the interest really aroused in the century old subject of Joanna Southcott's Box, is that the great newspaper press of England has been interesting itself in the story continuously for over a year. Now, a general election, which alters the policy of the entire nation, or an alliance with a foreign potentate, which may influence the destiny of Europe, is, with the press a matter of interest for a couple of months at the most; yet a Devonshire prophetess, dead these one hundred years and more, has kept a hot discussion raging in over 400 papers, from the "Daily Mail" (with its one and three-quarter millions of readers per day), and the academic rostrum of "The Times," downwards. And out of England, the subject has been raised in the leading papers of New York, Philadelphia, Chicago, Johannesburg, Toronto, Sydney, Rangoon, and, in fact, every corner of the English-speaking world.

It has occasioned some surprise that her followers total some 50,000 people. But let us turn to her story. Joanna Southcott, one of the most remarkable women in the world's history, was born in 1750, in Devonshire, where she spent the years of her girlhood. She was a working woman, a fact which has been often raised in scorn against her—"as if a working woman could prophesy, indeed!"—by those who forget that St. Peter and his brethren were fishermen. At forty, she commenced to prophesy, and after 24 stormy and unhappy years, she died, leaving 65 MSS., books of prophecies, and a great deal chest, roped and sealed, not to be opened save by 24 bishops, in a time of great danger to the Empire. The prophecies, which foretold the Great War, the use of tanks, the air attacks on London, the shortage of gold and sugar, and a hundred other details whose foretelling only occasioned derision in the 18th century, have now their own proofs.

The contents of her Box (which is still unopened) await the consideration of any

24 bishops of the English Church who are bold enough to risk the adventure; and among Joanna's published prophecies is one stating what they will find inside. She says that there will be inspired writings, telling the leaders of our Church how to form a mighty international league of Peace, by the aid of the Churches of other creeds, which sway other nations. The scheme seems not impossible, and yet the bishops refuse to open the box and judge of its contents for themselves, held back by some silly and antiquated scruples about "dignity." As if, when even the slenderest chance of "Peace on earth" was offered, our stricken world could afford to wait on "dignity". Besides, when 50,000 of their sheep are wandering, the bishops should surely remember that a crook is the symbol of their office.

A new feature of the Southcott Movement, which was made public early in 1924, has created another restless stir of interest throughout the world. For it is no less than a reported discovery of a certain secret treatment for all diseases, ranging from cancer, consumption and asthma down to such trivial matters as loss of hair, or roughness of skin.

Rather appropriately, it has been named "The Panacea," and it has achieved such startling results that eminent medical men in England, U.S.A., India and Germany have decided to look into it more deeply, and to try it themselves, and for their own patients. A point of particular interest to Theosophists is that the treatment (which is sent on application through the post, to all who care to state their diseases) *is given entirely free*, all offerings of money being refused, and sums sent by grateful patients returned. All expenses are borne by the Southcottians themselves, and the work is done by voluntary workers; all of which is surely an eloquent example of *practical* brotherhood. Some 3,000 patients are being treated, and results are claimed to be marvellous. Cases of fatal diseases, given up as hopeless by their doctors, are said to have completely recovered after a few months of the treatment, and every disease is dealt with.

At the request of hundreds of their patients, the healers have commenced to issue a monthly magazine, "The Panacea" (6d., 8/- yearly, posted), dealing with the methods and progress of their work, and their success or otherwise in the treatment of cases; but would-be patients should understand that the gift of the treatment is in no way dependent upon subscription to the magazine, which is only sent on request.

As the writer of this article, it must be distinctly understood I hold no brief for the Southcott Panacea; but I may mention that I have personally investigated hundreds of thankful letters from patients, and have assured myself that they are, in all cases, quite genuine, and, in a great many, from persons suffering diseases which one would imagine were incurable and hopeless. To state that they have found the world's Panacea for disease is an enormous claim, but at least it can be given a trial by all sufferers who wish, for it costs nothing, and cannot possibly do harm. All Theosophists will, I am sure, join me in wishing well to a movement with such fine ideals, and with such apparently conclusive proofs of its materialization.

Readers are cordially invited to test the Southcott Panacea for themselves. All who desire to do so should write, enclosing P.O. Reply-coupon for return postage, and stating their diseases, to: C.S.S., 46, Ebury St., London, S.W. 1, England; and mark flap of envelope with date of posting.

* * *

Even Christendom, with its *divine* pretensions to a Universal Brotherhood, has its thousand and one sects, which, united as they all may be under one banner of the Cross, are yet essentially inimical to each other, and the authority of the Pope is set at naught by the Protestants, while the decrees of the Synods of the latter are laughed at by the Roman Catholics. Of course, I would never contemplate, even in the worst of cases, such a state of things among the theosophical bodies.—K. H., in The Mahatma Letters.

THE CENTRAL SUN

None of the ancients, the sun worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical invisible central sun-god. Moreover, they did *not believe* what our modern science teaches us, namely, that light and heat proceed from our sun, and that it is this planet which imparts all life to our visible nature.

"His radiance is undecaying," says the Rig-Veda, "the intensely shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day."

This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point*; the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated through space—a reflector—as General Pleasanton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation.—Isis Unveiled, I, 270-1.

This visible universe of spirit and matter, they say, is but the concrete image of the ideal abstraction; it was built on the model of the first divine *idea*. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten; and as it was constructed on the geometrical figure of the dodecahedron, the first-begotten "was pleased to employ twelve thousand years in its creation." The latter number is

expressed in the Tyrrhenian cosmogony, which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 "years," and with the Hebrew computation. (The reader will understand that by "years" is meant "ages.")—*Ibidem*, 342.

SUNRISE IN THE HIMALAYAS

White peaks gilt by the aureate hue
Of perilous dawns and wonder vast
As unbound faith in childrens' eyes—
Blue depths no fear may overcast
Mirror the purity which lies
Silent, within the heart of you.

Great barrier range, beyond thy height—
Beyond star-angels, whose white wings
Vibrate with music sensed alone
By the soul's ear, mysterious rings
Thy message, as a trumpet blown
By Love from battlements of light.

Rays of a hidden sun emblaze
The ramparts of the shining land
Which lies within thy gates of gold.
Time's secret and the fates outspanned,
Our eyes may see these gates unfold
Truths deeper than our futile days.

Red stains upon thy snows, the blood
Of that white brotherhood, who died
For man, incarnadines the face
Of morning's flower. Upon thy side,
The ragged gash of spears gives place
Wherethro' is poured the dayspring's
flood.

Few the lone souls have stormed thy ways
To gaze with opened eyes on suns
Too bright for earthly eyes, and yet,
They, too, were men—the Elder Ones,
When our faint flame, in time, has set,
Their light is sunrise to our days.

Stars which have blossomed from our
night,
Great Souls beyond the snow-white
range,
Watching, with hearts compassionate,
Our little cycles shift and change—
Grant, in these hours of iron fate,
Some measure of your love and light.

A. M. Stephen.

RELIGIOUS HARMONY IN ASIA

Ferdinand Ossendowski, the Pole, who wrote the book "Beasts, Men and Gods," and its sequel, "Man and Mystery in Asia," has been interviewed on the condition of affairs in Asia. He declares that the war and the Russian Revolution mark the end of white domination. The solidarity of the peoples of Asia is coming through the harmony of the religious leaders. Brahmins, Buddhists, Confucians and Moslems, he says, are uniting and have mutually agreed to preach to their people and to all Asiatic people that the time has come to end the religious dissensions which set them against each other. He thinks that it is practically a new religion they are going to found.

"It is several years since I heard people say in Asia: 'That man is my enemy; he worships a false god.' To-day throughout all that Asiatic immensity a new saying has gone forth. They are telling each other: 'Whatever be the gods whom you worship, you are, before everything else, brothers who ought to love and help one another'; believe me," he told the editor of the Paris "Matin," "here is a change of which the consequences may well be incalculable. Indeed, Asiatic unity may be said to exist from this moment, though for it to be clear to all men it must furnish itself with a leader." He thought that Russia might play the dominating role. "The Soviet propagandists very cleverly exploit this new spiritual state. Everywhere they keep dwelling upon union and the emancipation of Asiatics, a rebellion against England, against France, against Japan. I must say, too, that in every region that has not been subjected to looting by the Reds, I have found sympathy with the Soviets."

SEND IT IN!

If you have a bit of news—

Send it in:

Or a joke that will amuse—

Send it in:

A story that is true—

An incident that's new—

We want to hear from you—

Send it in:

If it's only worth the while

Never mind about your style—

Send it in.