

THE CANADIAN THEOSOPHIST

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PUT NOT YOUR TRUST IN PRINCES

Our King failed us. It is not a matter to reproach him with. We have too often failed ourselves. It is not the failure that should move us, for there will be other trials and success finally. It is the causes behind failure that should draw our deepest interest and make us seek within ourselves for those corresponding weaknesses which drag down the mighty from their seats.

Karma is sometimes insurmountable. It depends on the inner will. All Karma is quenchable in the flood of what may be regarded as the Divine mercy. It is our own sacrifice and devotion that gives the impossible reality. One must be able to enter into the Supreme SELF to achieve that release. When temptation is too strong or nature too weak we have failure.

The Karma may not be altogether personal, for we have family Karma and racial Karma and national Karma to endure, though essentially it is of our own need that we have these trials. There was national Karma in the trial of this candidate for royal honours. In our article last September it was pointed out that he had come into his inheritance in an inauspicious time. "It is unfortunate," it was written, "that he should come to the throne just before the culmination of the powerful and malefic Mars-Saturn conjunction of January, 1936. In a sense that conjunction is an unfortunate omen." And it was ob-

served also that his horoscope "represents the national Karma of his people during his reign." It was pitiful that he should have fallen a prey to the great national weakness.

"His reign may not be a long one," it was deduced also, and it has been briefer than was even anticipated. Sepharial was quoted: "Aldebaran, the Great Dictator, will appear and restore all things by the power of his implacable will and incisive judgment."

More direct knowledge is conveyed in the *Bhagavad Gita*, which is a book for kings, whether they be throned or reckoned but common men. The second and third chapters reveal all that is to be known of the ravages of desire. "There is no spiritual power for him whose heart is not at rest, no happy upward flight of thought can lift him toward the SELF. When a man's heart yields to his wandering desires his spiritual knowledge is driven away as the gale drives a ship across the waves." In the third chapter Arjuna asks "what secret power impels a man to wallow in sin, forced, as it were, against his will?" Krishna replies: "It is desire, it is lust, it is anger, born of rajas, the quality of passion, very ravenous, all-consuming, all-polluting. This is the enemy of man on earth. . . . By this constant foe of the wise man, O son of Kunti, unquenchable, insatiable, raging like fire, his understanding is obscured."

SELECTIONS FROM "THE MAHATMA LETTERS"

Chosen by the Late Rev Robert
Norwood, D. D.

(Continued from Page 275.)

COSMOLOGY: Page 66-8

A chain of beads, and each bead a world—...

Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again reunite the atoms, and it will stir again in the inert planet when the time comes.....

All nature, like her forgotten living forms, has her times for recuperation....

COSMOLOGY: Page 89

But mind, not every globe becomes a "man-bearer".....

COSMOLOGY: Page 92-3

(Every element has its seven principles and, every principle its seven sub-principles, and these secondary agencies before doing so, have in turn become primary causes)....Our globe, being at the bottom of the arc where matter exhibits itself in its grossest form along with spirit—when the fire-element manifests itself on the globe next succeeding ours in the ascending arc, it will be less dense than as we see it.....The completion of the so-called mineral cycle is immeasurably longer than that of any other kingdom.....

As the atoms in the body change [every] seven years, so does the globe renew its strata every seven cycles. A section of a part of Cape Breton coalfields shows seven ancient soils with remains of as many forests; and could one dig as deep once more seven other sections would be found following. There are three kinds of pralayas and manwantara:

1. The universal or Maha pralayas and manwantara.
 2. The solar pralaya and manwantara.
 3. The minor pralaya and manwantara
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COSMOLOGY: Page 119

There are other and innumerable manvantaric chains of globes bearing intelligent beings—both in and out of our solar system—the crowns or apexes of evolutionary being in their respective chains, some—physically and intellectually—lower, others immeasurably higher than the man of our chain.

COSMOLOGY: Page 165

The sun is neither a solid nor a liquid, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal life motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yuga*.....

COSMOLOGY: Page 168

Every bit of matter in all its seven states is necessary to the vitality of the various and numberless systems—worlds in formation, suns awakening anew to life, etc., and they have none to spare even for their best neighbours and next of kin. They are mothers, not stepmothers, and would not take away one crumb from the nutrition of their children.

DEATH—After: Page 112

The rule is that a person who dies a natural death, will remain from "a few hours to several short years," within the earth's attraction; i.e., in the *Kama-Loka*.....

DEATH—After: Page 123

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life. Those who were neither good nor bad, sleep a dreamless, still, quiet sleep; while the wicked will in proportion to their grossness suffer the pangs of a nightmare lasting years; their thoughts become living things, their wicked passions—real substance, and they receive back on their heads all the misery they have heaped upon others. Reality and fact if described would yield a far more terrible inferno than even Dante imagined.

DEVA CHAN: Page 102

Yes, there are great varieties in the Deva-Chan states, and, it is all as you say. As many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal Ego into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously adjusted in nature—especially in the subjective world, that no mistake can be ever committed by the Tathagatas—or Dhyan Chohans—who guide the impulses....

DEVA CHAN: Page 103

When man dies his second and third principles die with him; the lower triad disappears, and the fourth, fifth and sixth and seventh principles form the surviving Quaternary.

DEVA CHAN: Page 191

To make it clear you must keep in mind that there are two fields of causal manifestation, to wit: the objective and the subjective.

THE DISCIPLE: Page 316

Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the "right-hand path"—if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. At best, we can only show him after the probation period was successfully terminated—that if he does this he will go right; if the other, wrong. But until he has passed that period, we leave him to fight out his battles as best he may; and have to do so occasionally with higher and *initiated* chelas such as H. P. B., once they are allowed to work

in the world, that all of us more or less avoid. More than that—and you better learn it at once, if my previous letters to you about Fern have not sufficiently opened your eyes—we allow our candidates to be tempted in a thousand various ways, so as to draw out the whole of their inner nature and allow it the chance of remaining conqueror either one way or the other. What has happened to Fern has befallen every one else who has preceded, will befall with various results every one who succeeds him. We were all so tested; and while a Moorad Ali—*failed*—I, succeeded. The victor's crown is only for him who proves himself worthy to wear it; for him who attacks Mara single-handed and conquers the demon of lust and earthly passions; and not *we* but he himself puts it on his brow.....

THE DISCIPLE: Page 352

Since you cannot become a regular chela, why should you? (give up meat and wine).

THE DISCIPLE: Page 359

Self personality, vanity and conceit harboured in the higher principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed to pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of Knowledge.... The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.....

THE DISCIPLE: Page 360

But there are persons, who, without ever having any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interest of all but themselves, and see nothing outside the narrow pathway filled with their own personality.

(To Be Continued.)

INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 278.)

Again, according to the Platonic philosophy, some of the fixed stars are sometimes so affected, that for a considerable space of time they become invisible to us; and in this case, both when they withdraw themselves from our view, and when they again make their appearance, they are said by such as are skilled in these affairs, according to the information of Proclus*, both to produce and signify mighty events. But though it is evident from the very words of Plato, in this part of the dialogue, that this opinion concerning certain stars disappearing and becoming again visible was entertained by all the astronomers of his time, and by the Pythagoreans prior to him, yet this most interesting circumstance seems to have been utterly unknown to the moderns. Hence, not in the least suspecting this to be the case, they have immediately concluded from the stars appearing of which we have no account, and others disappearing which have been observed in the heavens for many ages, that the stars are bodies, like earthly natures, subject to generation and decay. But this is not wonderful, if we consider that such

men as these have not the smallest conception that the universe is a perfect whole; that every thing perfect must have a first, middle, and last; and that, in consequence of this, the heavens alone can rank in the first place, and earth in the last.

As the universe, indeed, as well as each of its principal parts or *wholes*, is *perpetual*, and as this perpetuity being temporal can only subsist by periodical circulation, hence all the celestial bodies, in order that all the possible variety of things may be unfolded, form different periods at different times; and their appearings and disappearings are nothing more than the restitutions of their circulations to their pristine state, and the beginnings of new periods. For according to these especially, says Proclus, they turn and transmute mundane natures, and bring on abundant corruptions and mighty mutations, as Plato asserts in the Republic.

In the next place, from the sublime speech of the demiurgus to the junior or mundane Gods, the reader may obtain full conviction that the Gods of the ancients were not dead men deified; for they are here represented as commanded by the mundane artificer to fabricate the whole of the mortal race. And with respect to the properties of the sublunary Gods, which Plato comprehends in nine divinities, Proclus beautifully observes that *Heaven* bounds, *Earth* corroborates, and *Ocean* moves, the whole of generation. That *Tethys* establishes every thing in its proper motion, intellectual natures in intellectual, middle natures in animal, and corporeal natures in physical motion; *Ocean* at the same time moving all things collected together in one. But *Saturn* distributes intellectually only, *Rhea* vivifies, *Phorcys* scatters spermatic reasons, *Jupiter* gives perfection to things apparent from unapparent causes, and *Juno* evolves according to the all-various mutations of apparent natures. And thus through this ennead the sublunary world is in a becoming manner distributed and filled; divinely indeed from the Gods, angelically from

* In Tim. p. 285. And in p. 333 he informs us, that the fixed stars have periods of revolution, though to us unknown, and that different stars have different periods. See also Chalcidius in Plat. Tim. p. 218.

angels, and dæmoniacally from dæmons. And again, the Gods subsisting about bodies, souls, and intellects; angels exhibiting their providence about souls and bodies; and dæmons being divided about the fabrication of nature, and the care of bodies. But it may be asked, Why does Plato comprehend the whole extent of the Gods producing generation, in these nine divinities? Because, says Proclus, this ennead accomplishes the fabrication of generation. For in the sublunary regions there are bodies and natures, souls and intellects, and these both totally and partially. And all these subsist in both respects, that is both totally and partially, in each of the elements, because wholes and parts subsist together. Hence, as each element ranks as a monad, and contains bodies and natures, souls and intellects, both totally and partially, an ennead will evidently be produced in each. But *Heaven* and *Earth* generate the unapparent essences of these, the former according to union, and the latter according to multiplication: but *Ocean* and *Tethys* give perfection to their common and distributed motion; at the same time that the motion of each is different. In like manner, with respect to the wholes which are adorned, *Saturn* distributes things partial from such as are total, but in an intellectual manner. But *Rhea* calls forth this distribution from intellectual natures into all-various progressions, and as far as to the ultimate forms of life, in consequence of her being a vivific Goddess. But *Phorcys* produces the Titanic distinction, as far as to natural reasons. And after these three, the fathers of composite natures succeed. And *Jupiter* indeed orderly disposes sensible natures totally, in imitation of *Heaven*. For in the intellectual order, and in the royal series, he proceeds analogous to *Heaven**. But *Juno* moves the wholes, fills them with powers,

and unfolds them according to every progression. And the Gods posterior to these fabricate the partial works of sensible natures, accordings to the characteristics by which they are distinguished; viz. the demiurgic, the vivific, the perfective, and the connective, unfolding and distributing themselves as far as to the last of things. For these last are all of them analogous to the Saturnian order, from whose government the distributive characteristic originally proceeds.

Again, by the *Crater* in which the mundane soul was mingled, we must understand the vivific Goddess *Juno*; by the term *mingling*, a communion of essence; and by a second mixture in a certain respect the same; but yet deficient from the first in a second and third degree, the similitude and at the same time inferiority of partial to total souls, and the order subsisting among partial souls. For some of these are pure and undefiled, associating with generation but for a short time, and this for the God-like purpose of benefiting more ingenious souls; but others wander from their true country for very extended periods of time. For between souls which abide on high without defilement, and such as descend and are defiled with vice, the medium must be such souls as descend, indeed, but without defilement.

But when the artificer of the universe is said to have distributed souls equal in number to the stars, this must not be understood as if one partial soul was distributed under one of the stars, and that the quantity of souls is equal to that of the starry Gods; for this would be perfectly inconsistent with what Plato asserts a little before, that the artificer disseminated some of these into the earth, some into the sun and some into the moon, thus scattering a multitude into each of the instruments of time. But, as Proclus well observes, equality of number here must not be understood monadically, but according to analogy. For in numbers, says he, ten is analogous to unity, thirty to three, fifty to five, and entirely all the numbers

*For there are six kings, according to Orpheus, who preside over the universe—Phanes, Night, Heaven, Saturn, Jupiter, Bacchus; and of these Saturn proceeds analogous to Phanes, and Jupiter to Heaven.

posterior to the decad, to all within the decad. And hence five is not equal to fifty in quantity, nor three to thirty, but they are only equal according to analogy. After this manner, therefore, the equal in number must be assumed in partial souls; since there is a number of these accommodated to every divine soul, and which each divine soul uniformly pre-assumes in itself. And hence, when it unfolds this number, it bounds the multitude of partial souls distributed under its essence. Likewise, with respect to these depending souls, such as are first suspended from a divine soul are less in number, but greater in power; but such as are second in progression are less in power, but more extended in number; while at the same time each is analogous to the divine cause from which it proceeds.

Observe, too, that when Plato uses the term *the most pious of animals*, man alone is not implied, but the inhabitants likewise or partial souls of the several spheres and stars: for, says Proclus, between eternal animals†, and such as live but for a short period‡, (viz. whose periods of circulation are short) it is necessary there should be a species of rational animals more divine than man, and whose existence is of a very extended duration. It is likewise worthy of observation, that the soul is conjoined with this gross body through two vehicles as mediums, one of which is ethereal and the other aërial: and of these the ethereal vehicle is *simple and immaterial*, but the aërial *simple and material*; and this dense earthly body is *composite and material*.

Again, when our souls are represented after falling into the present body as suffering a transmutation into brutes, this, as Proclus beautifully observes, must not be understood as if our souls ever became the animating principles of brutal bodies, but that by a certain sympathy they are bound to the souls of brutes, and are as it were carried in them, just as evil dæmons

† i.e. stars and spheres.

‡ i.e. men.

insinuate themselves into our phantasy, through their own depraved imaginations. And by the circulations of the soul being merged in a profound river and impetuously borne along, we must understand by the river, not the human body alone, but the whole of generation (with which we are externally surrounded) through its swift and unstable flowing. For thus, says Proclus, Plato in the Republic calls the whole of generated nature the river of Lethe, which contains both Lethe and the meadow of Ate, according to Empedocles; the devouring jaws of matter and the light-hating world, as it is called by the Gods; and the winding rivers under which many are drawn down, as the oracles* assert. But by the circulations of the soul the dianoëtic and doxastic powers are signified; the former of which, through the soul's conjunction with the body, is impeded in its energies, and the latter is Titanically torn in pieces under the irrational life.

Again, if we consider man with reference to a contemplative life, which is the true end of his formation, we shall find that the head, which is the instrument of contemplation, is the principal member, and that the other members were only added as ministrant to the head. With respect to sight, it must be observed that Democritus, Heraclitus, the Stoics, many of the Peripatetics and ancient geometricians, together with the Platonists, were of opinion that vision subsists through a lucid spirit emitted from the eyes: and this spirit, according to Plato and his followers, is an unburning vivific fire similar to celestial fire, from which it originally proceeds. But this fire, the illuminations of which, as we have already observed, give life to our mortal part, is abundantly collected in the eye as in a fat diaphanous substance, whose moisture is most shining and whose membranes are tender and transparent, but yet sufficiently firm for the purpose of preserving the inherent light. But a most serene ray shines

*Viz. the oracles of Zoroaster.

through the more solid pupil; and this ray originates internally from one nerve, but is afterwards derived through two small nerves to the two eyes. And these nerves, through the fat humours of the eyes, winding under the tunics, arrive at length at the pupils. But a light of this kind, thus preserved in the small nerves, and bursting through the narrow pupils as soon as it shines forth into dispersed rays, as it commenced from one ray, so it immediately returns into one, from the rays naturally uniting in one common ray: for the eyes also, on account of their lubricity, roundness, and smooth substance, are easily moved hither and thither, with an equal and similar revolution. This visual ray, however, cannot proceed externally and perceive objects at a distance, unless it is conjoined with external light proceeding conically to the eyes; and hence our ray insinuating itself into this light, and becoming strengthened by the association, continues its progression till it meets with some opposing object. But when this is the case, it either diffuses itself through the superficies of the object, or runs through it with wonderful celerity, and becomes immediately affected with the quality of the object. And a resistance, motion, and affection of this kind produces vision, viz. from the vibration of the ray thus affected gradually arriving at the instrument of sight, and by this means exciting that image of the object which is naturally inherent in the instrument, and through which when excited perception ensues. For there are three particulars which belong in general to all the senses; first, an image or mark of the sensible thing impressed in the sensitive instrument; and this constituted both in passion and energy in a certain similitude to the sensible object: but afterwards we must consider an impression of this kind as now perfect, and ending in species, viz. in the common composite life: and, in the third place, that inherent reason of the soul ensues, which germinates from the sensitive soul, is accommodated to species of

this kind, and is that through which sensitive judgment and cogitation subsist.

(To Be Concluded.)

THE BHAGAVAD GITA

A Discourse between Krishna
and Arjuna on Divine Matters

(Continued from Page 283.)

Salutation to Krishna the Lord of Devotion

CHAPTER TWELVE

Arjuna: Of those who ever stedfastly meditate upon you as your disciples, and of those who meditate on the Imperishable and Unmanifested, which is the wiser in devotion?

Krishna: They who fix their minds on ME, with intense conviction and confidence, ever seeking and longing for Communion with ME, these I count as my most devoted (2). But they whose mind and heart are set on the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Illusionless, the Immutable, the Immovable, and having controlled all their desires, remaining equal-minded to all creatures, rejoicing in the welfare of all, truly, they come to ME, they are my very SELF (4). But almost insurmountable for those who set their hearts on the Eternal, on the goal of the Unmanifest, the Abstract, are the difficulties awaiting those embodied ones who choose this indiscernible Path of struggle and suffering, and painfully they win their way (5). But they who regard ME as their concrete ideal, their highest goal, consecrating all their work to ME, dedicating themselves to ME, regarding ME as Supreme, worshipping ME with a devotion that knows no rival, for them whose meditation is fixed on ME, I become without delay the Saviour to deliver them from the dreary round of births and deaths (7). Rest your heart and mind on ME alone: Let your soul enter into ME. In ME alone shall you find peace and abide forever (8). But if, O Winner of Wealth, you are un-

able to fix your mind firmly on ME, then seek by repeated efforts to draw your wandering thoughts away from the lures of sense, and stay them on ME (9). And if you cannot accomplish such assiduous devotion and contemplation of the Supreme, then devote yourself to the performance of actions for My sake, and the works of your hands that would be pleasing to ME, for in doing such things with ardent love you will reach perfection (10). Yet if unable even to do this, take refuge in love of ME, controlling all your desires and abandoning the fruit of all action (11). Wisdom is better than intelligent effort; meditation excels action; renunciation of the results of action is superior to meditation; thereafter follows peace (12). Free from hatred, ill-will or enmity towards any creature, filled with friendliness and compassion, emptied of egotism and self-love and vanity; equal-minded in good and evil, in pleasure or pain, forgiving, patient, content, tranquil-hearted and self-controlled, of firm determination with mind and purpose set on ME—who loves ME so is dear to ME (14). He who troubles not mankind, who is not vexed by man or things, who is free from worry, fret and nervousness, from exultation and anger, from trepidation and fear—who loves ME so is dear to ME (15). Desireless, free from inclination towards every material end or object, without earthly expectations, pure in body and mind, upright, ready for any contingency, with presence of mind and sound judgment, taking no sides for friend or foe, unanxious, not bound to any cause, without feeling of affliction under injury by others, without anticipations of reward or result of action—who loves ME so is dear to ME (16). He who neither rejoices nor sorrows, neither grieves over losses nor craves prosperity, who in fortune or misfortune gives up hope and is untouched by despondency, who is in bondage neither to sin nor merit, but is ever filled with devotion—who loves ME so is dear to ME (17). With equal heart for comrade or

enemy, with equal mind for honour or disgrace, with equal front for heat or cold, for suffering or enjoyment, devoid of earthly desires, accepting equally abuse and praise, strong in silence, content with all things, whose home is anywhere, whose thoughts are steadfast, and his devotion unflinching—who loves ME so is dear to ME (19). They who partake of this feast of Immortality, the nectar of Truth and the ambrosia of Life, with fervid worship looking to ME as their supremest goal—they are dear to Me beyond all.

Om Tat Sat

So closes the twelfth chapter named Right Knowledge of Devotion to the Deity in the Upanishads called the Holy Bhagavad Gita in the Science of the Supreme Spirit in the Book of Devotion in the colloquy between the Holy Krishna and Arjuna.

(To Be Continued.)

THE LODGE PARADE

BANFF

Received today your letter of November 4 asking for a contribution to the Magazine. You might as well ask a rooster to lay an egg, as to ask me to write a composition fit to publish in the C. T. It simply can't be done. I am not equal to it. You newspaper men seem to think it is so easy to write. It is for you, but it is always a pain in the neck for me to do so, and if you publish this letter I am going to write you I will wipe you out next time I see you. . . . We have an excellent library, all the important T. S. works, about 200 volumes in all, but it is seldom in use by the members. Regarding the outside public, I never miss a chance to introduce the subject, but I am not very successful. Most of them look at me with sorrow that a nice chap like myself should be "balmy in the crummet." I have better success when I talk psychic research. I have the works of Lodge, Crooks, Myers, Barrett, Findlay, etc., about 20 volumes in all and they are much more in demand than T. S. works.

It seems to me that most people lack the background and the knowledge of elementary science, astronomy, geology, etc., ever to get even a glimmer of the vast scope of the Theosophical picture. They take to Psychic Research with curiosity as it does not carry them past just survival. They seem a bit relieved about that, but with the philosophy of it, which does not seem to me to be much different to the T. S. teachings as far as it goes, which is not far, they go into a daze and take refuge in the funnies in the daily papers. Now and again I meet an earnest enquirer and I always do as much as I can for them. But in Banff it seems to be a case of "Ships that pass in the night and speak to each other in passing." I suppose after all these years you must think I am a chump not to have obtained more results, but I have tried a lot and have always been alone, and I do not seem to make much impression, I suppose I am a small undistinguished looking man. Do you think I ought to take a correspondence course, say, in forceful personality? If I were foot loose I would chase up Roy Mitchell and bask for a while under that stimuli. Do you think it would do the trick? But in all seriousness as regards a channel for T. S. propaganda I am a wash-out. When Roy Mitchell was here two years ago we rounded up a meeting of about thirty. For a while the books were in circulation, but not for long. The subject seemed too much for most of them and they rapidly lost interest. I have a talk now and again with them when they give me an opening. I suppose some impression is made, but no results that you can see. But perhaps we are not supposed to see nor care. We might get to think we are too important.

George H. Paris.

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CALGARY

Calgary Lodge, although small in numbers, pursues the even tenor of its way by maintaining a Lodge room in a good building on the main street of the city. Four classes weekly are held for the spread of

Theosophical ideas and the hundreds of people who have come and gone have here obtained a light which is guiding them through the maze of life. We have continued steadily since Sept. 1913, when the first Lodge meeting was held in the home of Mrs. T. S. Glover, the first president being Dr. Chas. Davis, now president of Jersey Island Lodge, Channel Islands. For many years Mr. E. H. L. Knechtel, president, has devoted himself wholeheartedly to our Theosophical Society and it is largely through his efforts that we are intact as a Lodge today. We also maintain cordial fellowship with the two Calgary Federation Lodges who, too, are working for brotherhood and enlightenment. We were much encouraged and helped during the year by the visit and talks of Mr. F. Belcher whose charm and true Theosophical attitude impressed all who heard him speak. The extreme depression from which Alberta has suffered has militated against increased membership but we are hoping for better days under Social Credit.

Lilian Glover, Secretary.

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EDMONTON

The Edmonton Lodge is not active at present, but knowing there are many Theosophists in the City, I feel they would all join with me in sending greetings through the Magazine to the Lodges for the coming year. We hope that Theosophy, in the West, will in the near future meet with the necessary impetus to revive its former activity, as we feel sure that the understanding of Truth as Theosophy teaches it, must go forward.

Mrs. M. E. Dean.

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HAMILTON

It is an excellent idea to devote, at least one issue of the magazine each year to reports of activities of the Lodges. It should help to stimulate a greater feeling of unity and fraternity in the Canadian Section. Hamilton Lodge has had a very successful year. At the first of the year the Lodge

changed the night of its weekly meetings from Saturday to Sunday. This move was necessitated by a falling off in the attendance. That it has been successful has been proved by an increased attendance and greater interest has been shown. Many new faces have appeared in our audiences and several new members admitted to the Lodge. Consistent advertising has contributed also to the steady advance of the Lodge. *The Hamilton Theosophical Quarterly* now completing its second year is published by the Lodge as part of its propagandistic programme. The paper has contributed to the steady growth of Theosophical thought in this city and in so doing has proven its value. Mr. Robert A. Hughes, president of the Lodge, is the Editor. Throughout the year prominent theosophists have lectured before the Lodge. They have ably supported us in our endeavour to interest the general public with addresses, lectures, or talks upon important or vital topics. Under the auspices of the Lodge, the General Secretary, now resident in Hamilton, has conducted a most successful class these past two years in the *Key to Theosophy*, and has now begun a new class using Claude Falls Wright's book *Modern Theosophy* as a text-book. Hamilton Lodge supported to a great extent the Fourth International Fraternization Convention held in June in the city of Buffalo. One of our members was chairman, while two of our members read papers before highly appreciative audiences and yet others of our members served as chairmen at various meetings or aided even more discreetly in any work brought to their attention. The president of our Lodge was elected Convention organizer for 1937. Lectures were delivered also by the president of the Lodge to the Lodges in Toronto and Kitchener during this year. Mr. Hughes also was invited to address the large body of Astrological students and professionals at the first All-American Astrological Convention held in Chicago at the Stevens Hotel on the first three days in September. His paper on the problem

of Neurosis from the standpoint of Astrology was considered one of the finest given and many requests came from the audience of 1000 for copies of it. In June or July 1937 the Hamilton Lodge will convene the joint picnic for the year of the Toronto, Hamilton, Kitchener and St. Catharines Lodges. Hamilton in this respect is an ideal place as it is central and convenient to other points. It is hoped that this picnic will be a real success. It is felt that Hamilton Lodge has had a very successful year and hopes to continue its work with even greater results in 1937. To that end there is being planned a series of propagandistic lectures to be given the first two months of 1937. Hamilton Lodge sends its fraternal greetings to all the Lodges at this time.

Harry Dryden Potter, Asst. Sec.
Hamilton Theosophical Society.

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KITCHENER

Kitchener Lodge has been most regretably silent in expressing views, opinions and comments through the pages of the *Canadian Theosophist*, mainly, we suppose, on account of our youthfulness as a Lodge and the fact that most of our members have been aware of the Ancient Wisdom for only a few years. The local group first began as a Study Class in 1933, having been organized by Mr. Alexander Watt, who had previously been a member of the London (Ont.) Lodge. In the Spring of 1935, having received valuable assistance from Toronto Lodge and others in the way of lectures, etc., a number of us thought it only fitting that we should become a Lodge ourselves and apply for a charter. This was granted us in due course and we became the Kitchener Lodge. Our membership is only nine, all men, with the exception of one, who naturally heads all our Ladies' Committees. We have had classes in Public Speaking and now await an opportunity to commence a class in Astronomy. We have a library containing some 80 or 90 books that we have bought and have had donated to us and this is

under the care of Mr. William Schroder. This latter gentleman started a Lotus Circle sometime ago but it fell through owing to lack of attendance. This is a German and Catholic town and local interest in Theosophical subjects is sadly lacking, but the lamp is alight and we will see that it continues to burn. A few of us meet each Wednesday and are studying the Qabalah and the Tarot, an acquaintance with which, we feel will better fit us to grasp the subtler points in the Secret Doctrine. We have been most fortunate in having speakers come here from other centres and without their ever-ready willingness to assist us, we would not have gone very far. Sincere fraternal greetings to all brothers, coupled with the Season's Best Wishes. Yours fraternally,
Daniel Shantz, President.

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LONDON

No Response

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REGINA

This will acknowledge your letter of the 4th inst. asking for something in the way of a message for the Annual. As far as I am aware I am the only Theosophist within a range of a hundred miles or more in any direction. About a quarter of a century ago (32 years), I joined a Lodge in Regina, but since that time have lost track of these original members. However I still find a great satisfaction in Theosophic literature and find therein a completely satisfactory key to a personal philosophy of life. I received the third series of broadcasts after having written the above, and to show my appreciation of them, I enclose money order for \$5. towards expenses. The first copy I received something within me said you should at least send a donation, for I suppose the Theosophical Society, like most of the Churches is having a hard struggle financing. I'm the treasurer of the United Church at Moosomin, and the other Churches are much the same. I sometimes think and sincerely

hope that the next time I come back to this marvellous world we live in, that the conditions will be like what Edward Bellamy speaks about in his book *Equality*, and try to do my share towards helping others now. Sincerely and fraternally,

W. L. Wells,

Box 488, Moosomin, Sask.

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ST. THOMAS

Quite frequently beginners in Theosophy get a peculiar kind of enthusiasm. They at once begin to pile up all kinds of Theosophical literature and quite rightly so. As time goes on they often refuse to indulge in literature that in an outward way is not labelled Theosophy or summarized by some critic as having Theosophical content. In this way we are deceiving and cheating ourselves, we are allowing some one to do our interpreting for us. Perhaps some writer has in a veiled and intentional way hidden some priceless treasures of thought that we would discover if we looked closely. If we have a knowledge of some cosmic facts, of the Universality of all things, and the immutable laws, it is a working basis which forms a nucleus for all kinds of reading, study and observation. Histories, geographies, and many seeming ordinary books are teeming with Theosophical truths and ideas. Many people whom we meet and whom some might consider "ordinary" are really thinking and living Theosophically but we have failed to discover and observe it. Emerson says: "We owe many valuable observations to people who are not very acute or profound and who say the thing without effort, which we want and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid than in that which is said in any conversation. We know better than we do. We do not yet possess ourselves and we know at the same time that we are much more. Only the soul avails." Theosophy is a way of life, it is everywhere and in every one, we can not get away from it. When we feel that

we must segregate ourselves we are failing in our "wheel of necessity." We must face the world not flee from it. Madame Blavatsky says, "To know all is to love all". The more knowledge and wisdom we have the more we can love and serve mankind. The people with whom we come in contact will recognize our Theosophy, if we have any. We do not need to set ourselves up as being different from others but as having a great deal in common "without distinction of race, creed, sect, caste or colour."

H. Garside.

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SUMMERLAND, B. C.

In answer to your note asking for a report from the T.S. Lodge here, I think you know I am the sole member, so I can only speak for myself, not as a Lodge, but as a member. Although I do not study much, I can truthfully say that Theosophy is the mainspring of all that is of value in my life, and now it is directing me into active work, aiming at a more Theosophical order of things in Canadian life. I could wish that the "Canadian Theosophist" would continually emphasize this point..... namely, the necessity of embodying Theosophical teachings of Brotherhood, and the Unity of Man, in actual constructive social and political life. With this ideal held clearly before us, no one could be satisfied with the "half-way houses" of so-called reform. Thank you for the splendid and stimulating articles in the "Theosophy and Modern Life" section of the Magazine. With most earnest good wishes to you, and gratitude for your long years of work for the good of the Society, yours fraternally,

Marian E. Collas.

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TORONTO

The Sunday evening lectures of Toronto Lodge during November were given as follows: Mr. A. E. S. Smythe, whose subject was, "Is Gambling Justifiable"; on the second Sunday Mr. L. Floyd spoke on "The Wheel of Existence"; on Nov. 15th Mr. G. I. Kinman spoke on "Authority or

Reason"; on Nov. 22nd Mr. Haydon spoke on "What is forgiveness of Sins" and on the last Sunday we welcomed Alvin B. Kuhn, Ph.D., who lectured before a large audience, his subject being, "The Key to the Bible mystery", on the three following evenings his subjects were, "The rebellion of the Angels", "The Real and the Actual," and "Immortality; but how?" The speakers who gave the Radio broadcast talks during November were, Mr. A. E. S. Smythe the subject being "The Oversoul"; Nov. 8th Mr. L. Floyd spoke on "Karma the Law of Justice"; Nov. 15th, Mrs. Ruth Somers talked on "Christianity and Theosophy"; Nov. 22nd Mr. D. W. Barr spoke on "Reincarnation"; and Nov. 29th Dr. Kuhn spoke on "Theosophy the heart of all Religions". These talks are being given from Station C.R.C.T. Toronto at 4.30 p.m. E. S. T. The talks are being very well received by the public.

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WEST END—TORONTO

On Dec. 7th Mr. and Mrs. Felix Belcher celebrated their golden wedding—semi-centennial they optimistically call it. They became members of the Toronto Lodge in 1897 and are at present members of the Toronto West-End Lodge which is now in its 26th year. A notable feature of the gathering was the presence of Mrs. Belcher's bridesmaid, Mrs. Robert Beadie.

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VANCOUVER

Vancouver Lodge reports quiet progress and loyal devotion among the comparatively few members who are active. One of the younger members, Alex. Armstrong, has been transferred by his Bank to Victoria, and the Lodge is sorry to lose him as he is one of our promising young people. Mrs. Sidaway returned from her visit to Stratford, and said she enjoyed seeing the General Secretary and his wife. Mary Todd has been attending our Lodge for several months, and has bought a copy of *The Secret Doctrine*, and studies with us. Our Librarian, Miss Hesson, has broken her right wrist, and expects to be off school

for several weeks. The accident was not so painful as it might have been, only wearing the cast inconveniences her a lot. Mr. Buchanan has been under the weather with flu for two weeks but is OK again. We have had terrible fogs in the city for days, and traffic has been tied up considerably. Yesterday was the worst we have had in years. We have our "bridge" at the Lodge tonight, and hope that the funds may be increased a little, and that the social activity may be enjoyed by the folks that attend. We are hoping, Mr. Smythe, that you may be able to come some time and see what we are doing. It is a great struggle keeping on, but every little effort is worth it. I would that I were more worthy, and yet I cannot do more than the little best I do. There are several who are really interested, and for those it is worth while. We do not get many new people. Thanks for your little magazine of the Toronto Lodge doings, also broadcasts. Only that I love Vancouver so much I could wish I lived in Toronto.

Hannah Buchanan.



ORPHEUS—VANCOUVER

"The greatest contribution anyone can make to human welfare is a disciplined life" is a conclusion this lodge agreed upon many years ago and which has become the key idea of its policy and studies. The greatest problems which confront our civilization, economic, and social injustices, war, etc., are the same old problems with which every race in the past has grappled, dressed up in modern trappings. And if through changes of government, great statesmanship, or other means, one or other of these blots upon civilization is ameliorated or done away with, it is only a matter of a few decades before that which has been expelled through the door will be found to have crept back, thinly disguised, through the window. Racial evils do not inhere in forms of government, but in human nature; their cure depends not upon political changes but upon awakening the dormant powers of man's spiritual

nature. When a small percentage of the race *know* (not believe) what man's function is upon this planet, the first step toward the amelioration of these evils will have been taken, and to bring about this condition is the one thing worth striving for. Anything less than this, the moving of pawns, the passing of laws, the collecting of votes, with its accompanying excitement, and the like, however necessary, worthy, and inevitable can be only palliative. There is one place in the universe where our influence and energy can be counted upon to have its maximum effect. It is that individual centre which we have created and for which we are immediately responsible, which we call ourselves. If we want to remedy the evil in human life, here is the logical place, and actually the only possible place to make a start. Theosophy is of supreme value because it supplies certain keys to the mystery of human existence. The chief work of a lodge, in our opinion, should be to enable its members to know how to apply and test out these keys, (which at first can be nothing but hypotheses) in their own lives.—the essential function of a lodge being to produce instructed, disciplined students. Propaganda has a place in the work of a lodge or society; but as H.P.B. warned in one of her letters to an American Convention, it may easily become a danger, when uncontrolled. When as happened in the Adyar T.S., the proportion of proselytes to instructed students becomes hundreds to one, degeneration is certain and swift in any spiritual movement. Yet today we still measure our success by counting heads. The urge to rush out and convert others to our way of thinking is natural and inevitable, and there is never any difficulty in finding propagandists of this sort. Far harder and far more adventurous, and infinitely more valuable is it to settle down to the work of gaining knowledge and wisdom by the arduous and unspectacular task of disciplining ones self. Possessed of beliefs one can but create belief in others. Possessed of knowledge one can show the

way to knowledge. Possessed of Light one can communicate Light.

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VICTORIA

No Response

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VULCAN

Spurred to action by the threat of being listed under the heading of "No Response," The Vulcan Lodge hastens to send in the first "Annual Note." Our Lodge has been studying The Secret Doctrine and Mahatma Letters for some years, mostly under difficulties, as there are now only three members resident in Vulcan. We may say that we greatly appreciate The Canadian Theosophist, the articles contained therein and the untiring devotion of its Editor. We would like to move a vote of thanks to Mrs. Henderson, of Victoria, for making it possible to publish Mr. Cox's Analysis of The Hare Bros.' opus "Who Wrote the Mahatma Letters?" We have not yet seen this book and have no intention of helping to make it one of the six best sellers.

Fraternally yours,
Guy Denbigh.

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BLAVATSKY—WINNIPEG

I always enjoy reading your paper—but there is no Blavatsky Lodge. Nor has there been one since Mr. and Mrs. Kurth moved to Vancouver. . . . Now I love reading your paper, also the broadcasts which I have received. I am very sorry to tell you, but I am far from a well man, and I am really not well enough to carry on my work, except this small offering which you may use in your work or give it to the Broadcast, which ever you see fit. I have always admired you in the fight you have put up re Mme. Blavatsky. More power to you. So please don't look for any write-up from me.

Wm. Quast.

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WINNIPEG

I see you want a report of the Lodge here. I am afraid it is a little late, but perhaps it is not too late. Theosophical

interest is small in Winnipeg. The Wayfarer Lodge hold Sunday afternoon meetings at 3.15 p.m. at 209 Kresge Building, Portage Avenue. Mr. C. Vincent is president. Half the members are on relief and myself and Miss Wood usually attend. Miss Roberts, another old Winnipeg Lodge member some time attends but her Court is unable to spare the time now. There is a beginners' class on Tuesday evening. On Thursday evenings a group of 8 meet in Dr. Hill's office to study *The Mahatma Letters to A. P. Sinnett*. This is now a closed class as we found last year when I took *The Secret Doctrine* class that too many seekers were coming in late and intermittently, which kept the regular attendants back. All but one of this class turn out regularly on Sundays. The attendance on Sundays runs from 15 to 25 and once a month we have a social and musical afternoon. The only outside lecturer we have had for the past two years is Mr. F. A. Belcher, and if anyone is spending a Sunday in Winnipeg and can give a Theosophical lecture I am quite sure the Lodge would be glad to hear him or her. I might mention the Temple of the People have a Lodge here which meets at Mrs. M. Goulden's, 517 Camden Place. The past four Friday evenings I have been going over with them Charles Lazenby's *Work of the Masters* with other notes of mine. The meetings are held at 8 p.m. sharp. About 15 women attend. Mr. Townsend, another old Winnipeg Lodge member usually attends and gave several talks on Philosophy and Science during October—P. H. Stokes, Suite 8, Braden Apartments.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

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ALLEGED ERROR OF W. Q. JUDGE

In September, 1895, *The Theosophist*, pp. 762-3, Col. Olcott printed his review of the first edition of *The Ocean of Theosophy*. Its spirit speaks for itself. He drew attention to six of the alleged errors—Brahmarandhra for Brahmanda; what he says should be "Nitya" for "Naimittika,"; Linga S'arira; Devachan as not being a Sanscrit word; Mr. Sinnett as "official in the Government of India"; and the Absolute as Space.

Mr. Judge in *The Path* for November, 1893, p. 259, replied in a brief note, explaining about *Devachan* and asking his readers to correct the misprint of "Bramarandhra for Brahmanda". Later editions

of *The Ocean* also carried a foot note explaining in what sense he was speaking of Mr. Sinnett, "the Editor of *The Pioneer* of Allahabad, the official organ of the Government of India." This leaves three of Col. Olcott's references untouched upon—The Absolute as Space; Linga S'arira; and Naimittika.

Does anyone know what happened at the time, Mr. Judge undoubtedly being in New York for his *Path* shows him as having made speeches in and around the city during the period between the time of receipt of *The Theosophist* and the going to press of November, 1893 *Path*. As this seems to be an important matter of Theosophical history, the cooperation of any reader or student in throwing light upon it would be highly esteemed.

WHAT IS A MODEL LIBRARY?

Dr. Arundale at the Jubilee Convention initiated a discussion which resulted in the choice of a list of the best 25 books to study in order to know what the plan of life is. We append the list that has been chosen at Adyar with an accompanying list in which we suggest certain substitutions.

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| 1. The Ancient Wisdom. | 1. Rational Mysticism. |
| 2. The Astral Plane. | 2. The Apocalypse Unsealed. |
| 3. The Devachanic Plane. | 3. The Perfect Way. |
| 4. At the Feet of the Master. | 4. The Bhagavad Gita. |
| 5. First Principles of Theosophy. | 5. Evolution as in Archaic Records. |
| 6. The Inner Life. | 6. Esoteric Basis of Christianity. |
| 7. Isis Unveiled. | 7. Isis Unveiled. |
| 8. The Key to Theosophy. | 8. The Key to Theosophy. |
| 9. Light on the Path. | 9. Light on the Path. |
| 10. Lives of Alcyone. | 10. Gods in the Becoming. |
| 11. Man: Whence, How and Whither? | 11. From the Unconscious to the Conscious |
| 12. The Masters and the Path. | 12. Patanjali's Yoga Aphorisms. |
| 13. The Mahatma Letters to A. P. Sinnett. | 13. The Mahatma Letters to A. P. Sinnett. |
| 14. The Other Side of Death. | 14. Some Glimpses of Occultism. |
| 15. In the Outer Court. | 15. Fragments of a Faith Forgotten. |
| 16. Old Diary Leaves. | 16. The Real Madame Blavatsky. |
| 17. The Path of Discipleship. | 17. Buddhism: the Science of Life. |
| 18. The Science of Peace. | 18. The Science of Peace. |
| 19. A Study in Consciousness. | 19. Letters that Have Helped Me. |
| 20. The Secret Doctrine. | 20. The Secret Doctrine. |
| 21. Talks on the Path of Occultism. | 21. Is This Theosophy...? |
| 22. Textbook of Theosophy. | 22. The Crest Jewel of Wisdom. |
| 23. Thought Power | 23. Magic White and Black. |
| 24. The Voice of the Silence. | 24. The Voice of the Silence. |
| 25. You. | 25. Varieties of Religious Experience. |

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Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

The Path, official organ of the Sydney Lodge, N.S.W., Australia, maintains its bright and instructive course, avoiding the delusions of psychism and keeping in view constantly the high ideals of Raja Yoga. Australia is fortunate to have such a leaven working among its three measures.

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Mrs. G. I. Kinman, convenor of the Reception Committee, has announced that the Annual Open House and New Year's reception of the Toronto Lodge will be held at 52 Isabella Street, Toronto, from 3 in the afternoon, tea to be served from 5 till 6.30 with programme at 7 p.m. Mr. and Mrs. and Miss Moira Smythe have been invited to attend and are expected to be present.

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We have been favoured with the first issue of *Theosophical News*, which is published by the American Section of The Theosophical Society (Point Loma),

edited, no doubt, by the President, Mr. J. Emory Clapp, at 30 Huntington Avenue, Boston, Mass. It is a four page quarto, and the first article is entitled "Who Are You?" by Dr. de Purucker. The second is "An Introduction to Theosophy" and will be continued. The third and fourth pages are occupied with activities of the Society. The subscription is 50c yearly.

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The Indian Theosophist for November comes to hand to arouse the most cheerful of welcomes. Its pages induce one more than anything for years past to wish to be able to attend the approaching Convention at Benares. A new atmosphere pervades these pages, and Mr. G. N. Gokhale, the new General Secretary for India has certainly worked a transformation. Mr. Krishnamurti is given a place in these pages also, and if he has been in any way responsible for the change we owe him deep thanks. We are heartily glad to see this abandonment of idolatry for real "straight Theosophy."

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Mr. L. W. Rogers still writes in *Ancient Wisdom* which has been transferred to St. Louis, Mo., under C. E. Luntz, and his "Personal Opinions" are sensible statements about current topics. In condemning the Rebel invasion of Spain he points out the folly of revolt against constitutional government. "If a government is a very bad one it cannot last very long. It cannot possibly do as much harm in a few years as war can do in a day. Whether the views of a legally elected government are right or wrong, wise or foolish, has nothing to do with the case. The issue is clearly between duly elected authority and anarchy, between constitutional government and tyranny."

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Messrs. Rider & Co. have issued a catalogue of new books which will be of interest to all who take note of what is going on in the occult literary world. Besides Madame Blavatsky's collected works and *Isis Unveiled*, they are publishing many theosophi-

cal works and many high class books of kindred intent, like the works of Paul Brunton, Ernest Egerton Wood, Edmond G. A. Holmes, G. de Purucker, etc. They publish *The Mahatma Letters*, Rev. A. Henderson's book on reincarnation, *The Wheel of Life*, Dr. Hudson's *Heredity in the Light of Esoteric Philosophy*, William Kingsland's *Great Pyramid*, P. G. Bowen's *Sayings of the Ancient One*, and a host of other books of a similar nature.

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There is little that can moderate the deep regret with which the decision of King Edward VIII. to abdicate his throne was received by those who had hoped for him a beneficent and progressive reign. But the world must move on, and while we bury our unforgotten regrets it is with warm interest that the accession of King George VI. is received and the happy family with which he has been blessed will soon take the place in the affections of the Empire which was held by his father and his family. There is much that is idyllic in this continuation of the traditions of the Windsor family, and the nation at large will value the establishment of such a monument of peace and love.

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Buddhism in England for July-August and September-October contains the two parts of an article by Mr. R. A. V. Morris on "A Study of the Mahayana" which ought to be issued in pamphlet form. It is one of the most lucid, comprehensive, yet concise expositions of Northern Buddhism we have met, and the student who may have found himself bewildered among all the differences of opinion among the Western critics will rejoice to find such a clear-cut and intelligible statement. *Buddhism in England* is making itself indispensable to all who wish to understand the simplicity and common sense of the Buddhist faith. It only requires to be understood to replace the absurdities of nearly all the exoteric and sacerdotal religions. There is nothing in it that in any way clashes with the teaching of the Greek Testament—

Greek, but not the English translations of the theologians.

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Mrs. Agnes Sharp, who is an alderman for one of the wards in Hamilton City Council, gave an address to the Hamilton Lodge on November 29. She had attended the Peace Conference at Brussels and her account of it and of Pacifist principles in general was most appealing and convincing. Mrs. Sharp is not one of the intolerant doctrinaires, but understands the law of karma and the process of reincarnation, and she is thoroughly logical in regard to Pacifism. It may be necessary to die, as well as to live for a principle; she is quite prepared to meet the necessity. Mrs. Sharp has seen much of the agitations of London and other parts of England, and is no inexperienced reformer. She knows whereof she speaks, and has lived the life that her experience has imposed upon her, in the true spirit of acceptance, and the edification which ensues from such living.

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We are very pleased to see the pamphlet which has been issued containing the article published in our October issue, by Mr. H. R. W. Cox, analyzing and debunking the Hare Brothers' attack on *The Mahatma Letters*. The pamphlet contains 64 pages with an attractive cover in Buddhist yellow and the imprint of the H. P. B. Library of Victoria, B.C. It has also on the back page of the cover a most appropriate motto from Shakspeare's *King John*:
You are the hare of whom the proverb goes,
Whose valour plucks dead lions by the beard.

There is also a Foreword by Mr. Basil Crump in which he adds his quota of criticism of the Hares' wretched attempt to belittle the work of the most important movement in evolutionary thought since the era of the Neo-Platonists. The pamphlet has been issued by Mrs. Henderson of the H.P.B. Library and may be had from her singly or in quantities at Five Cents each.

The November *Theosophist* has an article by Professor James H. Cousins, "The Blavatsky Riddle Again" in which the Hare Brothers' book is reviewed along with the new edition of *Isis Unveiled*. Their assertion that the Theosophical structure "is crumbling before our eyes," Dr. Cousins declares to be "a palpable misstatement of the history of the Theosophical movement. That movement for the study of occult phenomena had begun four or five years before the *Letters* began; it developed beyond occult research into the application of the law of the unity of life to human thought, feeling and action, and into a synthetical approach to the history of humanity, its problems and future development. The changes in the Society's technique and the ups and downs, and now the ups again, in membership, are amenable to other explanations than that of the present critics. The capacity of the new critics for explanation to suit their own purpose might even find in the Geneva World Congress of the Theosophical Society signs of disintegration."

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The American Theosophist for October and November has had two articles by Dr. Pieter K. Roest in which are printed notes made by Robert Bowen, father of Captain Bowen, familiar to readers of our pages. These notes were made of suggestions made by H.P.B. for the study of *The Secret Doctrine*. As they are Madame Blavatsky's own ideas of how the *Doctrine* should be studied they will be given attention by all who seek the true way of learning. One note states: "The true student of *The Secret Doctrine* is a Jnani Yogi, and this Path of Yoga is the true path for the western student. It is to provide him with signposts on that path that *The Secret Doctrine* has been written." This was written three weeks before she died. Dr. Roest remarks: "How little was her message understood by a world which stupidly dubbed her a 'charlatan,' how little even by the thousands who took her works after she died and commenced an idolatry of her person and her *Secret Doctrine* which

would have aroused her deepest indignation and despair. For every fibre of her being revolted against canonized thought, against minds that she called 'abominably literal,' clinging to words and pictures of authorities instead of thrusting the glance of their intelligence *through* these external aids and into the living heart of truth."

✱ ✱ ✱

The death of the Pandit Bhawani Shankar on July 4 at the age of 77 removes one of the last of those who knew Madame Blavatsky in the earliest days of the Theosophical Movement, and who had personal relations with the Mahatmas at that time. H.P.B. landed in Bombay in 1879 and not long afterwards he came at the age of twenty and placed himself under her guidance. He has since testified to his knowledge of the Masters. "I have heard them talk to our respected Madame Blavatsky, and seen them delivering important messages in connection with the work of the Theosophical Society, whose progress they have condescended to watch. They are not disembodied spirits, as the Spiritualists would force us to believe, but living men." After the departure of H. P. B. and Damodar from India in 1885 he took earnestly to the study of the *Bhagavad Gita* which became his text book for Theosophical exposition. Up and down the vast peninsula he travelled from 1891 till 1909 when serious differences with Adyar led to his confining his services to small groups of independent students who needed and welcomed him. After the formation of the U.L.T. in Bombay he soon recognized that the real Theosophical work was being carried on under its auspices, and gave a series of talks in October, 1931, and again in September, 1932, and September, 1933. He last appeared at the White Lotus celebration in Bombay in 1934 after which he went north. He will long be remembered, and his assurance will stand "that these Brothers are not mere fictions of our respectable Madame Blavatsky's imagination, but real personages, whose existence to us is not a matter of mere belief, but of actual knowledge."

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, the 6th inst., when Miss Crafter, Mr. Belcher, Mr. Haydon and the General Secretary attended. Finances were reported as slightly better than at the same period last year, but with apparently less promise for the immediate future. Membership is lagging and only half as many new members had been gained in the half year. The problem of lapsing members through failure to pay annual dues was considered, and steps may be taken to remedy the lack of attention on the part of officials. When members' dues are not collected in the first part of the financial year it is much more difficult to get them in later. Voluntary committees in the larger cities whose members could visit delinquents and arrange for payments by instalments, or report on cases where payments should be assisted by the Lodge, and other plans were discussed. The National Society should have 500 members to be able to finance its activities properly. It is a reflection on Canadian members that they do not seem to be able to think nationally respecting Theosophical work. It was decided to ask Mrs. John Grieve to act with the League of Nations Society in a quasi-official capacity as representing the T.S. in Canada. Mrs. Grieve is a member of Toronto Lodge and has been personally devoted to the League work. She attended the recent Convention in Europe. Communications from the Adyar Publicity Department were read, one expressing gratification over the cooperation of the T.S. in Canada with the production of the Hand Book, and asking for further cooperation in connection with the new campaign for Understanding. The Agenda for the Annual Convention and the General Council meetings was submitted. The Notable change of atmosphere in *The Indian Theosophist* was noted and several other symptoms indicating a change of policy were reported and received with satisfaction.

DEATH OF EDMOND HOLMES

In the death of Edmond Gore Alexander Holmes the world of spiritual thought has lost one of its finest and happiest exponents. He was 86 years of age on July 17 last and he spent his long life in the effort to instruct and inspire his fellows. He had been chief inspector of Elementary Schools in England, but was an Irishman, the son of Robert Holmes, Moycashel, Co. Westmeath, where he was born in 1850. He was educated in Merchant Taylors School and at St. John's College, Oxford, taking 1st class in Classical Moderations and 1st class in Final Classical School. He gave up his inspectorship in 1910. Subsequently he published more than a score of books, of which the more important to Theosophical students are *The Creed of Buddha* and *The Creed of Christ*. These are highly valuable works, conveying a breadth of humanity and a tolerance which is rare in intellectual England. He also wrote a study of Walt Whitman's poetry with a selection of the *Leaves*. One of his latest books is *Dying Lights and Dawning*, being the Martha Upton Lectures given in Manchester College, Oxford, 1923. His thesis is that the idea of the supernatural which still dominates religious belief, no longer satisfies our spiritual needs.

DEATH OF MR. CHAKRAVARTI

The death of Gyanendra Nath Chakravarti at the age of 75 is reported from India. He has played a more important part in the destiny of the Theosophical Society than many are aware of and since 1893 when he first came to America he dominated the life of Mrs. Besant, although she threw off the yoke she had accepted at that time and after eleven years stated in her magazine that she had been disappointed in her expectations from her association with him. She had some short months' intimacy with Madame Blavatsky and thought she was a Theosophist. But after coming to the World's Congress of

Religions in Chicago in 1893 she fell under his influence and became as much of a Brahmin as one not borne to the caste can be. Her writings for the next eleven years were tinged with Brahmin thought and dogma, and she never recovered the independence and purity of Theosophic thinking, for she had barely escaped from the Guruship of Mr. Chakravarti until she fell under the spell of Mr. Leadbeater and his psychic revelations. Theosophy and *The Secret Doctrine* were henceforth for her a sealed mystery and she gave herself over to the idolatry which became the cult of Adyar and its adherents. The idols and their shrines still persist but we hope and believe that the experience will have done good and that the good sense and the intuition of the Indian thinkers and those who may come to them from the West will eventually clear away all this exoteric Maya and leave the teachings of the Mahatmas to rest on their own merits and to appeal to the minds of thinkers and workers by their purity and their inspiration. It will be remembered that a little daughter of Mr. Chakravarti was reputed to be a reincarnation of Madame Blavatsky. She was photographed and accepted by many, but gradually the legend faded away. Mrs. Walter Tibbitts wrote much of these episodes and those who care to refer back to the early volumes of *The Canadian Theosophist* may read accounts there of her association with Mrs. Besant and their initiation in Brahmin rites. These things may also be read about in Mrs. Tibbitts' *Cities Seen* and *Veiled Mysteries of India*.

A MESSAGE FROM RHODESIA

Mr. N. W. J. Haydon has been corresponding with one of our Winnipeg members who went to Rhodesia some time ago, and his account of some of his experiences indicates how unfortunate the influence of the white man on the native races can be. Following are some passages from a recent letter:

"Social justice is a plea which holds

strongly and binds one; if you could only see the natives here, how they appreciate the European treating them kindly; the Dutchmen they detest, and as for Christian missionaries they claim—and with justification, from what I have seen—that tribal customs are interfered with and the tribal brotherhood of yesterday is now a thing of the past. Licensed concubinage is prevalent in the kraals and the dreadful karmic curse of venereal disease is rampant. The natives say 'we were clean before the white man came to our kraals; why is this disease with us?'

"I have 55 natives under my care, mostly from Nyasaland, and my police natives come from Southern Rhodesia. My natives tell me that when the missionaries come they are given complete control of the kraals by the Government. If Protestant they are taught the Bible and told to scrap all tribal customs; when a native is sick he looks for roots and herbs to take to his own tribal doctor (usually an authority of tribal law and lore) which prescribes the ingredients. A missionary prescribes only salts—nothing else—and threatens the boy with gaol if he goes to his own tribe doctor. The Catholic Fathers I admire for they understand the natives and treat them with kindness. They perform priceless work in studying folklore, languages, music and Bantu culture generally, and they are *without exception* chaste. Evidently their religious vows are exacting to such a degree that they are not allowed to marry here.

"I note your remarks about an F.T.S. visiting London and asking to see the C.T., which was termed 'Dangerous', and can well believe it. I received two letters from the S.A. section, one from the Secretary of propaganda and one from the President of the Cape Town Lodge, asking me to assist them in their work, provided I did not use or give any hint of the 'Back to Blavatsky' controversy. For, the poor dear souls assured me, they had tried so hard to prevent trouble by keeping out of it that they could not say whether there was any merit in the argument at all. Excepting that the

present leaders were 'God's own chosen' and they were right, and those 'rebels' in Canada were creating a mountain to give birth to a mouse, and so on!

"My work takes me a lot amongst natives, and miners who work hard for a living, the Society in Africa has done nothing for *Rhodesia* (except load a lecturer or two to spout on fairies) no books are lent, no publicity whatever, and people have no opportunity of listening to lectures or reading theosophical books. . . . The Labour men here are better Theosophists than the Theosophists themselves, they do good by holding meetings, groups, etc., and are properly organized."

A postscript asks "have you any violin or piano music to spare; I play the violin a little and am trying to form a band amongst my natives; they can sing anything in their own tongue—and it is good."

CORRESPONDENCE

MRS. CLEATHER IN SINING

Editor, *The Canadian Theosophist*:—The quotation from Mr. Fleming's book in your October issue, p. 255, is so misleading concerning the journey of Mrs. Cleather, her son and myself to Sining in 1933 that it calls for a statement of the facts. These are fully set out in a Peking magazine called *Caravan* for February, March, April, 1936. First of all, each of us had a special diploma which the Tashi Lama had given to us in 1926 when we first came to China. It certified that the holder was "a special Gelugpa Buddhist of English race, faithful and devoted, to be treated as a Buddhist, to be afforded every assistance and help, and not to be injured or wrongfully opposed." The Gelugpa is the Yellow or Reformed Order of which the Tashi (or Panchen) Lama is the head, and the Esoteric School which H. P. Blavatsky founded in 1888 is affiliated to it (See our Peking Edition of her *Voice of the Silence*, editorial note 1, p. 99). Hence we rank in the East as Buddhists of the Esoteric School called in China Mi-Tsung.

Moreover, in using the term Buddhist rather than Theosophist to suit Oriental concepts we but follow H.P.B. herself: and the Master K.H. writes to Sinnett (M.L. 399): "*Upasika* (Madame B.) and Subba Row, though pupils of the same Master, have not followed the same philosophy—the one is Buddhist and the other an Adwaitee. Many prefer to call themselves Buddhist, not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word *Buddhi*—wisdom, enlightenment; and as a silent protest to the vain rituals and empty ceremonials which have in too many cases been productive of the greatest calamities." In India we found the word Theosophy entirely associated with the Besant-Leadbetter perversions, while in these Northern Buddhist countries (China, Japan, Tibet, Mongolia) it conveys nothing at all, whereas Buddhism means everything, both exoteric and esoteric. In the above letter the Master speaks of the Hermetic Philosophy* as "universal and unsectarian" while H.P.B. preferred the term "Esoteric Philosophy," never having been responsible for the term "Theosophy" which was chosen haphazard from a dictionary in 1875, as Olcott relates. To return to our credentials, we had letters of introduction to various military governors from the great Buddhist philanthropist General Chu Ching-lan whose name is a household word in China, and General Fu Tso-yi, Governor of Suiyuan, who wrote: "I know you are all Buddhists and pupils of the Panchen (Tashi) Lama. Do not fear a long road in following him. We highly approve of you." He enclosed a letter to the Governor of Ninghsia, General Ma Hung-kwei, who was most kind and hospitable and entertained us at a big luncheon and theatrical performance, besides giving us a letter to the Governor of Sining, General Ma Pufang, who met us in person and put us up at his officers'

*Æ re-constituted the old Hermetic Society of Dublin.

quarters until we found our own. Mr. Fleming's statement that our presence "embarrassed, no less than it had perplexed and amused the local authorities" is therefore obviously absurd. He admits knowing only a "few words of Chinese," and "moving in a fog of ignorance" at Kum Bum, whereas Mrs. Cleather's son speaks Chinese fluently and both writes and speaks Tibetan. They paid a visit to Kum Bum while I lay ill, but as there was no prospect of the Tashi Lama arriving for some time and further illness threatened with the winter coming on, we returned to Peking by air. The death of the Dalai Lama shortly afterwards, in December, further complicated matters, and until his successor is found and duly installed it is unlikely that the Tashi Lama (who is his spiritual superior) will return to Tibet to act as his tutor.

Basil Crump.

Hotel Wagons-Lits, Peiping, China,
November 7th, 1936.

Mr. Crump appears to have forgotten the article by Mrs. Henderson in our April issue, page 38, wherein all the facts he mentions are detailed including the initiation into Buddhism at Buddha Gaya, the recognition by the Tashi Lama, his signed passports given them to travel in Tibet, and that he had sent a delegation to invite them to go with him there. The unsuccessful journey to Sining was due to his failure to keep the rendezvous, and of course this was unavoidable under the circumstances. Mr. Williams' letter was not intended so much as a reference to Mrs. Cleather as to the book in which the notice of her journey had appeared.

AN IMPORTANT CORRECTION

Editor, Canadian Theosophist:—May I draw attention to one or two points in regard to Mr. H. R. W. Cox's excellent defence of H.P.B. against the most recent attack. The first deals with a statement in your August number.

On pages 173-4 Mr. Cox discusses the

problem of the Hindu who met a certain scholar named Fechner, and quotes Mr. Basil Crump's *Evolution*. The main points are these: In *The Mahatma Letters*, p. 44, the Master K.H. mentions a conversation he had "one day" with a certain "G. H. Fechner", but does not say when or where it took place. Mr. Crump, in *Evolution*, informs us that C. C. Massey, once a leading Theosophist, received information from Leipzig that a Professor Fechner, living there, remembered having met a Hindu at some unnamed period and having heard him lecture. The Hindu also visited Professor Fechner. The Professor said that the name of the Hindu was Nisi Kanta Chattopadhyaya, and that he was not particularly conspicuous. Mr. Massey seems to have thought that he had, in this way, received independent evidence of the presence of the Master K.H. at Leipzig in the earlier 'seventies, for he explains the reason that Professor Fechner did not know the name Koot Hoomi by a very reasonable supposition, viz.:

"In case it may be wondered why he [the Master K.H.] used a different name, it may be mentioned that when members of this Order have to travel in the outer world they always do so incognito."

Mr. Cox appears to agree with Massey, or he would not quote the above remark in his defence of H. P. Blavatsky against the Messrs. Hares' charges.

Unfortunately Nisi Kanta Chattopadhyaya and the Master K.H. are two different persons, and the argument is therefore not valid, useful as it would be if confirmed. The former was a well-known Hindu gentleman, Principal of the Hyderabad College and author of sundry interesting works on Oriental, philosophical, and other subjects. He was evidently interested in Theosophy, for he presented Katherine Tingley, when she was in Bombay in 1896, with an autograph copy of one of his books, now in the Oriental Department of the Theosophical Library at Point Loma, California.

The first article or chapter in this book

is called "The Reminiscences of the German University Life," and it is a report of a lecture by Dr. N. K. Chattopadhyaya on April 30, 1892 at Secunderabad. In this chapter he says: "I once met Prof. Gustav Fechner, the author of a book called "Psycho-Physik" in which he has enunciated certain laws whose importance. . . is as great as Newton's Law of Gravitation. . . I had the privilege of escorting the old sage home and on the way he asked quite a number of questions about the Yogis and the *Fakirs* of India. . . Seeing more of him by and by I came to discover that he was quite a mystic, and had actually written a book called the "Zend-Avesta" a masterly exposition of Vedantic pantheism in the light of modern science."

The "Sage" was, of course, the famous Gustav Theodor Fechner.

Turning to *The Mahatma Letters*, we find that the Master's conversation "one day" was held with a certain G. H. Fechner, and, as mentioned above, it was not connected with Leipzig. Question: was the Master K.H. referring to some unknown Fechner whose initials were G. H. and not G. T., and who has not been identified? That seems highly improbable. It is more likely that the H. is a mere slip of the pen or even a typographical error, and that the Master really referred to the eminent philosopher, with whom he had a short conversation, probably so short that it had been quite forgotten by G. T. Fechner, who only recollected N. K. Chattopadhyaya.

However this may be, Professor Gustav T. Fechner's message to C. C. Massey cannot be used as if it related to the Master K.H., because the Professor definitely states that his Hindu was Chattopadhyaya, and the latter positively confirms the fact. We have learned from other sources that the Master spent some time in Germany, but I am not aware that Leipzig is mentioned in Theosophical literature in that connection. In the Sinnett letters, H. P. Blavatsky says: "... Würzburg. It is near Heidelberg and Nürnberg, and all the centres one of the Masters lived in, and

it is He who advised my Master to send me there..." (p. 105)

My second point relates to what the Hare Brothers call the "notable admission" by H. P. Blavatsky in connection with alleged Mahatma letters sent by her to importunate claimants for advice on their personal, worldly affairs—not connected with Theosophy. Was she justified in sending them to those persons in the way she did, or not? The "prosecuting attorneys" have decided in the negative, and are trying to persuade the world that her action was not ethical. The falsely-entitled "admission" is the strongest argument they have, and it cannot be ignored without leaving them in possession of a position from which they could make further unfounded assaults. Why have some of the defenders of H.P.B. left it untouched when there is a completely satisfactory answer? Mr. Cox, and Dr. Irene B. Hudson, in her excellent pamphlet "*Who Wrote the Mahatma Letters?*" Answered, are to be congratulated on having made a serious reply, even if it may be open to the criticism which follows.

This reply depends for its force upon certain discrepancies between the version of the H. P. B. letter to some Elberfeld Theosophists given in Mr. Judge's *Path*, vii, 381, and that published by Mr. C. Jinrajadasa in *The Early Teachings of the Masters* and reprinted in *The Theosophist*, Aug., 1931. The critical sentences occur only in the Adyar version, and if it could be proved that they were cunningly interpolated between H.P.B.'s genuine sentences, *a la Coulomb*, the Messrs. Hares' argument would of course be destroyed because there would be "no case." The Coulomb forgeries were, however, as the acute French observer, L. Dramard, pointed out in 1885, "sickeningly banal" and platitudinous, resembling the directions given by a cook to a valet in regard to some vulgar rake-off.—the obvious work of a rogue. H. P. Blavatsky's style is always lively and impulsive, as Dramard remarks, and in the disputed passages in the Gebhard letter

we find every ear-mark of her quick wit and, perhaps, her ingrained disregard for Mrs. Grundy and her shortsighted criticisms! They are in no way "confessions" of deceitful and misleading acts, as any unprejudiced person can see, and there is no need to dispute their authenticity. Without going into a detailed discussion of one of Mr. H. R. W. Cox's objections (page 32 of his pamphlet *Who Wrote the March-Hare Attack on the Mahatma Letters?*), for which there is no room here, I would suggest that it seems to be sufficiently answered by a careful study of page 231 of *The Mahatma Letters*.

It is not my business to prove the authenticity of the Adyar version, even if the original was available; both versions may be authentic so far as they go. Each contains paragraphs or words missing in the other. But any attempt to dispute the Adyar version must present a satisfactory reason for an outside and fraudulent interpolation of the repudiated sentences. Why should any Theosophist desire to accentuate the possibilities of criticism of H.P.B. by inserting remarks that might be twisted by her enemies into fresh slanders? Why should it have been published at all, when the *Path* version was open to all, and was much more complete as a whole? No member of any kind of Theosophical Society has any interest in besmirching the reputation of the great Founder, quite the contrary. This objection seems fatal to the position taken by those who more than suggest that the alleged interpolations are spurious.

In *The Theosophist*, Aug., 1931, Mr. Jinarajadasa says on page 616: "Extracts from a letter dated Würzburg 24/1.86 copied by Mrs. F. Gebhard... though not so long, the Adyar manuscript contains certain most important sentences omitted in Mr. Judge's version... The omissions however need explaining, since in other respects, even often in punctuation and in italicising, the two versions are evidently copies from one common source."

Is it possible that the original letter

from which Mrs. F. Gebhard copied is still in existence? Or cannot the Adyar copy be seen and photographed? Surely no member of the admirable Gebhard family would have faked any part of the letter!

Have our friends who wrote the pamphlets noticed or given attention to the fact that the *Path* copy has had at least one passage eliminated? The hiatus is represented by the three extra periods at the end of the long paragraph on page 382. The Adyar version fills this gap, and the missing lines contain a remark in keeping with the sentiments expressed in the disputed lines, i.e., "answers by chelas and novices—often something out of *my own mind*, [italics H.P.B.'s] for the Masters would not stoop for one moment to give a thought to *individual* private matter..."

Why may not the other sentences have been omitted as being liable to misinterpretation by critics of the type of the Messrs. Hare, even though no hiatus is indicated?

If, then, the Adyar copy be authentic, as I am inclined to believe unless convincing reasons are adduced to the contrary, what is the true interpretation of H.P.B.'s impulsive remarks—not "confessions"—which the Hare Brothers have tried so gleefully to turn to their advantage without publishing the long and exhaustive letter that makes the position clear?

In this letter, H. P. Blavatsky is earnestly, nay passionately, protesting against the desecration of the ideal of Masters by the self-seeking crowd of suppliants who were worrying them. "haunting" them as she half-jestingly says, in regard to their debts, the domestic affairs, and the like. In some cases, the Masters would order her or another chela to "satisfy the addressees to the best of his or her ability" as she says. She clearly understood and explained that she had a kind of power of attorney, a *carte blanche*, to "satisfy" the clamorous petitioners by giving the best advice in her power in the Master's name, as she felt sure she knew what he would say if consulted. Anyone

who wishes to do so may believe that she committed a serious error in judgment by not telling the recipients that the letters were not actually precipitated by an Adept or always dictated by him, but as she says were "written by His order and in His handwriting."

In several places the Masters explain that they rarely write with their own hands. For instance, the Mahatma K.H., on page 296 of *The Mahatma Letters*, says: "Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—to never give it a thought. Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas..." On page 232 he says, "In noticing M's opinion of yourself expressed in some of his letters—(you must not feel altogether so sure that because they are in his handwriting, they are written by him...)"

When the Gebhard letter is read 'without malice aforethought' it becomes clear that nothing was farther from H.P.B.'s intention than wilful deception, for, as she says, she always believed she was acting "agreeably to Master's intentions." She straightforwardly says in the important footnote (ignored by the prosecuting attorneys) that she realized that sometimes she had mistaken the Master's intentions, and adds the pathetic protest, "Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me to death with them for trying to make you happy with one word of the Masters." (*The Theosophist*). It is necessary to remember that the answers to the exasperatingly importunate petitioners to which she refers were purely personal, and had nothing to do with Theosophical teachings or with *The Mahatma Letters*.

Much more can be said, but I have already trespassed sufficiently on your space; but I will ask leave to close with an

excellent paragraph by a distinguished outsider, Mr. Geoffrey West, published in *The Aryan Path*, May, 1934. Writing of H. P. Blavatsky, he says:

"Her character was compounded of contradiction. In some directions profoundly perceptive, in others she seemed almost wilfully blind... She totally lacked ordinary discretion! Faced by either superior skepticism or open-mouthed gullibility she would 'pull the legs' of her audience mercilessly, quite careless of the charges of fraud she might sometimes thereby invite. She defied convention and laughed at it if she did not ignore the gossip she provoked. Thus she laid herself open at times to the gravest suspicions, and yet, with them all, *one turns from a study of her life with the final impression of a fundamentally honest, a deeply serious and sincere personality, possessed of, at once, courage, will, and purpose...*"

Charles J. Ryan.

General Offices, Theosophical Society,
Point Loma, California.

THE MULLISS LIBRARY

Many valuable items in the library of the late William Mulliss have not as yet been sold. Prices are very low. Some of the rare items include the first 19 volumes of Theosophy, \$50; first edition of *The Secret Doctrine*, \$15; *Human Personality* (Myers) 2 vols., \$5; *Esoteric Buddhism*, first edition, \$3; *Old Diary Leaves* (Olcott), 4 vols. \$5; *Karma*, Sinnett's novel, 2 vols., \$3; bound volumes No. 14, 16, 17, 18 and 19 of *The Theosophist*, at \$1.25 per vol.; *Encyclopedia of Occultism*, \$5; *Theosophical Glossary*, first edition, \$3; *Theosophical Review*, 23 volumes, \$30; *The Vahan*, 1891 to 1920, \$30. These prices are all F.O.B. Hamilton, with packing charges extra. Catalogue of other books may be obtained from Miss E. J. Reynolds, 19 Reginald Avenue, Hamilton, Ontario. Would sell the entire library at a low figure if party was interested.

THEOSOPHY AND THE MODERN WORLD

THE MOON'S INFLUENCE

During the latter part of the last century, H. P. Blavatsky introduced Occultism to the Western world through the medium of her book, *The Secret Doctrine*. At the time, her theories were ridiculed, and she suffered slander and persecution for such revolutionary concepts. Today, students of Theosophy have the privilege of observing one by one these theories being accepted by science and of seeing them clothed, thereby, in garments of respectability.

The Secret Doctrine contains a vast amount of material concerning the beneficent and maleficent influence that the Moon exerts upon our planet. According to the *Doctrine*, this Earth and Humanity evolved from the moon. In reality it is the satellite of the Earth in one respect only, namely, that physically it revolves round our globe.—“But in every other respect,” says Madame Blavatsky, Vol. I., page 202, “it is the Earth which is the satellite of the Moon, and not *vice versa*. Startling as the statement may seem, it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease, which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human conception and gestation. The importance of the Moon and its influence on the Earth were recognized in every religion, notably the Jewish, and have been remarked by observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist, that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle, keeping watch over the infant, is the subordinate of her child or dependent upon

it? Though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.”

Revolution In Agriculture

An intensely interesting article appears in the November copy of *Magazine Digest*, called “A Revolution in Agriculture.” It is abridged from *Miroir du Monde*. Several discoveries pertaining to the “biodynamic method” are described, all of which are proving so successful that the author, René Pax is convinced that agriculture is entering a new era. The theory is ancient but the practice is only a few years old! In the short time, the results obtained on more than 2,000 farms are amazing.

The inventors of the “biodynamic method” claim, that it is the practical application of a philosophy. It was the outcome of admitting the existence of some higher constructive plan within the living being, or of a vital force regulating the differentiation of the cells into the various organs. The basic idea of the method is that “the earth is like a living being.” The value of foodstuffs lies in their strength rather than in the substance. Therefore the nutritive value of cereals, vegetables, etc., depends upon the disintoxication of the soil.

To explain in detail the various experiments would take us too far afield. Of interest to Theosophical students, is the fact that Rudolph Steiner, a Theosophist, and creator of Dornach Laboratory, was one of four scientists who almost simultaneously discovered the method. And it was Dornach Laboratory which supplied concrete proofs.

Moon's Influence On Timber

Arago established the relationship between the phases of the Moon and night frosts in spring. However, his ideas were premature and nobody listened to him. Today this relationship is said to be a recognized fact.

Because the following phenomenon may be less familiar, a full quotation from the article is here given.—“In Brazil and Ar-

gentine, which rank among the world's principal producers of fine timbers and railway sleepers, the contracts of sale contain the clause that the trees must be cut 'during the right Moon.' The transactions involve enormous sums of money and the businessmen who draw up the contracts are not dreamers. Experience taught them that the hardness and strength of wood depends to a great extent upon the influence of the Moon. The 'right Moon' is the New Moon. Wood cut during this phase dries quickly and no longer warps, whereas timber cut during the crescent phase stays damp and undergoes changes involving great financial losses. For the crescent Moon makes the sap rise and trees cut during this phase, i.e. when the stars' power of attraction is greatest, continue to 'bleed'."

The biodynamic method is an attempt to make the best of such experiences as the above quoted. It also teaches that farmers should go by the phase of the Moon in tilling the soil and sowing. "There is no village-fair hocuspocus or cheap occultism about the biodynamic method," concludes René Pax, "it is merely a matter of studying the laws of Nature and drawing the right conclusion from them."

Theosophical Theory

And to the minds of *Secret Doctrine* students, there is no cheap occultism about the Occult theories it presents. The following, however, may dampen somewhat the rapture of romantic Moon-gazers. In Volume III., page 562, H.P.B. says: "The influences of the Moon are wholly psychophysiological. It is dead, sending out injurious emanations like a corpse. It vampirizes the earth and its inhabitants, so that anyone sleeping in its rays suffers, losing some of his life-force. . . . It throws off particles which we absorb, and is gradually disintegrating. Where there is snow the Moon looks like a corpse, being unable, through the white snow, to vampirize effectually. Hence snow-covered mountains are free from its bad influences. The Moon is phosphorescent. . . ."

Plants which under the sun's rays are beneficent are maleficent under those of the Moon. Herbs containing poisons are most active when gathered under the Moon's rays."

Space does not permit greater elucidation, but an intensive study of the topic is a fascinating experience. Theosophical students will watch with interest further experiments at the Dornach Laboratory. For it is through the work of such far-visioned men that Occult theories are lifted from the realm of superstition.

R. S.

IS MAN AN ABSURDITY?

"One need be no philosopher, pondering in metaphysical abstractions the problems of human duality, to see that man might be more of a god were he less of an animal, and vice versa. The pterodactyl with the teeth of a reptile, the wings of a bird, and the neck of a mammal, was a somewhat similar hybrid. Without conscious direction the pterodactyl achieved a modicum of success in spite of his incongruities. Will man be able by conscious direction to succeed as well. Or will he go down in history as a mere absurdity?"

The above is one of the opening paragraphs of an arresting article, "Is Man an Absurdity?", in *Harpers Magazine* for October, 1936. The author is John H. Bradley, Jr., Professor of Geology at the University of California, and this article will form a chapter in a book to be published next year.

Professor Bradley's development of his theme gives evidence of rather unusual insight, and many of his ideas will have a familiar ring to students of Theosophy. He goes on to say: "Mere survival is not all of success for a creature with a god in its head. On the other hand, mere survival must be the first concern of a god who chooses to reside in a beast, if the strange cohabitation is to continue. Any sound attempt to foretell the future of man must, therefore, start with an appraisal of his chances for physical survival."

After citing briefly some of the past progress and present tendencies in man's physical evolution and concluding that, "The gravest dangers for man as a species lie less in the crumbling beast than in the crumbling god," the author proceeds to the god aspect of man and says in part: "Man is one of Nature's darlings, but a darling with a difference. In possessing an organ which is at once his greatest strength and his greatest weakness he is not unlike the others. When Nature gave him his brain, and with it the unprecedented privilege of contributing to the arrangement of his own life, she included the less enviable capacity of suffering for his own mistakes. By thus being endangered through the flexibility rather than the rigidity of his specialized organ, he is unique."

In thus identifying mind with brain Professor Bradley is following a distinctly questionable practice established by certain schools of current philosophy, but in drawing attention to the growth of responsibility for his actions that man must assume in proportion to the growth of his intelligence, he is stating a vital truth that the modern world might well pause and consider.

Man's Strange Behaviour

The article goes on to discuss some of the paradoxes in man's behaviour, summarizing as follows: "By a strange combination of generosity and greed he protects the weak in asylums and kills the strong in futile wars. By a strange combination of idealism and eroticism he seeks without finding a satisfactory system of intersexual relationships. By a strange combination of ingenuity and impotence he multiplies the basic necessities of life far beyond any possible need, only to let millions go hungry and unclothed for lack of efficient distribution."

"Man can plumb the immensity of interstellar space and probe the minuteness of the atom. He can invent ingenious devices for his own comfort and entertainment. He can make pictures and music more sublime than any sight or sound in

Nature, and poetry more beautiful and just than any she ever conceived. But he has not yet achieved through all these special powers the peace, tranquillity and general well-being in the world that oysters possess without them."

"In view of all this is not man as a species an absurdity; a hodge-podge of characteristics that will not work together for the good of the whole? In view of all this he may be; but, fortunately, all this is not all. His very confusion suggests less that he has definitely failed than that he has not yet taken definite form. He may be the grub of a butterfly to come."

The Solution

Few will disagree with the general outline of Professor Bradley's summary, or question the optimistic conclusion at which he arrives. Students of Theosophy particularly will agree with the remedy he suggests for man's present ills. He says:

"The need of the future is more knowledge of man, both as an individual and as a species."

"It is odd that the nature of stars and the behaviour of gases should have stimulated far more and far abler enquiry than have the nature and behaviour of man. To be sure, they are more gratifying subjects for study because they are more simple. But man can live without knowledge of stars and gases, whereas he is finding it increasingly difficult to live without knowledge of himself. Without such knowledge he is finding it increasingly difficult to benefit from his vast and growing knowledge of everything else."

The Message of the East

Does there faintly echo down the corridors of time the Hermetic maxim: "Man, know thyself"—and in decrying the enquiries that have been made into the nature and behaviour of man is Professor Bradley ignoring the contributions that the philosophies and particularly the psychology of the East have to offer on these subjects? Surely they can give many invaluable leads to the modern scientific

enquiries, and indeed as was pointed out by the reviewer of Gerald Heard's "The Source of Civilization" in the November "Canadian Theosophist," more and more of these enquirers are coming to a recognition of the basic concepts originally enunciated by the great ones of the Orient.

To some extent this tendency is a measure of the success of the Modern Theosophical Movement. Madame Blavatsky, the principal agent of its founders said in the preface to the first edition of her greatest work "The Secret Doctrine", written in 1888: "The aim of this work may be thus stated: to show that Nature is not a 'fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the Occult side of Nature has never been approached by the Science of modern civilization."

Articles like this of Professor Bradley's are in themselves evidence that this leaven has been working. What he says is at once the product of, and provocative to, constructive thinking along the very lines suggested by Madame Blavatsky.

We shall look forward with pleasure to reading his book when it appears next year.

E. B. D.

THE SHAPE OF THE EARTH

Away back in 1895, a theosophist, Fred G. Plummer, of the Narada Lodge in Tacoma, Washington, wrote a pamphlet of some forty pages, which he called, *The Last Change in the Earth's Axis*. He accepted the statements made by Madame Blavatsky in *The Secret Doctrine*, as to the successive cataclysms which had changed the face of the earth, which had caused the earth's polar axis to shift and had caused the rise and fall of continents. These statements he supported by a wealth of quotations from the myths and fables of

early peoples, and also by a careful analysis of their known geographical and geological data. Anthropology was drawn upon also and so was paleobiology—the story of life in the past.

Plummer had no use for ice ages and did not believe in them. Today, his statements would be considered too sweeping in condemnation. On the other hand much of what he said about floods and geological cataclysms would still be held true. Aside from this one too-sweeping denial of a scientific theory, time has proved Plummer to be right in a number of things, surprisingly so. Quite a respectable number of current scientific theories would seem to have been based on his hypotheses, so nearly alike are they.

During the past dozen years the present writer has seen discussed and seriously so, such things as alterations in the earth's axis of rotation, the growth of planets by accretions from without, the shifting of continents, the formation of great rift valleys, of which the Red Sea is an excellent example, changes in the equator and other subjects anticipated by Plummer. These subjects are too lengthy to discuss at the moment, it is possible that opportunity may come for such in the future.

Voyage of Discovery

The occasion for this brief note has come about through the printing of a reference to a voyage scientists are about to undertake, to determine the shape of the earth. The reference, taken from the *Globe and Mail* of Toronto, Nov. 23, 1936, follows:

"A submarine expedition in waters off the Lesser Antilles, to obtain more exact knowledge on the earth's shape, was announced today by Professor Richard M. Field of Princeton University's Geology Department.

"A group of United States scientists plans to embark from Panama, Nov. 30, in the U.S. Navy submarine *Barracuda* to seek information on a subject which scientists have studied for centuries and to which Columbus and Magellan made important contributions.

"Professor Field is Chairman of the American Geophysical Union's Committee on Ocean Basins and Their Margins, which is instigating the expedition in co-operation with Hydrographic Office of the United States Navy.

"The group will measure the force of gravity in the region where the great West Indian Archipelago bends towards South America, in what is suspected to be one of the greatest deformations of the earth's crust. The scientists expect the data obtained will throw important light on many fundamental geological problems, Professor Field stated.

"The expedition plans to visit Trinidad, Barbados, Martinique, Antigua, St. Christopher and St. Thomas."

Fact May Explode Theory

For many years the view has been held that the earth's shape was that of an oblate spheroid. This view was particularly strong in Plummer's day. Now there seems to be more doubt about the matter. Of this problem, Plummer said in part:

"In order to prove the shape of the earth it would be necessary to measure degrees of latitude and longitude at numerous points on its surface and omitting no large area of the Globe. This has not been done, nor do the measurements that have been made agree.... Captain A. R. Clark, R.E., computed from the data on hand in 1880 that the present equator is not a circle at sea level, but is an ellipse.... In fact all we can properly assume, from all the measurements up to date is that the curvature differs at the various points measured. It will be instantly conceded that science, as now taught, demands that the water surface of the earth should be an oblate spheroid. But the theory may be very different from the fact."

W. F. S.

IS THIS DEMOCRACY?

Mr. Winston Churchill delivered a very glowing speech in Paris, France recently, which has been recorded for us by the "Mail and Empire" of Nov. 20th, headed

by the words "Democracy and Peace." In this oration Mr. Churchill compares the three types of Governments in the world at the present time—Communism, Fascism and Democracy, and bids us guard our glorious Democracy. Speaking of this latter form of Government he says: "We live in countries where the people own the Government and not in countries where the Government owns the people. Thought is free; religion is free; speech is free; no one can say that the Press is not free; in short, we live in a liberal society, the direct product of the great advances in human dignity, stature and well-being which will ever be the glory of the nineteenth century."

Several weeks ago we listened, (along with ten thousand other seekers after truth) to an exceedingly fine address by Tim Buck, Communist Leader, who is running for the Board of Control in Toronto. He too was pleading for Democracy—for he calls *his* party *Democracy*—as well as Communism. He had just come back from Spain, and gave us an account of how Democracy was being "guarded" there. He pointed out, in passing, that it was not a civil war—but a world war that is there being staged.

The People

Both these gentlemen, poles apart, politically, were looking through the telescope to get a bird's eye view of the world. Let us look through the other end of the telescope, and get a cross section of daily happenings in two news papers, in one city and just twelve hours apart, of our "liberal society." Here are a few items from the Toronto Daily Star, Nov. 25th, 1936:

"Premier Hepburn has forgotten the individual and has placed money and material things ahead of them," said Dr. Welch. "Any government that does that will certainly fall into decay. District health centres have been cut out. They saved \$40,000 by that. But what is that money compared to the health of the people?"

Some headlines from the same paper:

"Textile Wages Here Are Lower Than U.S., Canadian Rate Ranges From \$11.21 to \$15.37—American \$14.78 to \$16.46."

And this spoken by an Ottawa official.

"When the youth of a country was led to believe there was no career open after school studies, and found unemployment and inactivity, trouble began," said the speaker. "We are planting a powder magazine of revolutionary thought which in turn becomes political action," he declared and added, that he did not think the true ethics of economic activity had been learned. Because he felt big business had failed in this regard, Mr. Smith forecast 'government creeping into more activities than it has heretofore'."

Then we have this one: "The present voucher system is placing a brand on the recipients....many persons do not go to places where they are known, because they do not want it known that they are receiving relief....a cash system would be far more satisfactory."

And finally in the "Globe and Mail" for Nov. 26th, this headline and explanation: "Police trap two suspects, by surrounding house," because—"Both men allegedly told the police they had been companions in crime before and that they were unable to secure work. They had been unable to get sufficient food and a place to sleep and when they met last night decided to try and steal enough to carry them along."

Principles of Democracy

We have heard and read a lot about Democracy. We know that many thousands of strong, young innocent men gave their lives to save it over twenty years ago. An English publication "The New Outlook" for September, 1936, contains an article called "The Principles of Democracy", which is a report from the Cambridge University Democratic Front. From it we learn that Democracy is "common consent," which works in two ways. First, it is an agreement as to the method by which legislation shall be enacted, that is by majority decision. Second, it is an

agreement to accept as law all decisions so taken, subject to one vital condition. The condition is that those who for the time being make up the minority shall be able to criticize freely and to make alternative suggestions.... It is impossible to destroy either of the two agreements of the common consent process....without breaking away from Democracy.... We therefore define Democracy as 'government by common consent'....The first condition making such a system possible is individual liberty, but it is not the kind of liberty that is sometimes advocated. The most important element in liberty is security.... This means the provision of the best possible economic and cultural conditions together with the greatest possible freedom of action.... The second condition of Democracy is equality.Social and economic inequality is a marked characteristic of modern society.... Society will obviously contain different types of people, some earning more respect and distinction than others by their character services. But we believe that the criterion of wealth, which is at the root of social inequalities, must be abandoned. The achievement of economic security would do much to remove the desire to accumulate wealth." (We have just read a notice in the Daily Star, Nov. 25th, to the effect that a certain William Bonifas, of Michigan, died leaving a fortune of twenty-five million dollars!)... "Equality of opportunity, so often invoked by pseudo-democrats, takes on a new meaning. It will mean opportunity to serve the community with all one's ability, but not to rise to a position of excessive wealth. The wealth of society will be used for the benefit of all alike."

"We have to aim at a self-regulating, self-disciplined community of free individuals, with the common cult of Democracy which is the truest unity. This is an ideal which is immediately practicable, in the sense that the movement towards it began far in the past, has steadily gathered momentum, and can be immensely accelerated today."

As we read the high lights of the above article, and particularly the last paragraph, we are forced to the conclusion that Democracy, on this continent at least, like Christianity, has not been tried, and we add to the picture, from *The Key to Theosophy* these words by Madame Blavatsky (p. 155):

“What do you consider as due to humanity at large?”

Answer—“Full recognition of equal rights and privileges for all, without distinction of race, colour, social position, or birth.”

M. E. D.

HAMILTON ELECTS OFFICERS

The Hamilton Lodge held a very successful annual meeting and election of officers Tuesday, December 8th. A spirit of amity prevailed throughout. The outgoing executive was highly commended for its progressive work during the year, as reports showed an increase in attendance at lectures, improved finances and several new members. The new president stressed the fine spirit of co-operation and harmony among members during the past year. After the election of officers a social was held. Those elected for 1937 are:

President, Claude L. Donald; 1st Vice-Pres., Harry Dryden Potter; 2nd Vice-Pres., Walter Hick; Secretary-Treasurer, Amy E. V. Putnam; Asst. Sec-Treas., Harry D. Potter; Director of Publicity, Mr. Hannaford. The offices of librarian and 5th member of the executive were left open temporarily.

A RARE ITEM

One copy of “The Prince of India, or Why Constantinople Fell”, by General Lew Wallace, U. S. A., in two volumes, New York, 1893.

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